

The Preacher.

JOHN T. PRESSLY, D. D., Editor.

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ADDRESS.

To the Rev. JAMES L. DINWIDDIE, Professor of Biblical Literature and Criticism, in the Theological Seminary of the First Associate Reformed Synod of the West, on the occasion of his induction into office, by the
REV. JAMES GRIER,

PRESIDENT OF THE BOARD OF SUPERINTENDENTS.

MY BROTHER,—You have long been employed in a work, to which we may apply the language of the Psalmist, and say, it is *honorable and glorious*. You have been employed for years in proclaiming the glad tidings of salvation to your fellow-men; and now, in the providence of God, you are called to undertake the additional labor of assisting the sons of the prophets in their preparation of themselves, to take part with yourself and others in the ministry of reconciliation. The First Associate Reformed Synod of the West, has a Theological Seminary in this city; and to you they have lately assigned the Department of Biblical Literature and Criticism. These, I may remark, are the—

1. First place, are an *extensive* field of labor. From a want of access to suitable works, I cannot assure myself that I will speak, on these subjects, agreeably to the prevailing views of approved and distinguished Biblical critics. Trusting, however, to my own judgment, and guided by the terms employed in designating the department of labor which has been assigned to you, I would remark, that by Biblical Literature I understand, the *knowledge* of the Bible, in its *origin*, in its *contents*, in its *history*, and in *all its allusions*, philosophical, historical, geographical, civil, military, domestic and religious. This is what I understand by Biblical Literature; for this expression denotes, if I understand it, all that may be known concerning the Bible, and that must be known concerning it, before it can be explained in a literary as well as a theological manner. By Biblical Criticism I understand, the study and research by which this knowledge is acquired. This definition of Biblical Criticism, I am aware, may be regarded as altogether too comprehensive. Horne informs us, that it was *fashionable, for a considerable time, among the literati on the continent of Europe, to employ the word Criticism as indicating merely that kind of labor and judgment, which was employed in settling the correctness of the whole or part of the text of any author*. Then he adds: "But this is now generally used in a much more enlarged sense, viz., to indicate any kind of labor or judgment, which is occupied either in the literary history of the text itself, or in settling or explaining it." But even this does not seem to give the full import of the phrase Biblical Criticism, Horne himself being judge. He styles his deservedly popular work, from which the above quotation is taken, "An Introduction to the Critical Study and Knowledge of the Holy Scriptures;" and surely, if every thing comprehended

in that work, comes within the limits of the "The Critical Study of the Holy Scriptures," his own definition of Criticism, as applied to the Bible, must be too limited. Again, in his preface to his excellent work, he speaks of "All those important subjects which he apprehends to be essential to the critical study of the sacred volume." What these subjects are we learn from his work, in which they are briefly discussed; but many of these subjects are not comprehended in his own definition of Criticism, as applied to the Bible. Besides, as Criticism, generally considered, "is the art of forming a correct judgment concerning any object proposed to our consideration," Biblical Criticism must be the art of forming a correct judgment concerning the Bible, and every thing to which it calls our attention, either directly or indirectly; and so, it would seem to denote the study and research by which we acquire a knowledge of the Bible in its origin, in its contents, in its history, and in all its allusions. There are, of course, various departments in Biblical Criticism. It has something to do with the genuineness and authenticity of the scriptures; it has something to do with the original languages in which they were written; it has something to do, in short, with every thing which is necessary either to determine their inspiration, establish their uncorrupted preservation, or ascertain their meaning. If then, the preceding remarks be correct, Biblical Literature and Criticism form an extensive field of labor; a field so extensive, that he who can survey it at a glance must be possessed of extraordinary intellectual vision, and must have greeted for himself, out of his acquisitions, an *observatory* of no common height. It must be plain to every one, that a vast amount of study is necessary to a knowledge of the Bible in its origin and contents; it must be equally plain to every one, that a vast amount of reading is indispensable to a knowledge of it, in its history and in all its allusions. Some men, too, have performed almost an incredible amount of labor in a single department of Biblical Criticism. Witness, for example, the labor which Wetstein and some others have performed in the perusal of the Latin and Greek classics, and in the application of the knowledge thus acquired, to the interpretation of the original language of the scriptures. Others, again, have labored for years in reading different versions, and collating different manuscripts, particularly of the New Testament, for the purpose of determining the true reading of the original text of the scriptures. But if Biblical Literature and Criticism be an extensive field of labor, they are, in the—

2. Second place, an *interesting* one. These must be an interesting field of labor, even to the merely scientific man, and especially if he be an antiquary. This must be true; I should judge, not only from the nature of the case, but from the fact that the greatest philosophers on whom the sun ever shone, have taken no little pleasure in Biblical Literature and Criticism. It is not surprising that they have done so. The Bible presents us with the appearance of a beautiful arch in the heavens; and the date of its first appearance, as well as the manner of its formation, is an interesting object of inquiry. The Bible describes the origin of the world; records the creation of man; his temptation, sin and fall; it describes, incidentally at least, the social and domestic habits of the human family, and takes some notice of the civil regulations of society during the early period of the world's existence. All these are interesting objects of inquiry, and there are others still. For example,—the location of Eden, the origin of the water which overflowed the world, the ex-

tent of the deluge, the effects which it produced on the earth, the final resting-place of the ark, the different parts of the world in which the sons of Noah settled, the geography and natural history of the Holy Land, the laws, arts, manners and religion of the Jews; all these, and many others which might be named, are interesting objects of inquiry. They are particularly so to the Christian; to the man who receives the word of God as infallible in all its records, doctrines and allusions; and indeed so wonderful are the doctrinal and historical parts of the Bible, that even an unconverted but scientific man, must be particularly interested in those inquiries which respect its inspiration, and consequently its infallibility and authority. If a man, who had never heard of it before, should find a watch, its very appearance would prompt him to a critical examination of it; and that examination would be conducted with pleasure. So the doctrinal and historical parts of the Bible are so wonderful, that almost any man must be delighted with those studies and researches which have for their object the acquisition of Biblical knowledge. It is true, there are many who do not take any interest in such studies and researches; but with reference to the case, we might repeat with some variation the sentiment of the poet,—a little Biblical learning makes men mad; leads them to abandon it as dry and unprofitable; but drinking largely out of that fountain sobers them again, and shows them their previous error, and gives them a relish for sacred literature. Hence, remark, in the—

3. Third place, that Biblical Literature and Criticism are an *important* field of labor. I know that a man may live and die a firm believer in Christ, and yet be comparatively ignorant of almost every subject embraced in Biblical Literature and Criticism. Such a man, for example, may not even know that there is what we call the Septuagint translation of the Old Testament scriptures; yet, there is such a translation of them; and a critical knowledge of it qualifies us to estimate its value correctly, while a critical use of it is of decided advantage in the interpretation of the sacred writings. Such a man may not know that in the Septuagint translation of the scripture Psalms, one of the sacred songs is entitled a psalm, another hymn, and a third a spiritual song; and hence he may not know, that when Paul speaks of "psalms, hymns and spiritual songs," he borrows these expressions from the translation already noticed, instead of coining them for himself. Of what importance, to the interpretation of the sacred volume, a knowledge of the geography and natural history of the Holy Land, and of the social and domestic habits and manners, not only of the Jews, but of the nations which surrounded them. Without this knowledge, no man can accurately interpret scripture; he will meet with many things which he cannot explain. He who has not made some progress in Biblical Literature, and who has not acquired some skill in the art of Biblical Criticism, must remain unacquainted with the meaning and real beauty of many passages in the sacred volume.

When, therefore, we consider the extensive, interesting and important nature of the work which has been assigned to you, we may surely expect of you great diligence and faithfulness in the performance of it. As your work is extensive, diligence will be necessary; it is interesting, it will be pleasant; as it is important, it will be profitable, not only to yourself but to others. You will have under your care youthful and inexperienced men; men who will look to you, not only to form their minds but to train them in the art of sacred criticism, and put

them on the most successful method of conducting their own studies. And if it is ever important that Theological students should be well educated; if it is ever important that they should leave the Seminary with minds, not only richly stored with Biblical Literature but trained to habits of accurate and critical investigation, it is especially so at the present time. The pretended friends, but real enemies of religion, are in the field; many of them are learned and ingenious; and the true friends of Christ, who would meet them successfully and on equal terms, must not be novices; they must be mighty in the scriptures, and, if possible, well qualified to defend, not only the inspiration, but also the true reading and sound interpretation of the scriptures; for I care not how expert any man is in the use of his sword, if he suffers his antagonist to dispossess him of it, he will not in all probability succeed in defending himself. I have already, however, detained you longer than perhaps I should have done, and I have only to add that I wish you a long and successful career in your two-fold labors as a minister of the gospel and a professor of Biblical Literature and Criticism. May your diligence and success be such that many watchmen upon the walls of Zion shall hereafter rise up and call you blessed.

ADDRESS.

OF THE REV. JAS. L. DINWIDDIE, On his induction into the office of Professor of Biblical Literature and Criticism.

BRETHREN OF THE BOARD OF SUPERINTENDENTS:—The department of Theological instruction, to which I have been appointed, is a new one, and is assigned to me as a student for the interpretation of the sacred scriptures.

It includes, under the heads of "Biblical Literature and Criticism," various studies relating to the Bible,—to its history, to its language, and to the science of its interpretation.

The truths of the Bible are not proposed as matters of discovery, to be sought by excursions of reason into the illimitable field which lies around us, but as clearly revealed and to be learned by faith in the testimony of God. Both the deference due to a communication from the Most High, and the nature of the case, limit all our inquiries to the simple process of learning what is revealed. The information comes from quarters most thoroughly beyond our research,—not only going back to the remotest period of time, more than three thousand years beyond any authentic human history,—but disclosing the counsels of eternity, the things of the invisible world, the nature, and the mind, and the ways of God, and that plan of mercy which forms the chief of his ways.

But as it comes to us, clothed in the language of men, and observing the laws of language common to men, its meaning is to be investigated by the same general principles which are applied to any human composition. And the aids of sacred learning are employed to reach the sense of those pure originals in which God communicated his will to man,—to trace the history of that wonderful Providence which has kept them pure in all ages, and fairly and faithfully to represent their meaning to others. The principal exercises, accordingly, in this part of the Theological course, will be,—

1. The reading and critical study of the Hebrew and Greek text of scripture.

2. The collection of facts necessary for illustrating the Bible, including the various materials drawn from Oriental sources.

3. The exegetical study of the scriptures, applying sound principles of interpretation to ascertain the sense, and illustrating and confirming it by appropriate arguments and facts.

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In this connection, may be introduced every aid which can be drawn from those branches of literature and science, a knowledge of which is pre-supposed, or from any other province of human research.

It is here required in advance, as an indispensable preparation for the whole sequel of study and of duty, that the mind should be under the control of religious sentiment and belief.

The rational argument, for the truth of revelation, is clear and perfect. But there is another kind of evidence,—of little use in convincing an adversary,—but, to him that has it, superior to all others. It is the evidence which he has as a spiritual man, as enlightened and renewed by the Holy Spirit. The evidence that will produce a tender, sacred regard towards the truth as it is in Jesus, will bend all the powers of the mind to its authority, and qualify all the perceptions of its meaning.

We know it is a maxim, that an impartial state of mind is necessary to philological inquiry. But it is a perversion of this maxim, that the state of the heart towards God is indifferent in the matter of understanding his word. The business is to collect the sense of the sacred record from its words; but who is best qualified to perceive the meaning of these words? Who can enter into the purity, the fervor, the depth of holy feeling, with which the word of God abounds?—the man whose heart is dead to all the emotions of piety, or that man whose soul is in harmony with its meaning, and responds to the life diffused through its pages?

And all systems of opinion are not alike indifferent to the impartial inquiries of an interpreter. If the plenary inspiration of the scriptures be not an axiom of his science, there can be no certainty. The darkness of his own mind may be charged upon the record,—its most sublime doctrines be explained away as the opinions of men, and the most far-reaching discoveries of perfect wisdom be set aside as the mistakes of an unenlightened age. But if he give place to this first principle, it will essentially modify all his other principles of interpretation. He will explain this word, not as expressing the feeble speculations, or imperfect reasonings of men like himself, but the certain disclosures of Him who knows all things.

He will receive it all in confidence, whether he can understand it or not,—whether he can explain the reasonableness of some law, or the use of a word. He knows that there is in it no admixture of error, no principle of mistake, nothing which does not bear the seal of the Almighty, and is not worthy of his infinite wisdom.

The importance and certainty of every thing which comes from God, impart energy to his inquiries; and when he fails to perceive the meaning which the words impart, or to explain some dark expression, he waits and adores in silence. And as he stands and gazes on the circle of ultimate facts which form the boundary of all his knowledge, and sees many lines entering and traversing the whole field of his view, until they are lost again in the mysterious darkness that surrounds all, he feels his own feebleness and deficiency in the presence of a plan so vast and awfully sublime; and, bowing before its Author and surrendering himself to his guidance, he exclaims with the Apostle,—“O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!”

Besides the use of this spiritual element, with which all critical research must begin and be continued, the importance of the literary studies, belonging to this course, is obvious. The divine oracles, which God delivered to his church of old, are in Hebrew and Greek,—neither of which has been, for ages, the living language of any people on earth. The singular providence which has thus secured their safe-keeping, indicates that their Author designs them for perpetual use. There they are, enshrined in an enduring cabinet, a deposit for every age. There is the divine word, as in the day of its revelation, “laid in eternal type,” that the fidelity of every translation may be tested by

the unchanging originals. The last appeal in all questions of religion, and in whose final sentence all must rest.

To these originals the minister of the word must be able to appeal. And a main design of this branch of education is, to lay the only sure foundation of Theology in knowledge of the language of scripture,—knowledge of the meaning and force of words, and the laws of their connection.

The acknowledged excellence of our noble version does not supersede the necessity of this study. The minister of Christ, who to expound his word to men, should be able to attest the excellence and fidelity of the translation in which they read the revelation of heaven. And all translations must be, many things, imperfect, and affected by constant fluctuations of every living language.

Besides, there is a host of enemies to the truth, who corrupt its doctrines by false interpretations,—and in such cases, and in controversies of religion, the ultimate appeal is and must be to the original scriptures themselves. The student must also be able to explain himself of those facts, necessary to explain the scriptures, which are drawn from Oriental and other sources. He may not have an opportunity to examine the manuscripts, and versions, and other historical monuments, scattered in various distant libraries. His time and means, and the importunities for which he is preparing, do not permit him to visit those parts of the world, among which the scenes of the scriptures are laid, and to explore for himself the peculiar features of those regions, and those conditions of society, to which continual allusion is made in the Bible, and from which its metaphors and forms of expression are derived.

In these circumstances he must have recourse to those ample collections, accumulated by the united contributions of the antiquary, the historian, the naturalist, and the traveler. A new impulse has been given to the study of Oriental literature, by the contributions of modern travelers. Men of enterprise, not only for the promotion of sacred science, but for purposes of commerce, for pleasure, or from mere love of adventure, have visited the land of the Bible; and whether they went prepossessed for or against the truth of revelation, they all unite their testimony to existing facts, which explain its language and attest its truth. They introduce us to a people of the East, at this day, to whom the manners and customs of primitive intercourse have been transmitted, unchanged, almost from the infancy of our race. They place us amidst scenes long allowed by the associations of our faith, which remain to illustrate the truth and beauty and force of the language of holy writ. They conduct us through deserts, and over ruins and desolations, which remain the standing witnesses of the truth of its history or monuments of the fulfilment of its predictions. And where, in the catastrophe of cities and nations, we may trace the meaning of some of the darkest pages of prophecy.

One of the most interesting movements of the present day, is that deep and general interest with which the minds of men are turned towards the land of Palestine. Whatever ultimate designs the Most High may thus be unfolding from afar, the advantage to the cause of Biblical science must be great. The more we are made familiar with the scenes of sacred events, and the mind becomes accustomed to the whole assemblage of Eastern associations, the better we will be qualified to understand the language of the Bible, to appreciate its descriptions, and to judge of the force and beauty of its allusions. And we will feel more the undying interest which dwells, amidst all its changes, over that land of the Bible,—a land where the evidence of its truth is written by the finger of Providence, in lines visible to all, on its rocks and plains and eternal hills.

The application of these principles and facts to practical use, must form a leading object in the exercises of this course. The acquisitions of learning must be used as the instruments of mental labor,—the appliances

of the mind, while its faculties are excited and tasked to the utmost in acquiring knowledge and using it with effect. Mere knowledge is comparatively useless, without the mental habit requisite to arrange and dispose it aright. And Biblical study, of all others, should be pursued with a view to its attainment. Not merely as a polite accomplishment, but for that highest of all purposes to which the powers or the acquisitions of man can be applied,—to learn the words of eternal life and make them known to a dying world.

The object in these exercises will be, to direct and aid the efforts of the student in the exegetical study of the sacred scriptures. He is to be instructed in the use of sacred principles of interpretation, applying them in the investigation of the sense of the text, giving the proof of its correctness, illustrating and defending it, and closing the whole with a clear and succinct view of the doctrines taught.

This exegesis must extend through entire portions of the scriptures, in their connection of thought and reasoning. To understand any book or composition requires much more than the mere analysis of its words, wrested from their proper series, or the explanation of insulated sentences, irrespective of their connection and dependence. A regard to the design or scope of a writer, is necessary in studying any human author; and much more is it requisite when we examine the writings of inspiration. Men may introduce what is inconsistent with their scope, or reason badly; but the word of God is perfect, and his inspiration extends, not only to all its words and sentences, but also to their connection, and to the design and the reasoning.

And one of the most important qualifications for explaining many portions of the scriptures, is the power of tracing, throughout, the train of truth and the process of the argument. How necessary is this to a right understanding of Paul's masterly reasoning in the Epistle to the Romans.

And in that to the Hebrews, in what a flood of light is the mind conducted to his sublime conclusions, when it has followed him, in the course of thought and chain of reasoning, through all the intricacies of that wonderful production. Each statement is a momentous truth, but the full effect is in the weight and grandeur of the whole. Light beams from every point, until the rays blend and encircle it all with a radiance of glory.

Besides thus laying a foundation for the exposition of the scriptures in their own connection, the student should be acquainted with those exegetical difficulties which he must encounter in his future progress, and be familiar with the process of their solution.

The modern adversaries of our faith, unable to disprove the facts on which christianity rests, have endeavored to divert attention from its overbearing evidence to the difficulties which hang around it, as around all known truth. Questions are started altogether unconnected with the main issue; but designed to overthrow all confidence of the mind in the certainty of any historical evidence, and to whelm it in the dark mists of a deplorable scepticism.

It was towards the close of the seventeenth, and during a part of the last century, that these insidious attacks of the enemies of the Bible spent their utmost wrath. They assailed the purity and certainty of the text through the medium of criticism; they arrayed apparent discrepancies of scripture, and they contested its accuracy on the field of science. The effect on the history of exegesis, is a matter of deep interest to the Biblical student. It aroused the attention of men of the greatest intellect and learning, to a more profound and critical study of those dark or difficult parts of scripture, which formed the whole ground of these attacks. They proved that the Bible had never been detected in a single mistake, that there are in it no contradictions, and they not only refuted the objections of its enemies, but illustrated its obscurities, corrected misrepresentations, and showed that an acquaintance

with the original scriptures, with the original scriptures, and a more knowledge of the system of nature, wanting to solve every difficult. To this process the student is accustomed to determine for himself and accuracy of doubtful or doubtful. He will acquire the skill in solutions, be stimulated by the own inquiries, and feel the solidity of what he has learned. And when called to exercise functions of a minister of Christ, forth with the armor which to maintain the truth; and in offering that interpretation which he clearly perceives as in himself.

Sure that the scriptures rejoice in being able to demonstrate the rectness of all their statements a plenitude of inspiration which room for the mistakes of the admixtures of man, to mar wisdom of God. And believe Bible and the world are equal of the same perfectly wise and ing, he will have no fear that can ever be brought to contradiction.

The history of the past is on this subject. The difficulties were brought against a conclusion, have been found to be natural, and to show its own even concerning those subjects but incidentally noticed.

Let the interpreters of the study more profoundly the original pages, and examine between it and the things of the philosophers extend the physical science, and not their conclusions,—and the agreement will be marked light will be shed, not only revelation but upon the divine verse.

For we need not fear by research into the world's be more perfect, the Bible better understood. That truth shall yet be found in frame-work of the globe; a its discoveries, which sweep the light of present science past ages, will ever harmonize with the earth and around us and wisdom, and goodness our God.

The critical study of the a connected whole, claim attention in those exercises, ed to furnish and to discipline the interpretation of the Bible.

Not only because of its tory, but for the rich store of any book or portion of have a comprehensive field of Divine truth, which their proper place of time which they mutually threaten other. He should be a broken chain of its history time and series of even chronisms of different r is interwoven with the d promises and prophecies on this line of history the gradual unfolding of the can compare prophecy with filment, and the pre-sh an earlier dispensation, winding up in that by t

With this is intim scheme of prophecy, the unseen future with uparity of history. The prophecy, for the Divine scriptures, belongs to the business here, is language, and ascertain interpretation,—to apply gesis deduced from a c fulfilments,—to explain remain to be fulfilled.

The popular objection to the doctrine of a definite atonement, election and kindred doctrines, is, that they represent God as making a distinction among men who are in the same fallen and ruined condition, conferring upon one a favor which is withheld from another. And this is regarded as respect of persons. But this cannot be the meaning of the expression, as employed in scripture, when it is said, that with God is no respect of persons. That God does make distinctions among his creatures, for which we can assign no other reason but that such is the divine pleasure, is perfectly manifest. That in his dispensations towards men, who have no claim upon his benignity, he bestows upon one favors which he withholds from another, is obvious to the view of all. He does injustice to none. He withholds from none any good thing to which they have a claim. But in the distribution of his gifts, to which men have no claim, he gives or he withholds as to himself seemeth proper. And, in relation to all such distinctions, our Lord has taught us to say, Even so, Father, for so it seemed good in thy sight.

When, therefore, it is said in scripture that there is no respect of persons with God, the meaning cannot be that God deals alike with all men; or that he confers upon all men the same favors. To interpret the expression in that sense would make the word of God contradict palpable facts. A respecter of persons, according to the radical import of the term, is one who takes a man by his face; that is, who forms an estimate of a man's character from outward appearances, or adventitious circumstances, and treats him accordingly. It conveys the idea, not simply of making a distinction between different individuals, but a distinction founded upon insufficient or improper reasons, which have nothing to do in determining the worth of a man's character. The reader is desired to test the correctness of this remark, by a reference to the different passages of scripture in which the phrases, "respecter of persons," and "respect of persons," are employed. The only instance in which the former expression occurs, is, Acts 10:34. "Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted of him." It is quite manifest that the term, as here employed, conveys the idea that God's regard for men is not founded upon mere national distinctions. He does not extend his favor to one simply because he is a Jew, nor reject another simply because he is a Gentile; that is, his estimate of men's characters is not founded upon adventitious circumstances, but his judgment is according to truth. He that feareth him, and worketh righteousness, is accepted of God, no matter to what nation he may belong.

Again: The Apostle, when exhorting masters to the faithful performance of their duty to their servants, enforces the exhortation by this consideration: "Knowing that your Master also is in heaven; neither is there respect of persons with him." Ephes. 6:9. With regard to the import of the phrase in this place, there can be no doubt. God does not extend favor to one man because he is a master, nor despise another because he is a servant. His judgment is not influenced by adventitious circumstances, such as a man's rank or condition in society, on which the worth of human character is not dependent; but his estimate of a man's character has respect to real worth.

Once more: In the appointment of judges to administer justice between man and man in Israel, these ministers of the law are exhorted to fidelity in the discharge of their duty from this consideration,—"there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts." 2 Chron. 19:7. Men are liable to be influenced by improper considerations in dispensing justice, and sometimes favor the rich and the great, and oppress the poor and the defenceless, without regard either to the worth of the person or the justice of his cause. But there is no such iniquity or respect of persons with God. He does not favor the cause of one man because he possesses wealth or

honor; nor does he disregard the cause of another because he is poor and helpless. The cause that is right God approves. The man who possesses real worth of character; the man who fears God and works righteousness shall enjoy the divine approbation, whether he be a prince or a subject, a master or a servant, rich or poor.

When, therefore, the scriptures teach that there is no respect of persons with God, and that God is no respecter of persons, they do not mean that God makes no distinction

among men in the distribution of his favors. 1. The human family are in a fallen, ruined and helpless condition. Not only is man unable to save himself, but he has founded upon improper or insufficient reasons. And we utterly deny that any principle claim upon the divine favor. In this respect, embraced in the system of doctrine which we plead, is liable to such an objection, in the same condition. And in this

The covenant of grace, and the doctrine of election and atonement, contemplate the human family as alike, and, without exception, in a fallen, guilty, helpless and perishing condition. And this, it is presumed, the Professor himself will admit, is a scriptural view of the moral condition of our race.

Such being the condition of the human family, we had no claim upon the divine benig- nity. God was under no obligations to fallen man to provide for him a Savior, nor to reveal a way of escape from the wrath to come. This, we suppose, will be admitted. If then God was under no obligations to provide a Savior for any of the human family, he would not have been chargeable with any injustice, upon the supposition that no Redeemer had been provided for our fallen race.

But, admitting that it was the pleasure of God to provide salvation, he unquestionably had a perfect right to determine the objects on which it should be bestowed. Fallen angels and fallen man were alike in their original state, holy and happy beings. For fallen man he provided a Savior; but fallen angels have been left without hope. Here is a distinction made between creatures alike in a fallen and ruined condition. And will any one presume to say that God is a respecter of persons? Why then should it be said that upon the supposition that God hath chosen some, and not all of the human family to salvation, and that, in the covenant of grace, he has made provision to secure to them the enjoyment of it, there is respect of persons with God? That God was influenced by infinitely wise and holy reasons in making the distinction between fallen men and fallen angels, to which we have adverted, is certain. And that God is influenced by equally wise reasons in actually bestowing salvation upon some, and not upon all the human family, is no less certain. And if it is perfectly consistent with the infinite wisdom and goodness of God, actually to save some, and not all men, his purpose, according to which he proceeds, is no less wise and good. We cannot understand the reasons of the divine government any further than they are revealed. And in relation to many of the divine dispensations, we must say, the knowledge of them is too wonderful for us; it is high, we cannot attain to it. Confessing our own ignorance, it becomes us humbly to adore those divine dispensations which are above our comprehension, being fully assured that righteous and true are all his ways. And when our limited understanding can assign no other reason for the divine procedure, it becomes us to say,—"Even so, Father, for so it seemed good in thy sight."

It deserves the particular attention of all who would take their views of christian doctrine from the Bible, that the Apostle notices this same objection as one which men would urge against the doctrine which he taught. To the doctrine of the divine sovereignty, as exhibited in the declaration, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth,"—the Apostle supposes the following objection to be urged,—"Thou wilt say then unto me, Why doth he yet find fault, for who hath resisted his will?" The purport of the objection is this: If God has mercy on one man, and leaves another, who is in the same situation, under the hardening influences of sin, he is partial, and man is not to blame. And what is the character of the Apostle's reply? He

admits that such a distinction is made among sinful men; but, at the same time, rebukes the presumption which would call in question God's right to make the distinction. "O vain man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why has thou made me thus?"

Hath not the potter power, over the same lump, to make one vessel unto honor and another unto dishonor?" From these words the following conclusions are evidently deduc-

1. The human family are in a fallen, ruined and helpless condition. Not only is man unable to save himself, but he has founded upon improper or insufficient reasons. And we utterly deny that any principle claim upon the divine favor. In this respect, embraced in the system of doctrine which we plead, is liable to such an objection, in the same condition. And in this

The covenant of grace, and the doctrine of election and atonement, contemplate the human family as alike, and, without exception, in a fallen, guilty, helpless and perishing condition. And this, it is presumed, the Professor himself will admit, is a scriptural view of the moral condition of our race.

Such being the condition of the human family, we had no claim upon the divine benig- nity. God was under no obligations to fallen man to provide for him a Savior, nor to reveal a way of escape from the wrath to come. This, we suppose, will be admitted. If then God was under no obligations to provide a Savior for any of the human family, he would not have been chargeable with any injustice, upon the supposition that no Redeemer had been provided for our fallen race.

But, admitting that it was the pleasure of God to provide salvation, he unquestionably had a perfect right to determine the objects on which it should be bestowed. Fallen angels and fallen man were alike in their original state, holy and happy beings. For fallen man he provided a Savior; but fallen angels have been left without hope. Here is a distinction made between creatures alike in a fallen and ruined condition. And will any one presume to say that God is a respecter of persons? Why then should it be said that upon the supposition that God hath chosen some, and not all of the human family to salvation, and that, in the covenant of grace, he has made provision to secure to them the enjoyment of it, there is respect of persons with God? That God was influenced by infinitely wise and holy reasons in making the distinction between fallen men and fallen angels, to which we have adverted, is certain. And that God is influenced by equally wise reasons in actually bestowing salvation upon some, and not upon all the human family, is no less certain. And if it is perfectly consistent with the infinite wisdom and goodness of God, actually to save some, and not all men, his purpose, according to which he proceeds, is no less wise and good. We cannot understand the reasons of the divine government any further than they are revealed. And in relation to many of the divine dispensations, we must say, the knowledge of them is too wonderful for us; it is high, we cannot attain to it. Confessing our own ignorance, it becomes us humbly to adore those divine dispensations which are above our comprehension, being fully assured that righteous and true are all his ways. And when our limited understanding can assign no other reason for the divine procedure, it becomes us to say,—"Even so, Father, for so it seemed good in thy sight."

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in the government of God. The very principle involved in the doctrines of election and of a definite atonement, which is so offensive to the depraved heart, presents itself to our view continually in the development of the divine administration. And hence we are furnished with a strong argument in support of the conclusion, that these doctrines are derived from the authority of Him who doeth according to his will, in the army of heaven and among the inhabitants of the earth.

A WORD IN SEASON.

The Rev. Dr. Mason, of New York, was requested to visit a lady in dying circumstances in that city, who, together with her husband, openly avowed infidel principles, though they attended his ministry. On approaching her bedside, he asked if she felt herself a sinner, and her need of a Savior. She frankly told him she did not, and that she believed the doctrine of a Mediator to be all a farce. "Then," said the Doctor, "I have no consolation for you, not one word of comfort. There is not a single passage in the Bible that warrants me to speak peace to one who rejects the Mediator provided; you must take the consequences of your infidelity." He was on the point of leaving the room when one said, "Well, if you cannot speak consolation to her, you can pray for her." To this he assented, and, kneeling down by the bedside, prayed for her, a guilty sinner just sinking into hell, and then, rising from his knees, he left the house. To his great surprise, a day or two after, he received a message from the lady herself, earnestly desiring that he would come down and see her, and that without delay. He immediately obeyed the summons. But what was his amazement, when, on entering the room, she held out her hand to him, and said with a benignant smile, "It is true,—all that you said on Sabbath is true. I have seen myself the wretched sinner you described me to be in prayer. I have seen Christ to be that all-sufficient Savior you said he was, and God has mercifully snatched me from the abyss of infidelity in which I was sunk, and placed me on that Rock of Ages. There I am secure; there I shall remain; I know whom I have believed." The Doctor's prayer, through the Divine blessing, fastened on her mind, she was convinced of her guilty state, and enabled to rest wholly on the Savior, and after charging her husband to educate their daughter in the fear of God, she expired in the exercise of joy and peace in believing.

SALE OF INDULGENCES.

When Tetzel was at Leipsic, and had collected a great deal of money from all ranks of people, a nobleman, who suspected the imposition, put the question to him: "Can you grant absolution for a sin which a man shall intend to commit in future?" "Yes," replied the frontless commissioner, "but on condition that the proper sum of money be actually paid down." The nobleman instantly produced the sum demanded; and in return received a diploma, sealed and signed by Tetzel, absolving him from the unexplained crime which he secretly intended to commit. Not long after, when Tetzel was about to leave Leipsic, the nobleman made inquiry respecting the road he would probably travel, waited for him in ambush at a convenient place, attacked and robbed him; then he again to Leipsic with his chest empty, at parting said, "This is the fault I intend to commit, and for which I have your communion."

The Head of the Episcopal Church in England.—This dignified functionary, Mrs. Victoria Cobourg—the head of the Anglican Church, defender of the faith, etc., attended a ball at Buckingham some time since, and danced to an ear in the morning. We wonder if she specially instructed the Bishops and other who depend for their livings on her to imitate the illustrious example? We they would generally conform if a *Bap. Record*.

Necessity and ability live next to another.

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THE SABBATH.-
NECESSITY OF ITS DIVINE

system of worship. No matter whether a worshipper of the sun, moon and stars, or of the Indian Brahma and Budhoo, the Grand Lama of Thibet, or of the gods of Pagan idols, or of the Great Jehovah, he will have his *system* of worship, that system will be distinguished from others by its peculiar rites and ceremonies. Every system of worship requires the participation of its votaries, that they may administer its rites and ceremonies.

Man is social in his nature as well as religious. He loves to meet with his fellow-men in an associated capacity his noblest attribute is advanced. As a social being, he enters into the exercise of religion. The institutions of his religion are social as well as individual, and the institutions of religion are founded on social principles, and call for popular assemblies of those who would worship them. Man must congregate, if he is to be religious and observe the institutions of religion. True religion does not subject to become a monk or a nun, a wilderness hermit,—to retreat from the ship of the human family,—from the course of society. It does not demand that its votary shall forget the world, and be sequestered in some almost inaccessible retreat, to cultivate piety by private meditation and prayer, as the only means of securing the object of religion. It asks that man be social still. The principles of religion are social, not monastical. It is in its virtues, and social in its institutions.

Man then must congregate for the exercise of religious worship,—to observe the institutions of religion,—to administer its rites and ceremonies. Religion may exist, for a season, in the solitude of the cave; but if it were universal, it would soon cease to be religious; the destitution of its public ordinances, the mere natural religionist,—admits from evidence independent of revelation, that God ought to be worshipped by rational creatures, will also admit, the same evidence, that he ought to be publicly worshipped by them; that their very constitution required that they should cultivate suitable social means, their feelings and sentiments of devotion towards the Deity, must and will worship God in a public, associated capacity; and to encourage us to do so, the divine Author of our religion has said, "Where two or three are assembled in my name, there am I in the midst of them," and he has forbid that we forsake the assembling of ourselves together as the manner of some is.

It is our proposition then. Men ought to worship God in a public, associated capacity, and in order that they may do so, they must have a *time and place, when and where*, by common consent, they shall be assembled to come together, and these must, in the first place, be the subject of authoritative enactment.

The localities of men are so various, and so vast a surface, the whole surface of the globe, that it would be absolutely impracticable to assign, by an individual enactment, or by ten thousand enactments, the places in which all the various classes of the human family should hold religious assemblies. This is a matter which there would be but little difficulty in settling, if the time of assembling were only established. The selection of the place cannot be properly made, except by the consent of various parties of men who choose to congregate; and that selection will be such as their peculiar locations.

The time is of the first importance. A portion of our time shall we allot to religious purposes, is a question which, if himself is not adequate to answer; if he is left to his solution, it would be a hazard of religion, at the hazard of the worship of God. To one man it seems reasonable that we should devote the seventh portion of our time to such purposes; while another, more pious man, requires a still greater portion; and another, not equally pious, might esteem so large a portion an intolerable tax. One man conceives it quite sufficient for all the

purposes of religion, that we should set apart one day in a month for public congregations to worship; another, one day in six months or one day in a year; while a majority of men, perhaps, would esteem one day in a life-time too frequent. Religion and its duties, if attended to at all, would become mere matters of convenience. Could there be any unanimity of conclusion in regard to a religious Sabbath, if it were left entirely to man? Do you think that any apportionment would likely be made of our time to sacred purposes, if that apportionment should depend on the decision of the various tastes, dispositions and circumstances of men? No, if it were left to man to decide what portion of his time on earth, he should set apart from the ordinary pursuits of life, to the duties of public religious worship, the result would be, no apportionment would be made. God would be robbed of his worship; man would esteem every day his own, nor would he then find leisure enough to permit him to occupy one half hour, out of the twenty-four, in pious, secret meditation and prayer. Selfish man would demand all his time for his own purposes; at least there would be no uniformity in the time allotted. You perceive, then, that man is not adequate to decide what portion of time should be exclusively devoted to public religious purposes.

To recapitulate: Men are compelled by a law of their moral constitutions to worship God, not only privately, but also publicly. The public worship of God requires the public congregation of men. Men cannot congregate unless they agree as to the time and place, when and where; and these must be the subject of authoritative enactment. The various circumstances and localities of human abodes forbid that any but man should designate the places of assembly. It is legitimately the province of man to say *where* they should meet together for the purpose of religious worship. But it is not legitimately the province of man to say *when*?—*how often*? Man is not adequate to the task of deciding this question. How then can it be decided?

It is decided, not by man, but by God himself. The High Court of Heaven has issued a law upon this subject,—a law that is perpetually and universally obligatory upon man,—a law which the Jews of old were obliged to obey, and which their patriarch forefathers obeyed, and which has descended from the united head of the human family, through all the ramifications of their offspring, in traditionary story, and asserted its obligations; and a law which the last servant of God on earth, at the end of time, shall honor, and love, and obey. It is a law of positive institution, enacted by Him who made us, and who endowed us as we are, and who best knew what would be promotive of our best interests and of his glory. It is a law which has emanated from the very source of all authority, and the circumstances under which, as a member of the moral code, it was communicated to us, invest it in awful majesty, and give a dignity and weight to its institution, which ought to bear down all opposition. And what is the law? It is this: "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, and hallowed it." This is the law of the Sabbath. It consecrates one seventh portion of our time to sacred purposes, and requires that we should keep it sacred. God has come to the relief of man, in his necessity, and has instituted a Sabbath on his behalf, for the purposes of public religious worship. The time which he should thus occupy, in pursuance of the dictates of his religious constitution, has been established, and established by the best of all authority. All that is required of man, is, that he should adopt the time provided to his hand, by God himself made holy, and devote it to the purposes for which it was divinely set apart.

There was a necessity for this consecration of a specified portion of our time,—for this institution of the Sabbath, founded in the very nature of man. As a religious being, he required the Sabbath. He himself was not adequate to its institution. Nor could angels supply the inability of man to set apart that precise portion of time for public religious purposes, which would be most pleasing to the object worshipped, and to the character and condition of man. The institution must come from God; else, like the great truths peculiar to Revelation, it would forever be unknown. The institution has come from God, and it is known among men. The necessity of the worshippers of the true Divinity has been met by that same Power and Authority which has constituted us creatures of devotion, and subjected us to the obligations of religion. God, in his infinite wisdom and benignity, has set apart the seventh portion of our time as sacred to himself and sacred to man. The Sabbath is his by institution, and man's, as a day to be observed specially in the public and private exercises of God's worship. W. T. F.

For the Preacher.

LESSONS FROM HISTORY.

History informs us, that in the year 1636, Several Quakers, having arrived in the colony of Massachusetts, were cruelly treated by the Puritans, to whom their conduct was offensive. The latter, on whose side there was power, secured the enactment of a law, according to which,—1. Quakers were prohibited from coming into the colony; 2. Those who were already there must be banished; and 3. Any who returned, after having been once banished, must be capitally punished.

It were to be wished, for the honor of human nature, that this historical fact were a mere fiction. It is one, among a countless multitude of similar facts, which disgrace the human family. This, no matter what may have been the motives from which such conduct proceeded, is the truth; for we do not believe that the intention sanctifies the deed. In view of it, we cannot help reflecting that many, who complain of inhumanity in others, are themselves inhuman; and that, not unfrequently, those who charge others with bigotry, and deplore its sad effects, are themselves the slaves of prejudice; and when they have an opportunity, set an example of that intolerant and persecuting spirit which they condemn in others. The reader is no doubt acquainted with the fact, that the Puritans in England became, in consequence of their strict adherence to their own principles, the objects of persecution. They were, for years, strangers to almost every kind of peace, except that which the world can neither give nor take away; and it is likely that some of them were not acquainted with it. In this deplorable and unhappy state of affairs, many of them removed to the American continent.

This was right; no one could fault them for seeking an asylum from religious persecution. We have both precept and example for such a course of conduct. "But when they persecute you," is the language of Christ, "but when they persecute you in this city, flee ye into another." This direction was given to the twelve disciples of our Lord; but it is not inapplicable to any of his followers. If they are persecuted in one country, and can conveniently do it, they may innocently remove to another. Hence, we are informed, that when "there was a great persecution against the church which was at Jerusalem, they were all scattered abroad throughout the regions of Judea and Samaria, except the Apostles." The Puritans then, who left England on account of the persecution to which they were subjected, and sought an asylum in this country, did not violate any principle of the religion which they had embraced and on account of which they were suffering.

But we cannot apply this remark to their treatment of the Quakers, who would willingly have mingled with them in their new abode. They did not cheerfully concede to others, on this occasion at least, the rights which they claimed for themselves; they did

not tolerate others in the undisturbed enjoyment of privileges, the loss of which they had themselves lamented only a short time before, and to secure the quiet possession of which they had crossed the Atlantic. The arm of secular power was raised against a sect, which differed from their own in many respects to be sure, but which, at the same time, was peaceable and unobtrusive. They banished from a colony, of which they were the early germ and present strength, quiet and inoffensive citizens, merely on account of some difference in religious sentiments and conduct. Some who ventured to re-enter the colony, contrary to the law already noticed, were even put to death. On American, as well as European soil, smoked the blood of those who fell the victims of a blind and persecuting zeal. Wonderful inconsistency! Puritans cross the Atlantic to escape an evil to which they immediately subject others! The persecuted turn persecutors! The oppressed become oppressors! Those who had scarcely escaped with their lives, take up the instruments of death! Had some new divinity, conjured up in the forests of America, taught them that persecution, when directed against themselves, was wrong, but that when it proceeded from themselves, it was right? What shall we say? Almost as soon as they escape from the lion's paw, they manifest the fierceness of the tiger! Their own wounds are scarcely healed, when they inflict similar ones upon others! O the bigotry, the enthusiasm, the folly, even of good men! Zeal without knowledge is like a swollen stream which refuses to be confined within its proper channel. It sometimes meddles with things with which it has no business; and not unfrequently its manner of doing things, which are properly within its sphere, is quite unhappy; in some instances unlawful. If one of those Puritans who treated the Quakers with so much cruelty, had been asked, while he was in England, Do you approve the conduct of your persecutors? he would have indignantly replied in the negative. Consult his conduct after he has planted his feet on American soil, and when he has the power in his own hands, and you discover that his hatred of persecution bears a strong resemblance to the dislike with which an unconverted, but sick, or dying, man regards sin. Good men, however, are often carried away, in some measure, by the prevailing sentiments of the age in which they live; and hence we must not too severely censure the conduct of the puritans on the occasion to which we have referred. And while we are on the subject, we may glance at some things which evince the sinfulness and folly of persecuting men on account of their religion; or, if they have none, for the purpose of forcing it upon them. Such conduct is, in the

1. First place, contrary to the example of Christ and his Apostles. They both came in contact with men who professed religion of some kind, and they both encountered violent opposition in the propagation of the true and only religion. Christ confined his ministry to the Jews, and from them, though he spake as no man ever did, he met with opposition; very few of them, comparatively speaking, embraced his doctrines. The Apostles encountered opposition, not only from their countrymen, but from the Gentiles. Wherever they went, they met with those who differed from them in their religious sentiments and conduct. But neither Christ nor his Apostles persecuted any one. The language of the former is, "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." The language of the latter is, "The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds." "Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man." "Therefore, seeing we have this ministry, as we have received mercy, we faint not;

ence, it is exceedingly convenient, and well deserves a place in the library of every Pennsylvanian. It can be obtained of Mr. Carter, at the new Book-store, in Market, between Third and Fourth streets.

PAUL, A MODEL.

A sermon, delivered at the opening of the Synod of West Pennsylvania, by D. H. RIDDLE, D. D. The text is taken from Ephesians 3:7-9. Paul is exhibited as a Model for the imitation of ministers of the gospel.

1. In his views of the true source of a minister's call, authority and qualifications.

2. In the lowly views he entertained and expressed of himself.

3. In the high estimate he had and expressed of the privilege and honor of being a preacher. And,—

4. In his views of the largeness of his commission; of the riches and extent of the provisions and contents of the gospel, and of the privileges to which it conducts its genuine subjects, through the instrumentality of the ministry.

Under these different heads, a variety of pertinent and appropriate thoughts are presented in a solemn and impressive manner.

WINTER, clothed in her appropriate robes, is in the midst of us. After a severe freeze, the snow began to descend last evening, and continued to fall without intermission during the night. And now, while we write, at 9 o'clock, A. M., the 7th, the storm continues to rage with undiminished violence. To the lovers of sleigh-riding, the Preacher would say,—"A righteous man regardeth the life of his beast." And to those whom a benignant Providence has blessed with the comforts of life, he would say,—"Blessed is he that considereth the poor."

With the writer of the following communication, which we received through the Post-office, we have not the pleasure of a personal acquaintance. He has given us his name and a reference to a gentlemen in the city. We understand that he is a man of the most respectable standing in society. In a note accompanying this communication, he informs us, that he was "born and raised in the Presbyterian church," and has been "for near thirty years a member." For his kind wishes and friendly regard, he will please accept our thanks.

ED.

For the Preacher.

MR. EDITOR.—Having read with close attention both sides of the discussion on psalmody, as published in the Presbyterian Advocate and Preacher, as the discussion appears to be closed, will you permit me, through your paper, to give my opinion, and offer some remarks? Soon after the commencement of the discussion, Dr. Ralston promised, and afterwards endeavored to give both precept and precedent for an uninspired psalmody. For precedents he cited Genesis 22:6, Judges 21:19, and 1 Sam. 18:6, 7. In the first two passages I can see no mention of songs of any kind, and in the last passage cited, the women of Israel celebrate the praises of David for the victory he obtained over Goliath. But this does not appear to have been a song employed in the worship of God.

It is rather a matter of surprise, that a father in Israel would refer us to the case of the daughters of Shiloh, mentioned in the 1st chapter of Judges, for authority to use for the psalmody inspired songs in the worship of God. I would suppose that there was more squeaking and singing among these girls, when the young Benjamites were in chase for a wife.

A notable example truly, for an important part of religious worship!

But why does Dr. Ralston call for information as to who collected and arranged the book of Psalms, and for proof that they were divinely appointed to perform that service? Does he not believe that the book of Psalms is divinely inspired? If so, it surely is a matter of no consequence who collected and arranged the Psalms. All that is important for us to know, is, that they are the songs of the Spirit.

When Dr. Ralston's essays on Psalmody first appeared, some of us could hardly help thinking that he was laboring under some mania or mental derangement; for he sometimes uses language which almost leads one to conclude, that he does not believe in the inspiration of the book of Psalms. And we thought that he would be called to an account for some things he has written, by the Synod of Pittsburgh, at its late meeting. But, with astonishment, we have seen a resolution of that pious and learned body, requesting Dr. Ralston to prepare his essays for publication in book form, thereby endorsing what he has written. If the Synod had carefully examined these essays and noticed the amount of repetition and irrelevant matter they contain, and had lopped off some fulsome excrescences, and weighed the remainder in the balances of the sanctuary, the skeleton left would not have been a very sightly object. If the single item of braggadocio alone were cut off, it would reduce the matter of the essays nearly one half.

The commission from the Head of the Church to all his ambassadors, is plain and express,—"Teaching them to observe all things whatsoever I have commanded you." But where can a command be produced, in all the written word of God, to make psalms and hymns to be employed in the worship of God? I perfectly agree with Dr. Ralston, when he says, that it only requires fair discussion to enable the people to see that a system of Psalmody has been imposed on them, which has not a text of scripture for the support of its fundamental principle; I mean the system for which he pleads. And a dear system it is in these times, which requires the purchase of a new hymn-book, almost as often as we have to buy an almanac. Like all his co-adjutors, I must say that Dr. Ralston has utterly failed, so far as I am able to judge, to produce either precept or precedent to authorize uninspired men to make religious songs to be used in the worship of God. I can follow no man further than he follows the Bible. And I would ask in this case, as well as in every other, Whether it be right to obey God rather than men; judge ye. OLD SCHOOL.

LETTER TO THE EDITOR.

West Alexandria, Oct. 27, 1843.

REV. AND DEAR FRIEND:—

Having just returned home from fulfilling an appointment given me by Presbytery, and having traveled about two hundred and fifty miles, and preaching several days during my tour, I will give you a brief account of my journey and enjoyments when absent from my family. The weather was cold, wet and stormy; there were frequent showers of snow and hail; and the roads were exceedingly bad during my journey. My first appointment was in Brownsville, Washington Co. O.; on third Sabbath this month. My second, at McKinney's Settlement, in Ritchie county, Va. In the former, there are but a few families of the A. R. Church. Their situation is somewhat discouraging, from the fact that New-Schoolism, Campbellism, and some other isms, contrary to Calvinism, are very popular in that region. New Psalmody, Free or Open Communion, and their necessary and inevitable concomitants—errors and heresies of almost every kind—are very popular. Thence I proceeded to Ritchie county, Va.; preached on Thursday, as preparatory to a communion; on Friday preached again, and held an election for Elders. Two most excellent, intelligent and pious men were chosen with a unanimous vote. On Saturday morning, Mr. W. L. Duff, Ruling Elder, arrived in time to attend to the examina-

tion of the Elders elect and members, for admission to the communion of the church. We received, by certificate and on examination together, twenty-two members. During the several days of the solemnity, we had a very respectable attendance, good behavior and a deep and lively interest exhibited.

A more pious, prudent, intelligent and kind people, I have rarely, if ever, visited. Kindness, courtesy, peace, piety, nobleness of disposition and purity of motive, characteristic of our pious forefathers, who immigrated from Scotland in consequence of persecution, are exhibited in their daily intercourse. Their prospects there are somewhat encouraging. Heresy, however, like the frightful and many-headed monster, is there in almost every shape; satan often assumes the appearance of an angel of light, for the purpose of executing his diabolical schemes.

I doubt not but by the blessing of the Head of the Church, accompanying the means of his own appointment, that may and will become as a central point of light and influence in the Associate Reformed Church. From that region we may receive, in the course of very few years, aid to our Synodical, Missionary and Seminary funds; we may have young men rising up, encouraged, educated and prepared in due time for the ministry, and thus the seed, which is now sowed by our young men as missionaries there, will germinate, blossom and bring forth fruit to the glory of our Lord and Master.

The people there, and other places where I called, were highly pleased with all our young men who have visited them. I say this, not to flatter our young men, but to encourage them to go forward, bearing up under their difficulties as good soldiers of the cross; difficulties they must expect to endure if they are true followers of the Lamb. Let them not be discouraged. The Master had many and serious difficulties to encounter,—why should the disciple expect to be relieved from similar trials? J. S. B.

PENNSYLVANIA, ss.

In the name and by the authority of the Commonwealth of Pennsylvania.

BY DAVID R. PORTER,

GOVERNOR OF THE SAID COMMONWEALTH.

A PROCLAMATION.

WHEREAS, It is becoming that we, as dependent creatures, should acknowledge with Thanksgiving, the favors conferred upon us by our beneficent Creator, and that with due humility we should supplicate the continuance of His blessings:

I THEREFORE, no less from a conviction of its propriety, than in accordance with the expressed wishes of a large number of my fellow-citizens, do issue this Proclamation, recommending that

Thursday the 21st day of December, inst. be set apart by the people of this Commonwealth, for PRAYER, PRAISE, AND THANKSGIVING to ALMIGHTY GOD: That they abstain, on that day, from their worldly occupations, and unite in devout expressions of gratitude to the Giver of all Good for the blessings of peace, the general prevalence of health, fruitful seasons, the enjoyment of civil and religious liberty, and above all, for the blessings of salvation so richly vouchsafed to us: And that they humbly beseech Him that he continue these mercies toward us; that our land may yield us her fruits of increase; that a sacred regard for our responsibilities, individual and public, may be cherished, and, by His blessing, all our obligations faithfully discharged,—that vice and wickedness may be restrained, and every social and moral virtue promoted; and that He inspire us with a due sense of gratitude to himself as the source from whence all these blessings are derived:

Given under my hand, and the Great Seal of the State, at Harrisburgh, this second day of December, in the year of our Lord one thousand eight hundred and forty-three, and of the Commonwealth the sixty-eighth.

By the Governor.

CHAS. MCCLURE,

Secretary of the Commonwealth.

Moneys Received for the Preacher, Not otherwise received.

VOLUME I.

John K. Graham.	James Miller, Esq.
George McCahan.	Thos. McCall, W. M.
Robt. Drennen, (S.C.)	John Wilson.
Robt. Martin.	Hugh Riddle.
John W. Duff.	Rev. R. McCoy.
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VOLUME II.

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M. O. Junkin.	John Gardner.

MARRIED.

By Dr. Pressly, November 22d, RICHARD BORTON, of Morristown, Belmont county, Ohio, to Miss ELIZA MARSHALL, of Pine township, Allegheny county, Penn.

By the Rev. James Grier, on the 28th November, Rev. FREDERICK E. CALDERHEAD, of Perry county, Ohio, to Miss MARTHA B. WALLACE, of Allegheny county, Penn.

DIED.

At his residence, in Bellefontaine, Logan county Ohio, on the 3d Nov., Mr. BENJAMIN MCCLURE, in the 76th year of his age.

On Tuesday, 24th Oct., at his residence at Sansbury, Butler county, Mr. SAMUEL ESKIN, in the 49th year of his age. Mr. Eskin has been for many years a zealous and consistent member of the Associate Reformed Church; but while the church militant has lost one of her most consistent members, her loss is his gain. "Blessed are the dead which rest in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." R. W. O.

On Wednesday, the 22d of November last, Mrs. MARY, wife of Wm. STEWART, of Allegheny township, Westmoreland county, Penn., in the 61st year of her age.

Thus, after a protracted illness, borne with christian patience and resignation, has our friend gone the way of all the earth. Whilst her bereaved partner mourns the loss of an affectionate wife,—a large family, the best of mothers; one dear to them all,—society an ornament. It is a source of consolation to know, that there was much in her walk and conversation to encourage the hope, that "our loss is her gain." The deceased was for many years an exemplary member of the Associate Reformed Church of Puckety. In early life she embraced the religion of Jesus,—following the example of Samuel, Josias, Timothy and others, who early devoted themselves to the cause of their Master. On the bed of death, no regret was manifested at having taken this step; no murmurings were heard of having spent so much time in attending to the interests of her immortal soul,—nay, her bitterest reflection,—the burden of her complaints in the presence of those that watched at her sick-bed, was that she had done so little for the cause of Christ,—that she had not been more faithful in the service of Him of whose mercies she had shared so largely.

On the Saturday preceding her death, she caused the family to be called in, and after urging them to prepare to meet their God, with all the earnestness and solicitude of a fond mother, she bade them an affectionate and final adieu.

Finally assured that the preparation for eternity must be made on this side the grave, the short time allotted her was spent in prayer to God for help in this time of need. The solemn and important change soon to be experienced, was contemplated with calmness and composure. Death to her appeared stripped of its terrors. Jesus, on whom she relied, was faithful to his promise; "I will not leave you comfortless." "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness." With the comforting assurance that he would be with her, in her journey over the dark valley and shadow of death, to protect her by his rod, and guide her by his staff, she could say, "I will fear no evil." Death has completed its work. Let surviving friends bow submissive to the will of God. Let them remember, that it is the hand of God that reaches them under all their afflictions, come in what shape they may. He thus speaks to us in language stronger than words can tell, "Prepare to meet thy God." "Be ye also ready; for in such an hour ye think not, the Son of Man cometh." G.

**A Lash at the Onderdonkian Arrogance, and
at the Editor of a certain Puseyite Paper.**

From the Journal of Commerce.

A NEW SONG TO AN OLD TUNE,
is now sung throughout the United States.

Till good men disgusted,
Such discords to hear,
Retired, leaving others
Their Sovereign to cheer!

It would not be the invention of bad men
or they would not make a book,
all duty, forbids all sin,

Where lies the wisdom of that revenge which recoils upon one's self? Instead of getting the better of your enemy, by offending your Maker in revenging an injury, you give your enemy the advantage of seeing you punished. If you would have the whole advantage, forgive; and then, if he does not repent, the whole punishment will fall upon him.

PRINTING OFFICE,
Third Street, opposite the Post Office.
ALEXANDER JAYNES.

T. CARTER.

ST. CLAIR ACADEMY.

Aug. 11, 1843.—^{A.}tf.

1789.

For Sale by **LUKE LOOMIS.**

EVERY description of Hats and Caps on hand and for sale, wholesale and retail, at prices to suit the times, at the old stand of DOUGLAS MOORE, 73 Wood street. n11-v1

JUST RECEIVED, at the Franklin Head Printing Office, a lot of **FINE STATIONARY**, including Cap and Letter Papers, Ink, Quills, Wafers, Sealing-wax, Pocket-books, Blank Books, Ready-made Pens, &c. &c., all of which will be sold, for a lower than any ever offered in this city.
May 5, 1843.

Grocer and Commission Merchant,
No. 156 Head of Wood st., Pittsburg
March 10—1y.

And also all those disagreeable noises, like the buzzing of insects, falling of water, whizzing steam, &c. &c. which are symptoms of approaching deafness, and also generally attendant on the disease. Price \$2. For sale by A. J. Franklin Head Printing Office, Third Street opposite the Post Office.

The above just received and
LUKE LOO
Oct. 26. No. 1

HAVE YOU A COUGH?—Jay
the only remedy you should
for this plain reason: that in
sand cases where it has bee
to relieve.

Sold, wholesale and retail.
Head Printing Office, Third
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ynes, do. do.
For sale by the dozen

The Preacher.

JOHN T. PRESSLY, D. D., Editor.

PITTSBURGH, JANUARY 12, 1844.

VOL. 2—NO. 4.

TERMS.

THE PREACHER will be published semi-monthly, the second and fourth Fridays of every month, ONE DOLLAR per annum in advance. If paid within six months, one dollar and a half be charged. Payments may be made and names of subscribers forwarded to the Printer, A. JAYNE, immediately opposite to the Post Office, Pittsburgh, JOHN SMITH, Merchant, East side of the Diamond, or to the Editor. Any person who will procure five subscribers, and transmit the money, shall be entitled to a copy of the Preacher for his trouble. Where a private conveyance does not offer, subscribers will please transmit through the Postster.

From the Watchman of the South.

CHRISTIAN CHARACTER—No. 24.

BROTHERLY LOVE.

The holy law of God has been, by our vior, comprehended in two precepts, namely, "Thou shalt love the Lord thy God with thy heart, and with all thy strength, and with all thy mind;" and the second, which like unto the first, is, "thou shalt love thy neighbor as thyself." And when the question was asked,—"who is my neighbor?"—the Lord answered by reciting the affecting narrative of the traveler who, between Jerusalem and Jericho, fell among thieves, who ripped and wounded him and left him half dead. A certain Priest coming that way, saw the wounded man lying helpless in his road; but his reverence was probably occupied with some important ecclesiastical business, and could not spare the time required to take care of his wounded brother; and if he had taken charge of the unfortunate traveler, he might have subjected him to some expense in having him taken care of,—and yetousness and sacerdotal pride are never separated from each other. The poor sufferer, upon seeing a human being approach, and upon his coming near, finding him to be not only one of his own nation but consecrated to the service of God, to whom the care of the afflicted peculiarly belonged, doubtless felt his hopes of relief raised to the highest pitch. But alas! his expectations were raised only to be disappointed,—the stately dignitary did not so much as come near to ask him how he did, but passed along on the other side of the road. Well, this road, though exceedingly infested by robbers on account of the secure retreat which they found in the fastness of the rocks, yet was much frequented by travelers, and therefore it was not long before the hopes of the wounded traveler were again excited by the advance of another countryman, a Levite, also belonging to the sacerdotal tribe, and this man did deign to draw so near as to look upon the poor traveler groaning under his wounds, and no doubt entreating help with outstretched hands; but this hard-hearted ecclesiastic, though he saw the miserable condition of the man, and no doubt heard his piteous groans and earnest entreaties, yet swayed by sordid and selfish considerations, passed along without raising a finger to relieve his fellow-creature and fellow-citizen from the death which threatened him. The haughty Priest might have pretended that he was so occupied in devout meditation that he did not observe the wounded traveler; but the Levite came up and looked upon him, and yet passed along, as far as appears, without even a word of kind sympathy. Both these men, notwithstanding their sacred character, are chargeable with the guilt of murder; for whosoever has it in his power to save a fellow-creature from death, and neglects to do it, the same is a murderer. Very probably their guilt in the sight of God was greater than that of the thieves who inflicted the dangerous wounds on the traveler; for these poor wretches were

in all probability destitute of a religious education, which the Priest and Levite had received, and were impelled by cruel necessity to satisfy in some way their hunger and nakedness. Let no man trust to his sacred character and holy office to recommend him at the tribunal of God, for priestly robes and dignity of office, if they cover a proud and hard heart, will only render the guilt and punishment of the person the greater. But when despair was ready to seize this unhappy man, so weak with the loss of blood as to be unable to move out of his blood, another ray of hope dawned upon him. Another man is seen coming,—but alas! when he draws nigh, he is seen to be a Samaritan; a people with whom the Jews had no dealings, and between whom there existed a bitter enmity.

But it is always unjust hastily to judge of the character and dispositions of men merely by their country, their tribe, or their profession. The Jews said, with the tone of assurance, "What! can any good thing come out of Nazareth?" And yet out of this same disreputable place came their own Messiah. And now this stranger, this enemy, proves to be the only friend in time of need. He was a good and compassionate man; and when he saw a fellow-creature lying wounded and bleeding by the side of the road, he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn and took care of him. This good Samaritan never inquired to what nation the wounded traveler belonged. Probably he saw that he was a Jew, an enemy to his nation,—but when he needed his assistance, this made no manner of difference. He came to him at once and began to dress his wounds, and poured into them wine and oil to mollify them, and to counteract a tendency to mortification. Either he was a man of distinction who carried these articles with him for his own use, or his benevolence prompted him to provide such articles for his journey as these,—just as some benevolent persons never take a journey of even a few miles without plentifully supplying their pockets with religious tracts, that they may have them ready to give to such as need them and are willing to receive them. Another circumstance which shows that he was a person above the commonality, inasmuch as he traveled not on foot, as was the usual method, but on horse or mule. And indeed, unless he had had a beast with him, he would have found it difficult to convey the wounded traveler to an inn, for he seems to have been utterly unable to help himself; and so he set him on his own beast, and took him to an inn,—and houses for the entertainment of travelers not being very frequent in the East, it is probable that he had to convey his patient to a considerable distance before he found a caravanserai where he could be comfortably lodged. But true benevolence never does its work by halves, nor does it stop short on account of the expense which may be necessary to accomplish the desired object. And having brought him to the inn, he would not leave him. It is likely that his business was as urgent as that of the Priest or Levite, and he was certainly further from home, where probably he had a wife and children anxiously waiting his return. But none of these or such like considerations moved him. He determined to spend the night at the inn with the wounded traveler, that he might take care of him. "And on the morrow, when he departed, he took out two-pence and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee." Some may be ready to say that the expense to which he

was put was exceedingly small, only two-pence; but they should remember that two Roman denarii were of equal value with twenty-five cents of our money, and more. Besides, this was the sum paid to the keeper of the inn for nothing but house room, as travelers in the East must carry their own beds and provisions. At any rate, it was no doubt considered a full compensation for what had been received from the inn-keeper; and the good Samaritan did not leave the wounded traveler, who had been robbed of all his money and clothes, to the charity of a selfish and hard-hearted world, but makes himself responsible for all his necessary expenses; for he said to the host, Take care of him,—he would have no pains or expense spared,—"take care of him, and whatsoever thou spendest more, when I come again I will repay thee." Here we may remark, that he has no precise limit to the expenses for which he makes himself responsible. The man, for aught he could tell, might remain on expenses for weeks or months,—no matter, "whatsoever thou spendest more, I will repay thee when I come again."—Though his home was far distant, yet he has it in his purpose to come again and see how his rescued sufferer did, and to settle up all his accounts, or perhaps he might have been going to Jericho, and expected to return in a few days along the same road. A. A.

A SERMON.

(Concluded from last number.)

Being a discourse delivered in the Associate Reformed Church, Richmond, Jefferson county, Ohio, on the 25th of Dec., 1842, on the occasion of a sickness, (Congestive Typhus Fever,) and death, then prevailing in that place.

"Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in the city, and the Lord hath not done it?"—Amos 3:6.

Having shown that when the Lord speaks men should hearken, we come now to the second thing to be considered, viz:—that when the Lord works, men should consider. "Shall there be evil in the city, and the Lord hath not done it?"

In the former, the natural, reasonable and necessary effect is inferred or argued from the cause; in this we have the contrary mode of reasoning,—the cause is inferred or argued from the effect. "Shall there be evil in the city, and the Lord hath not done it?" That there is an evil, is seen, felt and acknowledged; and the inquiry is suggested, Where is this evil? It is at the hand of God. As already remarked, it is God's providence prepares trouble for the children of men. Is the great trumpet of the law, the gospel and adverse providence blown for the awakening and gathering of men, it is but reasonable that they tremble and fear before him; and is there evil, trouble or distress in any city, town or family, equally reasonable is it that the Lord hath sent it. "Shall there be evil in the city, and the Lord hath not done it?"

And what is this evil? This is not evil of every kind, but only of a certain character, and that in a limited sense. Now there is no greater evil in the universe of God, city, town or the human heart, than sin, which consists in "any want of conformity unto or transgression of the law of God," of which in no sense is God the author. The temptation and inclination of our first parents to eat of the forbidden fruit, were not of God; nor does he, but the father of lies, lead us to the neglect and the transgression of the good and holy law of God. James 1:13. "Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man." Man is left to the freedom of his own will; and there being nothing on the part of his God, inclining or exciting thereto, sin, the greatest of all evils in its present effects and future consequences, is of his own procuring. "By man

came sin." Nor by evil, in the text, can we understand the more immediate, intimate and necessary consequents of sin,—such as the hunger, cold and nakedness of the idle and vicious. The idle, profligate or drunken father, cannot gather his children of poverty and wretchedness around him, and inform them that "all this evil has come upon us at the hand of God." Although in this sense there is evil among us, consisting in the poverty and wretchedness of the families of the idle and the vicious, yet none dare say, "hath not the Lord done it?" This evil follows as the immediate and necessary consequent of their own sin. Nor should the evil resulting from disappointed hopes in making worldly gain, in all cases be regarded as of the Lord. Has a beneficent providence smiled upon any one, and granted him a sufficiency of this world's goods for a comfortable living; and if, in hopes of making "much gain," he has engaged in any speculation and and lost all, and may be reduced to want, he should never charge his reverse of fortune to the Lord, but "his own love of money." And not being a faithful and wise steward of the trust committed to him, he is now chastened for his unfaithfulness. How much soever evil of this character may be felt throughout the length and breadth of the land, and even in our midst, it is the language of impiety to inquire, and "hath not the Lord done it?" Nor is that strife, schism and division in towns, families and churches, although evils of no ordinary character, to be attributed to the God of peace, order and love, but to men acting under the influence of selfishness and sectarianism.

Yet another case in which there is no evil but of the Lord, as designed, prepared and sent by him. "Shall there be evil in the city, and the Lord hath not done it?" Just judgments or chastisements on the account of sin. Such is the evil here referred to. Whether, as in the overthrow of Sodom and Gomorah, the Asiatic cholera in our own and other countries, or in the prevalence of sickness, disease and death, among any people, whether to a greater or less extent, the sin is man's; and farther, chastisement of the godly and the just punishment of the wicked, on the account of sin, is of the Lord. Such you will find, in God's word, is often the signification of the term evil. "What! shall we receive good at the hand of God, and shall we not also receive evil?" Job 2:10. When I looked for good, then evil came unto me; and when I waited for light, then came darkness."—30:26. "The righteous perisheth and no man layeth it to heart, and merciful men are taken away, none considering that the righteous are taken away from the evil to come." Isaiah 57:1. I form the light and create darkness; I make peace and create evil: I, the Lord, do all these things."—45:7.

Having considered the evil, let our inquiry be directed for a little to the author thereof. "Shall there be—and the Lord hath not done it?" It is he, and he alone, for reasons we shall yet notice, who sends such visitations of evil upon the children of men. Hence, it is added, verse 7, "Surely the Lord will do nothing but he revealeth his secret unto his servants the prophets." It is a gross perversion of God's word with some, to argue from this seventh verse, that the Lord hath made known his secret concerning the end of the world, and that, from a careful examination of the writings of his servants, "the prophets," it can be ascertained that "the great day of the Lord is near, that it is near, and that it hasteth greatly," even in our day. That is a secret that he hath not revealed any. "Of that day and hour no man knoweth, neither the angels in heaven, nor the Son, but the Father only." This secret

of the world, but the evil spoken of in the text. Does the Lord send evil, he will make known to them, should it be through his servants, the author and design of such evil, and the improvement that should be made of it. And that it is he who causes affliction to lie upon our loins. Who sends just judgments on the account of sin, he hath clearly made known. We are apt to ascribe these things to chance, as though "the Lord had not done it;" the atmosphere, the water, or, it may be, because we have performed the last offices of kindness for some sick and dying friend. Is there not a disposition to practical infidelity among men, in inquiring into the cause of these evils with which they are visited? How prone are men to stop short with second causes, and, not properly considering the operations of the divine hand, fail to make such an improvement of the dispensation as shall promote the glory of God and their own good? *It is the Lord who hath sent this evil upon us.* The evil of sin is of ourselves, but the evil of trouble and distress, on the account of sin, is of the Lord; they are sent, according to the counsel of his own will, by the hand of Divine Providence. As Ahab fought in battle a certain, one drew a bow, at a venture, and shot him between the joints of the harness; it was God, however, who directed the arrow: thus was his pleasure accomplished; and it is that same God, in the fulfilment of his pleasure, who directeth the arrow that flies by day; the pestilence that walketh in darkness, and the destruction that wasteth at noon day. It is He who appoints and performs, and never do these things fall out without his knowledge, or beyond his pleasure. It is the Lord who hath visited us, as a congregation, with evil during the past year; and who has removed those who have been her stay for near the space of forty years.

It is the Lord who has taken *seven* members of our little congregation since the opening of last spring.

It is the Lord who has converted many of our houses into Rama's, where have been heard the voice of lamentation and weeping. It is the Lord who is now afflicting; and scarce has the midnight taper ceased to burn in some of our dwellings for months, as an evidence that the Lord has lifted up his hand in smiting the sinner for his iniquity. It is the Lord who hath, from some of our families, taken *three*, from some *two*, and from many *one*, until our dead, within a few weeks, number eighteen. The aged mothers and their daughters, young men and little babes, have all been removed by death and buried in the same common grave. It is the Lord's doing, and marvellous in our eyes. May we not humble ourselves before God, saying,—"O God, thou hast cast us off, thou hast scattered us, thou hast been displeased, thou hast showed thy people hard things, thou hast made us to drink the wine of astonishment." Shall not the voice of the Lord be heard in the blowing of the trumpet; and may not his work be discovered by the judgments which he is now executing among us? May it not be clearly seen, and shall it not be by us all be recognized, that they are both from God? *"Shall there be evil in the city, and the Lord hath not done it?"*

And while we inquire into the *nature* and *author* of that evil which the Lord hath sent upon us, it may not be unprofitable for us to inquire into its *cause*, or *reason why* the Lord hath done it. In the work of creation, the manifestation of his own glory was the design; and while in grace, bestowed in the salvation of men, his own glory and the good of men were the designs, yet did this work of grace originate in the sovereignty of God. *"Even so, Father, for so it seemed good in thy sight,"* is the only reason that can be given. But not so in relation to the evil which the Lord is doing among us,—there is a reason. *"All this evil has come upon us"* by the design of our God, and for some wise reason or just cause. And while it is our prayer, show us wherefore it is that thou contendest with us, we should learn and understand the reason as made known to us. For "the Lord afflicteth not willingly, neither grieveth the children of men." Generally

Because of sin was the old world destroyed by a flood, as the Lord saw "the wickedness of man that it was great in the earth," Because of sin was Sodom and Gomorrah overthrown, as "their sin was seen to be very grievous." Had there been no sin the windows of heaven had not been opened to destroy the old world by a flood, nor the cities of the plain by fire. It is sin which hath provoked the Lord to convert the splendid and populous city into a heap. It is "your iniquities which separated between you and your God, and caused him to hide his face from you." It is sin which is the cause of this falling on the right hand and on the left. It is sin which has dug the fountains, and sends forth the waters of Marah in our world. It is sin which we have done, that has converted our's into houses of mourning; and where the midnight taper is seen to burn, an evidence that there the Lord has lifted up his hand, let it not be forgotten that in that dwelling there is a *sinner* whom the Lord is chastening for his iniquity.

Think not, however, that signal or great chastisement is the certain evidence of signal or enormous sin. It was on this principle that Job's three friends reasoned, that as he was called to endure much evil, therefore they reasoned he must be a *great sinner*. Such the opinion of "those who told Jesus of those whose blood Pilate had mingled with their sacrifices, unto whom Jesus answered,—Suppose ye that these Galileans were sinners above all the Galileans because they suffered such things. Or those eighteen upon whom the tower of Siloam fell and slew them, think ye that they were sinners above all men that dwelt at Jerusalem." Luke 13:2, 4.—"I tell you," says he, "nay."—And think ye, christian friends, that those *eighteen* who have fallen in our midst, were sinners above all who dwell among us? *I tell you nay.* They were the pious, the godly,* the meek and humble of our number; the flower of our place, whose room shall not soon be supplied; while the wicked and ungodly, the next door, have been spared. It is not then for greater sin. It is *merely* that they have been taken away from the evil to come; while for others of us, who have not, and who will not hearken and consider, there is reserved a more fearful evil in that state where there is no repentance.

Although, in general, sin be the cause of all this evil; yet, as it belongs to God to bring good out of evil, are there other reasons why "the Lord hath done it." A few of them we shall name:

1. To humble us before God. Naturally we are proud and avaricious. Lifted up from what we have, and often laying plans which it would require the prolonged lives of our children's children to carry fully into execution. But by this evil we are made to lie low before him, and to discover that "a man's life consisteth not in the abundance of the good things that he possesseth." If we will not hearken and bow the knee before him, as it is feared many of us do not, then are we made to feel and "tremble all dismayed."

2. To teach us the *unsatisfactory* and *transient* nature of the things of time. If, with any of us, this is a lesson which heretofore we may have learned in theory, but may not have fully believed, now we are taught it in language which we cannot misunderstand. We must see that the enjoyments arising from *brightening prospects* of the future, this world's goods, life, health and friends, are exceedingly short-lived and uncertain.

3. To prepare men for the life to come. And the valley of Achor shall be the door of hope. The afflictions of time are intended as the training of God's children for the enjoyment of eternity.

4. For the testing our true character. Thus did Abraham receive the testimony that he was the friend of God; and Job, when he received evil at the hand of God, in that he sinned not, nor charged God foolishly.

If there be evil among us, for such reasons, hath not the Lord done it? It is *natural* and *reasonable* and *necessary* that he should

*One of them, JOHN WALKER, of precious memory to all who knew him, Student of Theology.

do so. *"He that correcteth the nations, shall he not chastise you?" "Shall there be evil in a city and the Lord hath not done it?"*

IN CONCLUSION.

1. See the means which God is employing for our awakening, and our return to him. The law, the gospel, and the *afflictive dispensation of his providence*; the latter of which who can but hear?

2. For whom is this trumpet blown? Not for angels, not for departed friends, but for *us*. For instruction to saints and warning to sinners.

3. Let us learn whence this evil which has come upon us. It is of the Lord, and designed in infinite wisdom for our good. It is the Lord who maketh; who can hinder?

4. The improvement we should make of the dispensation. Grow wise, humble and better. Shall the Lord speak, and we not hearken? Shall the Lord work, and we not consider that work in its *nature*, its *Author* and *design*?

For the Preacher.

CALVINISTIC BOOK CONCERN.

At a meeting of the Board of Directors of this Society, held at Xenia, Ohio, 26th Oct., 1843, the undersigned were appointed a committee to prepare a notice of 5th volume, &c., for publication in the several periodicals friendly to the *Calvinistic Family Library*.

The Board have already published, and keep constantly on hand for sale,

Vol. I. The Lime Street Lectures, Witsius' Economy of the Covenants, Hurd's Lectures on Prophecy—pp. 416; quarto.

Vol. II. Dr. John Dick's Lectures on Theology—pp. 573; imperial octavo.

Vol. III. McCrie's Lives of the Scotch Reformers—pp. 502; imperial octavo.

Vol. IV. Owen on the Spirit, and his Exposition of Psalm 130, unabridged—pp. 522; imperial octavo.

Vol. V. The Life of Ralph Erskine, by Rev. Dr. Frazier; and forty-six of Erskine's Sermons is now stereotyped and will soon be published—pp. 592. The remainder of the Sermons, and the Gospel Sonnets, will fill two more volumes of about 500 pages each.

Half a century ago the Presbyterians, of all names in the United States, thought it far more important that their children should be taught what God has revealed to make them happy here and hereafter, than that they should be made acquainted with the processes of arithmetic, the principles of machinery, or any other knowledge merely secular. They wisely pursued a rigidly systematic course in the religious training of their youth. The Bible was not thrust out of their schools on the ground of its sectarian tendency. Every child, at an early age, memorized the catechism of the Westminster Assembly,—one of the most admirable of uninspired compositions. It is a work carefully and closely packed up, out of years of hard thinking, by some of the most powerful minds of Christendom. It must have filled a folio had its illustrious authors taken less time to concoct it; for never was there a stronger instance of the truth of the observation, that it requires far more time to make a small book than a large one. For a summary of the doctrines of the Bible, we look upon it as, above all others, the work upon which the mind can repose with the most entire satisfaction. As might be expected from such a course of education, the Christians of the past age were men in divine knowledge. From their childhood their minds were familiarized, not with fragments of the scheme of salvation, but with all its parts. In our day a different method of teaching religion is pursued. Biographies, narratives, missionary journals and religious periodicals,—works full of interest and incident,—are put into the hands of our youth. These works may all be very good, but a taste for them is producing a neglect for doctrinal works. Our catechisms are laid up on the shelf. Systematic treatises are deemed as dull and lifeless. A genteel skimming theology,—one which does not demand close, deep thinking,—is becoming very fashionable. A consequence of this is, that many around us, who have read extensively what is called the religious literature of the day, scarcely know their right hand from their left in religion. Refusing to take the road to religious truth, which com-

mon sense dictates, and obs that there is some royal high remain babes for life, "ev never coming to the knowle Men of high respectability search in other things, ofte surprising ignorance of the ing rooted and grounded wonder that they are tossed

If the tendencies of the a ism, is not the defective sys adopted by Protestants, ch large share of the blame? F to qualify themselves for tea dren the truths of the Bible, their inquiring minds the do in our catechisms,—will find of the Board very importan ductions of Witsius, Owen, and Dick, need no recomme Their praises are in all Cal The favor with which the ceived by the public, we co the best signs of the times, an awakening interest in ou importance of doctrinal insti

We are gratified to find powerfully advocated in diff country at the same time.

extracts upon this subject,— Princeton Review, the or School Presbyterians, the comon delivered in Boston.

"The church, we are to long engaged in dry doctr Her sons are now forsaking of the metaphysician, hung with the cob-webs of ages, and warm sunshine of pract Our fathers have sufficiently principles of theological s have nothing to do but to a tion, action, is now the w church, and, unfortunately and exclusively its watch-w and thinking are, to a sad e gotten. The human mind willing to think, has now so

cal excuse for giving it up al multitudes are there who r devotional treatises, except cally brought to them by th gious intelligence, and how are the stated and acciden christians one dull and wear God gave us reason, imag memory, that we might em noblest objects; and what d so fit to prompt the highe manifestation of himself w which inspires the joy, and the praises of heaven? R has its seat in the heart; bu to the heart, not through th but through the understand of sanctification is truth, and does not make progress i make progress in holiness, that the exigencies of the tive labors, and that its fri find no time for study. I deny the inference. Chris from God, is truth, and as obedience to truth. The re tianity, therefore, never those who profess it shou its principles; and if the measures involves the ne norance, it is so far radica

"Knowledge in religion else, is power; and the eff in doing good, whilst they less toilsome than those c the same time incomparabl The consequence of such is, that the religion of th sists too little in the kn truth, and too much in the animal feelings and the co ments of the lips and har preaching which requires er, and is calculated to i in many places, from a to think, ceasing to be po fore giving place to ano ther excites his feelings, feels, or occasionally im lent actions. The cons

scheme, so adjusted by infinite wisdom, that the events predicted are in an order of sequence to which God afterwards conforms the evolutions of his providence and the progressive history of the world. Without a knowledge of the principles of interpretation, which belong to the prophetic language, a large portion of the Bible must remain a sealed book; a portion, too, replete with God's precious truth, and on which our hopes of glorious things for Zion should firmly rest.

Such a course of Biblical study, however its details may be varied, is obviously necessary to qualify for that high and difficult office of the minister of Jesus Christ,—the interpretation of the inspired records. This course should be as thorough as the means, and the time allotted for it, will allow,—and the exercises of the Hall be carried on and matured in the study of the pastor. They should never be laid aside, or considered as apart from the daily duties of his office. It will not do for him to make light of being rusted in Greek, or of having forgotten his Hebrew. It will be no excuse, that the urgent duties of his office left him no time for critical research. It will be no extenuating plea before the bar of Righteousness, that zeal for the salvation of men carried him away from the study of the appointed instrument of their salvation. Fidelity to the truth of God is essential to dealing faithfully with the souls of men. A first duty of every minister of Christ, is to become "a scribe instructed unto the kingdom of heaven," and to resemble the "householder who bringeth out of his treasure, things new and old."

Without dwelling further on particulars, it is obvious to remark the influence of the study of the Bible, among ministers and people, to produce a love of it, and to cultivate a taste for its language, and a just appreciation of its surpassing beauties. It is the study of the Bible, more than all other means, that must influence the whole future progress in christian knowledge, experience and duty. It produces that strong and healthful growth of religion which derives its aliment from the word of God, and which the depth and richness of experimental knowledge increase, in proportion to the amount of that word which is received in faith and love, and laid up in the heart. The style and manner of the Bible should be carefully studied by the preacher. With its rich, pure and sublime phraseology, his mind should be largely endowed, and with its history, its poetry, its biography, and with the wonderful variety, tenderness and power of its devotional language. And, instead of degrading the pulpit with childish fictions and driveling anecdotes, in order to illustrate a point, or enforce a truth, he will draw upon the Bible itself; and give life, and interest, and effect, to his discussions, from the exhaustless stores of that, not only most valuable, but most interesting book in the world.

And now, looking at this course of study and the responsibility of the part assigned to me, I feel sensible of great deficiency, and the need of much and close application.—Especially the need of constant aid from God, to enable me so to fulfil my duty that it may redound to his glory and to the good of his church.

To the Superintendents and to the Synod, I engage, with reliance upon Divine aid, to shrink from no labor in endeavoring, to the best of my ability, to fulfil the duties of the department assigned to me; while I trust to have their counsel, their indulgence and their prayers.

From the students will be expected that earnest co-operation, which will aid to secure their own progress and render pleasant the business of instruction. Serious and elevated views of the studies in which they are engaged, and of the noble profession to which they have resolved to devote themselves, must, at all times, exert a control over the heart and mind and deportment.

And to my respected brother, the Professor of Theology, I would, on this occasion, express my sincere gratification in being associated with him in the duties of the Seminary,—and earnestly desire cordially to unite with him in promoting, in our respective departments, the interests of the Institution.

And my prayer is, that in this part of our Master's work we may be enabled so to promote his glory and the welfare of our fellow-men, as to be accepted of him now, and to stand accepted in that great day which is to try us all.

"IN THE FIELD" AGAIN!

While political newsmongers will be greatly interested in the European intelligence, relative to the seizure of O'Connell and his co-adjutors, it will doubtless be gratifying to the lovers of *light-reading* to learn, that the Author of certain "able essays," not enjoying himself in the quietude of retirement, has once more buckled on his armor, and is again "*in the field*." The "veteran" seems to feel very sensibly that he makes his appearance somewhat awkwardly, after having informed the public, in his very last communication, that the discussion was closed on his part, unless his opponent would comply with certain arbitrary conditions which he was pleased to prescribe. In so far as the specified conditions had any thing to do with the subject under discussion, they had been complied with long before. And consequently, since the appearance of the Author's last essay, we never even thought of complying with his demand. And yet, after closing the discussion and taking a little rest, the public have been favored with another specimen of "unprofitable and irrelevant wrangling." It was not necessary, however, for the Author to subject himself to the trouble of making an apology for his change of purpose. The admirers of "vigorous and conclusive" reasoning, will no doubt very readily overlook this inconsistency, in view of the gratification which they may anticipate from the perusal of some additional "able essays."

We must crave the reader's indulgence while we notice a mistake into which the Author has fallen, through "culpable indolence of mind," or some other cause, in making his apology. What he demanded of us, was, that we should bring forward some scriptural proof in support of our "exclusive system of Psalmody," otherwise the discussion was to be considered as closed on his part. But the Author adds, as Dr. P. "has produced one scripture passage for that purpose," "this and some other considerations have induced us to write and publish another number at least." Unfortunately however for this apology, it asserts as a matter of fact that which is not in accordance with the truth. The "one scripture passage" to which Dr. Ralston refers, and which he says we have produced as proof in defence of our exclusive system, is, 1 Cor. 2:13.—If the reader will turn to the seventh chapter of our Review and last paragraph but one, he will see that we have introduced the words of the Apostle, not as proof of our "exclusive system," nor of any system. Near the close of a paragraph, we employ the following language with regard to the character of the songs of inspiration. "The praises of God are exhibited in these divine songs, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." The reader will observe, that we do not even refer to the place where these words of the Apostle are found; nay, they are not even marked as a quotation, since they are used in preference to our own language, simply to express the idea which we wished to convey. And yet Dr. Ralston has searched for the passage, and has given the chapter and the verse, and has produced the whole as our concluding argument in support of our "exclusive system!" Hear him!—"Dr. P. concludes the argumentative part of this chapter," (the 10th is the one to which he refers,) "by producing 1 Cor. 2:13, as proof that in singing the praises of God, we should confine ourselves to the words of the scriptures, and of consequence to the book of Psalms." It is not worth while to notice the error of the Author in producing this passage as an extract from the 10th chapter, when in reality it is not contained in that chapter. The Author would doubtless reply, as he has done in relation to other blunders, "This is a trifling and irrelevant mistake into which any man might fall!" We wish to notice something of greater importance, in

so far as fair and honorable discussion is concerned. The Author represents us as employing, in support of our exclusive system, a passage of scripture which is not produced by us in support of any system. The reader, who has followed us in this discussion, will not be surprised at this palpable misrepresentation. He will remember, that in the very number which precedes this, the Author informed the public, that our "important proof," in support of our "exclusive system," "consists in a brief scriptural history of Psalmody from the days of Moses to the reign of Hezekiah." And yet every one, who has read what we have published, knows that this portion of sacred history is not produced as a proof at all. It will then be perceived by the reader that it is useless to correct the mistakes and misrepresentations of an Author, who seems to be incapable of exhibiting fairly the sentiments of an opponent.

It has been our misfortune, since we commenced this discussion, to apply to Dr. Ralston an honorary epithet, which seems to have been the innocent cause of offence. Regarding our distinguished opponent, as a man worthy of respect, we addressed him as the "venerable" Author. But while respect was due to the Author, we felt under no obligations to spare a sophistical argument, or to refrain from an exposure of inconclusive reasoning. And as in our Review, we were under the necessity of exhibiting his "Inquiry" in no enviable light, it would appear that the Author, when viewing the honorable appellation, in connection with the character of his production, feels as though the title of "venerable," sat rather awkwardly upon him. Indeed we have recently viewed the matter in much the same light. And since it seems to be unacceptable to the Author, we promise henceforth that we will no longer misapply to him the title of "venerable." But now we feel somewhat at a loss to select a substitute. If we knew what would correspond with his own taste, it would give us great pleasure to conform to his wishes. Perhaps some of his friends could help us in our difficulty. A particular friend and clerical brother, who has given him no little honeyed commendation, has described him as a "veteran in his very decrepitude." If we were sure that this appellation, given to him by his particular friend, would be more acceptable to our Author's taste than the one we have employed, we would certainly use it, though it is rather inconveniently long. However until better informed on this subject, we must endeavor to use to the best advantage the light we have.

But the Author has detected an inconsistency in our course, for which we are called to account. He says we have made "a severe attack upon Watts' version of the Psalms." And he adds,—"This is contrary to his own promise in the first chapter of his Review." In reply, we would observe, that if any reader of common-sense will examine the first chapter of our Review, and find such a promise in it as that which we are here said to have made, we will give him a present of the book and likewise of a copy of the "able essays," as soon as they are published in "book form."

But we suppose, that if the Psalms are sung at all, some version must be used. The question may then arise,—Why not use Watts' Psalms? Our answer is, because Watts' Psalms are not a version of the book of Psalms; nor was it the design of their author that they should be a version; nor will any honest man, who is acquainted with the subject, say that they are a version of the book of Psalms. But the reader will please to observe, that this is not a "severe attack" upon Dr. Watts. It is a statement of the truth, in opposition to the misrepresentation of those who claim to be the friends of this distinguished writer. Of this we have given abundant proof, in the extracts taken from his own works, which have already been published. And it is doing great injustice to the memory of Dr. Watts, to represent his Psalms as a version of the book of Psalms. What, we would ask, is the title which the author has prefixed to his own work? It is this,—"*The Psalms of David imitated in the language of the New Tes-*

tament." And in relation to his own plan for the execution of the work, he says,—"*I have chosen to imitate, rather than translate.*" Such is the language of Dr. Watts. And therefore we have said, that it is doing injustice to him to represent his Psalms as a version or translation of the book of Psalms; for, from his own explicit statement, it was not his design to make a translation. And yet Dr. Ralston says, that our attack upon Dr. Watts' version, "is so manifestly unjust" that it deserves "a passing notice." He observes,—"*We have no reason to doubt that Dr. Watts called his versification of the Psalms, an imitation.*" "But," says our modest Doctor, "we think he might have chosen a more appropriate name. In our humble (!) opinion, *explanation* would have been a more appropriate title than *imitation*." Only think of that! Is not this attack upon Dr. Watts "*manifestly unjust*?" Et, tu Brute! What think you, gentle reader, is not this an "*humble opinion*" which sets itself up in opposition to the opinion of Dr. Watts? And is not this a modest man, who pretends to know a more appropriate title for Watts' "*versification of the Psalms*," than the celebrated author himself? How appropriately has Dr. Ralston, on another occasion, employed the language, "*the slandered and much abused Dr. Watts!*"

But let us spend a moment in contemplating the appropriateness of the title which, in Dr. Ralston's "*humble opinion*," would be more suitable than the one which the author himself has adopted. It is highly probable that Dr. Watts understood the design of his own work about as well as the "veteran," who, in defending him against an attack which is "manifestly unjust," has himself become an assailant. Dr. Watts says,—"*I have entirely omitted some whole psalms, and large pieces of many others.*" And yet our Doctor presumes to think, that *explanation* would be a more appropriate title for the work than "*imitation*." Some *whole psalms* and *large pieces* of many others are omitted in this versification, and yet it is an *explanation*!

But in the expression of his "*humble opinion*," our Doctor proceeds to tell us more particularly how Dr. Watts executed his "*versification*." He informs us, that when Dr. Watts "met with a typical expression, as the blood of bulls and goats, he substituted the words, the blood of Christ, which they typified." And all this is said with as little hesitation as though it was a reality! But there is not a particle of truth in the statement! The expression, "*blood of bulls*," does not occur in the whole book of Psalms, and consequently Dr. Watts could not meet with it there, and had no occasion to substitute any other expression in its stead.

The expression, "*blood of goats*," occurs but once in the book of Psalms, (50:13,) and if Dr. Ralston will adjust his spectacles, and examine carefully, he will discover that Dr. Watts has, in his "*explanation*," "*bullocks' blood*" as a substitute for the "*blood of goats*." Have we not here, gentle reader, a notable example of the appropriateness of the title, "*explanation*," which our Doctor, in his "*humble opinion*," thinks ought to have been prefixed to Dr. Watts' versification of the Psalms!

And now it is our time to speak of "*closing the discussion*." It must be painful to a reader of any sensibility, to witness the exposure of human infirmity, which we have been called to make. And it surely is to us an unpleasant task. We would, therefore, say in conclusion, that unless Dr. Ralston shall advance something in his future essays more like argument; unless he shall evince some degree of candor, in stating the views of his opponent, and unless he shall pay some respect to truth, in his statements with regard to matters of fact, it will depend on "certain contingencies" whether we shall pay any further attention to the productions of his pen.

To retort an injury, is to be almost as bad as the aggressor. When two throw dirt against one another, can either keep himself clean?—*Burgh.*

INTRODUCTORY LECTURE,

In the Department of Theology, addressed to the Students of the Theological Seminary of the First Associate Reformed Synod of the West: By JOHN T. PRESSLY, D. D.

ELECTION.

"Who maketh thee to differ from another? And what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou didst not receive it?" Such is the language employed by the Apostle, when he would rebuke the disposition to glory in our own attainments, which is so congenial to the depraved heart, and would teach us to acknowledge, that for all that we are and have and hope to enjoy, we are indebted to the grace of God. Man's destruction is from himself, but his salvation is from God. "O Israel, thou hast destroyed thyself, but in me is thy help." And hence, in that method of salvation which the wisdom of God hath devised, and which is revealed in the gospel, it is clearly manifested to be the design of God, to humble the pride of man and to exalt his own glory. "That no flesh should glory in his presence, but as it is written, he that glorieth, let him glory in the Lord." And hence the origin of all the opposition to the plan of salvation revealed in the gospel. Man knows and is willing to admit that he is a sinner; and he desires to secure future happiness. But the doctrine of salvation, through a crucified Savior, is foolishness in the estimation of human wisdom, and it is hard to bring the depraved heart to submit to the terms of the gospel. Some are so completely carried away with the spirit of pride which reigns in the depraved heart, that they reject the whole system of the gospel with disgust, as a cunningly devised fable; while others, who are not prepared to proceed so far, adopt a principle of interpretation which renders the gospel less offensive to human pride, according to which the honor of the sinner's salvation is in some degree divided between God and man. According to this mode of interpreting the gospel, God has not only provided salvation for all men, but has bestowed upon all men grace, in the exercise of which they can believe and repent, and thus put themselves in the possession of this salvation. To God belongs the honor of providing salvation, but to man belongs the honor of making it his own. The grace of God does the same for all,—for the believer as for the unbeliever. It has made the salvation of all men possible; and it remains for man to make his salvation certain, by complying with the terms of the gospel. According to this scheme of salvation, it is not the grace of God which makes the believer differ from the unbeliever; for the grace of God has done no more for one than for another; but it is the believer who hath made himself to differ. It will at once appear to the intelligent reader of the scriptures, that this view of the method of salvation is utterly irreconcilable with the doctrine of Paul. Of himself, after his conversion he says, "By the grace of God, I am what I am." And his answer to the question, "Who maketh thee to differ from another?" evidently is,—not myself, but God, who called me by his grace. The salvation of the sinner, then, is to be traced not to grace, which is common to all men, but to God's electing love, which maketh one to differ from another. According to this view of the subject, you will perceive that election is not a matter of speculation, but a doctrine which occupies a prominent place in the plan of salvation revealed in the gospel. To the consideration of this doctrine, we invite your attention on the present occasion.

I. The terms elect and election, as every one knows, are of frequent occurrence in the sacred scriptures. In their literal acceptation, they convey the idea of separating one or more from others, for some particular purpose. Jesus "called unto him his disciples, and of them he chose (or elected) twelve, whom also he named Apostles." Here we have an example of the true and natural import of the term elect. From among the

persons, he separated twelve particular persons, on whom he conferred the office of Apostleship. In every instance in which there is an election, properly so called, a distinction is made between different objects, and something is done for one which is not done for another. Saul was chosen or elected to be king of Israel. "See ye him," says the prophet Samuel to the ancient Israelites, "whom the Lord hath chosen." In the examples to which we have referred, the term under consideration is used to indicate the designation of particular individuals to a particular office. The twelve, whom our Lord chose, were set apart to the office of Apostleship; and Saul, of whom Samuel speaks, was set apart to the office of king over Israel. And in both cases we see the radical import of the term election. It makes a distinction among different objects, and confers a favor on one which is withheld from another. Our Lord did not confer the honor of the Apostleship upon all his disciples; but from among them he elected twelve who enjoyed this honorable distinction.

II. The term elect is, moreover, used to indicate the bestowment of peculiar privileges and blessings. In this sense ancient Israel was an elect nation. While God expressly declares, "All the earth is mine," he said to the seed of Abraham,—*"If ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people."* Exod. 19:5.—*"Though the Sovereign Proprietor of the universe asserts his claim to 'all the earth,' yet this peculiar honor was conferred upon Israel: 'Ye shall be a peculiar treasure unto me above all people.'* While other nations were left to walk in the vanity of their minds, God was pleased to choose this nation, to be to him a peculiar people, and on them he conferred peculiar privileges. *"He sheweth his word unto Jacob, his statutes, and his judgments unto Israel; he hath not dealt so with any nation."* Psalm 147:19. And why,—let the inquiry be made with becoming reverence,—why was this distinction conferred on Israel? Had this nation any peculiar claim upon the divine favor? No! *"All the earth is mine,"* saith Jehovah.—But while all nations were alike undeserving, it was the divine pleasure to make a distinction in favor of the seed of Abraham. *"The Lord thy God hath chosen thee, to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people. But because the Lord loved you."* Deut. 7:6—8.

There are two things, in relation to the election of Israel, which particularly deserve attention.

1. This election conferred upon Israel peculiar religious privileges and blessings which were withheld from other nations. *"God hath chosen thee to be a special people to himself."*

2. This distinction conferred upon Israel, originated in the sovereign pleasure of God. *"The Lord thy God hath chosen thee,—because the Lord loved you."*

III. But, distinct from this national election to the enjoyment of religious privileges, the scriptures teach the doctrine of a particular election of individuals to salvation.—This appears with conclusive evidence from the fact, that in the elect nation of Israel there was a remnant according to the election of grace. When the Apostle is treating of the rejection of the Jews and the calling of the Gentiles, he replies to an objection which might be urged against the doctrine which he taught. *"Then it will follow, that God hath cast away his own people,"* an objector is supposed to insinuate. Not so, replies the Apostle. *"God hath not cast away his people, whom he foreknew."* But, as in the days of Elijah, when the nation had so generally apostatized to idolatry, that the Prophet was led to conclude that he was left alone, God had reserved to himself seven thousand men who had not bowed the knee to the image of Baal. *"Even so, then, at this present time also, there is a remnant according to the election of grace."* Here

then is a manifest distinction between a national election to external privileges, and a particular election to salvation. The nation of Israel as such, was the object of the former; a remnant in that nation, who acknowledged the Messiah, were the objects of the latter election. *"Israel,"*—that is the mass of this elect nation,—*"hath not obtained that which he seeketh for."* They yielded to the power of unbelief and rejected their own Messiah, and consequently did not obtain acceptance with God, but as a nation were cast off. *"The election,"* however, that is, *"the remnant according to the election of grace,"* who, like Paul himself, believed in Christ, were not cast off, but obtained the favor of God, and were accepted in the beloved. And if the question be asked,—How came this remnant to be the object of God's election? The Apostle's answer is,—*"It is of grace."* Their election originated in God's unmerited favor. And in this particular election of a remnant, we see the operation of the same principle which we have already traced in the election of the nation. This distinguished favor was conferred upon Israel, not because that nation had any claim upon the divine regard, but it had its origin in the undeserved love of God. And so with regard to the elect remnant of Israel, who, when the mass of the nation were cast off for their unbelief, were kept by the power of God through faith unto salvation; their election originated not in personal merit, but in the love of God. *"If by grace, then, it is no more of works."* Romans 11:1—7.

The same conclusion is further corroborated by the distinction which the Apostle draws between the natural and the spiritual seed of Abraham. *"They are not all Israel who are of Israel. Neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called."* That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Here again is a distinction between the nation of Israel, which was an elect nation, and those in that nation who constituted the true Israel of God, the election of grace; between the seed of Abraham by natural descent, and the children of promise, who are partakers of the faith of Abraham, and who are counted for the seed. And the Apostle proceeds to give examples in the early history of Abraham's descendants, illustrative of this distinction. In the very family of Abraham a distinction was made between two of his sons. Isaac, and not his elder brother Ishmael, was the son of promise, of whom it is written: *"In Isaac shall thy seed be called."* And in the family of Isaac, an example of a similar distinction is furnished. Before Esau and Jacob were born, and consequently before they had done either good or evil, a Sovereign distinction was made between them, and an honor was conferred upon the younger, which was withheld from the elder. To their mother, the oracle from heaven declared, *"the elder shall serve the younger."* And this distinction, which divine Sovereignty made between Esau and Jacob, is illustrative of God's purpose of election, which is *"not of works, but of him that calleth."* Rom. 9:6—12.

From the whole then it appears, that while the nation of Israel, as such, was elected from among all nations to the enjoyment of peculiar privileges, there was at the same time in that nation, all along, a remnant who are termed the election of grace, the children of the promise, and the children of God. And even when the mass of the nation were cast off for their unbelief, this remnant were preserved, and to them the blessings comprehended in the promise were made sure. And as the election of Israel had its origin in the undeserved and distinguishing love of God, so the election of this remnant originated, not in works, but in the sovereign pleasure of him that calleth.

A distinction analogous to that which we have traced between the nation of Israel and the Israel of God, appears in the divine dispensations towards men, in all places where the gospel is enjoyed. As the nation of Israel was favored with the light of revelation

and the means of salvation, while the nations were left in a state of darkness, so now, since the Sun of righteousness has arisen upon our world, we are blessed with the privileges of light, while others remain in darkness, in the region of the shadow of death. Israel, among those who enjoy external means of salvation, then, according to the election of grace, constituted the true Israel, even at present time, in all places where the gospel is enjoyed, *"many are called but few are chosen."*

We now invite your attention to other passages of scripture, in the case of Israel of old to which we have just referred, the doctrine of election of individuals to salvation, is clearly taught.

1. The Apostle Paul ascribes God, while he remembers the event of the Thessalonians had given, and love and hope, and adds, *"Brethren beloved, your election."* 1 Thess. 1:4. The election of individuals cannot mean simply that the nation had enjoyed the privileges of light. Surely no one can seriously believe that the Apostle, who but a short time before had been engaged in preaching the gospel to them, would think it necessary in this solemn manner, in an Epistle to them; *"I know that the gospel preached among you."* But in this consideration, that the mind of the Apostle was occupied with something of importance, is manifest from the fact, that his knowledge of the election of individuals was founded. He had witnessed the fruits of God's electing grace. He had seen how they not only heard the gospel, but that the gospel had in power and in the Holy Ghost, result of the efficacious influence of the Holy Spirit, they had turned from the living and true God. The Apostle's rejoicing then, was that the Thessalonians had heard the gospel, but that the gospel had produced its proper effect; not that the gospel had reached their ears, but that in their souls it experienced its saving power, made partakers of those blessings which are the fruits of God's electing love, and which afforded conclusive evidence that this is the Apostle's language in the second Epistle to the Thessalonians, *"We are bound to give thanks for you brethren, beloved of God, because God hath, from the beginning, chosen you to salvation through sanctification of the Spirit and belief of the truth."*

The same doctrine appears taught in the following words of the God and Father of our Lord Jesus Christ, who hath blessed us with all manner of spiritual blessings, in heavenly places, according as he hath chosen us in him before the foundation of the world, to be holy and without blame before him in love. Having predestinated adoption of children by Jesus Christ to himself, according to the good will." Eph. 1:3—5. He then, the Apostle, with ascribes thanks to God for the blessings which had been bestowed upon the Ephesians; among which he mentions particularly *"the election of grace."* *"The children of the promise, and the children of God."* And even when the mass of the nation were cast off for their unbelief, this remnant were preserved, and to them the blessings comprehended in the promise were made sure. And as the election of Israel had its origin in the undeserved and distinguishing love of God, so the election of this remnant originated, not in works, but in the sovereign pleasure of him that calleth.

2. It appearing then, that the scriptures do teach that there is a purpose of God according to election, I proceed in the next place to remark, that this purpose has respect not merely to salvation as the end to which the elect are chosen, but also comprehends all the means preparatory to the enjoyment of it. Election contemplates the human family as in a fallen, guilty and ruined condition. And it proposes to take out of this mass of moral depravity, those "vessels of mercy" on whom divine sovereignty thought proper to confer so great a favor, and make known the riches of divine grace in preparing them, while on earth, for heavenly blessedness. Accordingly they are said to be chosen in Christ; predestinated to be conformed to the image of his Son; chosen to salvation through sanctification of the Spirit and belief of the truth; elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ. From these and similar passages of scripture, it is plain that while God's gracious purpose of election contemplates salvation as the end, it comprehends all that is necessary to prepare the heirs of salvation for the enjoyment of it. Is there an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for them? Preparatory to the possession of this inheritance, they must be begotten again unto a lively hope, that being the children of God, they may be heirs. Are the elect chosen to salvation? They are chosen in Christ. He is chosen to be the moral Head of that body, of which they are chosen to be the members. And in the execution of the purpose of election, they are blessed with all spiritual blessings in Christ; they are made partakers of the promise of life which is in Christ Jesus; they are saved and called with an holy calling, not according to their works, but according to God's purpose and grace, which was given them in Christ Jesus. In one word, they are, in accordance with God's gracious purpose, brought into a spiritual union with Christ who is their life; are justified freely through the redemption that is in him; are sanctified by his Spirit, and are thus made meet to be partakers of the inheritance of the saints in light.

3. The purpose of God, according to election, is eternal. To this conclusion, the plain and the uniform language of scripture conducts us. "He hath chosen us in him before the foundation of the world." Eph. 1:4. "God hath, from the beginning, chosen you to salvation." 2 Thess. 2:13. "In hope of eternal life, which God, that cannot lie, promised before the world began." Titus 1:2. "According to his own purpose and grace, which was given us in Christ Jesus, before the world began." 2 Tim. 1:9. It is not conceivable how the eternity of God's gracious purpose, with reference to the salvation of the elect, could be expressed in stronger terms. And in support of the same conclusion, enlightened reason, no less unequivocally lifts up her voice. He who is the same yesterday, to-day and forever; who knoweth the end from the beginning; who is God only wise; this omniscient One is the Author of no new purpose. His purposes are like himself, eternal. He is in one mind, and who can turn him?

4. I remark in the last place, that the purpose of election had its origin in the sovereign will or pleasure of God. By this I mean, that the reason why the favor of election is conferred upon one and not upon another, is to be found, not in any personal merit, which one possesses above another, but in the pleasure of God, who giveth or withholdeth his favors, as to his infinite wisdom seemeth proper. As election has reference to the recovery of man, it of course contemplates him as a fallen creature, in a state of condemnation and wrath. And such is the condition of the whole human family, without exception, according to the plain teaching of the Bible. From this state of sin and wrath, it will not be pretended that God was under obligations to deliver any of the human family. On the supposition then that a purpose of mercy was formed, to deliver any of the human family from the wrath

to come, that purpose must have originated in the good pleasure of God. And to this source the oracles of truth uniformly trace it. Are we predestinated to the adoption of children? It is in accordance with the good pleasure of his will. Eph. 1:5. Have believers obtained a rich spiritual inheritance in Christ Jesus? They are predestinated to it, "according to the purpose of Him who worketh all things after the counsel of his own will." Eph. 1:11. Are they begotten again unto a lively hope, in pursuance of God's gracious purpose? "Of his own will" begat he them with the word of truth.—James 1:18. Are they called in the execution of the purpose of God, according to election? "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Rom. 9:16. Does distinguishing grace confer upon them a favor which is withheld from others? Are the mysteries of the kingdom of heaven revealed to babes, while they are hidden from the wise and prudent? And is it inquired, on what principle are we to explain this fact in the divine administration? Our Lord has taught us to trace it to the divine good pleasure, and we may not presume to inquire further. "Even so, Father, for so it seemeth good in thy sight." Matt. 11:26.

From these considerations, then, we feel authorized to say, that according to the scriptures, God, before the foundation of the world, formed a gracious purpose with regard to the salvation of a portion of our ruined race; a portion, even all those who shall finally be brought to the enjoyment of heavenly glory; that this purpose had its origin in the sovereign and undeserved favor of God, and not in the merit of the creature; that in the prosecution of this purpose, the heirs of salvation are called by the grace of God, are by faith united to Christ in whom they are chosen, and by him are made partakers of all spiritual blessings, and are thus rendered meet for the enjoyment of the inheritance of the saints in light.

As it has been the fate of the doctrine which we have endeavored to illustrate and defend, to experience much opposition, it may be proper in conclusion, to notice some of the more prominent objections which are urged against it. These objections may all be reduced to two, namely; that the doctrine is dishonoring to God, and injurious to man. And it must be admitted, that if it is really obnoxious to these objections, it cannot be a doctrine of the Bible.

1. It is objected that this doctrine is dishonoring to God, because it represents him as a "respector of persons." Before we are prepared to say, whether or not the doctrine is liable to this objection, it is necessary to ascertain what is the scriptural import of the phrase, a "respector of persons." That God is not a respector of persons, is a position which none will deny. But many, it is believed, employ the phrase, who have never inquired into its import, and may take it in an unscriptural acceptance. It is probable that most of those who urge this objection against the doctrine of election, understand the phrase, "God is not a respector of persons," to convey the idea that God deals alike with all men; that he does not confer favors upon one, which he withholds from another, but that he bestows the same favors on all. But it is certain, that this cannot be the meaning of the phrase; because, such an interpretation is utterly inconsistent with palpable facts. Wherever we turn our attention to the divine agency, whether in the administration of Providence, or in the dispensation of grace, we see that God, in the distribution of his favors, gives or withholds according to his pleasure. Look at the starry firmament and tell me, Does God bestow the same honor upon all the creatures of his power? Has he not made the sun more glorious than the moon? And does not one star differ from another in magnitude? Descend to earth, and do you not see the same distinction reigning among the works of God? Has not God taught man more than the beasts of the earth, and made him wiser than the fowls of heaven? And among men do we not see the same principle of distinction? Is not beauty of person or vigor of in-

tellect bestowed upon one, while another is an heir to personal deformity or mental imbecility? Are not all these alike the creatures of God? And yet does he not make distinctions among them, which we must resolve into "the good pleasure of his will?" Here we see the operation of the very same principle which reigns in election. We see God bestowing and withholding his favors as to his infinite wisdom seemeth proper.

And do we not see the operation of the same principle in the divine distribution of spiritual blessings? One nation is blessed with the light of the gospel, while another is sitting in darkness and in the region of the shadow of death. And even among those who hear the joyful sound, to one the gospel comes "in word only," while to another it comes "in power and in the Holy Ghost, and in much assurance." In all such examples, we see the operation of the same principle which pervades the doctrine of election; we see that God, in the distribution of both temporal and spiritual blessings, makes distinctions among men; and while injustice is done to none, he gives or withholds unmerited favors, as to his infinite wisdom seemeth to be right. And is it not lawful for me to do what I will with my own?—is a question for those to answer, who presume to find fault with the divine administration.

When, therefore, the scriptures declare that with God there is no respect of persons, it is not meant that God deals with all men alike; nor is it denied, that he makes distinctions among those who are in the same moral condition, bestowing favors on one, which he withholds from another. Should the principle of interpretation implied in the objection, be adopted, it would manifestly make the Bible contradict facts which are open to the view of all.

A respector of persons, is, according to the literal import of the original term, one who takes a man by his face. That is, one who forms an estimate of a man's character from external or adventitious circumstances; such as wealth, parentage, country or condition in life. These things do not determine the worth of a man's character, and, therefore, the judgment which is founded upon them, may be very erroneous. A man may possess wealth, or may be of honorable birth, or may occupy a high station in society, and yet may be destitute of personal worth. And on the other hand, a man may be very poor, may be descended from ignoble or obscure parents, or may be in humble life, and yet be a worthy man. To be a respector of persons, in the scriptural acceptance of the phrase, is to esteem one man on account of his wealth, his parentage or his country, and to regard another with contempt because he is poor, or in humble circumstances. And an examination of all the passages of scripture in which the phrase occurs, will make apparent the correctness of this interpretation. When the Apostle Peter was directed by a vision, to go to the house of Cornelius to preach the gospel, we are told, that he "opened his mouth and said, Of a truth, I perceive that God is no respector of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him." Acts 10:34, 35. Here, the idea conveyed is, that God does not regard one man with favor because he is a Jew, nor reject another because he is a Gentile; but he that feareth God and worketh righteousness, no matter to what nation he may belong, is accepted with him. Again, the Apostle James exhorts his brethren in the following language:—"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly, a man with a gold ring in goodly apparel, and there come in also a poor man, in vile raiment; and ye have respect to him that weareth the gay clothing and say unto him, sit thou here in a good place, and say to the poor man, stand thou there, or sit here under my foot-stool; are ye not then partial in yourselves, and are become judges of evil thoughts?" James 2:1-4. Here, respect of persons consists in paying marked attention to one because he is rich, and treating another with neglect because he is poor; thus making an improper distinction

among men, founded upon adventitious circumstances instead of personal worth. Once more; the Apostle exhorts the Ephesian masters, to deal justly with their servants, and adds, as an argument to enforce the exhortation, that though with regard to their fellow-men, they may occupy a higher station in life, yet, "Your Master also is in heaven; neither is there respect of persons with him." Eph. 6:9. Here the idea intended to be conveyed evidently is, that God does not respect one man because he is a master, or despise another because he is a servant. He looketh upon the heart, and is not influenced by adventitious circumstances in forming an estimate of human character. A respector of persons, then, in the language of scripture, is not simply one who makes a distinction between different persons, but one who makes an improper distinction, which is founded upon insufficient reasons, and which has not respect to real worth of character.—With God there is no such respect of persons. His judgment is according to truth, and he estimates the characters of men as they are. Nevertheless, in distributing his favors among those who are unworthy, none of whom have any claim upon his benignity, he giveth and he withholdeth according to his pleasure.

To object, then, to the doctrine of election that it is dishonoring to God, because it represents him as distinguishing between those who are in the same moral condition, bestowing on one that which he withholds from another, is virtually to prefer against the Most High, the charge of acting in a manner unworthy of himself. For the very same principle which reigns in election, is inscribed on all the works of God, and pervades the whole of the divine administration. And we dismiss the objector to settle accounts with Him, who doeth according to his will in the army of heaven and among the inhabitants of the earth.

2. But it is further objected, that the tendency of this doctrine is to exert an injurious influence upon man; that it tends to produce discouragement, and to paralyze exertion in the work of securing our own salvation. To this, I reply, that men sometimes wrest the scriptures to their own destruction, and make them support pernicious heresies and countenance the most abominable practices. This, however, must be attributed not to the truth, but to man's perversion of it. The doctrine of election may be perverted and abused; and it may be thus made to assume a discouraging aspect; and men may draw the unwarranted conclusion, that exertion on our part is useless; that if we are elected, we shall be saved live as we may; and that if we are not elected, we shall be lost, do what we can. All such conclusions are the result of the perversion of the doctrine, but are in no degree justified by the doctrine itself as taught in the sacred scriptures. To whom is this doctrine discouraging? Not to the humble christian who believes it and lives under its influence. To him it is a source of unceasing gratitude to God. When he contemplates God's electing love as separating him from the corrupt mass of human nature, calling him out of darkness into God's marvellous light, and making him meet for the heavenly inheritance, his grateful heart breaks forth in the joyous exclamation, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world." And when he surveys the countless blessings which flow to him from this perennial fountain, with admiring gratitude he exclaims, "What shall I render to the Lord for all his gifts to me?" And while the contemplation of God's distinguishing love to him, excites the believer's gratitude, it also increases his humility. "Who am I," he exclaims, lost in astonishment, at the contemplation of the divine condescension, "Who am I, O Lord God; and what is my house, that thou hast brought me hitherto?" I had no claim upon thy favor. I was just as undeserving as many around me; who have been left in sin. And yet thou hast made me a partaker of thy grace, and an heir to the heavenly inheritance.

ance. Then I will cast myself at thy feet, and will humbly and gratefully acknowledge, that it is by the grace of God I am what I am. The doctrine of election, then, when viewed in the light in which it is exhibited in scripture, excludes all boasting, and teaches us to ascribe all the glory of our salvation to the distinguishing grace of God. Its practical tendency is, consequently, to produce and cherish in the soul the spirit of genuine humility, and to excite ardent love to God, who first loved us, and thus powerfully to promote holiness of life.

And now, my young friends, in conclusion, let me affectionately exhort you to see to it, that while you are engaged in the study of the doctrines of the Bible, you improve these doctrines as the means of purifying and comforting and invigorating your own souls. While you search the scriptures, that you may learn what is the truth, and thus be qualified to teach others, be importunately engaged in seeking for yourselves the teaching of God's Holy Spirit. Give all diligence to make your own calling and election sure. Examine frequently and carefully what scriptural evidence you have to satisfy your own minds, that you possess the characteristics of God's children, that so you may enjoy in your own souls the comfort arising from a well grounded hope, that you are the objects of God's electing love. And strive to evidence by your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, that you have indeed been called out of darkness into God's marvellous light.

And you will allow me to express the unmingled pleasure which it affords me, to be able to assure you, that in the prosecution of your studies, you will enjoy, in addition to what little assistance I may be able to give you, the efficient aid of my worthy brother, who is now associated with me in the business of communicating instruction. And as you will thus enjoy greatly increased advantages, the church will expect that your profiting will appear.

CATALOGUE OF STUDENTS.

FIRST YEAR.

Robt. Armstrong, Allegheny City.
S. W. Clark, - Bowlinggreen, Ohio.
John McLean, - Pittsburgh.
A. G. Shafer, - Beaver County, Pa.
D. H. Pollock, - Allegheny Co., Pa.

SECOND YEAR.

John G. Brown, - Pittsburgh.
D. C. Cochran, - Cadiz, Ohio.
Wm. H. Jemison, Fayette County, Pa.
Wm. T. McAdam, Harrison Co., Ohio.
John P. Pinkerton, Fairhaven, Ohio.
Walter Steel, - Bourbon County, Ky.
Hugh H. Thompson, Loydsville, Ohio.
Mathew H. Wilson, Blairsville, Pa.

THIRD YEAR.

James Buchanan, Lancaster, Ohio.
R. D. Harper, - Allegheny City.
John Y. Scouller, Newville, Pa.
Joseph D. Steele, Bourbon Co., Ky.

FOURTH YEAR.

Robt. Audley Brown, Pittsburgh.
Joseph Buchanan, Steubenville, Ohio.
William Carlisle, Cumberland Co., Pa.
Thomas Calahan, Canonsburg, Pa.
John N. Dick, - Westmoreland Co. Pa.
Henry H. Johnson, Chillicothe, Ohio.
J. Kerr Riddell, Washington Co., Pa.
Robt. G. Thompson, Guernsey Co., Ohio.

Popish Obscenity Condemned by American Law!

A Protestant cannot quote the language of Dens' Theology, or the many questions asked by Romish priests at Confession, without a violation of decency. Neither can we adduce many of the facts which prove the extensive immorality of Romish priests and nuns in different countries, for the same reason, even though they be found in Romish books. Our enemies have ever thus enjoyed a great advantage, arising out of their own extreme profligacy.

The truth, which we have long felt, though with indignation, is, in a most unanswer-

able manner, by a court of law in Pennsylvania.

The Rev. Mr. Sparry, formerly an agent of our Society, (but not so at the time of which we are going to speak,) thinking it right that some Protestants should be acquainted with the abominable principles which Romish priests are now covertly disseminating, purchased a copy of Dens' Theology from a well-known Roman Catholic bookseller in this city, and published a small volume of extracts taken from it. But at Pottsville, complaint was entered against him to Judge Palmer, who lodged information, and he was arrested by the Attorney General, on the charge of "having sold and distributed a grossly immoral book."

Thus, we are happy to see at last, the obscenity of the *Romish Confessional* has been accused, tried and condemned, by *American Law!* Let this be particularly noted, reflected on, and remembered. The language used, and the doctrines and practices taught by Romish priests, all over the world, to persons of different ages and both sexes, are so impure, so opposed to decency, that they are condemned when brought before an American court. The words used by Romish priests, then, in their private interviews with our poor domestics, our deluded Romish friends, and the millions of their degraded people all over the world, when published in a book in our own language, render the vender of it liable to an action at law, and a heavy penalty.

Truly this is a high compliment to the purity of our Protestant Society; and we intend to do our best to prevent it from being overlooked or forgotten.

But if Mr. Sparry is liable to prosecution, so then is every vender of Dens' Theology in this country, and the Roman Catholic booksellers generally, of course. Not only so, but what shall be said of the security of any priest who uses Dens' immoral language in public or private? We commend this question to men learned in the law. Perhaps we might run a risk, also, if we should now advertise that our Agent, Mr. Moore, has Dens' Theology in Latin, eight volumes, for sale, imported by him from the Irish publisher.—*P. Vindicator.*

THE PREACHER.

FRIDAY, DECEMBER 8, 1843.

JOHN T. PRESSLEY, D. D., Editor.
ALEXANDER JAYNES, Printer.

TERMS—One Dollar per annum, in advance.

We ought perhaps to offer an apology to our readers, for the length of most of the articles in the present number. As the Addresses are published at the request of the Students in our Theological Seminary, and as they wished a few copies for distribution among their friends, it was desirable, for their convenience, that they should all appear in the same paper. And when the importance of the subjects, which are discussed, is considered, it is hoped that our readers generally will not regard the length of the articles as a very weighty objection.

And since the subject of long articles has been mentioned, it may be remarked, that we are fully aware, that with some of our friends, the length of many of the articles introduced into the Preacher, has been considered all along an objection. And while our views remain as they are, there is likely to be, with a certain class of readers, some ground for complaint on this account.—Where the subject is of little importance, perhaps the less that is said about it, is the better. But where the subject under consideration is of moment, we would desire to say so much as may be sufficient to satisfy an intelligent inquirer after truth. And this cannot be done in a few detached sentences. It is not the object of the Preacher to detail unimportant occurrences, but to illustrate and

defend truth, and to detect and expose error. And if our readers would allow us to do the work satisfactorily, they must give us time.

The Congress of the United States.

This august body, to whom is intrusted the management of the political concerns of this great nation, is now in session. Few of our readers are directly concerned in the business of legislation, but we are all more or less concerned in the doings of the National Legislature. As our readers believe that the hearts of all men are in the hands of God, let all who love their country, and believe that righteousness exalteth a nation, remember our Senators and Representatives in their prayers: beseeching the God of all grace to endue them with heavenly wisdom, and to conduct them in their deliberations to such results as may tend to advance the glory of God, and to secure the permanent prosperity of this favored country.

The Associate Reformed Synod of the South.

Our sister Synod of the South, held its late annual meeting at Newhope, Fairfield District, S. C., on the 9th of October last, and was opened with a sermon by the Moderator, Rev. John G. Witherspoon. The Rev. Joseph McCrery, of the Alabama Presbytery, was chosen Moderator. We rejoice in the peace and harmony enjoyed in this portion of our church; in the extension of her limits; in the increase of her ministry, and in her activity and zeal in building up the kingdom of our Lord and Savior. The Synod adjourned to meet at Ebenezer, Jessamine county, Kentucky, on the second Monday of October, 1844.

ERSKINE COLLEGE.

This is the name of the Literary Institution, under the care of the Synod of the South, which is established in connection with their Theological Seminary in the village of Due West Corner. From the Christian Magazine of the South, we learn that the commencement of this Institution took place on the 20th of September, "under circumstances not more gratifying to the multitudes who had assembled on the ground, from the near and distant parts of the country, to partake of the literary refreshments, than they were encouraging to the Faculty and friends of the Institution." The Literary Societies connected with the College, were addressed on the occasion, by the Hon. J. B. O'Neill, a gentleman not more distinguished for his ability at the bar and on the bench, than for those virtues which are an ornament to human nature. We rejoice in the present prosperity, and in the encouraging prospects of this infant Institution. Under the blessing of heaven, it promises to do much for the interests of sound learning and evangelical religion in the Southern Church.

BURGLARY.

It is rather provoking, that in our City of Churches, of Theological Seminaries and Sabbath Schools, there should be found human beings so destitute of moral principle, as to supply their wants at the expence of their neighbours. And yet it is even so. On Saturday night last, the dwelling of the Editor was entered by "certain lewd fellows of the baser sort," in quest of "the mammon of unrighteousness." The window-shutter in the basement was forced open, and the sash removed and carefully set away. An entrance, then, being conveniently obtained,

the fellows came in and unlocked and opened the outer door, that so there might be no obstruction in the way, provided a hasty egress should be necessary. The preliminaries being arranged, they then commenced search after the object of their desire. Passing by the door of our bed-room, which they did not think it worth while to open, seeming to have so much sense as to know that an Editor was not likely to be encumbered with money, they proceeded up stairs and entered different rooms which they left open. As it was generally known that our son-in-law was just about to set out upon a visit to Kentucky, they naturally enough concluded that he would need some funds, and possibly might have some provided. Accordingly they gathered up his clothes, and likewise those of our son, who was sleeping in an adjoining room, and went into the dining-room in the basement, where they might, with greater convenience, ascertain the amount of their ill-gotten gain. In the pocket of the pantaloons of our little son they found six and a quarter cents,—the whole of his pecuniary treasure,—and the unfeeling dogs took the whole of it! A pocket-book in the pocket of one of our son-in-law's garments, was more worthy of notice. Here they found about fifty dollars, a good pocket-knife, a pencil-case, and the key of a trunk. As they cared neither for the trunk nor the key, when they had the money, the key was carefully deposited on the mantel. And as they did not intend to make notes of their nocturnal adventures, the pencil was laid by the side of the key. But as money was their object, the pocket-book and its contents were taken care of; and not knowing but that they might have occasion some day to cut their way, it was thought prudent to retain the knife. And the business was managed so adroitly, that though there were twelve of us, young and old, asleep in the three different stories of the house, the slumbers of no one were interrupted.

The Associate Reformed Church in St. Louis.

It will be gratifying to many of our readers to learn, that our friends in St. Louis have their house of worship under roof; and that they have a spacious room in the basement, fitted up comfortably as a temporary place of worship. May the Shepherd of Israel speedily provide for them, and send to them a pastor after his own heart.

DEBATE ON BAPTISM.

The debate on the subject of Baptism, between Alexander Campbell and N. L. Rice, of the Presbyterian Church, we learn from a brother who was present, was still in progress on the 30th of last month,—was conducted in a respectful manner, and was likely to result favorably to the cause of truth.

RECENT PUBLICATIONS.

Trego's Geography of Pennsylvania.

This volume contains a vast amount of information relative to the History, Geography, Soil, Climate, Geology, Botany, Zoology, Population, Education, Government, Finances, Productions, Trade, Improvements, &c., of our commonwealth. MR. TREGO was late Assistant State Geologist, and consequently had a favorable opportunity for collecting information on the various subjects on which he has written; and his book affords abundant evidence that he has improved it to advantage. We have never before seen such a satisfactory exhibition of the vast resources of our state. As a book of refer-

THE TEXT-BOOK

Of the Synod of Pittsburgh, on Psalmody.

NO. V.

In this strange world of ours it seems difficult to pursue a course which will not prove offensive to some, whose approbation it would be desirable to enjoy. At the late meeting of the Synod of Pittsburgh, that very respectable body, after grave deliberation on the subject, adopted a resolution, requesting Dr. Ralston to publish in a book his Essays on Psalmody. A member of the Synod, in giving an account of its proceedings, informed the public, that when the subject was under consideration, it was admitted that these essays contained "a vigorous and conclusive defence of the truth;" that "they richly merit preservation in a more permanent form" than in the columns of a newspaper; and "that they should receive a much wider circulation than they have yet obtained." Since that time, as our readers know, we have been doing something in our own way to promote the "wider circulation" of these essays; and have been preparing the public mind for the rich feast which may shortly be expected by publishing some extracts from these productions of a "veteran" in his "very decrepitude." But, instead of receiving thanks for our disinterested services, it seems that we have unfortunately given great offence, by denominating these essays, which appear before the public with the unqualified recommendation of the Synod, the Text-book of the Synod of Pittsburgh. Even Dr. Ralston himself,—"the palmy octogenarian,"—a new title of "learned length and thundering sound," which Professor McGill has given him,—notwithstanding all that mildness of disposition and *sweetness of temper*, for which he is so remarkable, seems to be out of humor with us, and even charges us with speaking "foolishly," in styling his able essays on Psalmody "the Text-book of the Synod of Pittsburgh." The good man does not seem willing to be stripped of the laurels he has acquired as the author of these essays, even though it should be for the purpose of decorating the brow of his own Synod.

And Professor McGill, who, we suppose, may be regarded as sustaining to these able essays the relation of a godfather, when referring to the subject, seems to lose the equanimity of his temper, and discourses in the following manner: "There is another mistake of Dr. Pressly, in which he persists with singular fondness and wearisome repetition, charging the act of our Synod as an endorsement of the book. He calls that book, which has not yet appeared, the Text book of the Synod of Pittsburgh." And the Professor inquires, with great apparent surprise,—"Can he not see how a religious body may aid and encourage a publication without making it their own? Is there no distinction between any book we cause to be published and our own Confession of Faith? No difference between approving a book as useful and substantially sound, and approving every position it takes, and every sentiment incidentally advanced for illustration?"

To these interrogatories we would reply, that though we may not occupy so "high a station" as he does, and consequently may not be able to see so far as he can, yet we can see a "distinction between a book we may cause to be published, and our own Confession of Faith." But the Professor will please to observe that we do not call these essays a Confession of Faith, but only a Text-book. And Webster defines a Text-book,—"A book containing the leading principles or most important points of a science or branch of learning arranged in order for the use of students." Now, suppose one of the Professor's students should call upon him and inquire,—Sir, will you please to inform me where I can find "a vigorous and conclusive defence" of the propriety of using hymns of human composition in the worship of God? The Professor would of course reply,—I can, with great confidence, recommend the able essays of "the palmy octogenarian," as specimens of "energy and skill," which will give you ample satisfaction. A similar answer would of course be given by every member of the Synod. We appeal

then to every reader to decide whether the name of Text-book is not strictly appropriate.

But the Professor wonders if we cannot see a difference between approving a book as "substantially sound," and "approving every position it takes?" It would appear from this interrogatory, that, notwithstanding all the honeyed commendation of these productions of "energy and skill," the Professor or himself is willing to subscribe to the Text-book only "for substance of doctrine!" Such a qualification may have been found to be necessary since time has been taken for reflection. For it appears that the Professor has arrayed himself in direct opposition to one of the favorite "positions" of the Text-book. The matter is so plain that there is no room to doubt, says the Professor, that "the Psalms of David should always be used in the worship of God,—they are doubtless intended for worship in New Testament as well as Old Testament times." You are in error, says the Text-book! Some of the Psalms are "Jewish" and "typical," and not proper to be used under the New Testament,—the use of them would tend to introduce a "Judaizing Christianity."

From the above interrogatories, which the Professor proposes to us, we cannot help suspecting that he himself, after more mature consideration, is unwilling to take the pill which he would administer to others. When the subject was, by his instrumentality, brought before Synod, there is no intimation that any thing in the essays, either in spirit, in illustration, in argument or in doctrine, was exceptionable. There is no such intimation in the Resolution of Synod calling for their publication. But the churches, for whose benefit they are to be published, are left to conclude that they come forth with the unqualified approbation of Synod. All this may be legitimately concluded from the fact that they are to be published by the request of the Synod, after due deliberation and a reference of the subject to a committee. May we not then be permitted to say, that whatever apology may be urged in behalf of others, when the agency which the Professor has had in the matter is considered, it is rather too late for him, after preparing this prescription for the good of the churches, to make a wry face and refuse to swallow it himself?

We beg permission to correct a small error into which the Professor has fallen. He speaks of the memorable "paper" which he presented to Synod, as being "offensive" to us. Not at all! So far from being offensive, we stated that it would have afforded us pleasure to have seen it published with the Minutes of Synod. This gratification, however, has been denied. As to its general contents, the Professor informs us that it contained "a tribute to the energy and skill with which those articles on Psalmody had been written." It would have been gratifying if the Professor had given us some examples of the energy and skill displayed by "the palmy octogenarian;" but as he has not done this, we shall endeavor to supply his lack of service by furnishing at least one specimen for the edification of the reader.

In defending the character of Dr. Watts, against what he styles a manifestly unjust charge, Dr. Ralston gives us the following account of the manner in which his "versification" of the Psalms was prepared. When Dr. Watts "met with a typical expression, as the blood of bulls and of goats, he substituted the words, the blood of Christ, which they typified." If the "palmy octogenarian" had been as familiar with the songs of inspiration as he appears to be with some human productions, he might have known that the expression, the blood of bulls, does not occur in the whole book of Psalms. And the expression, blood of goats, occurs but once. Psalm 50: 13. And does Dr. Watts substitute the words, the blood of Christ, in the place of this expression, as the Text-book roundly asserts? No! but in its stead he has substituted the words, "bullock's blood!"

"If I were hungry would I ask thee food?
When did I thirst or drink thy bullock's blood?"

Have we not here, gentle reader, a notable example of the "energy and skill" displayed by the "palmy octogenarian?"

Appointments by the Presbytery of Monongahela.

MOUNT NERO.

Mr. Burnett, half time.

WEST UNION.

Mr. Jos. Buchanan, 2d Sab. of Jan.
" Thomson, 2d " Feb.
" Carlisle, 2d " March.

NEW BRIGHTON.

Mr. McGregor, 2d Sab. of Jan.
" Dick, 1st " Feb.
" Calahan, 4th " "
" Jos. Buchanan, 3d " March.
" Brown, 1st " April.

ROCKY SPRING.

Mr. Jos. Buchanan, 4th Sab. of Jan.
" Brown, 3d " Feb.
" Thomson, 2d " March.
" Calahan, 5th " "

PALESTINE.

Mr. Thomson, 4th Sab. of Jan.
" Brown, 4th " Feb.
" Calahan, 4th " March.

INDUSTRY.

Mr. McGregor, 3d Sab. of Jan.
" J. Buchanan, 3d " Feb.
" Brown, 5th " March.

HOOKSTOWN.

Mr. McGregor, 4th Sab. of Jan.
" Carlisle, 3d " Feb.
" Brown, 2d " March.
" Calahan, 1st " April.

MOUNT GILEAD.

Mr. Carlisle, 4th Sab. of Jan.
" Dick, 4th " Feb.
" Brown, 4th " March.

SPEERSPRING.

Mr. Carlisle, 1st Sab. of Jan.
" Burnett, 4th " "
" Calahan, 2d " Feb.
" Dick, 2d " March.

BARRHILL.

Mr. Calahan, 3d Sab. of Jan.
" Thomson, 3d " Feb.
" Calahan, 3d " March.

FIRST CHURCH, PITTSBURGH.

Mr. Browne, 1st Sab. of Jan.
" Burnett, 2d " "
" Wright, 3d " "
" Grier, } to dispense Lord's Supper.
" Johnson, 4th " "
" J. J. Buchanan, 1st " Feb.
" Burnett, 2d " "
" Ekin, 3d " "
" Grier, 4th " "
" J. J. Buchanan, 1st " March.
" Burnett, 2d " "
" Ekin, 3d " "
" Burnett, 4th " "
" J. J. Buchanan, 5th " "

DEER CREEK.

Mr. Browne, 4th Sab. of Jan.

This congregation may expect preaching also on the last Sabbaths of February and March.
WM. BURNETT, Clerk.

THE CLOSE OF THE YEAR.

By the time this sheet reaches most of our readers, the knell of the departing year will be sounding in their ears. Though this period is to the thoughtless and giddy multitude a time of foolish merriment, yet to the reflecting mind it is one of sober, calm reflection. It is as a mile-stone set up along the pathway of life to remind us how rapidly we are hastening on to death. It seems but yesterday that we were sporting in all the joyousness and hilarity of childhood; to-day, the busy cares of manhood are pressing upon us, and to-morrow, the grave and the darkness of death will have closed over us, and the unthinking multitudes will trample our dust in the earth and hurry past it, forgetful of the fact that we once mingled with them. To the christian it is a time of sorrow mingled with joy; sorrow, that so much of the time which God had allotted him to work out his own salvation, and to lay up treasure

in heaven by doing good upon earth, has passed, and has been so poorly improved; that he has got so little mastery over his corrupt propensities and lusts; that he has made so few attainments in piety; that he has done so little to induce others to become the servants of his divine Master; but of joy, because the time of his deliverance from the toils and sorrows of life is coming to a close, the day of labor is drawing to an end, and the time of reward is hastening on. He is one year nearer heaven, his eternal home. How cheering is the thought, how sweet the anticipation, how delightful the prospect before him! The new year, upon which he is just entering, may be the last which he is to spend upon earth; it may free him from pain, and sorrow, and sin, and introduce him into the blessed company of his Savior, and the spirits of just men made perfect. Lift up thy head then, thou child of God, for now is thy salvation nearer than when thou did'st first believe.

To the impenitent sinner it should be a time of thoughtful meditation instead of carnal mirth. Another year of that brief span of life, which God has allotted him for preparation for an eternal existence, has closed, and yet the work of life has not been commenced. The difficulties in the way of its commencement have been increased instead of diminished. A long list of sins have been registered against him in God's book, the effect of the commission of which has been to harden his heart and sear his conscience. The probabilities of his salvation are lessening every day, the visits of the Spirit are becoming less and less frequent, and the calls of the gospel fall with less power upon the heart and the conscience, perhaps, than they ever did before. He is one year nearer hell and the consummation of eternal misery, and yet, like the lamb destined for the slaughter, he marches on unconscious of what is before him. The new year may close all of happiness that his beating heart shall ever enjoy; may separate him forever from all that is dear to him, and shut him up in the prison house of eternal despair, and yet he commences it with a thoughtless heart, sporting, it may be, upon the very brink of destruction. Impenitent reader, it is time thou should'st awake and commence the work of thy life-time in earnest which thou hast hitherto neglected.

Praying that God may give his children grace to live, the coming year, to his glory, and that he may lead impenitent sinners to repentance, we wish our readers a happy New Year.—*Protestant & Herald.*

Moneys Received for the Preacher, Not otherwise receipted.

J. D. Bryson, 2.	Jas. Thompson.
Jas. McBirney.	T. S. Parks.
R. S. Carter.	Robt. Duff.
Joseph Patterson, 2.	John Wallace, 2.
William Millen.	David Kerr.
Joseph Barr.	R. T. Stewart, 2.
David Moreland.	Walter Francis.
Jas. Francis.	Jas. Leach.
Jas. West.	Robt. Forsythe.
Rev. J. T. Hendrick.	Miss Polly Blair.
Wm. Warren.	Mary Thompson.
James Duff.	Miss Dunlap.
S. B. McClurkin.	Mrs. Jane Scouller.
S. W. McGinnis.	Col. J. Woodburn.
Robt. J. Porter.	Dr. Hennon.
James Taylor, 2.	Nicholas Howard.
Adam R. Bell.	John Moore.
R. & S. Bell.	M. J. McCullough.
Rev. James Grier.	James McBride.
Thomas McKee.	Thomas C. McBride.
John C. Couey.	George Lowman.
John Norris.	Robert Gamble.

A number of names omitted will appear in our next.

MARRIED.

On the 21st ult., by the Rev. William Burnett, Mr. GEORGE W. BLAKE to Miss MARY CREES, daughter of Mr. Samuel Crees, all of Ohio township, Allegheny county.

On the 25th ult., by Dr. Pressly, Mr. JOHN HANDLIN, of Pittsburgh, to Miss SARAH McALISTER, of Allegheny.

DIED.

On Sabbath, the 10th of last month, D. WALLACE, a valuable Ruling Elder in the late Reformed Church, at Fairview, Ohio.

ALLANEOUS.

THE SAVIOR'S INVITATION.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light."—MATT. 11: 28, 30.

Does guilt alarm thy trembling breast,
And fear forbid thy soul to rest,
While conscience wakes with awful power,
And clouds of woe around thee lower,
Where justice shakes her fiery dart
To smite in death thy sinking heart?

Does sin's vast burden weigh thee down,
With dread of God's avenging frown,
While hope prepares for final flight,
To leave thy soul in endless night?
Behold in me thy heavenly Friend,
And quick to me thy footsteps bend.

Does poverty thy lot assail,
And at thy board sit wan and pale,
While helpless children round thee stand,
Their bread imploring at thy hand?
I have a garner for the poor;
I make their bread and water sure.

Does sickness waste thy feeble frame,
And in sad strains thy death proclaim;
Does Satan tempt thee to despair,
As one condemned his doom to share?
O, weary soul, haste, haste to me,
And thy Almighty Savior see.

I heal the heart of every wound,
I make the sick and suffering sound;
Sweet hope, and peace, and joy, I give;
I bid the contrite sinner live:
Come, learn of me,—come, take my yoke,
And meekly bear each chast'ning stroke.

Come, follow me, ye mourners, come,
And journey to your heavenly home,
For I am meek and lowly too;
I guide my flock this desert through,
And to my Father's house above
Will bring the children of his love.

Why flow those tears? why swell those sighs?
My path leads up beyond these skies,
Where sin and woe no more are known,
But spirits bright around my throne,
Sing strains the ransomed only learn;
Whose hearts with endless rapture burn.

In vain you search creation's bounds.

N. E. Puritan.

THE CROSS OF CHRIST.

"The consolation which may be drawn from the cross is the only thorough remedy for sorrow, the only abiding antidote against despair. That consolation arises from the manifestation which is there made of God's disposition and character, as the Lord God merciful and gracious; and from which we may draw the precious assurance, that if God spared not his own Son, but freely gave him up to the death for us all, much more will he with him also freely give us all things." It also arises from the assurance that One has undertaken our cause, who is both able and willing to help us, and with whom the Father ever is well pleased; and from the fulness and completeness of that redemption which he has wrought. This scheme of redemption is complete in all its parts, and adequate to the supply of all our wants. Being framed by the unerring wisdom of God, and sealed with the precious blood of his Son, and administered by the agency of the Holy Spirit, its efficiency is guaranteed by every attribute of the divine nature; and while it throws an interesting light on the present scene, it is a system which stretches forward into eternity, and presents a remedy, not only for every present sorrow, but also for every future fear. What sin is there which this redemption will not soothe?—what want which this redemption cannot supply?—what fear which it may not dispel?—what holy hope which it does not sanction?—what attribute of God which it does not illustrate?—what human exigency for which it does not provide? It is consolatory to know, that while this redemption is infinitely full, it is freely offered to all; and this is intimated in those words which contain the very sum and substance of the gospel.—Whosoever believeth in Him shall not perish. Whosoever,—where then is the one that is excluded from this salvation?—

where the man who is not warranted to repose his confidence in the Savior? 'Whosoever,'—be he rich or poor, young or old, prosperous or afflicted, learned or unlearned, comparatively righteous or desperately wicked, still that word is enough for him. It holds out a warrant and an encouragement to the most abandoned and forlorn; and this warrant is confirmed by the assurance, that he 'came not to call the righteous, but sinners to repentance; and that whosoever cometh to him, he will in no wise cast out.'"—*Comfort in Affliction.*

THE TEMPERANCE CAUSE.

Governor SHANNON, in his recent message, after stating the fact that the number of convicts in the Ohio Penitentiary has decreased thirty-four within two years, proceeds as follows:

"From these facts, it would appear that crime is decreasing within the State, instead of increasing, as might reasonably be expected with an increase of population. In examining into the various causes which have led unfortunate convicts from the path of virtue to that of crime, it is found that the use of ardent spirits has had an active agency, and contributed largely to swell the number of the inmates of the penitentiary. The powerful moral influence which has been brought to bear on the public mind, within the last two years, against the use of ardent spirits, has, no doubt, had a material influence in preserving the morals of our citizens. It would not, probably, be going too far to say, that the diminution of crime, as exhibited by the above facts, has been mainly brought about by this means. If this conclusion be correct, those who have been instrumental in producing this reform, have increased inducements to persevere in a cause consecrated by religion and enjoined by patriotism."

CHEAP BOOKS.

HORNE'S INTRODUCTION.

THOMAS CARTER, 56 Market st., Pittsburgh, and Robert Carter, 58 Canal st., New York, have lately published a new and cheap edition of Horne's Introduction.

An Introduction to the Critical Reading of the Holy Scriptures: by Thomas Hartwell Horne, D. D. From the eighth London edition; corrected and enlarged; illustrated with Maps and fac-similes of Biblical manuscripts: 2 volumes imperial 8vo.—Price only \$3.50.

This work is beyond all praise; it is a library in itself, containing as it does, more information on subjects relative to scripture, &c., than any other work extant. The Theological student and minister of the gospel can better dispense with any other work than this.

The work was formerly sold in London at \$21 per copy, and was republished in this country for about half that sum. By successive improvements it has been rendered more valuable than when first issued, and the price has been gradually reduced to \$6 a copy. It is now offered to the public at \$3.50. The outlay in such a book is large, but we feel assured that the reputation of the book, and the absolute necessity of its possession by Theological students, and the desirableness of it by Pastors, Bible Class Leaders, and Sunday School Teachers, will sustain the enterprise.

In addition to the above, we have lately published D'Aubigne's History of the Reformation, 3 vols. 12mo., containing 1300 pages; price only \$1 for the set. Moffat's Southern Africa, containing 400 pages, illustrated with 7 engravings; price 50 cents. Chalmers on Romans, 1 vol. 8vo.; price \$1.50. Essays on the Church: by John Mason, D. D.; price 50 cents. Neal's History of the Puritans; first number received; to be finished in eight numbers, at 25 cents each. Christian Youth's Book: by Wm. Craig Brownlee, D. D.; price 50 cents. Baxter's Saint's Rest; in large type, a beautiful edition; price \$1. Doddridge's Rise and Progress; neat edition; price 50 cents. The Farmer's Daughter; price 37½ cents. Henry's Communicants Companion; very neat edition; price 37½ cents. Suddart's British Pulpit, 2 vols. 8vo.; price \$1. Life of Isabella Graham; price 75 cents. Life of Rev. John Newton; price 37½ cents. Jay's Morning Exercises, 2 vols. 12mo.; price \$2. Humphrey's Works in 5 vols.; price 50 cents per vol. Flavel and Cecil's Gift for Mourners; price 37½ cents. Meditations on Prayer; price 50 cents. The Believer; price 50 cents. Second Advent; price 62½ cents.

T. C. has always on hand a large assortment of the most popular eastern School Books. Standard Theological and Historical Works: also the Sunday School Union's Publications. Sander's series of School Books. Geography of Pennsylvania: by Charles Trego. All for sale by T. CARTER, Jan. 12. 56 Market street.

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Pittsburgh, Dec. 22d, 1843.—tf. 64 Wood st.

THE COTTAGE BIBLE, and Family Exposition, containing the Old and New Testament, with Practical Expositions and Explanatory Notes. By THOS. WILLIAMS,—in 2 vols.

For sale, at the Franklin Head Printing Office and Stationary Establishment, Third street.

JUST PUBLISHED.

THE YOUNG COMMUNICANT'S ASSISTANT, or One Hundred Questions and Answers: Suitable for young persons about to commune at the Lord's Table for the first time. By a Member of the ASSOCIATE REFORMED CHURCH, with an Introduction, by JOHN T. PRESSLER, D. D. Price, 25 cents per doz. Second edition.

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CYCLOPEDIA OF HISTORY, Ancient and Modern, forming a copious Historical Dictionary of celebrated institutions, persons, places and things; with notices of the present state of the principal cities, countries and kingdoms of the known world; illustrated by Engravings. By F. A. DESSAUGE.

A few copies for sale at the Franklin Head Printing Office and Stationary Establishment Third street.

May 5th, 1843.

1789.

FEDERAL GOVERNMENT.—History of the Federal Government for Fifty Years, from March 1789, to March 1839; by Simon Bradford L. L. D., Editor of Massachusetts' State Papers &c. In one volume octavo.

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n11—y1.

CHEAP STATIONARY.

JUST RECEIVED, at the Franklin Head Printing Office, a lot of FINE STATIONARY, including Cap and Letter Papers, Ink, Quills, Wafers, Sealing-wax, Pocket-books, Blank Books, Ready made Pens, &c. &c., all of which will be sold, for cash, lower than any ever offered in this city.

May 5, 1843.

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March 10—ly.

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LATE PUBLICATIONS.

MEMOIRS of the late Rev. CHARLES NESBIT, D. D., late President of Dickinson College, Carlisle, by Samuel Miller, D. D., 12mo. with a handsome portrait.

COMFORT IN AFFLICTION—A series of meditations, by James Buchanan, D. D., High Church, Edinburgh, first American edition, from the 9th Edinburgh edition.

SPIRITUAL HONEY from NATURAL HIVE, or meditations and observations on the natural history and habits of Bees, first introduced to public notice in 1667, by Samuel Purchas, A. M., London edition, 18mo.

A TRIBUTE OF PARENTAL AFFECTION, by Charles Serram, A. M.

DECAPOLOS—Or the individual obligation of Christians to save souls from death; an Essay by David E. Ford, 4th American, from the 6th London edition.

SORROWING YET REJOICING—Or narrative of recent successive bereavements in a minister's family.

CHARLIE SCYMOUR—Or the Good Aunt, and the Bad Aunt, by Miss Catherine Sinclair, 3d edition, 18mo.

LIVE WHILE YOU LIVE—Containing Life, a Pilgrimage, Life a Race, Life a Conflict, Life a Blessing, Life a Seed-time for eternity, by the Rev. T. Griffith, A. M.

CHRISTIAN LOVE—Or the duty of personal efforts for the immediate conversion of the impenitent.

THE HISTORY OF MICHAEL KEMP—The happy farmer's lad—a tale of Rustic Life, illustrative of the spiritual blessings and temporal advantages of early piety, by Anne Woodroffe, from 6th London edition, 12mo.

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HISTORY OF THE GREAT REFORMATION of the sixteenth century, in Germany, Switzerland, &c. by J. H. Merle D'Aubigne, President of the Theological School of Geneva, 18mo. 3 vols. 12mo. 3d American from the 5th London edition.

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The Preacher

JOHN T. PRESSLY, D. D., Editor.

PITTSBURGH JANUARY 26, 1844.

VOL

TERMS.

THE PREACHER will be published semi-monthly, on the second and fourth Fridays of every month, at ONE DOLLAR per annum in advance. If not paid within six months, one dollar and a half will be charged.

Payments may be made and names of subscribers forwarded to the Printer, A. JAYNE, immediately opposite to the Post Office, Pittsburgh, JOHN FLEMING, Merchant, East side of the Diamond, Allegheny, or to the Editor.

Any person who will procure five subscribers, and transmit the money, shall be entitled to a copy of the Preacher for his trouble.

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From the Watchman of the South.

CHRISTIAN CHARACTER—No. 25.

BROTHERLY LOVE.

The Good Samaritan continued.

The foregoing narrative is commonly spoken of as a parable; but it has nothing of the nature of a parable in it. There is nothing figurative or parabolical in the whole discourse. It is a simple, touching, historical narrative. Probably a real statement of authentic facts well known. Or, if we suppose it to be a fictitious narrative, yet in this view it has none of the characteristics of a parable. But what should hinder us from viewing it as a true statement of such facts? Certainly there is nothing improbable in the whole account. The country between Jerusalem and Jericho is dreary and desolate; in a great measure uninhabited, and infested with robbers, and in that age, and afterwards, nothing was more common than for the banditti, or Sicarii, as they were called, to fall upon unarmed travellers and rob and murder them, as is taught abundantly in the history of Josephus. And our blessed Lord, who was not unacquainted with this dangerous road; He having travelled it more than once, but in his deep humiliation, neither horse nor ass carried him in his tedious journeys from Galilee to Jerusalem, and from Jerusalem to Jericho. All his journeys, we have good reason to believe, were performed on foot. It is true that his little company was not likely to be attacked by the robbers. They furnished no sufficient prospect of booty to tempt these lawless men who lived by plundering travelers, and had no disposition to attack those from whom nothing was to be expected but perhaps a few loaves of bread, and a few pence carried in a scrip.

The object of this narrative is explicitly stated to be an answer to a certain lawyer who stood up and tempted our Savior, saying, Master, what shall I do to inherit eternal life? He said unto him, what is written in the law, how readest thou? And he, answering, said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." And he said unto him, thou hast answered right; is do and thou shalt live. But he, willing to justify himself, said, "And who is my neighbor?" And Jesus answered and said, "A certain man went down from Jerusalem to Jericho, &c." And when he had finished the narrative, "he said, which now of these three was neighbour unto him that fell among the thieves?" And he said, "he that showed mercy on him." And Jesus said unto him, "go thou and do likewise." That is, whenever you find a fellow-creature in distress, of whatever nation, tribe or sect he may be, be ready by every means in your power, to show mercy unto him. While the Priest and Levite, through bigotry or selfishness, violated the second commandment of the law, the Samaritan obeyed, and loved his fellow-creature as he did himself; and obeyed that golden rule, "Whatsoever ye would have men do unto you, do you the same unto

them; for this is the Law and the Prophets." "Charity," says he, "suffereth long; charity is kind; charity envieth not; charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not provoked; thinketh no evil; rejoiceth in the truth. This elementary love which they handed down from the generation to generation, which was, "Thou shalt love thy neighbor and hate thine enemy." But our Lord teaches them that those who counted their enemies, were really their neighbors, whom they were bound to love.

While the Christian is bound by the moral law to love all men, even his bitterest enemies, with a sincere benevolence, he is especially commanded to love the brethren, the disciples of Christ. This, though virtually comprehended in the precept already considered, which binds us to love our neighbor as ourselves; yet after Christ was fully manifested as the head of the Church, and all believers were represented as united to him by a bond of peculiar tenderness, so as to form one spiritual or mystical body, this new relation, thus clearly brought to light, laid the foundation of such a new application of the general precept, that it might with propriety be called "a new commandment." Thus immediately after the institution of the Lord's Supper, he said, "A new commandment I give unto you, that ye love one another, as I have loved you that you love one another." And again, after beautifully illustrating the intimate spiritual union which subsisted between him and his disciples, by a vine and its branches, he reiterates this new

commandment, "These things I command you, that you love one another." And he evidently intended that this should be a distinguishing characteristic of his disciples; for immediately after he called this "a new commandment," he added, "By this shall all men know that ye are my disciples, if ye have love to one another." And the Apostles, in their epistles, were not negligent in the inculcation of this characteristic duty. Thus Paul, to the Romans, says, "Let love be without dissimulation. Be kindly affectionate one to another, with brotherly love, in honor preferring one another." And again, "Owe no man anything,"—or, "thou dost owe no man anything, but to love one another; for he that loveth another hath fulfilled the law." For this thou shalt not commit adultery, thou shalt not steal, thou shalt not covet, and if there be any other commandment, it is briefly comprehended in this saying, "Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." This last cited passage, it is true, relates to the general duty of loving all men; and teaches us that all the duties of the decalogue which have our neighbor as their object, are comprehended in love; but the special duty of loving the brethren is also comprehended under this general precept.

Paul, in his first epistle to the Corinthians, after discoursing largely on the miraculous gifts which they had received, and in the exercise of which they had fallen into much confusion and many improprieties, exhorts them to be desirous of the best gifts; but adds, "And yet I show unto you a more excellent way." And then he proceeds to give the praises of charity, by which he evidently means brotherly love, or love to our neighbors; for the description given does not apply to the love of God, but to the love of

man. "Charity," says he, "suffereth long; charity is kind; charity envieth not; charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not provoked; thinketh no evil; rejoiceth in the truth. This elementary love which they handed down from the generation to generation, which was, "Thou shalt love thy neighbor and hate thine enemy." But our Lord teaches them that those who counted their enemies, were really their neighbors, whom they were bound to love.

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now is he an object to be loved by man, as he has not manifested himself inexorable Judge.

Ever since the apostasy of man, God has been, in Christ, reconciling the world unto himself, not imputing unto men their trespasses. And though the revolutions of six thousand years have swept away millions of the human family, who have obstinately persisted in refusing to be reconciled, still his call of long-suffering and patience to the living, is, "Come and let us reason together," saith the Lord. To this call, brethren, let us for a few moments give our undivided attention. It was originally addressed to the Israelites in its present form. They were recognized as the visible people of God, but often chargeable with backsliding and the blackest crimes. This is taken for granted in the language of the call itself, and expressed in the clearest manner in the context. We may now therefore regard the call as addressed to all classes and characters of the human family; and first, to professing Christians.

These are often conscious that God has just ground of controversy with them, and on this account are disposed to hold him at a distance, and treat him with coldness and reserve. Are there here professing Christians who have shamefully failed in the discharge of their duties to God,—who have not erected the family altar at all, or who suffer it to be demolished or neglected in every little bustle of worldly business, while the sacrifice of prayer and praise, that most reasonable of all services, is withheld from the God of all your mercies? To such is this invitation addressed: "Come now, and let us reason together," saith the Lord. Why do we should serve him? or what profit shall we have if we pray unto him? Do you profess to be his by creation and redemption; that you love him above every other object, and that it is your desire to glorify him in your body, and your spirits which are his; and is it too much to occupy a few minutes, morning and evening, in reading his word and singing his praise, or addressing a throne of grace? Do you profess that it is your desire to be holy as God is holy, that you may be prepared for his full enjoyment?—and do you thus put away from you, one of the important means appointed for this purpose? Have you no desire for, or delight in, these exercises?—and how can you expect that to be an eternal heaven to you, in which you have now no enjoyment? How unreasonable is such a course of conduct. God expostulates with you, not as a vindictive Judge, but as a kind parent and an injured benefactor.—"Come, and let us reason together," saith the Lord.

Are there here those who, conscious that grounds of difficulty do exist with brethren, and who, on that account, cherish feelings under the influence of which they are reluctant and unprepared to hold communion with the God of peace and love? To such is this call particularly addressed. "Come now and let us reason together." Behold how good and how pleasant a thing it is for brethren to dwell together in unity. It is like the precious ointment on the head,—it is like the dew of Hermon and Zion. There commands the blessing, even life more. How unreasonable is it to bite and devour one another, feelings of envy or malice to him. Let no man deceive him. he is in the light, and in darkness even his brother, and none occasion

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Again, I remark, that such as are conscious that they have, by an inconsistent walk, wounded Christ and his cause, and justly forfeited their right to the sealing ordinances, ought to regard themselves as particularly addressed in this call, "Come now, let us reason together," saith the Lord. Come, ere it be forever too late. Come, ere your doom be forever fixed with those who draw back unto perdition. Remember the fearful declaration "that it is impossible for those who have once been enlightened, and have tasted of the heavenly gift, who have been made partakers of the Holy Ghost, and have tasted of the good word of God and of the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame. Therefore turn you to him from whom you have so deeply revolted. Wash you, make you clean, put away the evil of your doings from before my sight, cease to do evil, learn to do well. Return unto me, and I will return unto you, saith the Lord of Hosts."

Once more: To the careless sinner this day unto day uttereth speech, and night unto
 all is likewise addressed. The night teacheth knowledge.
 God apprehends such as those who the
 lumber on the brink of eternal ruin, po
 trifle with the only means of app
 warns them of their danger; it pourp
 their ears the terrors of Sinai's th
 and unveils before their eyes the fi
 of the lost. It calls and entic
 Turn you at my reproof; behold, I pour
 out my spirit upon you; I will mak
 down my words unto you. Why do yo
 taught all my counsel, and have non
 my reproof, till I shall laugh at your
 and mock when your fear cometh
 our fear cometh as desolation, and
 ruination as a whirlwind; when dis
 and anguish come upon you, then shall
 call, but I will not answer; ye shall
 seek me, but ye shall not find me." It
 exultates. As I live, saith the Lord, I have
 pleasure in the death of the sinner; b
 rather that he would repent and live.
 To you, Turn you, for why will you die? rep
 ent and turn from all your transgress
 ions and so iniquity shall not be your
 ruin. Get away your transgressions,
 whereby ye have oppressed against me, and make

But again: To the Atheist is an invitation extended. Foolish as he is, is not withstanding one of God's rational creatures; and however he may debase the noble powers with which he has been gifted by his Creator, still he is willing to meet and confront him at the bar of reason, and then show him that the wisdom of man's foolishness with God. "Come now, and let us reason together," saith the Lord. What are the impressions made on your mind, when you contemplate the highly cultivated field, the tastefully arranged garden, the comfortable homestead, or the splendid mansion? Is it that all is the product of nature or the result of chance? And what are the impressions made on your mind, when you contemplate this globe, so wisely adapted to the natures and the wants of its varied inhabitants,—so regular in its seasons, and withal so varied and rich in its productions? Can you persuade yourself, or can you be persuaded, that all is the production of nature or the results of chance? Of what? Why, in plain terms, of nothing operating on nothing. Or when you contemplate the complicated movements of some vast machine, the moving power of which must be supplied every hour, even in the absence of every intelligent agent, can you persuade yourself, or can you be persuaded, that all this the result—not of almighty Power and infinite Wisdom—but of the senseless machinery of nothing operating on nothing? When you look abroad over the thickly seeded and

REPLY
To Strictures of the Rev. Geo. W. Clarke.
NO. V.

It is commonly urged as an objection, which maintains that the design of the atonement was to secure the final salvation of the election of grace, that, according to this theory, God is represented to be partial, or, in other words, a respecter of persons. The Professor, more than once, insinuates that the doctrine is liable to such an objection. But particularly, when speaking of the covenant of grace, in which we maintain the provision has been made to procure eternal life for those who are the heirs of salvation, he employs the following strong language: "It is the quintessence of partiality and respect of persons." Our readers will remember, that in our last number, we promised to give this objection due consideration. But before we proceed to a direct reply, it may be proper to remark, that one fruitful source of protracted controversy in the christian world has its origin in a vague and indefinite use of terms. Not unfrequently, terms and phrases which are ambiguous are employed without defining the sense in which they are used. The consequence is, that writers sometimes appear in opposition to each other, when the difficulty between them consists not so much in diversity of sentiment, as in the different acceptation in which important terms are employed. There can be no difference of opinion among those who reverence the word of God, with regard to the truth of the proposition, that with God there is no respect of persons. Nor can there be any doubt that a doctrine, from which it is a legitimate consequence that God is a respecter of persons, must lack the support of the oracles of truth. But what is meant by respect of persons? The Professor has not told us what he understands by the phrase, but employs it as though the meaning of it was entirely obvious; whereas, it is probably the fact, that there are few, comparatively, of those who urge the objection under consideration, who have inquired into the sense in which the scriptures employ it, and few who use it in its scriptural acceptation.

der to one another that which is due! One scriptural rule were universally laid out in practice,—"RENDER TO ALL DUES,"—how much vexatious litigation would be prevented!—how much pre-time would be saved!—and how much would be done to promote the peace and harmony and prosperity of society!

Other reflection, which was brought to our mind with great power, is, that a Court-room is a solemn place. How often, in judicial proceedings, is an appeal made to the searcher of hearts, to whom we give account in the great day! Surely, when we, as we heard the oath administered from time to time, *God is in this place!* at such solemn associations, how can we dare to tell that which is not the truth! A recognition of the presence of Him who is the searcher of hearts, and of our unworthiness before him in the great day, how can mortals presume to act unjustly! It afforded us no inconsiderable gratification to witness the apparent solemnity with which, in most instances, the oath was administered and taken. We witnessed the administration of the oath to two panels of witnesses, as well as to a variety of witnesses; in every instance which came under our observation, with *but one exception*, this solemn oath to God was made after the scriptural mode, with an uplifted hand. An oath is an ordinance of divine appointment, intended to give the highest possible security for the declaration of the truth. "Men verily swear the greater; and an oath for confirmation is an end of all strife." In the administration of this ordinance, therefore, we should be governed by the divine rule. To swear to God with the uplifted hand, is at least a significant and scriptural mode. And, therefore, in so far as they are concerned, we should acknowledge the authority of God, this oath should be religiously observed.

On the other hand, the mode of swearing by kissing the Bible, which prevails to some extent, not only lacks the support of scripture, but in so far as the ceremony has any meaning, it conveys an erroneous idea. To kiss the Bible, in the sacred scriptures, employed in a figurative sense, to convey the idea of acknowledging one's authority, and of paying religious homage to him. Earthly rulers are commanded to acknowledge the authority of the Son of God, and to present their religious homage to him in these words: "Kiss the Son, lest he be angry, and ye perish from way." Psalm 2:12. With regard to those who remained faithful in Israel, during the general apostasy in the days of Elijah, he declares,—"I have left me seven thousand in Israel, all the knees which have not bowed the knee to the image of Baal, and every mouth which hath not kissed him." What then is the meaning of the ceremony of kissing the Bible in the solemn act of swearing? In so far as it has any meaning, it conveys the idea of paying religious homage to the Bible, instead of its Author. It is in plain language, an act of idolatry. No doubt there are many who conform to this usage, without ever considering its meaning, who would abhor the thought of offering religious homage to any other object than to the true God. And far be it from us to insinuate that such persons are chargeable with intentional idolatry. We are not, however, inquiring into the motives of men, but into the meaning of their actions. And to

swear by kissing the Bible, is not only a mode of observing a divine ordinance which lacks divine authority, but it is a ceremony which, according to scripture usage, conveys the idea of paying religious homage to the book, which is improper. "Thou shalt fear the Lord thy God and serve him, and shalt swear by his name."

But that which invests a Court-room with peculiar solemnity, is the fact that the proceedings and associations tend powerfully to direct our thoughts to the final judgment. When we looked upon the venerable Judge upon his elevated seat, and upon the books containing the principles of the law before him; when we beheld the client, with anxious countenance, by the side of his advocate, and heard the examination of the witnesses, we were most impressively reminded of that day when "the dead, small and great, shall stand before God," and the books shall be opened, and the dead shall be judged out of those things which are written in the books, according to their works. And what tongue can describe the blessedness of those who, in that day, shall recognize, in the person of the Judge, their Advocate with the Father; and who shall hear from his lips the sentence, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And what heart can form an adequate conception of the horror and the consternation and shame of those who shall in that day appear before God, without an Advocate to plead their cause?

I see the Judge enthroned! The flaming guard!
The volume opened! Opened every heart!
A sunbeam pointing out each secret thought!
No Patron!—Intercessor none! Now past
The sweet, the clement, mediatorial hour!
For guilt, no plea! To pain, no pause,—no bound!
Inexorable all; and all extreme!

Reader! remember that God will bring thee into judgment. And if duty should ever call thee to spend an hour in a Court-room, let thy reflections on the scenes before thee, lead thee to prepare to meet thy God.

Monies Received for the Preacher, Not otherwise receipted.

John McCaw.	Ebenezer Carson.
Charles Thompson.	Rev. F. E. Pressly.
Matthew Mitchell.	Rev. J. P. Pressly.
Abraham Gray.	Rev. J. N. Young.
George Gray.	Dr. E. Agnew.
Rev. J. Neill.	James Lindsay.
Robt. Dalzell.	Jas. B. McCormick.
Robt. Stuart.	Sam'l. Smith.
J. Patterson, 2.	Thomas Ritchie.
Wm. Davidson.	Nicholas Reed.
Robt. Campbell, 2.	James Leech, Esq.
Philip Beall.	Finley Scott.
Wm. Beall, Esq.	John McCorkle.
Wm. Beall, Jr.	James Donaldson.
Jackson Tarr.	Thos. White.
John Crawford.	James Lindsay.
Jas. P. McLaughlin.	Wm. Savage.
W. Waddle.	Thomas Kile, 2.
J. Buchanan.	Lavinah Hunter.
Thomas Pollock.	Wm. Espy.
S. V. Erskine.	Mrs. Margaret Butler.
David Hemphill.	Thomas Alford.
A. G. Hanson.	Rev. A. Herron, D. D.
Rev. B. Waddle.	Dr. J. P. Henderson.
David Prondit.	Edmund Martin.
Robert Ross.	Mr. McGuffy.
William Parks.	Robt. P. Davis.
Wm. Larimer, jr.	Robt. Rey, jr.
H. D. King.	Samuel Buck.
Wm. Smith.	A. Cunningham, 2.
David A. Black.	Samuel Wilson.
Sam'l Young, Esq.	John McComb.
Isaac Stuart.	Wm. Lyons.
Andrew Stuart.	Robt. E. Crawford.
Robert Douglass, 2.	Hugh Riddle.
John Young.	John Barnes, 2.
Adam L. Smart.	James Bonner.
James T. McBride.	Thos. C. Shannon.
Hugh H. McBride.	Wm. Foster.

Andrew McBride. Robt. C. Foster.
Alex. P. McBride. George Weed.
Rev. Jos. McGreary. Clarissa Montgomery.
Wm. Jones. Martin Logan.
James M. Jones. James C. Foster.
Joseph C. Jones. Rev. S. C. Millen.
Wm. Dale. Wm. Red.
Robert S. McClain. Esther Willock.
Matthew Shanks.

We take very great pleasure in announcing for our friends their introduction into the happiness of conjugal life. We may, however, observe by the way, that the young men in our office do not understand the late tariff, which has given rise to so much trouble in Congress, as amounting to a prohibition of those sweet accompaniments which, in former days, it was customary to receive in connection with marriage notices.

MARRIED.

On the 18th, by the Rev. A. H. Wright, Mr. JAMES MILHOLLAND, of Cecil township, Washington county, to Miss HARRIET FOSTER, of Lower St. Clair.

On the same day, Mr. GEORGE BRENNAN, of Fayette township, to Miss MATILDA KIRK, of Upper St. Clair.

On Wednesday, the 10th January, by Rev. Samuel Taggart, Mr. THOMAS RITCHIE, to Miss MARGARET MCCORKLE, all of Washington county, Pa.

DIED.

On Monday morning, the 2d day of October, A. D. 1843, THOMAS DRENNEN, a ruling elder in the congregation of the Rev. Mr. CONNER, after a painful illness, which he bore with patience and resignation, desiring to depart and to be with Christ, which is far better.

Departed this life, on Monday afternoon, the 25th of December ult., Mrs. MARGARET JOHNSTON, consort of Thos. Johnston, merchant, Wheeling, Va., of chronic cough, in the 60th of her age. She was subject to the disease of which she died for thirty years. She was married precisely thirty-seven years before her death, to a single hour; during the whole of which time she resided in Wheeling. She was a Member of the Associate Reformed Church several years before her marriage, under the pastoral care of that worthy servant of the Lord, the Rev. Alexander Calderhead, in Jefferson Co., Ohio, and continued to be a devout and highly useful member of it until her death. During the last five weeks of her life she was confined to her room, and gradually losing strength by means of her cough, which was nearly the only cause of her suffering that she had. She never uttered a complaint respecting her sufferings, or any thing whatever. During the first three weeks of her illness, she gave, after different intervals, minute directions how she wished all her earthly affairs to be arranged after her death. This being done, nothing seemed to engage her mind but her eternal interests, and those of her friends around her. The promises of the gospel appeared to be almost the constant subject of her meditations. The following are some of those which she was heard repeating and dwelling upon them in a particular manner. "I will betroth thee unto me forever." "I will never leave thee, nor forsake thee." "When thou passeth through the waters, I will be with thee, and the rivers shall not overflow thee: When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." The following lines, with some of the connected verses, she requested to be sung on the morning before her death.

"No plague shall near thy dwelling come,
Nor ill shall thee befall;
For thee to keep in all thy ways,
His angels charge he shall."

These, and other lines of Divine inspiration, were often upon her lips:—

"Thou art my hiding-place, thou shalt
From trouble keep me free;
Thou, with songs of deliverance,
About shalt compass me."

The following verse also, the last line of which she would reiterate with emphasis:—

"Into Thy hand I do commit
My spirit; for thou art He,
O thou, Jehovah, God of truth,
That hast redeemed me.
THAT HAST REDEEMED ME."

At some period, when she was in usual health, she mentioned in conversation about the Psalms of Inspiration to one of her daughters, that she would like to have the 23d psalm sung to the tune of Dublin,* when she would be dying, for it made her feel so heavenly-minded. And two or three nights before her last, when she seemed to all around her to be just about to expire, and when she could scarcely speak above her breath, she named the above psalm and tune, and requested them to be sung. They were sung by her numerous family, standing around her bed, with faltering voices, it is true, and with heaving breasts. After recovering a little on the same night, she requested them to sing frequently at short intervals, and named the 16th, 32d, 91st, 100th and 116th psalms.

The book of Psalms was a subject of delightful meditation to her, through the former part of her life, and they appeared to be peculiarly so during her dying hours. Her mind appeared to be perfectly serene during the whole of her last illness. On being asked if she had a desire to live, she replied, "that she had no will on the subject, but the will of her heavenly Father." On being asked if she wanted any thing, she replied, "she had many wants, but she had a mighty Savior." On being asked again the same question on another occasion, she said she had all she needed, both spiritual and temporal. On the third night before she expired, having sunk unusually low, the family weeping around her, and having in a few moments recovered a little more strength, she looked up at one of her daughters standing at her pillow, and said in a firm tone of voice, and apparently with some surprise, "My child, why do you mourn; I am so happy! I never was so happy in my whole life; and raising her hands, exclaimed,—"Glory to God;" and her eyes seemed to utter the joy of her heart. On the next morning she conversed with the same daughter, of the power of God in giving her so much comfort, and said she never expected to feel His power so sensibly as she had done that night, in making her so happy. Her mind was perfectly vigorous and composed to her last moments, when she seemed literally to fall asleep in the arms of Jesus. Her physician most affectionately attended at her bed side during a considerable portion of her last day in this world, and till her last moment. Her last words were to him, when he seemed anxious to give her all the care in his power, she took his hand and said, "Doctor, you have done all that could be done—no reflections. I have made my peace with God and man."

As the breath was leaving the body, she took her surviving partner by the hand and gave it a gentle shake. With her eye resting upon him, she fell asleep in the arms of her Savior!

In her death, the surviving members of the family have lost an affectionate relative, her neighbors a kind friend, the poor an unwavering benefactor, and the christian church an ornament.

About two years before her death, on reflecting on the importance of earnest and frequent prayer for the success of the gospel, she resolved to devote a portion of every day to prayer, in behalf of the church in general, and of the congregation of which she was a member. This exercise she continued to perform daily afterwards as long as she lived. Would to God there were more of this exercise among the members of the christian church! She directed a particular sum of money to be appropriated, after her death, to missionary purposes; and another sum to the use of the Associate Reformed Congregation of Wheeling, of which she was a member. Surely the life and death of the christian has been, in a great degree exemplified, in both her life and death. O how true it is, that "Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

* A tune composed soon after the Reformation.

FORWARD.

Speak unto the children of Israel, that they go forward.
Exodus 14:15.

Forward!—with zeal and faith,
Unshaken, undismayed!
For darkly round retreating steps
Disaster is arrayed.
Arm thee with strength and soberness,
Stout heart and patient mind;
Before thee, rest and triumph wait,
Shame and defeat behind!

Forward!—thy journey lies
Through darkness, strife and sin,
And watchful journeying alone
The distant goal may win:
Trials and dangers through the road,
Temptations seek thy fall;
But God can give a dauntless soul,
And victory in all.

Forward!—thou art not left
In solitude and fear;
A light from heaven streams o'er thy way,
Steady, serene and clear.
The noble army of the just
That self-same way hath trod,
And faithful brethren at thy side
Wrestle for thee with God.

Forward!—the glorious arm
That smote the sounding sea,
And laid his people's journey there,
Is still outstretched o'er thee.
To guide thee to the promised rest,
To guard—console—inspire;
His presence still informs the cloud,
And rolls the pillar'd fire.

Forward!—thou hast a gift
Of confidence and might,
Which earth and hell can never wrest
Against thee in the fight.
The rock, the shield, the weapon keen,
The spirit and the power,
The blood-stained banner, all are thine
In battle's fiercest hour.

Forward!—a mighty cloud
Of witnesses surround!
The Church triumphant,—angel hosts,
Saints, prophets, martyrs crowned;
The Church, on earth yet militant,
The tempter and the foe:
Forward! before is victory,
Behind, dismay and wo.

Forward!—the trumpet peal
Is ringing in thine ear,
The archangel's voice, the tramp of God,
The judgment day is near.
Strong as the blast o'er Sinai poured,
Mid darkness, cloud and flame,
Thy Lord shall come to vindicate
His everlasting name.

Forward!—O child of God!
Soldier of Christ, press on!
Forward, O struggling heir of heaven,
Until its gates are won.
Faint not,—for God goes forth with thee;
Fail not, his strength is thine;
Forward, unshaken, undismayed,
To rest and peace divine.

MY MOTHER'S BIBLE.

By the author of "Woodman, spare that tree."

This book is all that's left me now!
Tears will unbidden start;
With faltering lip and throbbing brow,
I press it to my heart.
For many generations passed
Here is our family tree;
My mother's hands this Bible clasped;
She, dying, gave it me.
Ah! well do I remember those
Whose names these records bear;
Who round the hearth-stone used to close
After the evening prayer,
And speak of what these pages said,
In tones my heart would thrill!
Though they are with the silent dead,
Here are they living still!

My father read this holy book
To brothers, sisters dear,
How calm was my poor mother's look,
Who leaned God's word to hear.
Her angel face—I see it yet,
What thronging memories come!
Again that little group is met
Within the walls of home!
The truest friend man ever knew,
Thy constancy I've tried;
Where all were false I found thee true;
My counsellor and guide.
The mines of earth no treasures give,
That could this volume buy;
In teaching me the way to live,
It taught me how to die.

NEW MIRROR.

Better consider for an hour, than repent
for a year.

Great Mercy.—It should awaken the gratitude of all good men, that while Popery has been making such prodigious efforts to corrupt the people of the Sandwich Islands, God has not left himself without witness, but has poured out his Spirit there; and more than five thousand have been added the last year to the churches planted there by men of God from America. Let the devout not forget these Islands of the Sea in their prayers.

The Old Version.—We are much gratified to learn, from a reliable source, that all idea of publishing a new English translation of the scriptures has been abandoned by our Baptist brethren. We believe that but few of them favored the plan at any time. At present the whole matter is laid over, and is believed it will not come up again; this we rejoice, and give thanks to God who controls all hearts and minds.

The True Church.—T certain, when a man church, whether he or not, because it good and bad we be in a spiritual religion and
Jeremy Taylor.

Objection to the Sabbath.—The Delaware Canal Company have not moved their boats from running on the Sabbath, but have, at the expense of the company, employed the Rev. J. Stillman to give religious instruction to the boatmen in their employment. We have not the least doubt but that they will be actual gainers in dollars and cents from this movement. God delights to honor those that honor Him.—*Prof. and Herald.*

CHEAP BOOKS.

HORNE'S INTRODUCTION.

THOMAS CARTER, 56 Market st., Pittsburgh, and Robert Carter, 53 Canal st., New York, have lately published a new and cheap edition of Horne's Introduction.

An Introduction to the Critical Exegesis of the Holy Scriptures, by Thomas Horne, D. D., from the eighth London edition; corrected and enlarged; illustrated with Maps and Fac-similes of Biblical manuscripts: 2 volumes imperial 8vo.—Price only \$3.50.

This work is beyond all praise; it is a library in itself, containing as it does, more information on subjects relative to scripture, &c., than any other work extant. The Theological student and minister of the gospel can better dispense with any other work than this.

The work was formerly sold in London at \$21 per copy, and was republished in this country for about half that sum. By successive improvements it has been rendered more valuable than when first issued, and the price has been gradually reduced to \$6 a copy. It is now offered to the public at \$3.50. The outlay in such a book is large, but we feel assured that the reputation of the book, and the absolute necessity of its possession by Theological students, and the desirableness of it by Pastors, Bible Class Leaders, and Sunday School Teachers, will sustain the enterprise.

In addition to the above, we have lately published D'Aubigne's History of the Reformation, 3 vols. 12mo., containing 1300 pages; price only \$1 for the set. Moffat's Southern Africa, containing 400 pages, illustrated with 7 engravings; price 50 cents. Chalmers on Romans, 1 vol. 8vo.; price \$1.50. Essays on the Church: by John Mason, D. D.; price 50 cents. Neal's History of the Puritans; first number received; to be finished in eight numbers, at 25 cents each. Christian Youth's Book: by Wm. Craig Brownlee, D. D.; price 50 cents. Baxter's Saint's Rest; in large type, a beautiful edition; price \$1. Doddridge's Rise and Progress; neat edition; price 50 cents. The Farmer's Daughter; price 37½ cents. Henry's Communicants Companion; very neat edition; price 37½ cents. Suddart's British Pulpit, 2 vols. 8vo.; price \$4. Life of Isabella Graham; price 75 cents. Life of Rev. John Newton; price 37½ cents. Jay's Morning Exercises, 2 vols. 12mo.; price \$2. Humphrey's Works in 5 vols.; price 50 cents per vol. Flavel and Cecil's Gift for Mourners; price 37½ cents. Meditations on Prayer; price 50 cents. The Believer; price 50 cents. Second Advent; price 62½ cents.

T. C. has always on hand a large assortment of the most popular eastern School Books. Standard Theological and Historical Works: also the Sunday School Union's Publications. Sander's series of School Books. Geography of Pennsylvania: by Charles Trego. All for sale by T. CARTER, Jan. 12. 56 Market street.

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A few copies for sale at the Franklin Head Printing Office and Stationary Establishment Third street. May 5th, 1843.

1789.

FEDERAL GOVERNMENT.—History of the Federal Government for Fifty Years, from March 1789, to March 1839; by Simon Bradford L. L. D., Editor of Massachusetts' State Papers &c. In one volume octavo. For Sale by LUKE LOOMIS.

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The Preacher

JOHN T. PRESSLY, D. D., Editor.

PITTSBURGH, SEPTEMBER 27 1844.

VOL. 2—NO. 21

TERMS.

THE PREACHER will be published semi-monthly, on the second and fourth Fridays of every month, at ONE DOLLAR per annum in advance. If not paid within six months, one dollar and a half will be charged.

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Any person who will procure five subscribers, and transmit the money, shall be entitled to a copy of the Preacher for his trouble.

Where a private conveyance does not offer, subscribers will please transmit through the Postmaster.

HUMPHREY'S LETTERS, NO. 11.

MY DEAR E.—As your stated preaching ought to be both doctrinal and practical, and must be, to make you an eminently useful minister, so its two grand objects should be, the conversion of sinners, and the edification of the church. The Christian ministry was instituted, to "turn men from darkness to light and from the power of Satan unto God," first to bring them into the kingdom of Christ, and then to "feed them with knowledge and understanding," and train them up for heaven. It is hard to tell which stands in most need of preaching, the world or the church. It is, and always has been, under the faithful preaching of the gospel, that sinners are awakened and brought to repentance, and that saints are built up in the most holy faith.

First, then, let me exhort you, my son, to direct your ministerial efforts earnestly to the conversion of sinners. When you look round upon your congregation, and see how many there are, of all classes and ages, who make no pretensions to religion and give no evidence of piety, let "your eyes affect your heart." Think how precious are their immortal souls; what an infinite price has been paid for their ransom, and how deep is their eternal destruction, if they die in their sins. Remember, that till they are convinced of their lost estate, and brought to the foot of the cross, nothing is done to any saving purpose? However much their minds may be enlightened, or their morals improved under your ministry; however highly they may applaud your preaching, and however much they may be influenced by it in their social and civil relations, till they give their hearts to God, they lie under the curse of his law.

While, therefore, you bear down on your heart continually at the throne of grace, and remember that God alone can make your preaching effectual to their salvation, ask him to direct you in the choice of text and subjects; study to adapt your discourses to their respective characters and circumstances; try every lawful method to arrest the attention. Preach the terrors of the law and the invitations of the gospel. Lead them to Sinai, and now to Calvary. Pray for them now in Christ's stead to be reconciled to God, and now assure them from his lips, at "except they repent, they shall all perish." Never allow yourself to feel, that things are going on well in your congregation, unless some are asking what they must do to be saved. Never rest satisfied with a yea labor in which many of your people have not been "brought out of darkness into marvelous light." We are strongly tempted, when every thing is quiet in the church and society; when we are sure that we enjoy the affections and confidence of the people when the house is well filled on the Sabbath, and we are listened to with respectful attention—we are strongly tempted, I say, under such circumstances, to congratulate ourselves, that "the lines have fallen to us in pleasant places, and we have a goodly heritage," though we may be constrained to confess, that no recent

additions have been made to the church, and no cases of anxious enquiry have come to our knowledge. But it ought not so to be.

Should few or no conversions take place for a long time under your preaching, however acceptable your labors might be to a united and respectable congregation, it would create the painful presumption, that there must be some want of faithfulness in your ministrations, and might not unnaturally suggest the enquiry, whether some part at least of your popularity should not be put down to that very score. I do not suppose that the exact degree of a minister's fidelity, or skill in dividing the word of truth, can be measured by the number of conversions in his parish, nor even that uncommon success in "winning souls to Christ" is a certain evidence of his personal piety. But I think it is an evidence that he preaches the truth. God has so adapted the gospel to the spiritual necessities of his fallen creatures, and has so pledged the aids of his holy Spirit where it is faithfully dispensed, that the conversion of sinners may be expected with great confidence, unless hindered by some powerful counteracting influence.

Should you then, my dear E., find occasion to complain in the bitterness of your soul, "I have labored in vain and spent my strength for nought and in vain," let it be a matter of serious and prayerful enquiry with you, whether it is not owing to some defect or want of faithfulness in your preaching. One half hour spent upon your knees in your closet may show you perhaps where the fault lies, and suggest the remedy. But though I would on no account have you feel easy, while the great mass of sinners under your charge are going stupidly down to death, I would caution you against falling into a paralyzing despondency. This is wrong, and it may put away the blessing to a hopeless distance from a minister, when he was just ready to grasp it. It is your duty to labor on with zeal and untiring energy, in times of the greatest stupidity. Think how long it was, before you yourself could be brought to listen to the gospel. "Line must be upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little." "Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience, until he receive the early and latter rain." What though you may have "toiled all the night and taken nothing?"—Who can tell how soon the Savior may direct where to "let down the net" and may fill it? But however your faith may be tried, I pray God it may never fail; and may you never forget, that the first great object of the Christian ministry is the conversion of sinners. For this you are to labor for this you are to pray, as long as you sustain the sacred office.

I come now to the other great end of preaching, viz. the edification of the church. It is true there can be no church, no "household of faith," till sinners are converted; but sinners are converted, not merely to be gathered into the church, and then left to find their way to heaven, as best they may. They are gathered into the church, that they may be "nourished up in faith and good doctrine." They are born again, that they may be "fed with the sincere milk of the word and grow thereby." All important as the preaching of the gospel is, to bring sinners to Christ, the sacred writers lay quite as much stress upon its being preached to men after their conversion, as before. "Simon, son of Jonas, Lovest thou me?" "Lord, thou knowest that I love thee." "Feed my sheep—feed my lambs." "When he (Christ) ascended up on high, he led captivity captive, and gave gifts unto men: some apostles, and some prophets, and some evangelists, and some

pastors and teachers; for the perfecting of the saints, for the edifying of the body of Christ." This is very strong and so many other passages. "Take heed, therefore," says Paul to the elders of Ephesus, "take heed unto yourselves, and to all the flock, over whom the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. And to Timothy, "these things write I unto thee, hoping to come unto thee shortly, but if I tarry long, that thou mayest know, that thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

If the Epistles of St. Peter, James and John to the primitive churches, are to be taken as fair specimens of the style and burden of their preaching, the importance of this branch of ministerial duty, preaching to Christians, is put beyond all dispute: for these letters are filled with the most animated exhortations and cautions, embracing the whole circle of Christian duties, graces and affections. I hope, my dear E. you will read over these remarkable epistles again and again, with special reference to the point now under consideration. Mark all the texts as you proceed, which are such as a minister wars in preaching to the church; observe how they touch upon every conceivable trait of the Christian character, and of Christian experience, and then hunt them up, go back, and spend a few moments in meditating upon each, and tell if you are not astonished to find how full and various and rich they are. Were I to cite them all, they would fill many sheets. Selections might be made of an exceedingly interesting character; but I have not room even for these.

Now I do not say, that it is your duty to preach up all these texts, the first year, nor the second year of your ministry—it would be impossible. But what I mean to urge upon your most serious consideration thus early is the prominence which New Testament writers give to this department of ministerial labor; and I am the more anxious and explicit here, because I think it is not generally appreciated as it ought to be, in the pulpits of this country. Our clergy, of nearly all denominations, as far as my knowledge and information extend, preach much more to the unconverted, than to professors of religion. I do not believe, that the awakening and alarming truths of God's word are preached so directly and pungently in any other country, as they are in the United States. And this may be one great reason, I think it is, why there are more revivals in America than in any other land. The appropriate means are more faithfully used.—Sin being my conviction, you will not understand me to wish the style of American preaching essentially altered in this respect. If I think, if our Lord and Master were to address us from heaven, he would say, "these things ought ye to have done, and not to leave the other undone." There is a marked difference, in our own denomination at least, between the preaching on this side of the Atlantic, and in the pulpits of Great Britain.—Our brethren there, as I believe I have remarked in another place, dwell much more than we do, upon the love, character and offices of Christ; upon the blessed influence of the Holy Spirit; upon the beauties of holiness as they shine out in the example of eminent saints; upon the hopes, privileges, and glorious prospects of believers in this world, and upon the blessedness of the heavenly state. Accordingly, their ordinary preaching is, I apprehend, as much better adapted than ours to "edify the body of Christ," as ours is better suited than theirs, to awaken sinners and bring them to repentance. I would not have your style of preaching, my

son, exactly American or English in this respect, but let it combine the excellencies of both, or rather, I would have it conformable to the Apostolic standard, and then it will be sure to answer both the two great ends of preaching, the conversion of sinners and the building up of the church.

I am affectionately, &c.

Irish Presbyterian Marriage Bill.—We have been favored with a hurried perusal of the amended Marriage Bill, as it has passed the House of Lords, and has gone through the initiatory stage in the Commons. The chief amendments are—1. Presbyterians and Episcopalians are put upon the same footing in regard to the granting of marriage licenses, viz: seven days previous notice. 2. The restriction in regard to the marriage of Protestants and Roman Catholics, is withdrawn. 3. Fees for the inspection of the marriage registration books, are abolished. 4. The stamp duty on licenses is taken away. Still, the awful penalty consequent upon the crime of felony, is continued in regard to Covenanters, Antiburgher Seceders, Independents, Baptists, Moravians and Methodists, for the celebration of marriage is unchanged, and these bodies ought immediately to bestir themselves, as every thing in their power has been done by the General Assembly, and without avail. Thursday morning Dr. Cooke arrived here from London, by the Fleetwood steamer; and to his unwearied exertions we attribute the improvements which have been made in the bill, defective as it still is in the respect mentioned.—*Belfast News Letter.*

A Duel for a Duellist.—An apothecary having refused to resign his seat at a theatre to an angry lady, the latter, feeling himself much insulted, sent him a challenge. The apothecary was punctual at the meeting, but observed, that not having been accustomed to shoot, he had to propose a new way of settling the dispute. He then drew from his pocket a pill-box, and taking from thence two pills, thus addressed his antagonist: "As a man of honor, Sir, you certainly would not wish to fight me on unequal terms; here are, therefore, two pills; one composed of the most deadly poison, the other perfectly harmless; we are, therefore, on equal ground, if we each swallow one; you shall take your choice, and I promise faithfully to take that which you leave." It is needless to add, that the affair was settled by a hearty laugh.

The Forgotten Sermon.

A curious scene occurred at Washington, a village in the county of Durham, England, a short time since. The Rev. incumbent after going through the formulae of the service, was about to give his sermon to an attentive, but certainly a very thin congregation, when, after a diligent search in all his pockets, the manuscript was wanting. What was best to be done under existing circumstances was the question that suggested itself to the Rev. functionary. To send the clerk for the missing document was the first idea that obtruded itself. But where was it to be found, was the next question. Without more reflection, the priest opens the pulpit door, dressed in his robes, minus his hat, and bolts out of the church in search of his sermon. His house, which is about three hundred yards from the place of worship, he arrived at, and found the object of his search, which after a smart run, he delivered to his much surprised and highly amused congregation.—*Tyne Mer.*

There is no repentance in the grave,—no "Lord have mercy," written on the gates of hell,—no Sabbaths,—no sermons,—no ministers there.

For the Preacher.

THE SABBATH.—No. 8.

THE PHYSICAL ADAPTATION OF THE SABBATH TO MAN.

The Sabbath is peculiarly adapted to man as a physical being. Man is not capacitated physically for the endurance of unremitted toil and exertion. He must have occasional and seasonable rest. His physical system would soon sink beneath the burdens of life, were it not for the resuscitating effects of frequent repose. Hence the wisdom and benevolence of the law of sleep. And there is no law in our constitution more mysterious than this. Why is it that so much of our precious time on earth, short to us at longest, must be spent on the couch and pillow in inoperative slumber? Why is it that we must sleep and dream away almost, if not altogether, one third of our terrestrial existence? Is the law, which renders it obligatory upon us to do so, mysterious? It is. Is it, therefore, absurd and to be disregarded? Must we violate it, because we may not be able fully to comprehend why it is so? Let us try the experiment. What is the result? Blood-shot eyes, trembling nerves, and a prostrate, ruined physical and intellectual system. Man cannot endure perpetual wakefulness, if he would. He cannot enter into the hidden springs of his being, and produce an amendment or alteration in the order of things there, if he would. God has constituted him as he is, and if he is not satisfied with the laws of his constitution, he must be dissatisfied with them, and if he does not choose to obey them, he must violate them; but he may rest assured he must suffer for his folly and wickedness. He who does not like God's mechanism of his person, would do well to consider against whom he makes his complaint. Whatever we may think of the wisdom and benevolence of God's laws concerning us, one thing is certain, the dictate of wisdom and benevolence requires that we should obey God's laws, and obey them without hesitation. For it is vain for man to strive against Jehovah; it is vain for him to issue verbal repeals of the enactments of Jehovah; it is vain for him to think that he may violate the laws of Jehovah with impunity, because he has been pleased, in his presumption, to protest against them. He may protest and protest, and declare his rebellion, but God will hold him responsible for these very acts.

Some individuals have reasoned concerning the propriety and obligations of the seventh-day rest, just as we have supposed individuals might reason concerning periodical slumberers, and they have concluded they might venture upon disregarding the law requiring the seventh-day rest. Hence they violate the Sabbath. Now we maintain that in doing so they violate a law which belongs to their constitution, and which is essential to its welfare. They are guilty of a transgression of one of the enactments of Jehovah, and they will and must suffer.

The alternation of labor and rest to which God has subjected us, lies at the basis of the Sabbath institution. "Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger, that is within thy gates." On the seventh day, succeeding the six days of labor, or on one day in seven we are required to abstain from all our worldly avocations. It is to be to us a day of rest. It accords then with that need of rest which characterizes our physical organization; and it extends the same proffer of rest every seventh day, to the laboring domestic brute, which it extends to us. Here the adaptation of the law of the Sabbath to the physical being of man is apparent.

It may be objected to the necessity or propriety of the law of the Sabbath, that the law of sleep prescribes, with sufficient accuracy, the amount of rest requisite for the restoration of the energies of man, exhausted by labor, and that, if we are careful to abide by this plain law of our being, the additional rest of the Sabbath can be dispensed with.

But there are numerous facts which demonstrate that the law of the Sabbath is, in this respect, superfluous.

The rosy public are not ignorant of the fact, that monuments have been recorded to this effect: that more physical labor has been actually performed, by both man and beast, in six days where the Sabbath is observed as a day of rest, than in seven days, where no such rest is observed. The invigorating effect of the seventh-day rest, is more than a counterbalance for the loss of time endured. This matter has been tested, and tested fairly, so that it is evident it would be for the advantage of employers, that their servants should "remember the Sabbath day to keep it holy."

But the Sabbath is peculiarly the friend of the poor laborer. It consults his benefit especially. No man has any right to spend his life in idleness. If we do not work, we should not eat, the doctrine of scripture. We should all be devoted to some useful avocation in life; and thus devoted, the Sabbath would be a friend to all. The Sabbath is made for the industrious. They, who are required to remember the Sabbath day to keep it holy, are the day laborers. "Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God: in it thou shalt not do any work." They who do not, if they pursue some avocation in life, and enjoy themselves diligently in it, cannot truly obey this commandment; for it requires six days labor, as well as a seventh-day rest.

But not unfrequently a laborer, blinded to his own interests, an illing to sacrifice a permanent and lasting good for a temporary advantage, complains the Sabbath as an institution which interferes with his rights, and his accumulation of worldly means. It may be he is a laborer who is merely able to procure a subsistence for himself and family by his six days labor. He calculates, therefore, that if wages of a seventh day, if it were not for the institution of the Sabbath, would be due to him, and would contribute gradually to fill up a treasury, which in the course of time might be a handsome capital, from which he might secure a more comfortable and easy subsistence. His conclusions seem very fair to his mind. "If I were not robbed of my seventh-day labor, I would obtain a seventh-day hire, and at last would be ordered one day richer every week, than now under the six-day system." Here is his plea. But let us see how short-sighted it is.

If it be true, as facts demonstrate, and as would soon be universally discovered, that laborers who do not rest on the seventh day, perform no more labor during seven days, than those who do rest on the seventh day perform during six days, would employers be justifiable in granting any more liberal wages to the seven-day laborers than to the six? If certain laborers perform as much labor in six days, as others do in seven, could they not be entitled to as great wages for their labor, as though they had consumed more time in its performance? Certainly they would, and employers would soon learn the fact, and regulate their wages, not by the time employed, but by the labor performed. How, then, would the laborers be benefited by the change from the six-day system of labor to the seven-day system, in their pay? They would not be benefited at all. This is still more evident when we look at another fact. Perhaps the too popular standard by which the wages of laborers are regulated consists in their absolute necessities of living. Employers think their servants well remunerated if they have enough to sustain themselves. They do not wish, nor is it any part of their policy, ordinarily to enrich their servants. Barely to support them is enough, in their estimation. What, then, will be requisite to support a family under the seven-day system of labor? Just the same as under the six-day system. If, then, the cost of the support of a family regulates the wages of a laborer, under the seven-day system, as under the six, how much will his wages be advanced by the repeal of the Sabbath? Not one cent. How then will the laborer be ad-

vantaged by the change? He will not be advantaged at all, but will materially suffer. He will be compelled to labor seven days of the week, that is, all the week, for the same wages which he formerly received for the labor of six days; he will be deprived of one day's gracious and invigorating rest in every seven, he will be deprived of that health of body, that renewed energy, which the seventh-day rest would have conferred upon him, and that animation of spirit which a Sabbath is calculated to inspire. His labor would cost him more toil and pain, would be accompanied with much less satisfaction, and would really bring him less reward according to his diligence. By the repeal of the Sabbath, the laborer would become the enslaved menial of avaricious and tyrant masters, and would be destitute of all the infinite advantages, to which we may hereafter refer.

In our next, we shall treat of the adaptation of the Sabbath to the social constitution of man.

W. T. F.

PSALMODY.

On the subject of Psalmody, there are two leading views which divide the Christian church. The one maintains that we have authority to use in the worship of God, songs of praise composed by uninspired men; the other contends that we should confine ourselves to the use of those, exclusively, which are contained in the volume of inspiration. In support of the former view, it is maintained that we have both scripture precept and precedents. In our last number, the argument drawn from these sources was stated and reviewed. We now propose to present briefly the argument in support of the principle, that the church has authority to employ in the worship of God, those psalms and hymns and spiritual songs, only, which are contained in the word of God.

In our review, we have said,—"In pleading for the use of the sacred songs contained in the book of Psalms, my principal argument is drawn from,—

1. The divine appointment of these songs to be employed in the praise of God." It will at once be seen that the design of this argument, is, simply to prove that we have authority to use the book of Psalms in the worship of God. It does not even refer to the question, whether in addition to the book of Psalms, we may use other scripture songs; all that it proposes to establish, is, simply the propriety of using the book of Psalms in the praise of God. We are aware that some will say,—Why undertake to prove what no one denies? To this we reply,—

1. If controversy were all that we had in view, the admission of a point by an opponent, might relieve us from the task of furnishing proof to establish it. But we are speaking of a matter of Christian duty, and we write for those who believe that God is to be worshipped, not in the way which men may think proper, but which he himself has appointed. Such persons are not satisfied to know that an opponent in controversy, admits the propriety of such a thing; they wish to know whether it is conformable to the divine appointment.

2. But we further reply, that while the principle embraced in our argument is conceded, it is virtually denied. In referring to Col. 3: 16, a late writer observes,—"It contains a divine warrant for the use of the songs contained in it (the book of Psalms) in the worship of God." But in the face of this admission, what is the principle for which this writer pleads? It is a principle which virtually excludes from the worship of the church, the songs contained in the book of Psalms. Let this matter be distinctly understood. We say, that the songs contained in the book of Psalms are virtually excluded from the worship of the church. And is it not so? What is the language of the celebrated author of "the Psalms of David, imitated in the language of the New Testament?" "I have entirely omitted some whole psalms, and large pieces of many others; and have chosen out of all of them such parts only, as might easily and naturally be accommodated to the various occasions of the

Christian life, or at least might afford us a beautiful allusion to Christian affairs." The book of Psalms, as such, is therefore excluded, where this system is adopted. Watts' Psalms, are avowedly only a selection from the Psalms of David. Out of all psalms, this celebrated writer, chose, "parts only," as to him seemed to be suitable, and these he has professedly "imitated in the language of the New Testament." If a system of songs, it will not be present in the book of Psalms; and consequently, if it is introduced, the book of Psalms, as such, is excluded.

What are the views of the author of "Text-book on this subject, though he has been writing for many years, it is not to determine. Indeed, we have sometimes been led to doubt whether he really knows what are his own views. For example, he complains that we do him great injustice, endeavoring to impress it on our readers, that he is "for excluding the book of Psalms from our songs of praise." And yet the object of his book is to establish the propriety of using what he calls an "evangelical psalmody," in opposition to a "Jewish psalmody." In reply to our inquiry, what is meant by "evangelical psalmody," he observes,—"mean by it such a song as the heavenly sung, after one of them had announced shepherds, that on that day, in the birth of David, was born to them a Savior, who Christ the Lord." Now, we suppose, it will be admitted, that there is no such song in the book of Psalms. And, therefore, would seem that, according to his own account, an evangelical psalmody would exclude the book of Psalms. But to impose on him such a sentiment, would be, he says, charge him "with holding doctrines which he rejects with his whole heart."

Again, he says, in the conclusion of "Text-book," "We have not said the book of Psalms should not be used in the praise of God." But in the inquiry, he says, "all that is typical and local in the psalms is not suited to gospel worship and praise." And in the "Text-book," after admitting that many of the songs contained in the book of Psalms are "suited to every dispensation of grace," he asks to question, "But why not all? Because some of them and parts of others, have an indubitable reference to the Jewish dispensation." And in stating the difference between us, he observes, with regard to his own opinion,—"We prefer singing them in a free translation or version, and in New Testament language like that of Dr. Watts." As we have already seen Dr. Watts avowedly on the principle of selecting out of all the psalms, "such parts only," as appeared suitable to the gospel dispensation. Without then, pretending to understand precisely what the "Text-book" means by "gospel psalmody," we suppose that we are not mistaken in saying, that the book would exclude the book of Psalms, as such from the worship of the church, and that it would in certain "parts only," and not in a total version, but "imitated in the language of the New Testament."

The reader will then perceive, that our opponents concede that we have a warrant to use the songs contained in the book of Psalms, they virtually deny that they plea for the use of these songs in mutilated form. And, consequently, it is necessary to show the validity of our argument, which is drawn from the divine appointment of the book of Psalms.

The divine appointment of the songs contained in the Book of Psalms, to be used in the worship of God appears from,—

1. The fact that they are not only the productions of God's Holy Spirit, but they are given to the church as songs of praise. This is a title by which their author designates them, and hence we learn the special use for which they were given.

2. The character of the matter of these songs. Their grand design is to celebrate the praise of God.

3. The fact that these songs of praise were given to the church by men divinely inspired, and were used in singing God's praise with divine approbation.

The duty of praising God by singing psalms, is often commanded, and to refer to particular examples is unnecessary. But while we are commanded to sing psalms, we have presented to us a collection of psalms which are the productions of God's Holy Spirit. The names which God himself has appropriated to these songs of praise indicate the specific purpose for which they were given. Since then it is the will of God, revealed in his word, that his church should sing psalms, and since he has provided for his church a rich and varied collection of psalms, it is his will that the church should use these psalms in singing his praise.

The character of the matter of these sacred songs manifests the use for which they were particularly intended. The grand object of these songs is to ascribe unto God, the glory which is due unto his name. We do not refer to particular instances for proof, but to the Book of Psalms throughout. Here the glory of the divine character and perfection is celebrated in words which the Holy Ghost teacheth; here praise is ascribed to God, for the manifestation of his glory in the works of creation, of providence and of redemption. In this book then, we have songs of praise, the matter of which is adapted by the Spirit of infinite wisdom to the end of celebrating the praises of God. And therefore it is the will of God, that we should employ these songs in singing his praise.

It is moreover a matter of historical record that these songs were employed by the church with divine approbation. At the dedication of the Temple, it appears that among others the 136th Psalm was sung. The Levites praised the Lord saying, "for he is good, for his mercy endureth for ever."—And in testimony of the divine approbation.—"The house was filled with a cloud, even the house of the Lord, so that the Priests could not minister, by reason of the cloud for the glory of the Lord had filled the house of God."—2 Chron. 5:13, 14. And in the history of the reformation which took place during the reign of Hezekiah, of whom we have this divine testimony, that he did that which was right in the sight of the Lord, according to all that David, his father had done, we are informed that "Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David and of Asaph the Seer." 2 Chron. 29:30. The reader will observe, that all that we propose to prove by this reference to sacred history, is, that these sacred songs were employed by the church with divine approbation, at a time when the church was under the direction of inspired instructors. This much the Scriptures referred to, conclusively prove. And hence the position, that we have divine authority for the use of the sacred songs contained in the book of Psalms is clearly established. Whether the church is confined to the use of the songs of praise which her divine Prophet has given her in his word; or whether she has authority to prepare and to use other songs, will appear as our argument advances. The precise point to which our argument extends, is, that the use of the songs contained in the book of Psalms, is a matter of divine appointment. And this much we regard as conclusively established.

The New York State Sabbath Convention.

A large and highly respectable meeting of the friends of the Sabbath, in the state of New York, was held, pursuant to notice in Saratoga, New York on Wednesday the 26th of August. The following brief account of the proceedings of the Convention, we extract from the Presbyterian.

About two hundred delegates, appointed by different Associations, were in attendance, and the proceedings of the Convention, throughout its sessions, were listened to with deep interest by assemblies of citizens of the place, and others from all parts of the land.

In the course of the discussions, very interesting, and in some cases most thrilling remarks and addresses were made, among others, by the Rev. Dr. Wisner of Ithaca, Chancellor Walworth of Saratoga, Hon. J. M. Berrien of Georgia, Dr. Edwards of Boston, Rev. Mr. Powell of Philadelphia, Rev.

Mr. Stillman of Buffalo, Rev. Prof. Proudfoot of Rutgers College, and Hon. B. F. Butler of New York.

Rev. Dr. Edwards reported six resolutions from the business committee. The first and second, concerning the general subject, were adopted *nem. con.* On the third, referring gratefully to the increased attention to the Sabbath, Dr. Edwards remarked that on seven hundred miles of railroad no business was done on the Sabbath, and the officers testify that they do more business on the six days than they could in seven.

The other resolutions set forth that laborers and officers employed on canals, railroads, steamboats, &c., generally desire rest on the Sabbath, and that the expressed wish of the forwarding merchants, that the canal locks might be shut, shows an improving public sentiment. It was stated that thousands employed upon the public works are looking anxiously to the proceedings of this Convention.

A very kind, argumentative address to the directors of such canal and railroad companies as still continue to violate the sacred rest of the Sabbath, prepared by a committee, was cordially sanctioned by the Convention, with the hope that it might be extensively published by editors, for the benefit of the community, in accordance with whose wishes such directors profess to act.

The Hon. J. M. Berrien of Georgia, in the course of some eloquent remarks, expressive of his supreme regard for the Sabbath and other institutions of divine appointment, stated for the encouragement of others, that upon the railroad from Charleston to the Tennessee river, (a distance of three hundred and fifty miles) no car ever moved upon the Sabbath; and that the steamboats plying between Charleston and Savannah uniformly rested on that sacred day. He mentioned also that in Savannah it was formerly thought necessary, in that warm climate, that they should have a market on the Sabbath, but from an increasing regard to the great interests of religion they had the last year adopted the plan of having a Saturday evening market, which was found to be quite satisfactory; and he gave it as his solemn conviction, the result of long experience and observation, that nothing, even in a pecuniary point of view, was gained by Sabbath desecration; and that if this divine institution should be universally honored, especially by young men, it would be the surest pledge of national prosperity, and of the highest blessing Heaven could bestow.

The Rev. D. Edwards, Secretary of the American Sabbath Union, stated, as cheering considerations, that we now have upwards of seven hundred miles of railroads, whose directors had decided not to employ them on the Sabbath, and these were among the most prosperous in the nation; moreover, that the president of one of the Western railroad companies had recently informed him that the Sabbath travel on their line had fallen off within the last two years more than one half. As a striking fact he had also ascertained, that on one road, to carry, on an average for each Sabbath, fifty-six passengers, there were employed sixty-eight men, eighteen horses, and fourteen steam engines, all trampling on the sacred and civil rights of multitudes of good and peaceful citizens residing along that road, who by the laws of the State, as well as by the laws of heaven, were entitled to the stillness and undisturbed quiet of the Sabbath. Aside from the utter unprofitableness, then, of this course of Sabbath profanation, (for these passengers might just as well be carried on Monday,) Dr. Edwards said he could not believe that those rich proprietors, those honorable, patriotic men, when they came fully to look at this subject in all its bearings on their neighbors, their children, their country and their own highest interests, would for a moment hesitate as to the adoption of the only course consistent with decent respect for the laws and rights of God and man. No man, said he, who will candidly examine the subject can doubt that the running of rail road cars on the Sabbath, thus disturbing public worship and the quiet of neighborhoods, is a direct invasion of the rights of the people. They have a right, an

invaluable right, not only to keep the Sabbath, but to be undisturbed by others, in the enjoyment of this right. And this fact is generally taken for granted, and is distinctly acknowledged in the statutes of the State of New York. Those statutes utterly forbid servile labor on the Lord's day. Respecting the rights of conscience, they make an exception with regard to those who religiously believe, that they ought to keep as holy, and who do keep as holy, another day. But even these though they really keep holy another day, are not permitted to do any thing which disturbs others in the keeping of the Lord's day. But there are those, and some too who acknowledge that the Lord's day ought to be kept, and that without it we cannot perpetuate a free government, who do nevertheless, every Sunday by the running of cars disturb, greatly disturb many others, who wish to enjoy the rest and sacred privileges of that day. This is a gross violation, not only of the laws of God and of the state, but of the natural unalienable rights of citizens. By the doors of many a christian sanctuary, in the time of public worship the massy engine urges forward its imposing train, calling off the attention of the congregation from what is within to what is without—collecting crowds about the depots—and aiding and stimulating all those who are already reckless enough in the violation of the laws of God and man, still for them to profane the Sabbath. This is an invasion of rights that cannot surely be long endured—certainly not without the kind and universal remonstrance of all the truly just and good—perpetuated till the oppression shall cease. It is wrong, morally, civilly, socially wrong—that the rights of the many should thus be sacrificed to the convenience or pleasure of the few.—Dr. Edwards quoted the sentiment expressed in a report of the committee on canals last winter, in the New York Senate. "The Sabbath when viewed in the light of political economy can never be sufficiently prized; the policy which seeks to gain by violating the laws which infinite wisdom has established, is selfish, short-sighted, and defeats its own end." A sentiment which cannot be too often repeated.

The Post Master General, in a letter read to the Convention by chancellor Walworth, expressed his full conviction that "the principles of free government are inseparably connected with the principles of the christian religion;" his firm persuasion, "that our free institutions cannot survive the prostration of religion and morals;" his cordial assurance, "that every exertion compatible with public and official duty, will be made by him to elevate the standard of both;" and his belief that "the time is approaching when public sentiment will control this subject finally."

From the North American.

A few Plain Questions to the Roman Catholics.

The discussion which has recently sprung up in this country, between the Roman Catholics and Protestants, has revived in my mind an inquiry, which I have long wished to see satisfactorily answered; and which, if any Bishop, Priest, or other competent person of the Roman Catholic persuasion can now do, I think the present would be a good time to have it done. Before stating the inquiry I would remark that I have no unity with Nationalism, as I understand it, nor any other *ism* which seeks to stir up prejudices against classes of men, on account of their birth place, or of their modes of worship. I would judge every individual in society by his conduct as a citizen, and would neither inquire where he was born, nor to what particular sect of christians he belonged. The former is a matter over which he had no control, and the latter I consider as beyond jurisdiction. But there is a question which I should like to have answered, because the very principles of universal freedom of conscience, which I advocate, are involved in the inquiry. The Roman Catholics in this country; being a minority—urge with great force and propriety, their claim to the constitutional privilege of worshipping God according to the dictates of their own consciences.

This is all fair and correct; and no good

citizen can gainsay the right, which justly belongs to every resident. The Roman Catholics here, seem to appreciate the right; and what I want to know is this; whether they hold the doctrine, in good faith, that every other sect of christians, in every other country, is fully entitled to the same right? If they do not, then they are not playing us fair. They are not for allowing to other sects, elsewhere, the right which they here claim for themselves. If they do sincerely hold that just doctrine of equal rights, I then want to know why they do not exert themselves, as good christians and friends of human liberty, in procuring for their Protestant brethren, in Roman Catholic countries, the same rights which they themselves here claim, and here enjoy? Have they ever done so, in any country where their religion prevails?

Have they ever tried to procure such privilege for their Protestant brethren? I have no doubt the better portion of the laity would be disposed to reciprocate the privilege which is here enjoyed; but is such the disposition of the Priesthood? Will any one of them answer these inquiries, frankly and plainly? If they would like to see the same rights which they here enjoy, fully enjoyed by all sects, in all countries, why don't they manifest their love of justice by demanding of Roman Catholic rulers, every where, to imitate our example? Missionaries are daily sent to convert the heathen; why do not the Roman Priests, of this country send their Missionaries to harmonize those rulers, in other lands, who refuse to tolerate Protestant worship? Can they give us a good reason for such one-sided conduct? They can write vigorously in behalf of toleration here; why don't they as earnestly remonstrate with the Pope, for his unjust and illiberal treatment of Protestants? Why don't they urge and intercede for equal rights and liberty of conscience in all Roman Catholic countries? Is not the doctrine as sound and wholesome for one sect as for the other? I wish Bishop Hughes would tell us all about this matter. These men can form Repeal Societies here, to effect political objects in another country; why can they not form societies to promote the repeal of unjust restrictions upon the religious liberty? These and similar inquiries present themselves with much force to my mind—and I think deserve a candid reply. Can we have it? Is liberty of conscience only valuable for Roman Catholics in Protestant countries? or is it worth striving for in Roman Catholic countries? Let us understand each other fairly. PENN.

Superiority of Christianity.—The late Dr. Mason once said to an infidel, who was scoffing at christianity, because of the misconduct of its professors:—"Did you ever know an uproar to be made because an infidel went astray from the paths of morality?" The infidel admitted that he had not. "Then, do not you see," said Dr. M., "that by expecting the professors of christianity to be holy, you admit it to be a holy religion, and thus pay it the highest compliment in your power?" The young man was silent. Is the infidel less bound to be a good man, and a follower of Christ, than the professed christian? They have the same God, the same law, the same trial, and souls of equal value to be saved or to be lost and the same Judge, who will approve or condemn them at the final day.

A Devil Cast Out.—A drunken fellow, having reeled into one of the churches, in the village of C——, publicly contradicted the preacher. The preacher requested some one to put him out. But no one manifesting a disposition to comply with the request, the preacher was subjected to the necessity of performing the operation himself. The next day the drunkard, in a more sober mood, met the preacher on the street, and asked him if he had a patent right for converting sinners? The preacher replied, that he had no patent right for such a purpose; but he had a right to cast out devils.

EXPOSITORY LECTURES.

"Ye are the salt of the earth; but if the salt have lost his savor; wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men." Matt. 5:13.

And God saw every thing that he had made, and behold it was very good. When the heavens and the earth were finished and all the host of them, every thing appeared lovely in the view of infinite wisdom, and subserved the end of the benevolent Creator in calling it into existence. Man was created in the image of God and found his enjoyment in doing the will of his Father in heaven; while the inferior animals, which had been subjected to his authority, willingly acknowledged him as their rightful Lord.—Among all the creatures peace and harmony and love prevailed. But this pleasing state of things did not continue. By one man sin entered into the world and death by sin. By the introduction of sin, that beautiful order and harmony which had reigned throughout the universe were interrupted, and confusion, disorder and misrule commenced their reign.

To counteract the reign of those destructive passions, which sin let loose upon the world, and to recover man from his apostasy and restore him to the enjoyment of the divine favor is the grand design of the gospel. "Ye are the salt of the earth."

Salt is an emblem of incorruption; and one of the common purposes to which it is applied, and to which these words convey an allusion, is that of preserving from putrefaction. As salt preserves flesh from putrefaction, so the principles of the gospel, as exhibited in the preaching of the faithful ministers of Christ and in the lives of professing christians, tend to counteract the influence of those evil principles, which have their origin in the depravity of our nature, and which are destructive to the best interests of society.

A particular examination of the principles of the gospel, would lead us to the conclusion, that their tendency is to restrain and to extirpate those evils which are hurtful to society, and to promote the prevalence of those virtues which subserve the general good. In so far as our duty to God is concerned, the gospel requires men to love him supremely and to regulate their lives by his law, which is holy and just and good; and as it respects our duty one toward another, we are required in all the relations of life to act upon the principle,—"Whatsoever ye would that men should do unto you, do ye even so to them." It is easy to see, that in so far as these principles are carried out in practice the public good will be promoted. And their universal prevalence would result in the extirpation of all those evils which are destructive to the interests of society.

The christian ministry, then, in an especial manner, by the faithful exhibition of the truth, and christians generally, by the holiness of their lives, exert an influence in society, the tendency of which is to preserve the community from moral putrefaction. To such a result, the principles which reign in the depraved heart naturally tend. And where the counteracting influence of the gospel is not experienced, that tendency is developed in the universal prevalence of those vices which are inimical to the good of the social system. Witness the condition of public morals in the most refined Pagan nations. In Pagan Greece and Rome when literature and the arts were cultivated to the greatest extent, a general corruption of manners prevailed among all classes. As the Apostle, in his epistle to the Romans, informs us,—"They changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things;" "they changed the truth of God into a lie, and worshipped and served the creature more than the Creator." For their sin in forgetting God, in his righteous displeasure, "God gave them up to vile affections;" and fornication, covetousness, maliciousness, envy, murder, deceit and such like destructive evils became prevalent. But the introduction of the gospel tended to arrest the progress of these evils, and just in so far as men came under its influence, society was purified, and those vir-

tues prevailed which tend to promote the peace, the harmony and the general prosperity of the social system.

But should the salt lose its distinguishing properties and become insipid, it would no longer answer the end for which it is designed; it would be of no avail in preventing putrefaction. So if the christian ministry prove unfaithful to the trust committed to them, or if the professed followers of Christ do not exemplify in their lives the purity of the gospel, their influence, instead of being salutary, will really be hurtful to society. It is the business of the christian minister to preach the word; to declare the whole counsel of God; to speak the things which become sound doctrine. And while in the exercise of his ministry, he is required to hold fast the faithful word, it is important that in all things he should show himself a pattern of good works. When thus faithful in preaching the truth as in Jesus, and at the same time exemplifying in his life the power of godliness, his influence upon the moral condition of society will be salutary.

But, on the other hand, should the minister of the gospel preach for doctrines the commandments of men, and in his life afford practical evidence that he is an enemy to the cross of Christ, his influence would in no degree tend to counteract the prevalence of moral impurity, but rather to promote it. As salt, which has become insipid, is useless for the purpose for which it is designed, so, such men are utterly inefficient in the accomplishment of the great end for which the christian ministry were appointed. And in a subordinate degree, the same remark will apply to the private professor of the religion of Jesus. No man liveth to himself. Possessing a social nature, man will exert an influence for good or for evil over those with whom he associates. If, however, the man who professes the religion of Christ, instead of exemplifying in his deportment, the purity and excellency of christianity, presents to the view of his fellow-men, an example of conformity to the world, his influence will be utterly valueless in counteracting the prevalence of moral corruption.

These words, then, it will be seen, have nothing to do in determining the question, whether a true christian ever loses the possession of divine grace. The design of our Lord is to exhibit, by an expressive similitude, the influence which christians generally and the ministry in particular are designed to exert upon the moral condition of society. "Ye are the salt of the earth." As salt preserves flesh from putrefaction, so christianity preserves society from becoming a mass of moral corruption. And in so far as christian professors exemplify pure and undefiled religion in their faith and practice, the influence of their example is salutary. But when they walk inconsistently with their christian profession, they may be compared to salt which has become insipid; they exert no healthful nor purifying influence upon society.

The similitude is changed, and light is employed as an emblem to represent the influence which christianity is designed to exert upon the moral condition of society. "Ye are the light of the world." In the preceding case, the social system is supposed to be in a corrupt condition, and tending to moral putrefaction. Here, the world is represented as in a state of moral darkness, and christianity is designed to dissipate this darkness and diffuse light. "Darkness hath covered the earth, and gross darkness the people." So complete is the moral darkness which reigns in our fallen world, that even in those Pagan nations where science has been cultivated to the greatest extent, gross ignorance, in relation to the fundamental articles of true religion, has prevailed. "The world by wisdom," says the Apostle, "knew not God." In relation to those things, the knowledge of which is most intimately connected with human happiness, the world has always been involved in darkness, where the light of christianity has not been enjoyed. On the subject of the being and perfections of God; the way of pardon for the sinner and of acceptance with God; the worship proper

to be offered to the Deity; the resurrection of the body and the existence of a future state; on this and kindred subjects, man, without the aid of revelation, has been involved in perplexity and doubt. And the ignorance which has prevailed upon these momentous subjects has exerted a corrupting influence on the morals of society. Jesus Christ is, essentially, THE LIGHT OF THE WORLD. He is the Sun in the moral system. Christians generally and the christian ministry particularly are, in a subordinate sense, the light of the world, as they are the instruments of reflecting and diffusing around them the light of which they have been made partakers. "Ye were sometimes darkness," says the Apostle to his Ephesian brethren, "but now are ye light in the Lord, and walk as children of light."

Christianity is a system of expansive benevolence. And it is of great importance that those who profess to be the followers of Christ, should consider that they are made the recipients of divine light, not for their own exclusive benefit, but that they may diffuse it around them, for the glory of God and for the benefit of their fellow-men.—They may be compared to a city which is situated upon a hill, and to a candle elevated upon a candlestick. God has placed them upon a moral eminence that they might be seen; and that being seen, the moral influence of their example upon society might be conducive to the interests of the social system. A candle is not lighted, that it may be concealed under a vessel, but that its light may be diffused for the benefit of all who are in the house. Neither does God communicate to men the light of divine truth, that they may shut themselves up in a cloister and appropriate it to their own exclusive advantage. But under the benevolent influence of christianity, they are required to employ their gifts and graces for the benefit of society. Therefore, says our Lord, to all his disciples and to the christian ministry especially, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Hence you may learn,—

1. That where the doctrines which are preached by the christian ministry, and the practical influence of their example do not tend to correct the morals of society, and to promote the reign of pure and undefiled religion, they do not subserve the end for which they were appointed.

2. It is to the purifying virtue of genuine christianity that the earth is indebted for preservation from entire corruption.

3. Good works are at once the legitimate fruits and the glory of christianity.

4. In proportion to the moral elevation to which any one is exalted, are his obligations to let his light shine, not for the promotion of his own honor, but to manifest the glory of Him who hath called him out of darkness into his marvellous light.

For the Preacher.

ON PRAYER-MEETINGS.—No. 4.

THE NATURE AND CURE OF FALSE SHAME, THE GREAT STUMBLING BLOCK IN THE WAY OF THEIR FORMATION.

No man of any weight or influence in a congregation, nor any man of piety, will oppose prayer-meetings. The church at large has again and again confessed, through her Synods, their value and the obligation to attend them. As to the matter and form of the devotional exercises, they are so exceedingly simple that any man who can read can perform them, for they are the same exercises which every member, who has a family, performs morning and evening. No one, therefore, who can read can excuse himself, by saying, that he cannot perform any of these exercises; for it is a plain case that he can. The only question is, if he will. Yes, this is the question. If any man capable of reading, draw back from leading the devotional exercises of a prayer-meeting, let him say what he will, the only reason is, because he will not. He may not be able to perform with all that polish which is necessary to please his own foolish pride; but still he can perform. He may not, for example, be able to pray in elegant style, like his minister.

God does not require him to pray an elegant prayer, but to pray. This he can do; and if he refuse to do so, it is because he will not. God does not demand from him to pray with a bold steady air, but to pray as well as he can; and if he do not this, he has no excuse, but the simple fact is, that he will not. He will, indeed, attempt to excuse himself to his own conscience by pleading his timidity. Now, this sinful timidity is the fruitful source of erecting prayer-meetings, in the way of which, therefore, examine its nature and see what kind of an excuse it is.

Perhaps no one is altogether free from diffidence when called to act in new and untrodden circumstances of any importance. The brave man, however, meets his feelings of diffidence whenever summoned to action, with an indomitable resolution, which first controls, and finally destroys this weakness. Whenever the voice of duty calls, pious persons are equally resolute in spite of the most painful sensations. But if a man be overcome and prevented, by his timidity, from performing a heroic deed, his diffidence is then styled cowardice; and if, from the same cause, he draw back from the discharge of any duty before his fellow-men, his diffidence is, in that case, called false shame. False shame, then, is the meanest and worst kind of cowardice.

For a man to fly, when he ought to stand before the thunders of battle, or some terrific wild beast in a lonely forest, is justly pronounced cowardice; but what epithet of degradation shall be applied to the conduct of him, in whom the fear of man overpowers all his springs of action?

To be afraid of popular reproach, when about to perpetrate some horrible crime, is common to the vilest criminals; but to be ashamed of doing our duty is monstrous and inexcusable.

And of whom is the man of false shame afraid? Of good men? No, far from it.—He fears the worst of men, the very scum of human nature. Their approbation he weighs against the favor of his God. Their jeers and scoffs are more terrible to him than the awful frown of his Maker.

The fear of God is wholesome for the soul; but the fear of man bringeth a shame. Yet even the servile fear of the Lord, is a feeling which he abhors; and what shall be said of the fear of bad men. If the devils who tremble with a slavish fear before Jehovah be condemned, how abominable is the same kind of fear in man towards his fellow-man!

Yet, let us not be misunderstood. Every man has more or less diffidence, at first, when performing certain religious duties, and one here and another there may appear a little agitated. Now, we do not refer to these, when we speak of the devils trembling under a servile fear, but to those who through terror fly from duty. Wherever you perceive a man trembling while he performs his duty, mark that man and honor him. There you behold a righteous soul of heroic courage, mastering a most powerful constitutional diffidence. The struggle is a little too much for the poor body; for it is the body alone that trembles, the soul is as firm as a rock of adamant. Yes; whenever you see a man trembling, yet firm at his post, there is a man of strong resolution; and, if he only have equal perseverance, he has a truly great soul, and is capable of great things. The great Cicero, the prince of orators, never rose to speak without trembling.

But just in proportion as we admire the man who struggles heroically with his diffidence, we condemn the conduct of him who yields to it, and thus becomes its abject vessel,—yes, the very slave of a master-spirit worse than cowardice itself.

Let no one think us severe. This severity is foreign, indeed, to the humble and loving spirit which should prevail in the prayer-meeting; and it is deeply painful to our feelings, because we esteem and regard many of the objects of it, as men, whatever we may think of their christianity. But this false shame has been spared too long already, until it has become a gnawing canker in our church. It frightens away many an edify-

and consolatory visit, which elders and laymen would otherwise pay to the sick and dying. It palsies the lips of many a christian, and freezes upon his many a seasonable rebuke of sin and idleness. As the son grows up accustomed to see the parent under the control of this in all his religious affairs, he insensibly imbibes the same weakness; and, thus, thousands of our young men, and hundreds of our young women, are lost to the church forever. It proscribes all religious zeal as doctrinal or fanatical, and thus leaves the bosom under its influence as cold to Saviour and his religion as a Northern le. The faithful pastor encounters it at every step, in his walk among his flock. At every step it baffles and discourages him, makes him groan in spirit.

Therefore, while we pity, while we even love the man, we will not spare this wicked and disgraceful spirit. Why should we spare an enemy to the cross of Christ in the very midst? Let no pastor who loves his flock; let no friend of Christ spare it, for has pronounced over it the following curse:—"Whosoever, therefore, shall be named of me and of my words, in this slothful and sinful generation; of him, shall the Son of man be ashamed, when he cometh, in the glory of his Father, with his holy angels." Pastors, deliver your friends from this burning curse which is pending over them, for our God is a consuming fire!

But the next question is, can this false me be cured? Beyond all doubt it can. Men go on firmly to discharge their duty spite of it, and every day it will wear away until it finally disappears. Even before it disappears, the habit for opposing it comes so strong that its resistance is scarcely felt, though the subject of it should tremble. What is more revolting to the taste than tobacco? Yet, how soon habit craves though the taste is still nauseous and always bitter, so that it produces a pleasant idea; in like manner, the habit of opposing our own timidity, renders the act, after a while, a delicious pain. And just in proportion to the pain is the strength of the habit and the rapidity with which it is formed. Hence, when even the most timid ones fairly rage in the exercises of a prayer-meeting, they eventually become the most regular and loudest attendants, because they derive the greatest delight from it.

We can point to large congregations, chiefly of poor and ignorant persons, almost everywhere, of which will sing and pray in public. We can point to large congregations, chiefly of rich and intelligent men, who, with a scarce exception, will take their part in all the exercises of the prayer-meeting. There are many female prayer-meetings, where the religious exercises are conducted wholly by females. Now, in the face of all this reason and all these facts, who will say that the worst form of this childish timidity is not entirely curable?

Text, let us consider who are within the circle of an easy cure.

All who can rise and speak at any public meeting, can readily acquire ease and fluency in devotional exercises. It is lamentable, indeed, to observe some men actively engaged in public meetings of a worldly kind, who are all at once struck dumb, and palsied in every limb, the moment that religion steps in, although it be the same room, and the same meeting be composed of the same persons, who a few hours before were so ready for some secular purpose. Whenever a pastor meets with such church-members in his district, let him seize them without delay, and hold them fast to the post of duty with an inflexible hand. They have no excuse, and they only condemn themselves the more by presuming to offer one for such deeply painful inconsistency and contempt of their duty. All who can take part in an ordinary conversation are capable of performing profitable part in a prayer-meeting. Let the most quiet and reserved in the world become once excited by a glowing sermon, and his tongue is loosed in a wonderful manner, while all bashfulness and restraint depart from him; so, in a public performance, every man becomes so excited that, in a very short time, he acquires a fluency of speech, together with an assurance and ease of manner tenfold more than necessary for supporting a common conversation. We frequently meet with public speakers who are both dry and awkward in private conversation, but who, the moment when they rise before an audience, will discourse for hours in an elegant manner. Men, therefore, who can support a conversation with their neighbors, are more capable still of praying among them, and of leading all the exercises of devotion among them.

3. Young church members and pious young men, though not members of the church, are more easily brought to perform than others.

The most difficult cases for the pastors to manage are those in which, now and then, a man will plead his timidity to his pastor, as an excuse for not performing. If persons who are disposed to do this will take a right view of the matter, we are sure they will abandon the very idea. The man who pleads timidity pleads his own shame as an exemption from a wholesome and easy duty, it is like a person pleading that he has that filthy disease, the small pox, in order to get rid of a wholesome remedy. If any one has done this in times past, we will believe that he has done so thoughtlessly, and say, let it be fully forgiven; but as to the future, we also say, shame, shame on the man who shall confess himself worse than a coward to his good natured pastor, in order to get committing another act of cowardice! And we fondly hope that the man will never be found, who will subject himself to such a scandalous anathema.

Thus, the pastor will find in every district ample materials for erecting a flourishing and happy little prayer-meeting. Let him only be firm, and require every man to whom he applies to consent to perform on a certain day, and with ordinary prudence all will go on well. And why should he not be firm. Let him take the most timid man he ever saw, and bring him to lead in a prayer-meeting—and is there here any room for resenting?—It is true that the performer manifests some agitation. Well! This is no matter of regret; for the power of resolution by which he holds that agitated frame firm to the line of duty, electrifies and strengthens all the timid around him. His is also deeply humbled—"broken in heart and contrite in spirit." But then he has not been humbled by any grievous misfortune, death has not entered his dwelling; loss of character has not brought down his haughty spirit; and where could humility, that pearl of heaven, be purchased at a cheaper rate. What an immense gain is humility at such small cost as a brief though painful struggle with our own pride? After the few moments of pain are over, what soft and delicious sentiments towards his brethren of the prayer-meeting, towards his family towards the poor and the needy, the sick, and every object of charity, towards his very enemies, enter the bosom of the humbled man like so many healing angels, ministering to his wounded feelings, and filling him with the sensations of a new being in a new world of light and love, a lofty devotedness, also, to God and his church, expands his whole soul, and gives great elevation to his character. And is such a man to be pitied? Keep your pity to yourself, faint hearted spectator. It were presumption in a monarch on his throne, arrayed in all his glory, to pity him. Moreover, he is released from the shackles of bondage to one of the basest spirits that ever lorded it over the human soul; a spirit that chained his motions, and kept him dumb in every assembly of his fellow-men. Now, at all public meetings, his tongue is loosed, his limbs are freed from all his former awkwardness, he raises his noble brow erect and manly, and his voice is heard in bold and startling tones among his equals.

Therefore, we consider pity never more out of place than when directed, by some weak pastor, towards a timid man, who is leading the exercises of a prayer-meeting.

That he suffers we do not deny; but his sufferings are not to be compared to the glory that shall be revealed in him. The greater his timidity, just so much greater is his gain, and the further he is above pity. It is singular too, though not the less true, that the larger and more imposing the assembly, in which he first makes his public appearance, he enjoys with more ease and performs with greater freedom ever afterwards. We trust, therefore, that the glorious sentiment will, henceforth, prevail among all our pastors, elders and pious men; that no man is to be pitied for any thing that he suffers in his performances at the prayer-meeting; that as the angels rejoice over one sinner that repenteth, so we will hail such a man with feelings of admiration and love, and that we will keep all our pity and our tears for the poor man, whose soul is still in the "snare" of that base master-spirit, "the fear of man."

MACEDON.

For the Preacher.

Review of a Sermon on Psalmody, delivered by the Rev. John Eagleson, A. M.

NO. VI.

Having noticed the salutation of the multitude which we have seen, was taken from Psalm 118th. Our author next brings forward "the example of Christ and his apostles." He quotes, Matthew 26:30, and when they had sung an Hymn, they went out to the Mount of Olives. He says, "it is expressly called a Hymn—a name never given to the Psalms in the New Testament. It was doubtless a song prepared for, and suited to the occasion. For the first celebration of the Lord's supper was not to our Saviour, an event of sudden and unexpected occurrence. He appears to have made preparations for it."

Now reader, here is the whole proof, and to what does it amount? Absolutely to nothing. But "it is expressly called a Hymn:" granted; but that does not show that it was not one of those "Hymns of David the son of Jesse," mentioned in the Septuagint and by Josephus. If it be called a Hymn, in the common English translation, it is called a Psalm in the margin; and of this our author certainly was not ignorant. It does appear that he is trying to build without the shadow of a foundation, unless it be the mere sound of a word. His assertion, that the name Hymn is never given to the Psalms, in the New Testament, is a begging of the question at issue: it can satisfy none but those who are incapable of connecting two ideas together. But our author himself has said as much as may lead to the conclusion, that this Hymn may be found in the book of Psalms. He calls it "a Song," but he speaks frequently of "the songs contained in the book of Psalms;" and he can offer no good reason why this was not one of these songs.

"It was doubtless prepared for, and suited to the occasion." If that could be made appear by any evidence, above a mere assertion, we will cheerfully yield the point. But there is no proof. There is something however in this assertion that is doubtless correct. It was certainly suited to the occasion; for Christ could do nothing that was not proper and right on every occasion.

But did Christ or any of his immediate followers prepare it for the occasion? There is not a single particle of evidence of this.

They did sing a Hymn, or Psalm, as it is in the margin; but it is not said that they prepared it for the occasion. This is mere conjecture.

The Hymn usually sung by the Jews at the celebration of the Passover, was called the great Hallel or Hymn; and it was composed of Psalms 113th to the 118th inclusive. Of this we have the best evidence the case will admit of unless it had been so stated in the word. We have the universal consent of Jewish antiquity, in favor of their use of the Psalm referred to; and if our Saviour departed from this usage and employed something else than "The great Hallel," something composed with a special view to this occasion, why let us have the proof, and we will yield the point that our Lord did not confine himself to the book of Psalms. But the proof which we require to satisfy us, must be some-

thing more than the sound of the word, a term which admirably applies to, "song." Although our author has inserted the word doubtless, in connection with the assertion that the hymn employed by our Lord, was a song prepared for the occasion, and although I would not dispute the testimony of Rev. Eagleson, in relation to any fact to which he would bear witness, yet, as this is a matter of opinion, I must say that, to me at least, its correctness is doubtful in the superlative degree.

He next introduces the example of Paul and Silas, who sang praises in the prison; and, in a very summary manner, dismisses the matter, by quoting the original word, and asserting that "if it had been one of the Psalms of David, that was sung by them, doubtless a different form of expression would have been used."

Reader, you must remember that the word doubtless, is doubtless a very convenient term; for it appears to supply the place of reason and argument, and if our author could show that his interpretation of scripture is infallible, then doubtless we would be bound to receive his declaration without any hesitation. But as he is not infallible there is doubtless some reason still to doubt, and withhold our assent to these conjectures.

He next refers to the Church of Corinth, and states that they had the capacity to compose sacred songs, as a gift of the Spirit. In proof of this he quotes the language found in 1st Cor. 14:26. How is this brethren? When ye come together, every one of you hath a Psalm &c. Now our author denies that this was any of the Psalms of David. Formerly he entrenched himself behind the word hymn, as applied to the sacred composition used by our Lord when he instituted the ordinance of the supper; but we can easily see that, had the translators inserted the word Psalm, in the text, as it is in the margin, our ingenious author would have attempted to press it into the service of the system he advocates.

This may be reasonably inferred from his objecting to the use of the term Psalm, as found in the 14th chapter of 1st Cor. as being applicable to the compositions of David, on the ground that they "would not have been classed with the gifts of the Spirit."

We can discover no reason why ordinary and extraordinary gifts might not be mentioned together, as well as ordinary and extraordinary offices, in the church, such as apostles, prophets, pastors and teachers. But it is very much against our author's position, that, in the 12th chapter of the same epistle, when the gifts of the spirit are enumerated, there is no notice of Psalmody, and certainly there was good reason for this; for the Spirit had already prepared for the use of the church, the book of Psalms. In the chapter mentioned above, we have something said of "the word of wisdom, the word of knowledge, faith, the gifts of healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues;" but alas, alas! no gift of Psalmody. There is certainly a want here in the enumeration of the extraordinary gifts of the spirit, that is extremely injurious to the cause of friends on the opposite side of this question.

The next reference is to the famous letter of Pliny to Trajan, written in the beginning of the second century. But what is there in this letter, which is brought as evidence?—Why, the word hymn is found in it—that's all.

Pliny says, the christians of his day, "were accustomed to meet together, before it was light, and sing among themselves alternately, a hymn to Christ as God." Trying to meet an idea that has long since been advanced, in this controversy, the author says, "it is very unsatisfactory to suppose that the hymn sung by them, was the 45th, or any other Psalm, contrary to the plain meaning of the term." And pray by what authority does he settle the meaning of the term? By his own authority, which is "doubtless" sufficient.

He had just informed us that "Horne's introduction is a standard work among divines," and, from this we may infer that he cannot well object to an appeal to this standard,

touching the use of the word hymn.—Horne, in his analysis of the Old Testament, speaking of the book of Psalms, says, "this book is entitled in the Hebrew, *Sepher Tehillim*, that is, the book of Hymns or Praises."

Now, brother Eagleson, your own standard authority gives it against you. It is very unfortunate that you appeal to Horne, for he cuts off the shadow of reason that you attempt to draw from Pliny's letter, founded on the word hymn.

And there is authority, much more ancient than that of Horne, by which the sacred compositions of the Psalmist of Israel are denominated Hymns.

That is the term employed by the seventy two Jewish interpreters who translated the Old Testament into Greek. They speak of the hymns of David the son of Jesse; Josephus designates them frequently by the term hymns; and yet our author asserts boldly that this is contrary to the plain meaning of the term. What astonishing skill, in pointing out the plain meaning of the term!! Perhaps our author considers it still unsatisfactory, because it is contrary to the sectarian use of the term hymn.

He thinks it improbable "that the converts from Paganism, were so well instructed in the typical nature of the Psalms, as to have recognized a hymn to Christ as God in the 45th Psalm, or in any of the Psalms." It appears to me that it would have required but little skill in typical things, to have enabled the early christians to discover Jesus, as addressed in the 45th the 102nd, and in other psalms, especially with the help of the New Testament in general, and the epistle to the Hebrews in particular. Read the first chapter of that epistle, and you will easily discover that it requires but a very moderate share of instruction, in literal, (to say nothing of typical) things, to see that, in these sacred hymns, Christ is addressed as God, and that too in the most literal and pointed manner.

But what is the term that Pliny employed which is translated hymn? I answer, it is the Latin word *carmen*: and a writer on this subject says, "the veriest novice in the Latin language knows that *carmen* is a word of general signification, applicable to any poetic, and even to prosaic composition." Now, surely Mr Eagleson, who has read the hymns, (odes) of Horace, and of other Latin poets, should have thought of the general signification of the term, *carmen*, and saved himself the trouble of introducing Pliny's letter, which certainly proves nothing. But why does our author speak of "the typical nature of the psalms." Evidently to try to blunt the force of the plain truth, that some of them are pointedly addressed to Christ as God, or as a divine person; with what success he has met this truth, reader judge for yourself.

"The typical nature of the psalms!!"—Truly if our author be correct, they should all be set aside; for they are already abolished by the death of Christ, who removed typical things out of the way; yet, strange as it may appear, our author is in favor of employing these psalms, at least in part, in the worship of God, typical nature and all. Well, "consistency is a jewel," but it is hard to maintain it when we attempt to combine truth and error. This memorable letter of Pliny affords no argument, unless it could be shown that he uses the word in such a sense that the hymns of David cannot be intended.

It is "*vox et praterca nihil*"—nothing but a sound.

Our author next refers to a statement made by Mosheim, in his history of the Church, who says, that "the psalms of David were received among the public hymns of the church," in the 4th century. Now if this be correct the psalms of David were not employed in the church previous to this period. But I will venture the assertion that Mr. Eagleson himself, with the knowledge he has of church history, does not, and cannot believe that three centuries of the christian dispensation passed away, before the hymns of David the son of Jesse were employed in the church. This would be contrary to the testimony of Tertullian, who expressly mentions the 133rd psalm, as being employed in the second century. Cassian, a writer of the fifth century,

says, "the elders have not changed the ancient custom of singing psalms. The hymns which it had been the custom to sing at the close of the night vigils, namely, Psalms 50th, 62nd, 89th, 148th &c., are the same hymns which are sung at this day." See McMaster's apology, letter second. Now, from this quotation, two things of importance are brought to view: the one is the fact that the use of the psalms of David is regarded as an ancient custom, the other is the fact that he employs the term hymns to point out the Lord's songs, or the psalms of David.

If the psalms, or hymns of David had not been used in the church, previous to the fourth century, their use in the fifth century, could not be considered an ancient custom; and that he employs the terms psalms and hymns as interchangeable, is as plain as language can make any thing appear. It never has been, and we think it never can be shown, that Pliny used the term hymn, in a sense different from Cassian, notwithstanding all the parade and flourish of trumpets with which his letter has sometimes been brought forward in this controversy. Dr. A. Clarke says, the psalms of David were used by the christian church from the earliest times in devotional exercises. These and other writers that might be adduced to show that the psalms or hymns of David were used by the church before the fourth century—even from its commencement.

But since the question about the introduction of the Lord's songs into the church is before us, it may not be considered a great digression to ask when were men's poetic effusions first introduced into the church?

The most pointed testimony I have seen, is that found in "Buck's Theological Dictionary," under the word hymn. He says, "St. Hilary, Bishop of Poitiers, is said to have been the first who composed hymns to be sung in the churches, and was followed by St. Ambrose." "Most of those in the Roman Breviary were composed by Prudentius."—These composers of hymns lived in the fourth century; and, if the testimony of Rev. Charles Buck may be relied on, there could have been no hymns of human composition, employed in the church, during the first three centuries. There may have been some religious poetry, composed before the days of Hilary; but it does not follow that it was intended for the use of the churches, in the worship of God.

Ralph Erskine, a distinguished Seceder, composed "Gospel sonnets," superior to many evangelical hymns, so called; but while Seceders and others read and esteem these sonnets, they do not employ them in divine worship.

Our author seems to think it important to show that his opponents are far in the minority on this subject; but I never supposed that a question of this kind could be settled by vote.

If this were so, I would not have engaged in this controversy, for I do fear the exclusives are in the minority; for, after Baptists, Methodists and modern Presbyterians are brought up against us; "Holy Mother," armed with the hymns of Prudentius, would far more than settle the controversy. If numbers instead of scripture or sound argument, must settle this question, I freely acknowledge we are defeated. What a misfortune it is to be in the minority!! I think, however, that our author has claimed some who do not stand on the platform with himself, but who may be termed straightouts from our opponents. I have in view the Presbyterian church, in Ireland; which has lately joined the Secession church there: and in the terms of that union, it was agreed upon that the psalms of David, should be the only authorized psalmody of that church. Such is the substance of my information on this point, and it differs materially from "the best information" of our author. I cannot therefore, without more information, allow our author to claim the Presbyterian church in Ireland, without opposing the justice of this claim; for she never occupied the same ground as the Gen. Ass. Presbyterian church in America, on the subject of Psalmody; and her present position on that subject, is among

the signs of the times that indicate a reformation. We care but little, however, about numbers, but truth is always best. Our author having referred to the practice of the church, concludes by observing, "we think that ample evidence has been adduced to satisfy every unbiassed mind, that other songs than those contained in the book of Psalms, have been used in the church of God in all ages, from its first establishment, till the present time."

I must say that our author does not calculate that his hearers or readers are "slow of heart to believe," if he expects them to receive, as ample evidence, what he has adduced. Some people, however, are easily satisfied with evidence. But what is the practice of the church at the present time? I answer, in some of her branches, she uses only the Lord's song; in some, she employs in addition to this, other scripture paraphrases; in some, an imitation of this song is employed, together with hymns of mere human composition; and in some, the Lord's song is altogether set aside, and its place supplied with modern and sectarian hymns. This is the present practice of the church, and it is not so uniform as to warrant the conclusion of our author.

Our author has made too large a draught on the Protestant churches; for the maps of Presbyterians and Episcopalians too, in Europe, are not on the same platform with himself. Sommerville in advocating the cause of inspired psalmody says, "it is the cause of Presbyterians in every part of the British Empire, with a very few exceptions, and these not likely to give a tone to public sentiment, or to exert a very extensive influence in directing public practice. It is the cause of the church of England. Upon the subject of the psalms, Episcopalians and Presbyterians are, in principle, perfectly agreed. They differ only in this, that they use different versions." What does brother Eagleson say to this? Perhaps he may yet discover that his opponents, in point of numbers, are not the mere "drops in the bucket" he at first supposed. S. TAGGART.

[To be continued.]

THE PREACHER.

FRIDAY, SEPTEMBER 27, 1844.

JOHN T. PRESSLY, D. D., Editor.
JOHN E. BUTLER, Printer.

TERMS—One Dollar per annum, in advance.

The First Associate Reformed Synod of the West, will meet, according to adjournment, in the city of Allegheny, on Monday, the last day of this month, at 11 o'clock, A. M.

The exercises of setting apart Mr. Barnett, to his mission to Palestine, will take place on the following evening, at 7 o'clock.

The Presbytery of Monongahela met in Canonsburgh, on Tuesday the 24th inst., for the ordination of Mr. Calahan.

The Rev. David Kerr preached the sermon, from Rom. 1:16,—"I am not ashamed of the gospel." The constitutional questions were proposed, and the ordaining prayer was offered by Dr. Pressly. The Rev. James Grier addressed the pastor, and the charge to the congregation, was delivered by the Rev. John Ekin. May the solemn relation between the pastor and his flock be a source of mutual blessing.

Retiring from the Field.

In the last number of the Preacher, we had occasion to inform our readers, that the aged "veteran," who, we are told, has been a "man of war from his youth," after reposing for a short season upon his laurels, was "in the field again." We little expected at that time, that we should so soon be called to give notice of his retreat. The reader will be curious to know the cause of this sudden

and unexpected cessation of hostilities. It will be recollected that in his last, the author had represented us as having assailed him with "tooth and nail." And it may be concluded that it is best not to expose himself to a second operation of such an unpleasant character. But let us hear his own account of the matter. He says,—we have announced his book "a tissue of lies from beginning to end,"—that we have charged publicly, "with the wicked and mean act of lying,"—he intimates, in no very distant terms, that our Presbytery should take notice of our improper conduct,—and for himself, he says,—"that self-respect forbade to hold any further public communication with Dr. P., until a satisfactory public acknowledgement is made respecting the charge." The readers of the Advocate will no doubt be grieved to learn, that they are no longer to be edified by the production of this "palmy octogenarian." But they will wipe away their tears. We think, that a hazard little in predicting that it will long before the public will have an opportunity of witnessing his chivalrous feats in other "campaign."

As it respects the "charge," which a good man says we have preferred against him, it is not necessary for us to say, that it is the fiction of a disturbed imagination. Our readers know that we have given prominence to no such charge. We have, it is true, been compelled to say, that in his book there are indeed "many statements that are not true,"—that it abounds with statements, which must be received *cum grano*—"fræ end to end." And what is more, we have produced plain and unequivocal examples of the truth of our affirmation. As to the charge of "the wicked and mean act of lying," it is the creature of his own feverish brain. We have not taken it upon ourselves to analyze very particularly the "statements that are not true," for the purpose of exposing their origin. If we had, it is at least doubtful whether he himself would have been satisfied with our explanation. We would, however, to undertake the task, he would not like to attribute his misstatements to a disposition to misrepresent the truth, but rather to the influence of that troublesome malady, which it seems affected him in his younger days, and which may be supposed to have become more inveterate with age,—a culpable indolence of mind, that not be at the trouble of inquiring into the "meaning" of words. But on this point we shall refrain from the expression of an opinion.

There is certainly something amiss in the idea of handing us over to our own Presbytery. Having failed himself, in his attempt to put us to silence, he seems willing to accept of help from any quarter, even that it should be from our own friends. In calling the attention of our Presbytery to our naughty behavior, in exposing the weakness of his cause, and in assailing it rudely with *tooth and nail*—he says—"They have the matter publicly before them,"—and he modestly subjoins,—"they will act in the case we do not know." It may not be easy to determine what the Presbytery will do in the case. But it will doubtless give it the consideration its importance demands. And if, in

dom, they can devise any method of relief they will doubtless provide, that no one will dare attack a peaceable man tooth and nail. It would seem, however, that our old friend has at length discovered, that unless our Presbytery will take matter up and silence us, by answering arguments, it is useless for him to continue his unsuccessful efforts.

Missionary Excursion.

The limited number of our ministers being altogether insufficient to afford an adequate supply of preaching to the numerous congregations under our care, it becomes necessary, occasionally, for settled pastors to leave their flocks, and go after the sheep in wilderness, which are without a shepherd to watch over them. In this service the Editor has had some experience, and has enjoyed much satisfaction. It is pleasant to witness the gratitude which our friends manifest on such visits; and it is interesting to preach the gospel to those whose eager and attentive attentances indicate that they are hungry for the bread of life. Those who enjoy the privilege of going up to the house of God, reap not more than once in two or three months, greet the arrival of the Christian minister with such demonstrations of joy, as lead us to say,—"How beautiful are the feet of him that preach the gospel of peace, and bring glad tidings of good things!"

Having been requested by some friends, residing in the vicinity of Brookville, in this State, to visit them in their destitute condition, and having made arrangements to have our own pulpit supplied, we set out in the latter part of this month, on a short missionary excursion. After a ride of about one hundred miles, through an exceedingly hilly and mountainous country, bordering on the Allegheny River and some of its tributary streams, we found ourselves in the midst of our friends, to whom we experienced a most kind reception. After our ears have been assailed, day by day, by the incessant noise of the tumultuous city, the ringing of the artificer's hammer; the roaring of steam engines; the rumbling sound of carriage wheels of every description, upon the rough pavement, the loud notes of bells, which are continually uttering their public proclamations, delightful for a few days to breathe the pure air, to drink the pure running water, to enjoy the undisturbed quiet of the country!

On Sabbath, the 8th of this month, according to previous appointment, we preached at nine miles East of Brookville, to a respectable and very attentive audience. There is in this neighborhood a small society, composed of valuable families of the Associate Reformed Church. Should proper attention be paid to these few sheep in the wilderness, there is encouragement to hope that a large and respectable congregation may be collected at no distant day.

On the following Tuesday, at the request of our friends, we again preached at the same place. The next Sabbath being set apart for the dispensation of the Lord's Supper at Brookville, we repaired to that place. On Thursday the Session met for the purpose of conversing with such as desired to be received into the fellowship of the church. Three individuals were received, upon a profession of their faith in Christ, into Christian communion, and two upon testimonials from the sister church. On Friday and on Satur-

day we attended to the preaching of the word, introductory to the communion service. On Sabbath day the Lord's Supper was dispensed, in the presence of a crowded and apparently solemn assembly. On Monday, the services were concluded, by a parting discourse; when we turned our face homeward, much pleased with our short visit to our friends in Jefferson county.

The call for missionary labors in this region is urgent. And while we have no disposition to divert the attention of our Synod from the interesting field which is presented to our view in the West, and which must not be neglected, we desire to say, that in looking at distant objects we must not overlook those which are nearer home, and which have at least an equal claim upon our sympathy. We are persuaded that if a faithful, devoted missionary could be stationed here for one year, the people would be prepared to receive him. It will be necessary, however, for the liberal minded brethren in the adjoining Presbyteries, to assist our friends in erecting a commodious church in Brookville, which is now much needed. The country is new, and money is scarce; but building materials are cheap. And with a little help in money, nails, glass and paints, our friends can erect a good frame building. And, then, with the blessing of heaven, we may hope to see a good congregation collected in a short time. On this subject we may have something to say on a future occasion, and hope to be able to convince the benevolent, that by contributing a little to aid our cause in Jefferson county, they may be instrumental in doing great good.

During the time of our stay in Brookville, the county Court was in Session. In consequence of a trial in Court, which greatly interested the public mind, the attendance upon the services of the sanctuary, on the week-days, was quite limited; though on the Sabbath, the assembly was large. Two men, an aged father and a son, who has just reached the years of manhood, were indicted for murder. A dispute, it seems, had originated in reference to a small tenement, and a lot of ground in what is called the "lumbering region." The consequence was, two men were killed; the one was shot instantly dead with a rifle, and the other was slain with an axe. And the prisoners, at the bar, were charged with the murder of these men. The whole week was consumed with the trial of the son. On Saturday night, about 10 o'clock, the presiding Judge commenced his charge to the Jury, and concluded about 2 o'clock, on Sabbath morning. About 8 o'clock in the morning, the Jury handed in a verdict of "murder in the second degree." On Monday morning the Court met to pronounce the sentence of the law, when the prisoner, by his counsel, moved for a new trial. Whereupon the pronouncement of the sentence was deferred to an adjourned meeting of the Court in November next, when the motion for a new trial will be argued.

It was, indeed, a deeply affecting sight, to see a father, whose grey hairs proclaimed that he had advanced far along the journey of life, and a son in the vigor of his days, arraigned at the bar, under a charge of so grave a character! How fearful is the guilt of that father, who, instead of bringing up his children in the nurture and admonition of the Lord, leads them onward, by his exam-

ple, in the way to destruction! Parents! great is your responsibility! The immortal interest of your children are in a great degree intrusted to your care. Whether your children shall inherit immortal blessedness, or be consigned to everlasting shame, depends, under God, greatly upon the manner in which you perform your duty. See, then, that you walk before them in that straight way which leadeth unto life. And then say to the children whom God has given you,—"Be ye followers of me, as I also am of Christ."

After an absence of two weeks, during which time we traveled over two hundred miles, and preached on six different days, we found ourselves again at our own "sweet home," greatly refreshed and invigorated by our rural peregrinations.

Our readers will discover that we have been absent from our post for a few days, and this must be our apology for some vexatious verbal errors which appear in the last number of the Preacher. This will also account for seeming inattention to some of our correspondents.

Reading too Fast.

ANECDOTE OF AN AFRICAN PREACHER.—There lived in the immediate vicinity a respectable man, who had become interested on the subject of religion, and who had begun with some earnestness to search the scriptures. He had read but a few chapters when he became greatly perplexed with some of those passages which an inspired apostle has declared to be "hard to be understood." In this state of mind he repaired to our preacher for instruction and help, and found him at noon, on a sultry day in summer, laboriously engaged in hoeing his corn. As the man approached, the preacher, with patriarchal simplicity, leant upon the handle of his hoe, and listened to his story. "Uncle Jack," said he, "I have discovered lately that I am a great sinner, and I commenced reading the Bible, that I may learn what I must do to be saved. But I have met with a passage here," holding up his Bible, "which I know not what to do with. It is this, 'God will have mercy on whom he will have mercy, and whom he will he hardeneth.' What does this mean?" A short pause intervened and the old African replied as follows: "Master, if I have been correctly informed, it has not been more than a day or two since you commenced reading the Bible, and if I remember rightly, that passage you have mentioned is away yonder in Romans. Long before you get to that, at the very beginning of the gospel, it is said, 'repent, for the kingdom of heaven is at hand.' Now, have you done with that? The truth is, you read entirely too fast. You must begin again, and take things as God has been pleased to place them. When you have done all you are told to do in Matthew, come and we'll talk about Romans."

Having thus answered, the old preacher resumed his work, and left the man to his own reflections. Who does not admire the simplicity and good sense which characterized this reply? Could the most learned polemic more effectually have met and disposed of a difficulty? The gentleman particularly interested in this incident, gave me an account of it with his own lips. He still lives, and will in all probability see this statement of it.

Most readily will he testify to its strict accuracy; and most joyfully will he now say, as he said to me then, "It convinced me most fully of the mistake into which I had fallen. I took the old man's advice; I saw its propriety and wisdom, and hope to bless God forever for sending me to him."

POWER OF PRAYER.

Prayer is a great and essential part of the means God has ordained for the conversion of the world. The preaching of the word, unaccompanied by the Spirit of God, will be utterly unproductive; and the out pouring of the

Spirit is promised in answer to importunate, believing prayer. Almost as much good may be done in the closet as in the pulpit, by those who will, like Jacob, wrestle with God for his blessing. Nay, all the mighty men of war in the church of God, since the foundation of the world, who have shook hell to any amount, have been men of the closet.—Moses pleaded until he had power to turn aside heaven's red-hot thunderbolts, though God had said, "Let me alone, that all my wrath may rise, the wicked to consume."—But while justice heard him pray in faith, He could not seal the sinner's doom; so that after a mighty struggle, he obtained power with God,—spanned his strong arms of faith round six hundred wicked reprobates, bound them to the cross, and God in his mercy pardoned them, and promised to go with them as before. Elijah after long and powerful pleading, shut and opened heaven. We will not, however, speak of what prophets, apostles, and other inspired men have done through faith and prayer, lest Satan should take advantage, and say, it would be impious to expect the power with God that such holy men had. Look then at a Baxter; he stained his study walls with praying breath, and, after he got anointed with unction of the Holy Ghost, sent a river of living water over Kidderminster; and converted hundreds. Luther and his coadjutors were men of such mighty pleading with God, that they broke the spell of ages, and laid nations subdued at the foot of the cross. John Knox grasped in his strong arms of faith all Scotland; his prayers terrified tyrants. Whitefield, after much holy, faithful closet pleading, went to the devil's fair, and took more than one thousand souls out of the paw of the lion in one day. See a praying Wesley turn more than ten thousand souls to the Lord.—Tract on the "Power of Prayer."

The very busiest of mortals has no cause to complain of the size of the divine volume, since by reading three chapters each day of the week, and five on the Sabbath, the whole may be completed in one year. The Psalms, and all the New Testament except three chapters will be finished by reading one chapter daily, and two each Sabbath. *Sibson.*

DIED.

At his residence in Chester District, S. C., on the 1st day of May, 1844, WILLIAM F. MOFFATT, in the 47th year of his age. The deceased had been in close communion with the Associate Reformed Church from early youth; and ten years since, he was elected to the office of ruling Elder in the congregation of Hopewell, which office he filled with much honor to himself, and profit to the church of Christ. He was one of those rare officers who had no favorites among the flock, but would report the default of a near kinsman as readily as any other offender.—His rule regarding temporal things, "was to owe no man any thing"—hence he lived and died free from embarrassment, and experienced no distracting anxieties at the rise and fall in the markets. He was strikingly characterized by a high-toned patriotism—hence to his dying day he bore the flag of his country in military parades, although for many years his very feeble health would have excused him from all the duties of the soldier. He was punctiliously orderly in all the duties of religion; and his long protracted and most painful illness afforded a fair opportunity to prove the important advantages of "walking in all the statutes and ordinances of the Lord blamelessly." His was a triumphant death; and his greatest fear, for weeks previous to his dissolution, was that he was too eager to die.

He left a wife and numerous family to mourn their loss in his death. "Let me die the death of the righteous, and let my last end be like his." W. F.

Monies Received for the Preacher, Not otherwise receipted.

Mrs. Jane Patton.	Wm. Morrison, Sr.
George Ford.	Joseph Clements.
A. M. Kerr.	Mrs. Nancy Brown.
Andrew Brice.	Mrs. S. A. Thompson.

MISCELLANEOUS.

Elijah and the Messengers of Ahaziah.

The sultry air of noon, all calm and still,
Was round the Tishbite on that lofty hill;
And stretched beneath the sleeping landscape lay,
Bathed in the yellow glare of bright mid-day.
They found him there! the Fifty that were sent
With summons rude, and thoughts on wrath intent;
And haughtily their chief his mission told;
And bade the man of God forsake his hold.
On him the Prophet fixed his saddened eye,
Then looked unto the pure and boundless sky.
"If then I be a Man of God,—oh then,
Let fire from Heaven consume thee, with thy men."
The air was silent still! no gathering cloud
Cast boding shadows o'er the warriors proud:
No crashing thunders echoed to the poles,
And spake of judgment to their startled souls!
But instant from the calm blue sky there came
A flash! a red, bright quivering stream of flame!
And glancing o'er each helmet and crested head,
At once laid each bold warrior with the dead!
One shriek went forth;—the Prophet turned to pray;
It was the last,—and silence o'er them lay,
Upon each dark, crisped corpse the sunbeams slept,
And pale blue flames around them flickering crept,
Till human form or feature there was none,
And o'er the Fifty—Fire its work had done!
There lay their ashes, void of life or sense,
Till evening breezes rose and swept them thence;
And wider, wilder than those breezes blew,
The rumour of God's wrath and vengeance flew.

If this earth were at once the soul's cradle
And her tomb, why should the cradle have
been hung amidst the stars, and that tomb
illuminated by their eternal light!

ALLEGHENY FEMALE SEMINARY.
BOARDING AND DAY SCHOOL.

This establishment has now been in operation for some time, and has numbered among its pupils and patrons, many of the most respectable in our city and vicinity, and Mrs. Benham refers all inquiry to them.

All the branches taught in the best schools for young ladies, may be pursued here.

She is assisted in the elementary branches by her daughter, and in writing, and the more advanced branches, by a gentleman, of ability and experience.

Her terms of tuition are from three to six dollars, (for quarter of eleven weeks,) according to the age and studies pursued.

Music, by a professor of celebrity, with use of piano, \$10.00.

Board, including washing, room, fuel, light and tuition, one half in advance, \$30.00.

ALLEGHENY, Aug. 23d, 1844.

CHEAP AND VALUABLE STANDARD BOOKS.

ROBERT (late T.) CARTER, No. 56 Market street, Pittsburgh, offers for sale at New York and Eastern prices,—

Horne's Introduction to the Study of the Scriptures, 2 vols. 8vo., at the low price of \$3.50. To Clergymen especially, and Sunday School Teachers, this is an invaluable work. Scott and Henry's Commentaries. Doddridge's Family Expositor. Cruden's Concordance, &c.

All the cheap editions of Carter's Standard Publications, at prices greatly reduced, comprising, among others, Suddard's British Pulpit, 2 vols. 8vo., (price reduced to \$2.50.) Rev. John Newton's Complete Works; \$2.50. Chalmers' Sermons: Chalmers' Romans, (uniform with his sermons.) Hetherington's Church of Scotland, 1 vol. 8vo.; \$1.50. Davidson's Connexion of Sacred and Profane History, 3 vols 12mo; \$1.50. Ancient History, 4 vols. 12mo, a most valuable work, reprinted from the London Religious Tract Society, and only \$2 the set. Owen on Spiritual Mindfulness, the full edition, price but 37½ cts. Moffet's Southern Africa, cheap edition. Chalmers' Natural Theology, in 2 vols., cheap edition. Origin and History of Missions, 2 vols. 4to., with twenty five steel engravings, neatly bound in full cloth; \$4.50. Awake thou Sleeper, by the late Rev. John A. Clark, D. D.

D'Aubigne's History of the Reformation, at the very low price of \$1 for three bound vols., is printed on good paper with type of a fair size. Of this edition, more than thirty thousand have been sold.

Books suitable for Sunday School Libraries, Bibles, Testaments, Hymn-books. All the Elementary books for Common Schools; the Greek and Latin Classics; Mathematical works and Drawing books. Agency for Sanders' Readers.

The attention of clergymen and others, wishing to replenish their libraries, is respectfully solicited to the above and numerous other works, always open to their inspection.

In press and nearly ready, Luther on Galatians, 1 vol. 8vo.; price \$1.50.

To wholesale purchasers, a liberal discount will be made.

R. CARTER,
No 56 Market, between 3d and 4th sts.

NEW AND CHEAP BOOKSTORE,
No. 43 Market Street,

Adjoining the Drug store of H. Smyser, corner of 3d-st.

R. PATTERSON, AGENT, formerly engaged in the Bookselling business, in this city, has resumed the same at the above place, where he has on hand a general assortment of Books and Stationery at very reduced prices; among which are the following:—

Large Family Bibles, at \$1.50. Fine gilt edge Pocket Bibles, at \$1. School Bibles, of good quality, at 50 cts. School and Pocket Testaments, at 10 and 12 cts. Buck's Theological Dictionary, at 62½ cts. Walker's Large Dictionary, at \$1.25. Ainsworth's Latin and English Dictionary, at \$2. Ross' Latin Grammar, at 50 cts. Polyglott Bibles, at \$1. Henry's Commentary, at \$14. Scott's Bible, at \$7. Josephus, at \$1.25. Westminster Confession of Faith, at \$1.25. D'Aubigne's Reformation, at 50 cts. The Books and Tracts published by the Presbyterian Board of Publication. A general assortment of the school books now in use, such as Spelling and Reading Books, Arithmetics, Grammars, Geographies, Dictionaries, &c., all at low prices.

Friends and former customers are respectively invited to call and examine the advertiser's assortment. Sept. 27th.—3t.

LYMAN'S HISTORICAL CHART.

LYMAN'S HISTORICAL CHART is now published in the form of three maps, in a durable and convenient form for Schools, and in atlas form for private libraries or family use.

The history of contemporary nations is represented by different colored streams running parallel; when a nation begins the stream begins, and runs on till merged in the stream of another conquering nation, which swallows it up and then runs on wider than before till itself is lost in another swelling stream. Events are written down in these streams just where they took place,—important ones in large letters,—less important in small.

Though just finished, the chart is in use in the public schools of Cincinnati, and in the principal Colleges, Academies and Female Seminaries in the vicinity. It has been adopted by the Trustees of St. Louis, Pittsburgh and several other Western cities, for their public schools, and has been purchased and highly commended by a large number of persons for the use of private families. But one report has been received from those who have used it,—"It is invaluable" or "indispensable."

The testimony of numerous Professors (in the pamphlet of recommendations) is substantial evidence of the correctness of the historical matter, which has, with great labor, been condensed to the present form. The design and execution of the work has met the unqualified approval of every person capable of appreciating its immense advantage to families, teachers and students.

Dr. Riddle's recommendation is deemed sufficient for publication in this city.

"The Historical Chart, published by A. S. Lyman, and now offered for sale by Luke Loomis, of this city, in an improved form.

I consider this work very valuable for reference by all students, and of use in communicating correct views of Chronology, in connection with study to the young.

I, therefore, after possessing a copy for several years, cheerfully recommend it, especially in its improved form, to general acceptance.

D. H. RIDDLE,

Pastor of 3d Presbyterian Church, Pittsburgh.

For sale, at publisher's prices, at the Bookstore of LUKE LOOMIS, No. 89 Wood street, Sept. 27th.—3t. PITTSBURGH.

W. O'H. ROBINSON,
UNITED STATES DISTRICT ATTORNEY
Office Fourth street,
Aug. 9th.—1y. Pittsburgh.

WHEELING ACADEMY.

THE Academy heretofore conducted in Wheeling, by W. & D. Wallace, will, under a favorable providence, after the fall vacation, resume its operations on the first Monday of September next. David Wallace being about to leave this fall, the subscriber, who intends still to superintend the School and teach some part of the time, has secured the services of Messrs. CLARK & PALMER, for some years engaged as Teachers in Madison College, who will commence their labors in Wheeling on the first Monday of October. Until that time, D. Wallace will continue his services as formerly.—Terms are as follow:

First Department.—Penmanship, Eng. Grammar, Geography and Arithmetic, \$10 per term of five months.

Second Department.—Either of the foregoing branches, in connection with Latin, Greek or Hebrew, Natural Philosophy, Book Keeping, Surveying, Algebra, Geometry, Mensuration, Plane and Spherical Trigonometry, Navigation, Conic Sections, History, Botany, Physiology, Geography of the Heavens, Physical Astronomy, Mental and Moral Philosophy, Logic, Rhetoric, or Political Economy,—\$12 per term of five months.

There will be some extra charges for Experiments in Natural Philosophy and Chemistry.

Accommodations will be provided for boarding, at as low a rate as at any of the neighboring institutions of learning. Boarders will be under the special and parental care of one of the Teachers, by night and day, except when they have particular friends or relatives with whom they may wish to board.

A leading object of this institution is to prepare young men for the study of Theology. Such youth, therefore, as may have Theology in view, and all others who may choose, will be introduced to the study of the Greek and Hebrew Scriptures at as early a period as possible; and this study of the Scriptures, in the original languages, will be continued throughout the whole course; so that, if at all practicable, the student will have critically read the whole Greek and Hebrew Scriptures by the time that he completes his course.

Females will still be educated in this institution, as formerly, over whom Mrs. Wallace will have the immediate superintendence, as heretofore. Although both sexes are taught in this institution under the same general government, yet the regulations are such that the different sexes have no opportunity of seeing each other except when in the Recitation Room, reciting their lessons to their Teachers, in cases in which they may suit to be classed together.

WM. WALLACE.

August 19th, 1844.

The following is a certificate in favor of the gentlemen who are to enter as Teachers in October:—

ANTRIM, GUERNSEY CO., OHIO,
August 2d, 1844.

The Board of Trustees of Madison College, take pleasure in certifying that Messrs. ALEX. D. CLARK, A. B., and THOMAS PALMER, A. B., are men of sterling integrity, and have acquired themselves creditably, as associate Teachers,—the former, of Latin, Grecian and Hebrew Literature, and the Mental and Moral Sciences,—the latter, of the Mathematical and Natural Sciences, English Grammar, Geography, Astronomy, and the Geography of the Heavens, &c., for two years and six months immediately preceding the date hereof, with more than ordinary celebrity; that their ambition is to make thorough scholars; that their tact for teaching, training the mind to think, and for commanding respect from the pupils, without effort, is equal to their pre-eminent scholarship; and that it is not without sentiments of sincere regret that this Board is compelled to dispense with their continuous labors in the important sphere which they have filled so much to the satisfaction of this Board, and to the youth who have been committed to their care.

Given under our hand on the date above mentioned.
By Order of the Board.

SAMUEL FINDLEY, Pres't,
DAVID JOHNSTON, Sec'y.

NEW FASHIONABLE
HAT AND CAP MANUFACTORY,

NO. 93 WOOD STREET, PITTSBURGH,

Third door below Diamond Alley.

THE subscriber will keep constantly on hand every variety of the most fashionable hats and caps, wholesale and retail, at reduced prices.—Persons wishing to purchase will find it to their interest to give him a call.

Feb. 9, 1844.—1y. S. MOORE.

STAPLE & FANCY STATIONERY.—The subscriber is now receiving a fine assortment of plain and Fancy Stationery, which he offers for sale, wholesale or retail, at very reduced prices.—Among his stock may be found the following, viz:

Sealing Wax, assorted colors; Wafers, assorted, in lb. papers; Notarial wafers, 3 sizes; Transparent and Fancy Wafers in boxes; Arnold's superior Black Writing, Japan, Copying and Steel Pen Ink, in stone bottles; Arnold's superior Red Ink, in large and small bottles; Bond's Indelible Ink, without preparation; Walkden's genuine Black Ink Powder; Glass Inks pressed and cut; Traveling Inks, different patterns; Port Folios, 4to., cap and demi, with and without locks, in great variety; Wafer stamps, of ivory, bone and cocoa, all sizes, with plain and cross cut brass ends; Glass Motto Seals, a very extensive variety; Ivory and Bone Folders; Prepared India Rubber; Tissue Paper, assorted colors; Writing Paper, blue laid and wove, folio, cap and 4to., best quality; Plain and Fancy French Note paper, of different sizes; Envelopes, English and French, plain and fancy; English Laid Blotting paper; Superior Bristle Boards, various sizes; Conte's Black Chalk Crayons, Nos. 1, 2 and 3; Painting Brushes, assorted qualities, Mathematical Instruments, London make, in mahogany and fish-skin cases; Water Colors, a complete assortment, in cakes and boxes, various sizes; Chessmen; Backgammon Boards, various sizes and qualities; Steel Pens, Gillott's and other makers, on cards and in boxes, a large and complete assortment; Steel Pen Holders, plain and fancy; Superior prepared Writing Parchment, assorted sizes; Gold and fancy colored Papers, Metallic Memorandum Books; Rulers, Round and Hard Wood, Parallel, &c.; Pounce, Red Tape, Japan Card Racks, Wafer Cups, Gum Labels, Dividers, Protractors, Scales, &c.; Plain enamelled Burnished Cards, assorted sizes; Gilt Edge Visiting Cards; Ivory Surface Cards; Plain Printer's Cards; Lead Pencils, superior drawing pencils; Patent improved Everpoint Leads, for pencil cases, of all sizes.

The above, together with a large assortment of miscellaneous articles, for sale at the Book and Stationery warehouse of
CHAS. H. KAY,
July 26. Corner of Wood and 3d sts.

FRANKLIN HEAD



PRINTING OFFICE

Third Street, opposite the Post Office

DR. GEO. WATT,

PRACTISING PHYSICIAN AND SURGEON.

Office on Smithfield street, near the City Hall, April 26.

WALL PAPERS.

NO. 64 WOOD STREET.

THE subscribers having REMOVED their store from Market street, have opened their new stand, No. 64 Wood street, from Fourth, a very extensive assortment of Hangings, of every description and quality, pering parlors, entries, chambers, &c., they are constantly making additions of terms, of late styles, and of superior quality finish.

Having the agency of the Clinton Paper Steubenville, Ohio, they will at all times be provided with a stock of writing and wrapping bonnet boards, &c., which, along with the papers, they will sell low for cash or in trade.

Printing papers of different sizes and from the above mill, kept constantly on hand, made to order at the shortest notice, and on most favorable terms.

HOLDSHIP & ROWNE

Pittsburgh, Dec. 22d, 1843.—tf.

BANK NOTE LIST

Corrected for the Preacher, by

Wm. Larimer, Jr. Exchange Broker

FOURTH STREET, NEAR MARKET

Par Standard—Gold and Silver.

PENNSYLVANIA.	OHIO.
Bank of Pittsburgh, par	Bk of Mt. Pleasant, par
Mer. and Man. bank, par	Far & Mech. Bk., par
Exchange bank, par	Bk of St. Clair, par
Bank of Germantown, par	Com. Bk of N. L., par
Bank of Chester co., par	Bk Mar'ta (demo), par
Bank of Delaware co., par	Col. Bk N. L., par
Bank Montgom. co., par	Clinton Bk Co., par
Doylestown bank, par	Cincinnati bank, par
Frank. Bk of Wash., par	Bank of Circleville, par
Farm's Bk Bucks co., par	do Zanesville, par
Bk N. America, Phil., par	do Putnam, par
Bk N. Liberties, " par	do Wooster, par
Com. Bk Penn'a, " par	do Massillon, par
Far. & Mech. Bk., " par	do Sandusky, par
Kensington Bk., " par	do Geauga, par
Philadelphia Bk., " par	do Norwalk, par
Schuylkill Bk., " par	do Xenia, par
Southwark Bk., " par	Dayton bank, par
Western Bk., " par	Commer. Bk Scioto, par
Bk of Penn. tp., " par	Post Notes, par
Mechanics' Bk., " par	Bank of Chillicothe, par
Man. & Mech. Bk., " par	Frank. Bk Columbia, par
Moyamensing Bk., " par	Lancaster Bk., par
Girard bank, " 10	Bank of Hamilton, par
United States Bk., " 30	Bank of Granville, par
Mon. Bk of Brownsv., " 3	Commer. Bk L. E., par
Bank of Gettysburg, 1	Farmers' Bk Carlisle, par
Bk of Chambersburg, 1	do do do, par
Bk of Susque'na co., 60	Bank of Virginia, par
Bk of Northumberland, par	Bk of the Valley, par
Bank of Lewistown, 1	Exchange Bk, par
Bank of Middletown, do	Farmers' Bk Vero, par
Carlisle bank, do	Mer & Mech Bk, par
Columbia Bridge Co., do	Branch, Morgantown, par
Eric bank, do	N. W. Bk of Va., par
Farmers' Bk Reading, do	Branch at Wheeling, par
Farm. & Drovers' Bk., do	do at Parkersburg, par
Farmers' Bk, Lanc'r., do	Baltimore City Bk., par
Lancaster Co. Bk., do	Bank of Salisbury, par
Lancaster Bk., do	do Mineral Bk., par
Harrisburgh Bk., do	Wash. Co. Bk., par
Honesdale Bk., do	Cumberland Bk., par
Lebanon Bk., do	do do do, par
Miners' Bk of Pottsv., do	GOLD AND SILVER, par
Northampton Bk., do	Fredericksburg, par
N. H. Del. Bridge Co., 1	Ten Thalers, par
Wyoming, do	Ten Guilders, par
York bank, do	Louis d'ors, par
Berks County bank, 80	Napoleons, par
West Branch bank, 6	Ducats, \$2.50, par
scrip.	Eagle, old, par
Exchange Bk Pitts., 1	Eagle, new, par
Mer. & Manuf. bank, par	Doubletons, par
Interior banks, 1	Doubletons, par
(Except) Berks co., do	Sovereign, par
INDIANA.	Guineas, par
State Bk & branches, 1	do do do, par
State Scrip., 15	do do do, par
ILLINOIS.	do do do, par
State Bk & branches, 3	do do do, par
Bk of Shawneetown, 40	do do do, par
Bank of Louisville, 1	do do do, par
Bk Ky. & branches, do	do do do, par
Northern bank & br., do	do do do, par

The Preacher

JOHN T. PRESSLY, D. D., *Editor.*

PITTSBURGH, NOVEMBER 8, 1844.

VOL. 2—NO. 23

MINUTES OF SYNOD.

ALLEGHENY, Sept. 30th, 1844.

Monday, 11 o'clock, A. M.

The First Associate Reformed Synod of the West, met in conformity with appointment, and was constituted with prayer by the Moderator, the Rev. JOSEPH CLOKEY.

The names of the members of Synod are the following:

Presbytery of Big Spring.

MINISTERS.

Alexander Sharp.
Robert Gracey.
James Shields.
D. B. Jones.

RULING ELDERS.

Thomas Carlile.
Silas E. Smith.

Second Presbytery of Ohio.

William Taggart.
Samuel Findley, Sen.
Benjamin Waddle.
Hugh Parks.
S. L. Haft.
E. B. Calderhead.
H. L. Forsythe.
Samuel Wallace.
Alex. Pattison.

David Johnston.
Andrew Proudft.

Presbytery of Blairsville.

Joseph Osborn.
Matthew M'Kinstry.
William Conner.
Richard Gailey.
J. G. Fulton.
J. W. Duff.
Alex. M'Cahan.
Jonathan Gill.
N. C. Weede.

M. C. Ekin.
Thomas Douglass.
James Martin.
James M'Ayeal.
Patrick Donald.
William Stewart.

Presbytery of the Lakes.

Isaiah Niblock.
S. F. Smith.
James Greene.
John Neil.
Wm. Findley.
John J. Findley.
Thomas Mehard.
Wm. P. Breden.
Robert Oliver.

Robert M'Nair.
Wm. Gourley.

Wm. V. Evans.
John C. Smith.
David Allen.
Edward Webb.

Presbytery of Mansfield.

James Johnson.
David F. Reid.
James Peacock.
Samuel Findley, Jr.
James Miller.
James Walker.

George Dougherty.
Walter B. Finney.

Presbytery of Monongahela.

James M'Connell.
Samuel Weir.
J. L. Dinwiddie, D. D.
John T. Pressly, D. D.
John Ekin.
James Grier.
Wm. Burnett.
A. H. Wright.
J. Gilmore.
J. J. Buchanan.
J. H. Buchanan.
David R. Kerr.
John C. Steele.
Thomas Calahan.

John Carnahan.
Joseph Curry.

James Walker.
Wm. Hall.
John Berry.

James Henry.
Francis Karns.

George Dunlap.
Dugald Leech.

Moses Walker.

Presbytery of Steubenville.

George Buchanan.
Wm. Wallace.
Alex. Wilson.
Joseph Clokey.
John Donaldson.
J. M. Galloway.
Samuel Taggart.
Wm. Lorimer.
J. S. Buchanan.
Alex. Young.
Thomas L. Speer.

M. O. Junkin.

John Crawford.
Robert A. Ross.

James Waddle.
W. L. Duff.
James White.

The Rev. John Ekin was chosen Moderator.

Members who were absent at the last meeting of Synod were called to account.

The different Presbyteries were required to report with regard to the order of General Synod, respecting collections for the Home Missionary Fund.

It was Resolved, that 9 and 12, and 2 and 5, be the hours of assembling and adjourning during the present sessions of Synod.

Adjourned; closed with prayer.

2 o'clock, P. M.

Synod met and opened with prayer. The minutes of the last sitting were read.

The Reports of the Presbytery of Monongahela, and of the Second Presbytery of Ohio, were read and laid on the table.

Report of the Presbytery of Monongahela.

In the kind providence of God, the lives of all the members of this Presbytery have been spared during the past year. We have been blessed with a good degree of health. Harmony has characterized our proceedings. And peace and prosperity have been enjoyed by our congregations generally.

Our number has been increased, by the addition of the Rev. J. H. Buchanan, received on certificate, from the Second Presbytery of Ohio, and of the Rev. Thomas Calahan, who, having accepted a call from the united congregations of Speer Spring and Barr Hill, and delivered with acceptance the usual trials, was, on the 24th inst. set apart to the office of the holy ministry, by prayer and the imposition of hands, and at the same time installed pastor of said congregations.

On the 3d of last October, Mr. J. H. Peacock was, at his own request, dismissed and furnished with the requisite testimonials, in order to put himself under the care of the Presbytery of Mansfield.

At our stated spring meeting, the pastoral relation between the Rev. John J. Buchanan and the congregations of Raccoon and Hanover, was, at his request, and with their concurrence, dissolved. At the same meeting, Messrs. Robt. D. Harper and Joseph D. Steele, having devoted the usual time to preparatory studies, and performed to the satisfaction of Presbytery the prescribed trials, were duly licensed to preach the everlasting gospel, as probationers for the holy ministry. At an adjourned meeting held on the 16th of April, the Rev. James L. Dinwiddie was, at his own request, released from the pastoral charge of the Second Associate Reformed congregation of Pittsburgh, the congregation having by their commissioners communicated to Presbytery their agreement to the dissolution of the relation existing between them and Mr. Dinwiddie. And the Rev. David R. Kerr, testified his acceptance of a call previously addressed to him by the First Associate Reformed congregation of Pittsburgh. His installation, however, was, at his own desire, postponed.

On account of inability to perform pastoral duties, in consequence of his advanced age and bodily debility, the Rev. S. Wier, on the 16th of July, tendered to Presbytery the resignation of his charge. His resignation was accepted, and the congregation of Mifflin added to the list of vacancies.

James H. Fife, Leonard Long and James Greer have been received as students of Theology, under the care of this Presbytery.

That you may be guided by the Spirit of unerring wisdom in all your deliberations, is the prayer of your brethren.

A. H. WRIGHT, Moderator.

WILLIAM BURNETT, Clerk.
Allegheny, Sept. 26, 1844.

Report of the Second Presbytery of Ohio.

At our meeting on the 30th of April last, Messrs. A. D. Clark and James Buchanan delivered trials for licensure which were sustained, and they were duly licensed to preach the everlasting gospel.

On the same day, Messrs. William T. M'Adam and H. H. Thompson delivered discourses as specimens of improvement. The pastoral relation between Rev. Stephen L. Haft and the congregations of Sharon and Wolf Creek, was dissolved. Ill health on his part, and inability on their part to support their pastor, were the reasons for separation with mutual consent. At the request of the vacancies in

which Mr. Alex. Pattison had been laboring during the winter, as stated supply, trials for ordination were assigned to him.

At our meeting in Antrim, on the 19th of June, Mr. Pattison delivered his trials; and he was solemnly ordained to the office of the holy ministry. He labors as stated supply in four of our vacancies which are unripe for settlement. Rev. Wm. T. Findley asked for a certificate of regular standing and dismission, with a view to join the Presbytery of Chillicothe. His request was granted.

We have under our care two unseparated ministers, Messrs. Haft and Pattison; three probationers, R. G. Thompson, A. D. Clark and James Buchanan, and two students of Theology, William T. M'Adam and H. H. Thompson.

Since our last report, there has been but little change in our congregations. In general, the members attend to their covenanted duties and privileges, and estimate the things which are seen and temporal, and the things which are unseen and eternal, according to their respective importance. But it is for a lamentation that some of them are entirely too much under the influence of worldliness, political zeal and party feeling. The Lord reigneth; let Zion be glad. May his Spirit be in you, and his blessing upon you; and may all your deliberations and decisions advance his glory.

SAMUEL WALLACE, Moderator.

BENJAMIN WADDLE, Clerk.

Fairview, Sept. 24th.

The Moderator announced the following committees:

Committee of Overtures.

Messrs. GRACY, CONNER and CLOKEY.

Committee of Correspondence.

Messrs. OSBORN, KERR and LORIMER.

Committee of Accounts.

Messrs. J. FINDLEY, BURNETT and HALL.

On motion, the Committee of Accounts was enlarged, so as to embrace a member from each Presbytery. The following persons were added to the Committee: Messrs. Smith, Galloway, Johnson, Shields and S. Findley, Sr.

Mr. Johnson presented the following paper containing an inquiry with regard to a matter of order:

A. B., the Clerk of Presbytery, having an appointment at a distance, in the prospect of his absence, C. D. was elected, but not inducted into office. A. B. having found it to be impracticable to fulfil his appointment from home, was continued in office, as Clerk, by a vote of Presbytery.

Was this act of Presbytery orderly?

The paper was, on motion, referred to the Committee of Overtures.

Adjourned; closed with prayer.

Tuesday, Oct. 1st, 9 o'clock, A. M.

Synod met and was opened with prayer. The Minutes of last sitting were read.

The Rev. Joseph Clokey, the late Moderator, according to Synodical appointment, preached the introductory sermon, last evening, on Zech. 8:3. "Thus saith the Lord, I am returned unto Zion and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth."

The Moderator announced the following committees:

To Review the Minutes of the Presbytery of Monongahela.

Messrs. W. Findley, Forsythe and S. Wallace.

To Review the Minutes of the Presbytery of Blairsville.

Messrs. W. Wallace, Wright and J. J. Buchanan.

To Review the Minutes of the Presbytery of the Lakes.

Messrs. S. Taggart, Speer and Galloway.

To Review the Minutes of the Presbytery of Steubenville.

Messrs. Waddle, M'Kinstry and Fulton.

To Review the Minutes of the Second Presbytery of Ohio.

Messrs. Mehard, J. S. Buchanan and Breden.

To Review the Minutes of the Presbytery of Mansfield.

Messrs. W. Taggart, Duff and Young.

To Review the Minutes of the Presbytery of Big Spring.

Messrs. J. H. Buchanan, Grier and Wilson.

The Report of the Presbyteries of Steubenville, of the Lakes and of Blairsville were presented and read.

[CONTINUED ON FOURTH PAGE.]

THE PREACHER.

FRIDAY, NOVEMBER 8, 1844.

JOHN T. PRESSLY, D. D.,...Editor.
JOHN B. BUTLER,.....Printer.

TERMS—One Dollar per annum, in advance.

Associate Reformed Synod of the South.

This Ecclesiastical Court met at Ebenezer, Jessamine county, Ky., on the 14th day of last month, and was opened with a sermon by the Rev. Joseph McCreary on 1 Cor. 5:1. "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God." The Rev. John S. Pressly was chosen moderator.

This was the first meeting ever held by the Synod in Kentucky; and though several of the members were subjected to the necessity of travelling more than four hundred miles; it was interesting to see that the meeting was well attended. This Synod now comprises six Presbyteries, thirty-two ordained ministers, ten licentiates, and ten students of theology.

It was the privilege of the editor, to meet with his brethren on this occasion; and it affords him great pleasure to bear testimony to the fraternal spirit manifested by the brethren in their intercourse with each other, the harmony which characterised their proceedings, and the orderly and dignified manner in which the business of Synod was transacted. The brethren of this Synod, are in general young, energetic and devoted men; and the pleasure of the Lord seems to prosper through their instrumentality.

The following account of an occurrence which has given pain to so many hearts we extract from the New Albany Gazette of the 26th ult:

Dreadful Steamboat Disaster.

"LOSS OF LIFE UNPARALLELED ON THE WESTERN WATERS!!—It falls to our lot to record one of the most melancholy and dreadful steamboat accidents that has occurred on any of the Western rivers. The steamer Lucy Walker, on her passage down touched at our wharf on Wednesday evening last, at which time the force pump, was out of order, but supposing that it could be righted while under way the captain ordered the vessel to move on. The boat had reached the point five miles below this city, about 5 o'clock P. M. when the boilers had become nearly or quite dry, at which time, by the greatest exertion, the pump was brought to perform its office, and the water was forced into the boilers, which, by this time had become so heated as to cause the explosion, and in an instant the air was filled with human bodies, fragments of bodies, parts of the engine, boat, and furniture, which fell in every direction round—some parts of the boilers were thrown upon the shore, near half a mile from the boat—the boat took fire immediately, and in an incredibly short time she sunk to the bottom.—The snag boat Gopher, being near the scene at the time, rendered great assistance in rescuing the few persons remaining alive on board. Many persons in the first stage of the calamity rushed headlong overboard, and must inevitably have found a watery grave, but for the boards, mattresses and floating substances, and other means of assistance which were thrown in their way, by the explosion.

As soon as the report of the disaster reached our city, the Mayor called a meeting of the Council at which measures were adopted to afford relief to the wounded and to search the wreck and bury the dead. And we are glad to state that the board have spared neither pains nor expense to render the wounded all the comforts possible which their sufferings demand. The doors of our citizens, too, were opened, and all were carried to private houses, unless they desired oth-

erwise, where their wants have been attended to. In fact our citizens have seemed to vie with each other in their attentions. On Thursday and Friday, during the funeral services, all of our business houses were closed and the people were at the burial. The Mayor and Council are continuing their search of the wreck for the bodies.

Our Physicians have been most faithful and untiring in the discharge of their duties to the wounded, who are all doing well.

We shall not attempt a description of the scene which presented itself. The condition of sufferers and incidents connected with the disaster, were truly heart rendering. Here lay a body, with the legs and arms partially burned off and the head torn entirely from the body—there, another, with the limbs broken and doubled together—an infant encircled by the flames, which the hardy boatmen had to extinguish in part before the little sufferer could be rescued—a little girl was found clinging to the wreck with one hand and dashing water into her face with the other to keep from burning."

When the papers brought to us the first intelligence of the awful fate of the steamboat Lucy Walker, little did we suppose that many of our personal friends were among the sufferers on that melancholy occasion. But a letter from a friend informs us that many of those who are very dear to us, participated in that fearful calamity. Several of the brethren of the Southern Synod, were returning home, and had embarked at Portland, upon that ill-fated boat, about half an hour before the explosion took place. They had finished the business of Synod for which they left their homes and performed a long and toilsome journey, and with a buoyant spirit were anticipating the joy of a comfortable meeting with their families and friends. But in an unexpected moment, their joy is turned into sadness and death and destruction in their most terrific forms appear among them—

The Rev. Joseph McCreary, of Wilcox, Alabama, who preached an excellent sermon at the opening of Synod, was so injured by the explosion, that he survived but a few minutes. From our informant we learn, that though unable to converse, he was sensible of his situation, and distinctly repeated the words,—*Lord Jesus, receive my spirit.*

Mr. McCreary was in his youth connected with the congregation under our pastoral care in South Carolina. He was possessed of a vigorous and highly cultivated mind, was an able minister of the New Testament, an active and useful member of an ecclesiastical court, and an excellent man. We deeply sympathise with his bereaved flock, now for the second time within a few years, deprived of the services of their pastor; and we would mingle our tears with those of his afflicted widow and fatherless children.

Mr. Watt, a ruling elder of Starkville, Miss., was instantly killed.

The Rev. David Pressly, of Starkville, Miss., a nephew of the editor, was badly scalded and otherwise injured, but it was hoped would recover.

The Rev. James M. Young, of Dallas, Alabama, received several severe wounds, but it was hoped that they would not prove mortal.

Mr. McCain, a ruling elder from Tennessee, was likewise among the sufferers; but it was hoped he would recover.

The Rev. John Wilson of Tipton county, Tennessee, with his lady to whom he had been united in marriage but a few days before, was on board; but in the merciful providence of God, they both escaped unhurt.

What a solemn lesson on the subject of

the uncertainty of life! It was but yesterday that we parted with our dearly beloved son, McCreary! He was in perfect health. In the language of the ancient patriarch; "his breasts were full of milk and his bones were moistened with marrow." Little did we think, when we shook thy warm hand and bade thee farewell, that we should never again in this vale of tears, look upon thy lovely face, and thy manly form! But thou art gone! Thy work is done; and we trust, thou art now enjoying that rest, which remaineth for the people of God. O! that we were wise, that we understood this, that we would now consider our latter end.

THE TEXT-BOOK.

The Editor takes great pleasure in informing his friend, the author of the Text-book, that he has faithfully discharged his obligation with regard to the distribution of the work entrusted to his care. Copies of the Text-book have been distributed among our friends in North, and South Carolina, Georgia, Alabama, Tennessee, Mississippi, Ohio and Kentucky. And we may perhaps, be able hereafter, to give some account of the effects produced upon the public mind by this production of a "palmy Octogenarian."

Honorary Degree.

At a late meeting of the Board of Trustees of Jefferson College, the honorary degree of D. D., was conferred upon the Rev. James L. Dinwiddie, Professor of Biblical Literature and Criticism, in the First Associate Reformed Synod of the West.

Southern Christian Magazine.

We again call the attention of the public to this periodical, which is issued under the patronage of the Associate Reformed Synod of the South. It is a monthly publication and will compare advantageously with the religious periodicals of the day. A copy of it may be seen at this office. We should be happy to serve any of our friends who may desire to obtain it.

RECENT PUBLICATIONS.

Luther on Galatians.

It is not necessary for us to say any thing in commendation of the great reformer. With the mighty revolution which he was instrumental in effecting, our readers are familiar. It may be sufficient to remark, that it was by obtaining scriptural views of the way of a sinner's justification before God, that he found joy and peace in believing; and it was chiefly by his clear and powerful exposition of this cardinal doctrine, that he was enabled to overthrow the reigning system of superstition. And in his commentary on the epistle to the Galatians, a leading object is to show that the only way of pardon and acceptance for a sinner with God, is through faith in the righteousness of Jesus Christ. Mr. Carter has published a beautiful edition of this excellent work, which makes a large octavo of 575 pages, which can be obtained at the bookstore, No. 56 Market street, at the low price of \$1.50.

The Old Sea Captain: by Old Humphrey.

This is a delightful volume for our young people. The author, in his own peculiar manner, discourses to the "boys" in relation to nautical terms and phrases and occurrences at sea, interspersing appropriate moral and religious reflections. It would make an acceptable as well as useful present to a dutiful child. To be obtained at Carter's; price 50 cts.

The Jewish Chronicle.

This is the title of a monthly periodical published, in the city of New York, under the direction of the Board of Directors of the American Society, for meliorating the condition of the Jews. It is devoted exclusively to the communication of intelligence respecting the Jews, and the proceedings of the American Society and other similar institutions, in the great cause of promoting humanity among that people, as well as of ameliorating their temporal condition. It contains much information adapted to interest the friends of Israel. Terms \$1 in advance.

"Thou Makest me to Ponder the Iniquities of my Youth."

In this declaration, the Patriarch teaches us, that even after sins have been forgiven, the consequences of these sins continue to be felt. The consequences of the sins of youth are experienced even in old age.

1st. Sometimes in pains of body, that are felt even to that season. It has been truly observed, that "the excesses of youth are draughts upon our old age." How many go through life with a feeble constitution, the result of the follies of youth. How often is a moment's gratification, purchased at the expense of years of real suffering! Men drink of the poisoned chalice, because it is sweet to the taste, and ere they are aware, the poison has entered their system, and is felt through their bones. They discover themselves in the body, the weaker part of man's nature, but they are otherwise felt in the mind, the superior part. How much less valuable information do men now possess than they would have possessed had they diligently improved the season of youth! And although they may regard this want of application to the acquisition of knowledge, at that season, as the frivolities that was then to have been expected, God in it may have seen the want of improvement of talents that had been admitted; for let it be remembered, that the precepts of the word of God have to do with the youth at school, as well as with the man of business, and of mature age. Men then, possess the iniquities of their youth, regard to many of the habits that they have acquired, that exert an injurious influence upon their character. They may plain of their memories, find that their leaky vessels in regard to the retention of which is good. Now, the great secret is *attention is attention*. Your memories do not now retain what is good, because you have not given it to them in charge when you retain. You did not seize firmly upon the truth, and therefore it is gone. Now, however, may men feel the effects of transgression upon the body and the soul; they may feel it upon the soul also. The soul may have learned to *trifle* with God. How must the fact of the entrance of sin among the intelligent creation of God excite peculiar astonishment among the orders of creatures; to find intelligent beings rising up in opposition to those commands that have issued from the throne of the eternal, so calculated to promote the happiness of those that obey them—when transgression entered our world—a creature so distinguished by the bounty of God as was man, was found raising his voice in rebellion against his maker, it was a mere poetic flight that made the child of song to represent nature as guilty. "Signs of wo thro' all her realms, that all was woe." Whilst, then, the wonderful spectacle of creatures of God being engaged in opposition to him, is one so calculated to strike with astonishment every intelligent being not familiarized to transgression, familiarity with transgression is a thing that blunts the susceptibility of the mind, takes off the edge of christian conscience, and at length leads to make a mock at sin. Another habit, impressed upon the mind as the consequence of sins of youth, is a disregard of the great

tations of the gospel. How wonderful the exhibition of himself that God has in the gospel as a God "reconciling world unto himself!" An exhibition, would have supposed, calculated to disarm the heart of its enmity, and to make the sinner give himself wholly away to Christ! not only does this exhibition present God in the most attractive form to win the heart, but it is likewise presented as the only object that can save the soul from death. And yet is this exhibition of mercy slighted?—What *facility* is the gospel method of salvation now rejected! Surely nothing other than a habit of transgression induced from day to day, could lead men, with so little conviction of conscience, to "turn away from that speaketh from heaven!" Did time and space permit, we might enumerate various other ways in which men are led to confess the iniquities of their youth. We might show how a habit of iniquity, early indulged, leads to that discontentment with the arrangements of Providence that you often see among the sons of men. We might show how that excessive worldly spirit that prevails among the mass of mankind takes its rise from the same source. Men become avaricious, habit early indulged, as completely absorbed in the things of this world, though all that the Bible tells us concerning God, and heaven, and hell, were a mere nothing. It is, moreover, seen in that disregard of responsibility in the use of time and talents you find on every side. Men seem not to realize that every moment in its passage is peculiarly responsible in regard to its employment. They forget that their talents, their influence in society, all their power to affect their fellow-men for weal or woe, are things for which they must render the strictest account to heaven.

REASON WHY GOD CAUSES MEN TO PERSIST IN THE INIQUITIES OF THEIR YOUTH.

He does it, 1st. To show the exceeding unfitness of sin. Forgive it for the sake of Christ he may; but at the same time, by the punishment connected with it, (that punishment sometimes consisting in the judgment being given up the more to the dominion of sin—among the most fearful judgments that can come from the hand of God, although the sinner may not be conscious that there is anything terrible in it,) he will show how unfit it is the object of his abhorrence. Here we feel in a man's own person, felt in his life, felt every day of his life.

God thus punishes sin in a way very much calculated to impress the minds of those who are thus cast their eyes about them, as they become acquainted with the realities of character that are found on every side, the fact presents itself prominently to the view, that many are suffering the greatest loss now, that many have suffered the greatest loss all their lives long from the want of a proper improvement of the season of youth.

2. God thus teaches man that he is to be satisfied with the best that we have, with the season of life, and that if we do not realize him that season, we must suffer the consequences through all subsequent time.

3. He thus urges upon man, as an intellectual being, attention to this important lesson, that he is momentarily to adopt that course of conduct which will be conducive to his happiness through the whole of his existence.

4. That it may be seen, that, however severe God may be in punishing sin, nevertheless that his moral government is so arranged as that punishment must, sooner or later, overtake the transgressor of the divine law, that he has not betaken himself, with humble confidence, to the remedial scheme of the gospel, and who has not his guilt and his pollution there removed. A sin in youth may be avenged until old age. The individual committing it may have forgotten it. But record has been made in the book of life's remembrance, and there it continues blotted out by the blood of the Lamb.

5. This fact exhibits the justice and the goodness of God! Like inexorable death, justice steadily pursues its victim until it overtakes him. And when that vengeance

comes, it is evident that sin is as present to the eye of God, as it was in the hour when first committed. And why should it not be?—What is there about sin to cause its hateful-ness in the eye of an infinitely holy being to wax old, and to be almost ready to decay?—Sin contains in it opposition to the will of an infinitely holy being. Does this opposition either decay of itself by length of time, or does it become less hateful in its nature at a future time than it was at first? Surely not. If, then, sin loses nothing of its virulence, and nothing of its hatefulness, why should not that being to whom all time and all eternity are an ever present *now*, discover just the same hatred to it, and the same determination to punish it that he exhibited at the first!

The foregoing remarks, in an especial manner, claim the attention of the young. Let them know that the present is to them the sowing season. Accordingly as they sow, so hereafter shall they reap. A harvest of gall and wormwood may be realized by them through time and through eternity, or they may sow those seeds that may bear the fruit of high enjoyment here, and of glory hereafter.

TO THE AGED.

What has been said, is likewise worthy of the attention of those more advanced in life. Let them ask themselves, whether they have been led, with deep humility and penitence, to confess, and to deplore the sins of their youth? How slightly do the minds of most who are advanced to manhood, seem to be affected by the consideration of these, the early departures of their hearts from the living God—departures made in all the freshness of childhood, and when every opening joyous scene called upon the heart to be dilated with praise to the author of all these mercies! And how few, amid the adversity that they may know in later days, are led to ask themselves whether these days of trial through which they are now called to pass, may not be the consequences of the righteous retribution on the part of heaven, for the iniquities of their youth?

CHURCH CLOSING.

The free church is busy *opening* her various places of worship throughout the land.—She is opening them by hundreds. The Establishment is occupied in a process very much the reverse. She is employed in *shutting up* churches. It would be impossible to enumerate all that have been closed, but they are not few. There is one in Perth, another in Annan, two in Greenock, and one or two in Edinburgh. But the most painful of all these instances of church-closing is that of Lady Glenorchy's, in the last mentioned of these towns. This large and venerable edifice, seated for 1800, which, by the influence of the Rev. John Hunter, William Glover, Archibald Bennie, &c., was wrested from its present managers, is now closed! Oh! could its venerable founders see it now! For seventy years it echoed with the voice of praise. It is silent now! What a witness against these men and against the establishment to which they belonged, are its empty pews, its silent pulpit; its closed gates! Eighteen hundred seats, that once were crowded with living worshippers, are now without an occupant! The pulpit where a Sheriff, a Ewing, a Jones, a Colquhoun, a Wright, (now with their God)—have proclaimed the message of salvation, is now covered with dust. Sabbath after Sabbath comes, but no throng moves up the avenue, no messenger ascends the pulpit. All is desolation! What can all this mean? Can empty churches prop up a sinking Establishment? Can vacant pulpits prove a blessing to the land?—They enter not in themselves, and those who would they hinder. They will not allow others to occupy these fabrics, and they cannot occupy them themselves. They wrest them from their lawful owners, and when they have thus taken possession of the empty shell, they close the doors of the sanctuary, and leave its pews to moulder and its walls to crumble down, rather than permit the foot of a Free Church worshipper to cross its threshold, or the voice of a Free Church minister to be heard beneath its roof! Is this the religion of the Lord Jesus Christ!

Is this the way in which the establishment is setting itself to promote the extension of his cause, and the wider preaching of the everlasting gospel!—*Border Watch.*

The Chamber of Death.

How glorious is the dying chamber of the christian. It is the very union of time and eternity, a meeting of the living on earth with the angels in heaven. The place is holy, for it is filled with those ministering spirits, waiting for the soul departing from this perishing world, for the everlasting habitations of the redeemed. But glorious as this is, it shrinks before the greater glory of him who is present; Jesus himself is present, and the holy Spirit is there, to finish the work of salvation. Ah! how different! could we see the throng in the chamber of the unsaved, departing soul. If words cannot express, or imagination conceive, the glory of the former, neither can the horror of the latter be supposed, where the bed is surrounded by fiends, eagerly waiting for their prey. But it is not in this solemn hour only, that these unseen spirits are beside us. They are constantly present, for good or for evil in the bustle of the world or the solitude of the lonely. By day and by night are we surrounded by this unseen host, waiting, during all its pilgrimage on the soul of man. Go into the sick chamber. Mark all the routine of the sick bed, the fruitless visit of the physician, the profound sympathy of the friends, the prayer of the minister, too often desired only to close the last scene. Ask then, if there be not to one and all a fast coming eternity, a message from the Lord in the house, saying, "this night thy soul shall be required of thee," and this very night shall that soul see a holy and just God, and here the question, whether Christ has been indeed precious, and his redemption been indeed the chief desire in life, and the only hope in death.

Dr. Burns.

That Better Country.

How few really and practically believe what God has said about that better country, heaven and its rewards, and glorious inhabitants, and happy company! What an insult to that great being who has fitted up that glorious world for the eternal residence of the redeemed and holy, to doubt his description of it, and all he has said to allure us hither. Did we hear of a country in this world, where we might live in continual felicity, without toil, or sickness, or grief, or fear, who would not wish to be there, though the passage were troublesome? Have we not heard enough of heaven, to allure us thither? or is the credit of eternal truth suspected by us? Are God's own reports of the future glory unworthy of our belief or regard?—How many upon the credit of his word, are gone already triumphantly into glory, "who, only seeing the promises afar off, were persuaded of them, and embraced them," and never after owned themselves under any other notion than of pilgrims on the earth, longing to be at home in their most desirable heavenly country? We are not the first that are to open heaven; the main body of saints is already there; it is in comparison of their number, but a scattered remnant that are now alive upon the earth. How should we long to be associated in that glorious assembly? Methinks we should much more regret our being so long left behind. But now, if only the mere terror and gloominess of dying trouble thy thoughts, this of all others seems the most unreasonable pretence against a willing surrender of ourselves to death. Reason hath overcome it, and natural courage, even some men's atheism,—shall not faith?

Howe.

Pleasures.—I see that when I follow my shadow, it flies me; when I fly my shadow, it follows me. I know pleasures are but shadows, which hold no longer than the sunshine of my fortunes. Lest, then, my pleasures should forsake me, I will forsake them. Pleasure most flies me when I most follow it.—*Warwick.*

Life however short, is made shorter by the waste of time; and its progress towards happiness, though naturally slow, is made slower by unnecessary labor.

MARRIED.

On the 28th ult., by Dr. Pressly, SOLOMON SHUTTER to Miss MARY SWEENEY, all of Allegheny city.

DIED.

On Thursday morning, 10th ult., at half-past 5 o'clock, of yellow fever, JEANETTE MARY, wife of Michael DeCoursey.

At the residence of P. Mowry, Allegheny city, on the 9th ult., ELLEN GALLOWAY, infant daughter of the Rev. J. J. BUCHANAN. "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven." Mark 10:14.

On the 12th ult., at his residence, in Guernsey county, Ohio, Mr. THOMAS HANSON, in the 63d year of his age. His disease was bilious fever. It lasted twelve days. Most of the time his suffering was great; which he bore with christian resignation. In early life he became a member of the Associate Reformed congregation of Robinson's Run, Penn. In 1839 he emigrated to the state of Ohio, and was received into the Associate Reformed congregation of Crooked Creek, in which he enjoyed privileges till the end of his days. He valued and improved his opportunities. As he lay on the bed of death, suffering much and sinking fast, he engaged often in earnest prayer, and in repeating promises and suitable portions of scripture. When the time of his departure was at hand, he manifested a willingness to go and be with Jesus. The last words which he uttered distinctly were, "My Lord and my God." He breathed his last without a struggle or a groan. A pious widow mourns the death of an affectionate husband, and professing sons and daughters weep over the loss of a kind father; but they weep and mourn not as those who have no hope. They know that he will not return to them; their concern is to be ready, by grace, to go unto him in peace. Relatives, friends, reader, you must die.—Death is not an eternal sleep. *By nature you are not ready for death!* Are you seeking gracious preparation? — B. W.

On the 24th ult., Mr. THOMAS M'CORMICK, of Jefferson county, Penn., in the 50th year of his age. At an early age, the subject of this notice, made a public profession of his faith in Christ, in connection with the Associate Reformed Church at Bethel, Westmoreland county, Penn. In the year 1834, he removed to the place where he ended his days. During the last five years of his life he sustained the office of a ruling elder in the vacant congregation with which he was connected. His deportment throughout life was that of a consistent christian; his last long and painful illness was endured with patience and resignation, and he closed his eyes upon sublunary scenes in the confident expectation of a glorious immortality. To his bereaved widow, we would say, Cast thy burthen upon Him, who hath said, "I will never leave thee, nor forsake thee." And to each of his fatherless children, we would say, "Know thou the God of thy father, and serve him with a perfect heart and with a willing mind, for the Lord searcheth all hearts and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever."

Moneys Received for the Preacher, Not otherwise receipted.

Rev. W. H. Rainey, 2.	Ephraim Drake.
Rev. J. M'Crery, 2.	John Berry.
Andrew Stewart.	Hugh Montgomery.
Rev. J. M. Young, 2.	David M'Kell.
R. C. Moore, 2.	Robert Muse.
Samuel Young, Esq.	John M'Gaughey.
Rev. R. C. Grier.	John Walker.
Rev. R. A. Ross.	George M'Gague.
Joseph Lyons.	John Blair.
David Ross.	John Harberson.
John M'Adam.	Samuel Shelly.
James M'Adam.	James Forsythe.
John Mitchell.	Mary Ramsey.
John S. Armstrong.	David Hay.
Rev. W. T. Findley.	

Report of the Presbytery of Steubenville.

Since your last meeting no change of any importance has occurred among us. We have much to rejoice our hearts, and to record to the glory and goodness of our God. The lives and health of our members have been continued; peace and harmony have prevailed among us; our congregations in general manifest a lively interest in the welfare of Zion, and of the glory of Zion's King, by punctuality in their attendance on the public and private means of grace; by a deportment becoming the gospel, and by their liberality in supporting the cause of our blessed Savior, both at home and in the missionary field.

But we have also much to grieve our hearts.—Whilst the advancement of education, the progress of gospel temperance, an unwearied exertion and prayerful desire for the unity, peace, purity and prosperity of Zion, and, apparently, an anxious and increasing desire for a reformation in the morals of the community; and a strong desire for a revival of pure and undefiled religion, &c., are all progressing, and are so far highly commendable and gratifying; yet there are many things in our midst calculated to humble and discourage us: such as the prevalence of sin; the love of many waxing cold; the profanation of God's holy name; the desecration of the holy Sabbath; excitement and party spirit on the subject of politics; disrespect paid to law, both human and divine; worldly-mindedness, with many other vices and crimes which greatly retard the building up of Zion, and which call loudly for mourning by all the true lovers of Zion.

On the 16th of October last, Rev. T. L. Speer was installed pastor of the congregation of Chartier's Roads, Washington county, Pa., in pursuance of a call which he held from said congregation at your last meeting.

J. K. Riddel, formerly a probationer under our care, at the meeting of our Presbytery, at Piny Fork, in April 16th, 1844, presented a paper declining communion with the Associate Reformed Church. His declination was received, and his name was stricken from the list of our probationers.

We have now five young men under our care as students of Theology: D. Cochran and W. H. Jamison, who have spent two sessions at the Theological Seminary under our care. S. W. Clark, J. C. Campbell and S. Jameson were received on examination, at our last meeting, Sept. 3d, and all expect to attend the Hall the coming session.

That the good work of the Lord may prosper under your fostering care, and that you may be directed by Zion's King in all your deliberations, is our fervent prayer. All which is respectfully submitted.

By order of the Presbytery.

ALEX. YOUNG, Moderator.

J. S. BUCHANAN, Clerk.
Allegheny, Oct. 1st, 1844.

Report of the Presbytery of the Lakes.

DEAR BRETHREN:—

Since we last addressed you, God has been pleased to remove, by death, a beloved and respected father in the church. After an illness of a few weeks, Rev. Robt. Reid, of Erie, was called away, on the 15th of May last, from his labors, to the enjoyment of that reward laid up in heaven for the faithful servants of Christ. In him, a master in Israel has fallen, one, whose name will be embalmed in the remembrance of the church to which he belonged for years to come. Our grief for his loss is lessened, or rather tempered with submission and gratitude to God, by the consideration, that he was not removed till after he had served his generation; and by the assurance that death, to him, was unspeakable gain.

At our meeting held in Mercer, on the 7th of November last, Rev. John Neil was released from the Mahoning branch of his charge, and his whole time equally divided between Slippery Rock and Mt. Jackson. At the same meeting, Mr. R. W. Oliver, a probationer, was received under our care, on certificate, from Monongahela Presbytery.

At a called meeting, held in Butler, on the 10th of July ult., a call was presented from the congregations of Bear Creek, Varnum and Lawrenceburgh, addressed to Mr. R. W. Oliver; also, a call from Sunbury, addressed to Rev. W. P. Breaden, for the unsettled third of his time. These calls being sustained, and presented to the persons, to whom they were respectively addressed, were by them accepted. Pieces of trial for ordination were assigned to Mr. Oliver, which he delivered to the satisfaction of Presbytery, at a meeting in Hartstown, on the 4th ult.

On Wednesday, the 25th ult., Mr. Breaden was installed in Sunbury, by a Committee of Presbytery; and on the next day Presbytery met in Varnum, at which time and place, Mr. Oliver was ordained and installed pastor of the united congregations of Bear Creek, Varnum and Lawrenceburgh.

All our congregations have paid their proportion of the sum to be raised by us, for the support of domestic missions, except Mercer congregation, which, we are informed, will soon forward its contribution.

At our meeting, held in Mercer, on the 7th of November

last, Presbytery, in answer to a question of order, put by a member, decided that church courts are not absolutely under the necessity of censuring prosecutors, in every instance, who may fail to prove the charges which they bring; but that the power to censure is discretionary, and to be exercised by courts, when, in their judgment, it is right from the nature of cases and the conduct of prosecutors.

From this decision, Rev. Messrs. Niblock and Neil appeal to your body; and, at Varnum, on the 26th ult., they signified to us their intention to prosecute their appeal.

Of the state of religion in our bounds we have nothing new to report. Whilst some are asking for the means of grace, others are neglecting them; and whilst, in some places, there is a respectable increase to the visible church, in others, the prospect is not so encouraging. In view of this we would devoutly say: "Oh, that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."

THOMAS MEHARD, Clerk.

Report of the Presbytery of Blairsville.

In reviewing the events of the past year, nothing appears to have occurred of unusual interest. While the labors of some of our members have been temporarily suspended, on account of ill health, yet our lives have been spared, and we feel encouraged to hope that ere long all will be again in the enjoyment of their usual health. At our stated meeting, last November, at Bethesda, application being made, supply of preaching was granted to the people of Connells-ville and Laurel Run, both in Fayette county. At the same meeting, Mr. D. H. Pollock was received as a student of Theology. At our stated meeting last April, held at Sewickly, Rev. Alex. M'Cahan demitted his charge of Olivet and Jacksonville into the hands of Presbytery, for reasons which were considered satisfactory. He was then appointed as a stated supply to Olivet, so much of his time as the congregation might require.

The congregation of Beulah, Westmoreland county, having made application for a part of the pastoral labors of Rev. Wm. Conner, and the people of Unity congregation having concurred, the request was granted. In November last, John W. Duff was ordained to the office of the holy ministry, and installed in the congregation of Puckety, Westmoreland county, Pa. At our meeting in August last, trials for ordination were assigned to Mr. Jeremiah M. Dick, to be delivered at his return from the missionary field next Spring.

Reports, injurious to the ministerial character of Mr. John M'Gregor, a probationer under our care, having obtained, Presbytery cited him to appear before them, and at an adjourned meeting, held at Turtle Creek, on the 26th inst., Mr. M'Gregor being present, was interrogated as to the truth of the charges; he assigned reasons for his conduct, without denying the facts, and then declining the authority of Presbytery, withdrew. His reasons were judged unsatisfactory; and upon his own acknowledgment and for disrespect to, and contempt of Presbytery, his licence to preach the gospel was withdrawn.

That the King of Zion may preside over your deliberations, as a court of his house, and abundantly bless your labors in advancing his kingdom, is the prayer of your brethren.

R. GALEY, Moderator.

J. W. DUFF, Clerk.

On motion, Presbyterial Reports were referred to the committees appointed to review the minutes of the Presbyteries.

The following report of the Board of Superintendents of the Theological Seminary, was presented and read:—

Statement of the members of the Board of Superintendents of the Theological Seminary.

In compliance with the direction of Synod, arrangements were immediately made for the installation of the Rev. James L. Dinwiddie, at the commencement of the last session in the Seminary, in the office to which he had been elected. Accordingly a committee of the Board appointed for the purpose, attended in Allegheny on the evening of the first Monday of November, 1843. The prescribed questions were proposed, and an appropriate charge was addressed to Mr. Dinwiddie by the chairman of the Board. After which an inaugural address was delivered by the Professor, exhibiting in an interesting manner the course of study embraced in his department, and the qualifications requisite in order to its successful prosecution.

At the close of the session, there was not a quorum of the Board present, and consequently the usual examinations were not attended to. It may not, however, be improper to state, that in addition to students previously connected with our Seminary, who, with two or three exceptions, had been in attendance, the following persons have attended as students of the first year: Alexander Shafer, Robert Armstrong, John M'Clean, S. W. Clark, David H. Pollock.

We may also state, that our professors enjoyed good health, and that the operations of the Seminary are conducted in a harmonious and vigorous manner.

JAMES GRIER,
WM. BURNETT

It was resolved that Synod spend a portion of this noon in devotional exercises, immediately after the meeting, and that the committee of correspondence be directed to make the necessary arrangements.

The delivery of the missionary sermon was made in order of the day for to-morrow evening.

The Rev. John T. Pressly, D. D. was appointed to preach the missionary sermon at the next meeting of Synod, and the Rev. S. Findley, Senior, was appointed his alternate.

The next meeting of Synod was appointed to be at Chambersburg, on the second Monday of September, at 11 o'clock, A. M.

A communication from Messrs. Mahon & Washington, attorneys of William Young, was received and read on motion, it was referred to the following select committee: Messrs. D. Kerr, Dunlap, J. Findley, Senlock and G. Buchanan.

Adjourned; closed with prayer.

Two o'clock, P. M.

Synod met and opened with prayer. The minutes of last sitting were read.

According to previous arrangement, Synod engaged in devotional exercises; and Messrs. G. Buchanan, W. Gart and Johnson led in the exercises of reading the scriptures, prayer and praise.

The Rev. A. Fulton, A. Bower and James B. members of the Second Synod, being present, were invited to take their seats as corresponding members.

The committee appointed to review the minutes of Presbytery of Big Spring, reported a resolution approving the minutes, which was adopted.

The committee of overtures, in reply to the question order proposed by Mr. Johnson, reported the following resolution, which was adopted:

Resolved, That without deciding upon the question order, it be recommended to the Presbytery of Mansfield at its next meeting to proceed to the election of a clerk.

The Presbytery of Mansfield presented the following report, which was read and referred:

Report of the Presbytery of Mansfield.

The Presbytery of Mansfield beg leave to report, and has pleased their supreme Head to own and retain within her folds all her original congregations, with some additions, new organized churches, since your last meeting. For a special interposition of the God of the Covenant, we called on to record a special expression of gratitude and thanksgiving. But whilst there is much reason to rejoice, we have also reason to lament on account of the afflictions which the Presbytery has experienced during the last year, by the withdrawal of some of our ministers from their flocks and our connection.

At our last meeting, in October, the Rev. S. Findley and J. H. Peacock, (the former an ordained minister, the latter a probationer,) having presented their respective certificates from their respective presbyteries, were received into our connection. Subjects of trial for ordination having been previously appointed Mr. Peacock, and he delivered them to the satisfaction of the Presbytery, and ordained the same day to the holy ministry.

At the same time a call was presented to S. Findley from the united congregations of Troy, Sulphur Springs and Chesterville, and was by him accepted. Subjects of the congregations of Perrysburgh, Wooster, Mt. Vernon and De Kalb were organized.

At our regular meeting, in April, at Pine Run, Thos. Palmer, a student of Theology in connection with the General Assembly Presbyterian Church, having presented testimonials of good standing, and having passed satisfactory examination, was received as a student of Theology under our care. At the same Presbytery, Mr. Mills, at his own request, was dismissed from our Presbytery.

At the same meeting, a request from Mr. J. K. Riddel, a probationer of the General Assembly Presbyterian Church, was received, desiring us to admit him into our connection. And he having presented satisfactory credentials from the Presbyterian church, and having fully satisfied the Presbytery concerning his views on those matters of difference between the church which he desired to leave, and with which he sought connection, he was received as a probationer under our care. The moderator having previously appointed him pieces of trial for ordination, (which were sustained by the Presbytery,) and he having delivered them to the entire satisfaction of the Presbytery, was set apart to the office of the holy ministry.

With us it is literally true,—"The harvest is plentiful, but the laborers few." Our present laborers are entirely inadequate to our demands.

We have two theological students under our care—Mr. Thos. Palmer of the third year, and Mr. Godwin Mitchell of the first.

Concerning the state of religion within our bounds, we have nothing special to report. Our members and congregations manifest a strong attachment to our principles. And in some of our congregations we have had a very encouraging increase. But we have to lament that family devotion is lamentably neglected in many of our families. A statistical table accompanies this report. May He who abounds in all wisdom and prudence, guide and direct you in all your deliberations, is the sincere prayer of your brethren in Christ.

By order of Presbytery.

D. F. REID, Moderator.

J. H. PEACOCK, Clerk pro tem.

Allegheny City, Oct. 1st, 1844.

The Rev. J. W. Duff was appointed the alternate of the Moderator, to preach the introductory sermon at the next meeting of Synod.

A paper was presented by the Presbytery of Blairsville, requesting an answer to the following questions:—

1. Has a Session a right to institute or issue a judicial process, without a pastor as Moderator?
2. Has a minister of the gospel a right, ex officio, to act as Moderator in a Session?

The paper was read and referred to the committee of overtures.

Adjourned; closed with prayer.

Wednesday, 9 o'clock, A. M.

Synod met and opened with prayer.

A paper purporting to be an appeal from a decision of the Presbytery of the Lakes, on the part of Messrs. Niblock and Neil, was presented and read; and on motion, it was referred to the committee of overtures.

The committees appointed to review the minutes of the Presbyteries of Steubenville and of the Lakes, reported resolutions approving the minutes of those Presbyteries, which were adopted.

The Presbytery of Big Spring presented the following report, which was read and referred:

Report of Presbytery of Big Spring.

At a meeting of our Presbytery, on Nov. 15th, 1843, a call from Gettysburgh and connections was received, addressed to Joseph H. Pressly, a licentiate under the care of the Presbytery of Monongahela; and being sustained and duly certified as regular, was forwarded to said Presbytery for his consideration, which, at a subsequent meeting, in April last, we were informed was not accepted.

At a meeting held at Big Spring, April 17th, 1844, a petition from our vacancy at Old Providence, Va., was received, praying for a dismission, for the purpose of placing themselves under the care of the First Associate Reformed Presbytery of the South, which petition was granted.

At a subsequent meeting, on the 1st of May, Mr. J. Y. Scouller, after delivering, to the satisfaction of Presbytery, the usual pieces of trial, and answering the usual questions, was licensed to preach the everlasting gospel as a probationer for the holy ministry.

At our meeting, on the 18th inst., a petition was presented from the congregation at Chambersburgh, under the pastoral care of the Rev. R. Gracey, praying for such a change in the allotment of his time, as would allow to them one-half instead of two-thirds, which was granted.

At the same meeting, a call from Gettysburgh and the Hill, addressed to Rev. R. Gracey, was received, and being sustained as regular, was presented to the candidate for consideration, and by him accepted. Presbytery have appointed to meet at Gettysburgh, on the 30th Oct., for his installation, in this branch of his charge, for one-half of his time. At the same meeting, J. B. Scouller was, on his own request, dismissed, to connect with the Associate Reformed Presbytery of New York, with a view to his immediate settlement in Philadelphia. Presbytery have raised the amount of funds required for the domestic missions. The day of fasting appointed was observed. Concord is at present our only vacancy. Our probationers are Wm. Carlisle and John Y. Scouller. That the glory of God and the welfare of Zion may be promoted by your deliberations, is the prayer of your brethren.

R. GRACEY.

J. SHIELDS.

Committee of Presbytery.

Allegheny, Sept. 30th, 1844.

The committee appointed to review the minutes of the Presbytery of Mansfield, reported a resolution approving the minutes, which was adopted.

On the report of that Presbytery, the committee submitted the following resolutions:—

Resolved, 1. That the conduct of the Presbytery in interfering with the Synodical appointments of Mr. Andrews, was irregular.

2. That the reception of Joseph K. Riddell, under the circumstances of the case, was irregular, and his ordination premature.

The first resolution was amended so as to read as follows:—

Resolved, That while the Presbytery had no authority to interpose between General Synod and the appointment assigned to him, yet, under the extraordinary circumstances of the case, the impropriety of the act is greatly mitigated, and is excused.

The second resolution was adopted.

The committee to whom was referred the communication from the attorneys of William Young, presented their report, which was read and made the order of the day for 2 o'clock this afternoon.

Adjourned; closed with prayer.

Two o'clock, P. M.

Synod met and opened with prayer. The minutes of last sitting were read. Took up the report of the committee on the communication from the attorneys of William Young. The report concluded with the following resolutions, which were adopted:—

1. **Resolved**, That Synod does not recognise William Young as any party in the transaction now before us; and that we decline all correspondence with him on the subject, personally or through his attorneys.

2. That when the Second Associate Reformed Church of Pittsburgh shall approach this Synod through her trustees, we are prepared to treat with them.

The clerk was directed to transmit to the attorneys of William Young, a copy of the above resolutions.

The clerk presented certain documents relative to the appointment of an additional foreign missionary, which were read. It was resolved that the consideration of this subject be made the order of the day for to-morrow morning.

The committee of overtures presented their report in reply to the questions proposed by the Presbytery of Blairsville, which was amended and adopted, and is the following:—

Resolved 1. That a minister of the gospel to act as Moderator, is an essential part of a Session. See Book of Discipline, Book 1, chap. 4. But it is not necessary that he be a pastor.

2. The right in a minister to moderate in a Session, does not originate in his office, so that he possesses the right ex officio. The right is based upon an especial relation between the minister and the Session, as a pastor or supply under the appointment of a Presbytery or Synod, or upon an election by the eldership of a particular congregation, in case of necessity.

The clerk was directed to transmit to the trustees of the Second Associate Reformed Church of Pittsburgh, a copy of the resolutions adopted by Synod in relation to their claim.

Adjourned; closed with prayer.

Thursday, 9 o'clock, A. M.

Synod met and opened with prayer. Read the minutes of the last sitting.

The clerk reported that the amount of the collection received last evening for the foreign missionary fund, after the delivery of the missionary sermon by the Rev. Samuel Wallace, was twenty-nine dollars and seventeen cents.

Took up the order of the day, which was the appointment of an additional foreign missionary. Whereupon, the following resolution was submitted, and after due deliberation, was unanimously adopted:—

Resolved, That with the concurrence of the Second Associate Reformed Synod of the West, Dr. J. G. Paulding, who has made a tender of his services, be appointed an associated missionary with the Rev. James Barnett, in the foreign field.

The clerk was directed to transmit a copy of the foregoing resolution to the clerk of the Second Associate Reformed Synod of the West.

Messrs. W. Wallace, J. T. Pressly and W. Taggart were appointed a committee to prepare a brief address to the congregations within the bounds of this Synod,—the object of which shall be, to lay before them the importance of sustaining our foreign missionaries, and also to recommend to them such plans of operation as may appear most likely to secure the amount of funds necessary to sustain them.

The following resolution was offered by Messrs. Osborn and Clokey:—

Whereas, It has been signified by the trustees of the Second Associate Reformed Church of Pittsburgh, that they are not willing to release Synod from the obligation assumed in 1840, to pay the interest on a loan of \$4000 for the term of six years; therefore,

Resolved, That Synod now proceed to devise ways and means to meet the obligation.

While the resolution was under consideration, Synod adjourned. Closed with prayer.

Two o'clock, P. M.

Synod met and opened with prayer. The minutes of the last sitting were read.

The clerk informed Synod that Mrs. Elizabeth Shaw had placed at his disposal, *five dollars*, to be deposited in some one of the funds of Synod for the purpose of aiding in the advancement of the interests of the Redeemer's kingdom. He further stated, that with a view to subserve the benevolent design of the amiable donor, he had placed the donation in the Home missionary fund.

The committee of accounts presented their report, which was read and laid upon the table.

Mr. Johnson presented a paper purporting to be a protest against certain proceedings of the Presbytery of Mansfield, which was read and referred to the committee of overtures.

Resumed the consideration of the resolution before Synod at the hour of adjournment. After some discussion, the resolution was adopted.

Messrs. Clokey, Burnett and Karns were appointed a committee to inquire into and report upon the most effectual plan to secure the accomplishment of the end proposed in the resolution just passed.

The clerk was directed to issue the following orders on the Treasurer of Synod:—

1. An order in favor of J. T. Pressly for services as Professor of Theology, for \$300.
2. An order in favor of J. L. Dinwiddie, D. D. for services as Professor of Theology, for \$300.
3. An order in favor of the clerk of Synod, for \$40.
4. An order in favor of the sexton of this church, for \$5.

On motion of Messrs J. J. Buchanan and A. H. Wright, the following resolutions were offered, which being amended, were adopted:—

Resolved 1. That inasmuch as General Synod neglected to direct the different Synods to attend to the collection of the requisite moneys for the home missionary fund, the different Presbyteries be instructed to adopt measures to secure the amount assessed last year for the same purpose.

2. That a copy of the above resolution be transmitted by the clerk, to our sister Synod; and that her co-operation be respectfully solicited.

Took up the report of the committee of accounts, with a view to secure the amount necessary to meet the demands of Synod. The committee recommended the adoption of the following resolutions:—

Resolved 1. That each Presbytery be directed to adopt the same ratio of distribution among the various congregations, both settled and vacant, which was made last year, for the purpose of raising missionary funds, having respect to changes that may have taken place in the circumstances of congregations, and levying more freely on those which have heretofore been delinquent in forwarding their annual quota to the above fund.

2. That the different Presbyteries take measures to have their respective shares of the existing deficiency of this fund, sent forward to the Treasurer of Synod, as soon as possible; say within the first three months.

The resolutions were adopted.

The protest of Mr. Johnson was referred to a special committee, consisting of Messrs. Wallace, Wilson and Waddle.

Adjourned to meet at 7 o'clock, P. M. Closed with prayer.

7 o'clock, P. M.

Synod met, and was opened with prayer. The Minutes of the last sitting were read.

The Committee to whom the protest of Mr. Johnson was referred, reported the following resolution, which was adopted:

Resolved, That a commission of five be appointed to sit with the Presbytery of Mansfield, which is hereby required to open the cases referred to for a reinvestigation, and that the commission aid the Presbytery in bringing those cases to a final issue. Messrs. Wilson, Lorimer and Waddle, ministers, and Andrew Walker and James R. Moss were appointed that Commission.

The Committee of Overtures, in the case of the appeal of Messrs. Neil and Niblock, reported the following resolution, which was adopted:

Whereas, The discipline of our church requires a complainant to make out, not only the proof of the scandal, but of his previous christian demeanor, with regard to it, on peril of being himself censured as a scandalous person, therefore,

Resolved, That when a complainant fails in the proof of his charges, he is to be regarded as a proper subject of church discipline, and is to be dealt with accordingly.

The Committee appointed to devise ways and means to meet the claim of the Trustees of the Second Associate Reformed Church, of Pittsburgh, reported the following resolutions, which were adopted:

1. **Resolved**, That the amount claimed be divided among the several Presbyteries, according to their relative ability, and that they be desired to adopt such measures as may seem to them most judicious to secure the collection of their respective quotas.

2. That the interest which will fall due on the 1st of January, 1845, be added to the estimate already made for the ensuing year.

3. That a committee, consisting of a member from each Presbytery, be appointed to make the apportionment, in conformity with the foregoing resolution.

Messrs. Kerr, Shields, Mehard, Duff, Galloway, Johnson and Waddle were appointed that committee. On motion, the Committee obtained leave to retire and prepare their Report.

Messrs. S. Findley, Sr. and Parks presented the following resolution, which was adopted:

Whereas, Many of our members are engaged as public innkeepers, and, whereas, many difficulties occur in relation to the amount of attention to their business which may be consistent with a due observance of the Sabbath; therefore,

Resolved, That a committee of three be appointed to prepare a Report on the subject, to be presented at the next meeting of Synod. Messrs. S. Findley, Sr., Clokey and W. Taggart were appointed that committee.

The Committee appointed to make an apportionment of the interest claimed by the Trustees of the Second Associate Reformed Church, Pittsburgh, among the different Presbyteries, presented the following Report, which was adopted:

The Presbytery of Big Spring,	\$80.
" " Monongahela,	260.
" " Of the Lakes,	130.
" " Blairsville,	115.
" " Steubenville,	145.
" " Mansfield,	75.
" Second Presbytery of Ohio,	155.

On motion, it was Resolved, that hereafter the Clerk of Synod be directed to issue an order in favor of the professors in the Theological Seminary, for their annual salary at the expiration of every session.

Messrs. Wm. Kerr, Francis Karns and Hezekiah Nixon were appointed agents on behalf of this Synod, to obtain from the Trustees of the Second Associate Reformed Church, Pittsburgh, a pledge, that should their house pass out of the possession of the Associate Reformed Church, the money which has been paid or may be paid over to them, in the form of interest, shall be refunded to this Synod.

The Clerk was directed to publish in the Preacher, such extracts from the Minutes as may be regarded as of public interest; and that so many copies be published in pamphlet form as may now be subscribed for.

The thanks of Synod were tendered to the citizens of Allegheny and Pittsburgh, for their hospitality and kindness during the sessions of Synod.

Synod adjourned, to meet in Chambersburgh, on the second Monday of September, 1845, at 11 o'clock, A. M., singing the 133d Psalm, and pronouncing the Apostolic benediction.

JOHN EKIN, Moderator.

JOHN T. PRESSLY, Clerk.

For the Preacher.

Review of a Sermon on Psalmody, delivered by the Rev. John Eagleson, A. M.

NO. VIII.

The fifth position taken by our author, is, "that an exclusive psalmody disparages other parts of the scriptures." So far as I know, this is an original idea; at least, I do not remember to have seen it brought forward before in this controversy. But I think if this argument has any force, it must injure the cause it was brought to sustain, unless our author advocates the use of the whole word of God, turned into verse, "imitated," or else in its prosaic form; because to pass by any part of the word, according to our author, is to disparage it. Our Bible and Psalm-book, on this plan, would either be co-extensive, or the latter would be an *imitation* of the former. May I be permitted to ask, had the "committee on psalmody," which has lately provided a new selection of sacred songs for the Presbyterian Church, this idea before their mind; or are they chargeable with disparaging "other parts of the scriptures," when they recommend that "the received prose translation of the psalms be set to music?" If our author's position be correct, they ought to have recommended that the book of Esther, and all the other books of scripture be set to music. If the church should act on this *new idea* of our author, we may expect to see a great reformation, at least a great change on the subject of psalmody, we may then look for the whole word versified, imitated, or used in its present form.

But, after all, we have yet to learn that to use one gift of God for the special purpose for which it was given, is to disparage another gift which was designed for a different purpose.

It is presumed that the idea never presented itself to the minds of the pious Jews of old, when they sang the strains of "David and Asaph," that they were disparaging the compositions of Moses and the prophets.

This is one of the very "latest discoveries" of modern times, and, so far as we know, all the honor, be it much or little, which is due to such an important discovery, belongs

to our author. If to use the songs of the Lord, as the matter of his praise involves the evil of disparaging other parts of scripture, I suppose the preacher who takes a text, and confines himself to the doctrines and truths contained in it, is involved in the same evil. If any preacher, who may read these lines, should fear that he may be chargeable with this evil, by taking a text and adhering to it, let him consult, as a model, the "yarn-merchant's sermon," found in a book called "Modern Chivalry." This sermon does no disparagement to any portion of the word of God; for it stands about equally related to it all.

But seriously; is it not strange that our author should speak about disparaging any portion of the divine word, when he himself was just now engaged in showing, or attempting to show that many of "the songs contained in the book of Psalms, are, to say the least of them, not so well suited to the present as to the former dispensation;" that "they speak of a Savior that was to come;" that some of them "are in types which are comparatively obscure."

This, "to say the least of it," has very much the appearance of disparaging some of the Lord's songs.

It is a great pity that Mr. Eagleson should permit himself even to appear to indulge in an evil which he so much condemns; but this is to be attributed to the subject he advocates, rather than to any disposition to reflect upon any portion of the word of the Lord.

After all that the advocates of human psalmody may say, in praise of the book of Psalms, they are forced, by their position, to maintain that these sacred songs are at least defective, because it would be great folly, if not impiety, to propose to add any thing to that collection of sacred songs that are already perfect. I am free to acknowledge that our author has not said so much as some of his predecessors, on the same side, that has a tendency to "disparage" the Lord's songs; still he offers a faint echo to some of those rash and unguarded, if not impious, expressions which they boldly uttered.

Who, then, disparages the divine word? Not those who employ it for the express purpose for which it was given; but those who would endeavor to set it, or any portion of it, aside from its legitimate design, and substitute something else in its room.

The sixth argument of our author, is drawn "from the fact, that we are compelled to sing in the language of human composition, if we sing in the worship of God at all." This argument, or assertion, rather, ought not to have been the sixth in order, for if there be any force in it at all, it should have been the first and the last argument. If "we are compelled to sing in the language of human composition," here is a speedy end of all controversy, so that our author's five arguments (if that be the proper term,) have all been employed without any necessity." But this assertion of our author, that "we are compelled to use human composition," seems very much like a play upon the words, for certain I am, that he does not employ the terms in the sense in which they are employed by the advocates of scripture psalmody. He says "we cannot sing the psalms in the original Hebrew, for we have no music suited to them." Here it is granted that the psalms, in the original, may not be called "human composition;" but how the character, or name of the composition is changed, when the psalms appear in a faithful, metrical English version, it is very difficult to see; and yet this must be the opinion of our author, if his language contain any definite idea.

The psalms in the original are in poetic form, and if they may not be called "human composition," we would be pleased to see any valid reason offered why they must be changed into "human composition," when fairly translated into English, or any other kind of poetry. Our author appears to admit that the prose translation of the book of Psalms is not "human composition," and this being admitted, it will require something more than an effort at "hair-splitting" to make it appear that the metrical version of the Lord's songs, which has been used in the church of God for some two hundred years, is only "human composition." The controversy, however, is not about the comparative merit of different versions, but whether the Lord's songs, exhibited in a faithful version, are to be the only psalmody of the church; and, therefore, the little criticism on the word "perfect," found in the first line, is entirely out of place.

In order to try to show that "we are compelled to sing human composition," he says, "nor can we even sing the prose version of them, which is contained in our Bibles. This is possible. And the General Assembly passed a resolution, at their last meeting, approving the effort. But it would probably require a tune to be set to every psalm. This would involve us deeply in new music, which would not be very grateful to the advocates of an exclusive psalmody." Reader, here is a very precious quotation from which several important truths are evident. And, first, the author has almost, if not altogether, contradicted himself, when he states that we cannot do what he asserts in the very next sentence "is possible." What "is possible" to be done certainly can be done. But it appears that he does not agree with the church, with which he stands connected; for they approve of an effort to employ the prose version

of the psalms, set to music, without taking any exceptions to them.

But our author takes exception to them as "a Jewish collection;" "not so well suited to the present as to the former dispensation;" "speaking prophetically of a Savior to come;" "in types which are comparatively obscure." If these exceptions are valid, they lie with all their force against the prose translation which is recommended by the General Assembly to be employed in the churches.

It is evident, too, that our author has wandered from his subject, and stumbled on the subject of music, which has no necessary connection with that of psalmody. But it may be that there is some remote connection between new hymns and new tunes; and, perhaps, the spirit that dictates the one, calls for the other to accompany them. Music is a matter of taste, and tunes that are grave and solemn, and not intricate in their structure, ought to be employed in the worship of God; and the frequent introduction of new tunes is to many a serious grievance. This has been experienced I suppose, in the Presbyterian church, for Mr. Breckenridge, in the Assembly of 1838, said "he was unable to think of a more important service that any man was able to render to the church, than to invent a trap to catch those fellows that are going about through our congregations, with their new, strange, and outrageous tunes." He said he hoped to live to see the time when we shall be able to praise God without machinery, and without committees. In fact, it is impossible for us to believe that a large portion of what is intended to occupy the place of praise in our churches has any claim to that character." Whether the "trap" mentioned above, has yet been invented, we are not informed, but we hope that the churches which adhere to the Lord's songs will never need such a trap—will set their faces against the practice of praising God by "committees" and choirs, and using "outrageous tunes." From the fact that the General Assembly recommend the use of the prose translation of the Psalms, in addition to what has been prepared by "the committee on psalmody," it is evident that they are not yet satisfied with even the last edition of their psalms and hymns.

Nor is it probable that any church will be long satisfied with any system of psalmody, unless some principle more permanent than the varying taste of professors should guide them in the use of their songs of praise. That to accommodate the various "tastes" of their brethren was a prominent object with the committee on psalmody, is evident from their report to the General Assembly of 1843. In their report they use the following language: "taking into consideration the great variety of taste to be consulted, and the fact that a number of hymns, though possessing little intrinsic excellence, have become endeared to many of our people by their long use of them, or it may be by some peculiar circumstances under which they were read or sung, they have aimed to make a selection which as a whole may be generally acceptable, and supersede the use of the different hymn-books which have been introduced into our churches, lecture-rooms and families."

They are aware that it is impossible to please all by any selection that could be made, and that notwithstanding the time and labor which they have bestowed upon it, the book which they now present is not perfect. There may have been hymns omitted which some would desire to find in the collection, and there may have been hymns retained, which in the judgement of others might better have been omitted. It should be recollected by such persons that the introduction of the hymns which they may regret to find have been omitted, might have displeased more than are disappointed by their omission, and on the other hand, that the omission of those hymns which may be objected against by individuals, might have disappointed a greater number than are displeased by their insertion.

Thus it appears that the Presbyterian church has been afflicted by singing "committees"—by "new, strange and outrageous tunes," and that even yet they are not satisfied with their own selection of psalms and hymns. But if "outrageous tunes" have been perpetuated in some of their congregations, it appears that hymns of a similar character have also been employed.

In the General Assembly of 1838, we are informed that "Dr. Philips mentioned a fact, in relation to the book of Psalmody used in our church, that those who lately had that work under revision, had left out several hymns which were the most full and explicit on the divinity of Christ as well as the best of poetry."

"The Rev. T. D. Baird enquired if hymn 227 was approved of by the Assembly, or according to our standards? Read, read, was then exclaimed from several voices. The fourth and fifth stanzas were then read, and Dr. Green observed, that he had deeply regretted the introduction of that hymn, which is grossly Arminian, and he supposed was selected from respect to the author, Mr. Addison."

A late writer on the subject of psalmody, says, "while I was at the Theological Seminary, at Princeton, I attended a meeting of the students and professors for devotional exercises. Dr. Alexander presided on one occasion and gave out the hymn which contains the following line:

"Come Holy Spirit, heavenly dove."

Before the singing commenced, the Doctor said, please omit the verse in which the Holy Ghost is called "heavenly dove." He had some doubts, he said, as to the propriety of calling the Holy Spirit by the name of "heavenly dove." The verse was accordingly omitted." Dr. Ralston, in his third number on psalmody, says, "the Presbyterian church in the United States has been suffering somewhat in her purity and beauty, by some men, who through a spirit of novelty, have unadvisedly introduced into her private and sometimes into her public worship, hymns which have not received the sanction of the highest judicatory, the General Assembly."

Now, reader, having furnished you with a few quotations, what do you think of the "new music," and the "psalmody" that is sometimes dignified with the title "evangelical." Is it not evident that men under the influence of "a spirit of novelty" have been working mischief in the Presbyterian church? It is very evident, (her own ministers being the witnesses) that she has been afflicted with singing "committees"—with "strange and outrageous tunes," with psalmody "grossly Arminian"—with some of a doubtful character—with hymns not sanctioned, and that even the last edition, enlarged and improved, contains hymns of "little intrinsic excellence," and, after all the labor bestowed, still "it is not perfect."

As our author digressed a little, in order to give a passing stroke to the "advocates of an exclusive psalmody," in regard to their want of musical taste, it was thought it might be for the edification of some of them, to examine a specimen of the "new music," the "outrageous tunes," and the erroneous and corrupt psalmody.

As to the "traps" so much desired by Mr. Breckenridge, we would humbly suggest an improvement. Let the trap be invented to catch those men that are actuated by "a spirit of novelty," and that introduce "new and strange, if not outrageous hymns," such as have never been sanctioned by the head of the church; and I am mistaken if the church will be much troubled by "committees" and choirs and such like "machinery." A most effectual mode of banishing noxious animals from the barn or granary is to remove that on which they feed—"starve them out." Apply the principle to those musical animals, and their committees will soon be dissolved. Let the Lord's songs take the place of men's songs, and the trap so much desired will not be needed. Instead of consulting "the great variety of tastes" found in the church, let the taste of all be formed on the divine model, and they will be satisfied with the "perfect hymn-book," furnished by the God of wisdom and knowledge.

"God's law is perfect, and converts the soul in sin that lies."

"God's testimony is most sure, and makes the simple wise."

S. TAGGART.

[To be continued.]

ON PRAYER-MEETINGS.—No. 6.

MISCELLANEOUS ITEMS ARISING FROM THE SUBJECTS OF THE FOREGOING NUMBERS.

All that we have hitherto said relates to but one kind of prayer-meetings, which was intended as a link in the great chain of ordinances, reaching from private worship through family and social worship up to public worship. This kind of prayer-meeting, then, is not to be regarded as a substitute for public worship, but simply as an adjunct and companion of it, in order to aid it and render it still more effectual for salvation. But we have many vacancies which are rarely supplied with preaching, and even many settled congregations which are destitute of public worship more than half the time. In all such cases prayer-meetings should be adopted, as an humble, but still a powerful and pleasing substitute for public worship; but, under such different circumstances, their form should vary greatly from that of the district prayer-meeting.

Of course these meetings should be held in the church on every vacant Sabbath, beginning at the regular hour when public wor-

ship commences, that the whole congregation may have an opportunity of attending. The exercises should be conducted principally by the elders, though they may be assisted by the fathers of the congregation, and by other sober men of good report for piety and godliness. Here care should be taken not to invite any out of the session, unless it has been previously ascertained that they are willing to perform; for if one man be invited who refuses to come forward, perhaps a dozen will on the next occasion stay away lest they should be invited too, and thus the meetings would soon become very thin; whereas the great object should be to gather the whole congregation together, in order to keep them in the habit of attending public worship, to prevent them from straying, and to enable them to spend the Sabbath in the most edifying manner. And it is for this reason that none but the elders or leading men should perform, for the purpose of rendering the devotional exercises as solemn and edifying as possible.

Those who conduct the devotional exercises, should all join in discussing some rich passages of scripture. If, however, after a fair trial, (which by all means they should make,) they should persuade themselves that they cannot do so, then a short sermon should be read every day. But great care should be taken in the selection of a reader, as the success of the whole measure depends much upon this. He should have a strong voice; for a man who reads in the common fire-side tone of voice, a sermon in a church where his auditors are accustomed to hear sermons delivered in the loudest sounds, will soon set the half of them asleep, while their number will become greatly diminished on the succeeding day. In the next place, he should read fluently; for, if he have to stop before a word now and then in order to spell it in to himself before he pronounce it, his reading becomes painful to the audience, and in the uneasiness that they feel for him the sense of what they hear is altogether lost. He should also be a member of the church; for a fine sermon coming from the lips of one who is yet in the camp of satan, will disgust many and in some degree hinder the edification of all. Let him be young or old it makes not much difference; but these three characteristics, a strong voice, fluency and church membership should be held indispensable prerequisites in the choice of a reader. It would be also well to select an assistant reader, so that in the absence of the principal another might be ready to supply his place.

The pieces to be read had better be sermons as these are expressly adapted to a common audience; but whether sermons or other productions, the preference should be given to practical over doctrinal works; which latter require to be delivered with great force and animation in order to make an impression, while practical matter is perhaps more useful in a prayer-meeting than the other. No piece, however, should take up an hour at any one time; for people will never sit so patiently under the reading of a sermon as under the preaching of it, and of course they become far sooner wearied in listening to a reader.

While vacant Sabbaths are thus employed there is still even greater necessity for the district meetings, than if there were preaching every day and no congregational prayer-meetings at all. All congregations, therefore, excepting young and weak vacancies, which have not yet been fully organized, should be divided off into districts and have a prayer-meeting in each.

In a former number we have shown that a foolish and sinful diffidence on the part of many church members is, not only the principal impediment in the way of erecting prayer-meetings, but also a source of other evils of very great magnitude in the church. Now, pastors themselves do much to augment this weakness in many of their flock, when in lodging with one of them for the night, they do not require him to take his turn in leading the services of the family altar. Is it not a species of affront on the part of the entertainer to show so little affectionate confidence in his pastor, as to be

afraid to lead the worship of the common God merely because he is present? Does it not also betray a very low estimate of his piety to expect him to connive at such a breach of duty? Is it right for the pastor thus to usurp the place of the father of the family, and encourage him in his sinful weakness? Does he not thereby encourage every father, in whose house he sojourns, to neglect family worship whenever a stranger is present, and finally altogether? Will not the children of such a family invariably become infected with the father's dread of the pastor, and will they not be afraid to come before the session at any time to be examined? In short, a pastor who acts thus, connives at the decay of family religion in every household that he enters, and in many actually hastens its downfall. And if family religion be down, a congregation can have no religion whatever. It were just as wise to expect an assembly without individuals to compose it, or a congregation without families, as to hope for congregational religion where household religion has expired. Such a people may have an elegant church, a crowded auditory, and an eloquent preacher; but, if they are not worshipping Mammon Moloch or some other idol, we are sure they are not worshipping Jehovah. Since such are the lamentable tendencies of this practice, we fondly indulge in the consolation that those who follow it will be found few in number, and that these, as soon as they understand its pernicious effects, will promptly abandon it, and use all their influence to restore family religion, and in every district to raise the social altar.

No member in a district meeting should be kept back from performing, on the plea that he is a weak brother and his prayer is not edifying. We should keep the farthest possible from allowing the idea to prevail, that the sacred exercise of prayer may be made a matter of public exhibition, and that we may pray to be heard of men, for the idea is too apt to influence us in spite of every exertion against it. We should be careful, too, not to tolerate the false standard of prayer formed by hearing none pray but ministers, who have a fine education, and can clothe their prayers in elegant phraseology. Besides, the very nature of a social meeting requires each to take his turn; otherwise we weaken if not destroy the social principle. This very spiritual pride, which we all are so prone to indulge in, is more than once pointedly condemned by the Savior, and especially in the case of the Pharisee and the publican, both of whom went up to the temple to pray; how natural would it be for any one of us to repudiate the prayer of the poor publican, as unsuitable for edification? But God heard him, and we hope hears many a lowly one who is but little esteemed of men.

While we condemn the spirit which utters this sentiment, the sentiment itself is erroneous. It is not true that the rudest attempts at prayer of a weak brother are unedifying. On the same principle by which the feeblest and most delicate child of the family becomes the pet of all, the humble attempts at prayer of the weakest brother of the meeting call forth our holiest feelings, and his every word is listened to with a marked respect, a tender and affectionate attention, which refuses to look at a single blunder and which is deeply affected by all the merits of the performance.

On the other hand we have heard complaints of the impudent forwardness in social prayer of some men of indifferent character, and whose lives do not evince one spark of piety. You will sometimes find such the foremost and the loudest in the prayer-meeting; but it is only while better men keep back from performing at all, that those are so prominent; for the moment that good men come out and take their place in the meeting, the others immediately shrink back into insignificance. The fault then lies about equally between those who shamefully hold back, and those who presumptuously push forward. The former have not the least right to complain; and as for the latter, if any of our readers should feel deterred by our remarks from taking part in the prayer-meeting, we can assure them they do not belong

to the class of which we speak; for these have so much *brass* that they are incapable of being deterred by any consideration whatever. After all, it is not often that such men take the lead, and it is all for the better that they do so until worthy men rise up and take their place; for thus an excellent prayer-meeting is occasionally brought into operation, which otherwise would never have existed.

Occasionally a prayer-meeting is troubled by the long prayers of some dry and thoughtless individual. This is indeed a great evil, and since it is utterly uncalled for, it should be pruned out with an unsparing hand. One of these prayers will arrogantly usurp the time that might be employed by two other excellent prayers beside itself, and thus it greatly diminishes the number of the exercises as well as almost destroys their variety. It discourages the timid from attempting to pray, because the most of men in their first effort cannot make other than a brief prayer. And as continual dropping will wear a rock, so this continual praying will wear out the patience of any audience, especially as these tedious prayers are generally continual in more senses than one; thus the audience is greatly thinned by these wearisome exhibitions. Let a prayer be ever so short, and the slightest complaint against it should never be allowed; for, in their first attempts in public, the majority of persons cannot make a long prayer; but it is in the power of every human being to make a short one. As men are not conscious of what evil they do and what offence they give by their prolonged prayers, their friends or the superintending elder should, without any hesitation, inform them and advise them to reform.

These district prayer-meetings, once in operation over the whole church, would be a powerful means of concentrating the prayers of the church upon any object whatever. All that would be necessary for the Synod to do would be to direct the different prayer-meetings throughout all our congregations to make the specified object (whatever it might be) the subject of special prayer on a certain evening, and the whole church would thus be engaged at the same time in supplicating the throne of grace on the same great subject: a sublime and heart-thrilling spectacle! Any document prepared by the Synod, for enlightening the people on the subject of these united prayers, could be read in the place of the usual discussion of the passage of scripture, which could be postponed for the night. Thus, three or four times a year, and on as many different subjects, could these prayer-meetings be engaged with united voice in petitioning the Father of mercies, and where, too, it would be utterly impracticable to appoint fast days for this purpose. The overwhelming importance of this use of the great system of district prayer-meetings will appear to any one of discernment without our pointing it out. Great caution, however, would be necessary at first not to overburden these meetings with too many calls, but the utmost care should be taken that whatever calls the Synod should make on them be faithfully attended to. At present, the Synod might appoint some evening of the year for all the families in our communion to unite their prayers at the family altar, on any object which they would deem of sufficient importance.

MACEDON.

Of Preaching Christ.

Preach Christ Jesus the Lord: determine to know nothing among your people, but Christ crucified: let his name and grace, his spirit and love, triumph in the midst of all your sermons. Let your great end be to glorify him in the hearts, to render him amiable and precious in the eyes of his people; to lead them to him as a sanctuary to protect them, a propitiation to reconcile them, a treasure to enrich them, a physician to heal them, an advocate to present them and their services to God: as wisdom to counsel, as righteousness to justify, as sanctification to renew, as redemption to save, as an unexhausted fountain of pardon, grace, comfort, victory, glory. Let Christ be the diamond to shine in the bosom of all your sermons.

Reynolds.

MISCELLANEOUS.

Our Younger, Happier Days.

BY J. L. CIET.

Our younger days! those happy days!—
Can happier ever be?—
When youth's first, unobscured rays
Light up the spirit, free
From all the thousand after cares
Of Life's bewildering maze,—
Which yet the heart nor knows, nor fears,
In younger, happier days!

Our younger days!—Oh! then the earth
Is robed in richer green;
And sweeter flowers have fairer birth
Than any after seen!
And bluer skies are spread above,
And brighter sunshine plays,
To lighten up the day's we love—
Those younger, happier days!

Our younger days!—In childhood's bowers
The spirit, free as air,
Knows not the weight of weary hours,
Press'd down by grief and care;
And youth's first friends!—the faithful few;
Whose worth we love to praise;—
Where now are friends like those we knew
In younger, happier days!

Our younger days!—Oh! when the heart
Is sick with grief and pain,
How do our longing thoughts revert
To those bright days again!
The warrior would his laurels give,
The poet all his lays—
In childhood's home once more to live
Those younger, happier days!

ALLEGHENY FEMALE SEMINARY.
BOARDING AND DAY SCHOOL.

This establishment has now been in operation for some time, and has numbered among its pupils and patrons, many of the most respectable in our city and vicinity, and Mrs. Benham refers all inquiry to them.

All the branches taught in the best schools for young ladies, may be pursued here.
She is assisted in the elementary branches by her daughter, and in writing, and the more advanced branches, by a gentleman, of ability and experience.

Her terms of tuition are from three to six dollars, (for quarter of eleven weeks,) according to the age and studies pursued.

Music, by a professor of celebrity, with use of piano, \$10.00.

Board, including washing, room, fuel, light and tuition, one half in advance, \$30.00.

ALLEGHENY, Aug. 23d, 1844.

NOTICE.

THE Bookselling business formerly conducted at No. 56 Market-st., Pittsburgh, by THOMAS CARTER, late deceased, will be continued in the name of ROBERT CARTER, who respectfully solicits a continuance of the patronage hitherto given the establishment.

CHEAP AND VALUABLE STANDARD BOOKS.

ROBERT (late T.) CARTER, No. 56 Market street, Pittsburgh, offers for sale at New York and Eastern prices,—

Horne's Introduction to the Study of the Scriptures, 2 vols. 8vo., at the low price of \$3.50. To Clergymen especially, and Sunday School Teachers, this is an invaluable work. Scott and Henry's Commentaries. Doddridge's Family Expositor. Cruden's Concordance, &c.

All the cheap editions of Carter's Standard Publications, at prices greatly reduced, comprising, among others, Suddard's British Pulpit, 2 vols. 8vo., (price reduced to \$2.50.) Rev. John Newton's Complete Works; \$2.50. Chalmers' Sermons: Chalmers' Romans, (uniform with his sermons.) Hetherington's Church of Scotland, 1 vol. 8vo.; \$1.50. Davidson's Connexion of Sacred and Profane History, 3 vols 12mo; \$1.50. Ancient History, 4 vols. 12mo., a most valuable work, reprinted from the London Religious Tract Society, and only \$2 the set. Owen on Spiritual Mindedness, the full edition, price but 37½ cts. Moffet's Southern Africa, cheap edition. Chalmers' Natural Theology, in 2 vols., cheap edition. Origin and History of Missions, 2 vols. 4to., with twenty-five steel engravings, neatly bound in full cloth; \$4.50. Awake thou Sleeper, by the late Rev. John A. Clark, D. D.

D'Aubigne's History of the Reformation, at the very low price of \$1 for three bound vols., is printed on good paper with type of a fair size. Of this edition, more than thirty thousand have been sold.

Books suitable for Sunday School Libraries, Bibles, Testaments, Hymn-books. All the Elementary books for Common Schools; the Greek and Latin Classics; Mathematical works and Drawing books. Agency for Sanders' Readers.

The attention of clergymen and others, wishing to replenish their libraries, is respectfully solicited to the above and numerous other works, always open to their inspection.

In press and nearly ready, Luther on Galatians, 1 vol. 8vo.; price \$1.50.

To wholesale purchasers, a liberal discount will be made.

R. CARTER,
No 56 Market, between 3d and 4th sts.

NEW AND CHEAP BOOKSTORE,

No. 43 Market Street,

Adjoining the Drug store of H. Smyser, corner of 3d-st.

R. PATTERSON, Agent, formerly engaged in the Bookselling business, in this city, has resumed the same at the above place, where he has on hand a general assortment of Books and Stationery at very reduced prices; among which are the following:—

Large Family Bibles, at \$1.50. Fine gilt edge Pocket Bibles, at \$1. School Bibles, of good quality, at 50 cts. School and Pocket Testaments, at 10 and 12 cts. Buck's Theological Dictionary, at 62½ cts. Walker's Large Dictionary, at \$1.25. Ainsworth's Latin and English Dictionary, at \$2. Ross' Latin Grammar, at 50 cts. Polyglott Bibles, at \$1. Henry's Commentary, at \$14. Scott's Bible, at \$7. Josephus, at \$1.25. Westminster Confession of Faith, at \$1.25. D'Aubigne's Reformation, at 50 cts. The Books and Tracts published by the Presbyterian Board of Publication. A general assortment of the school books now in use, such as Spelling and Reading Books, Arithmetics, Grammars, Geographies, Dictionaries, &c., all at low prices.

Friends and former customers are respectively invited to call and examine the advertiser's assortment. Sept. 27th.—3t.

LYMAN'S HISTORICAL CHART.

LYMAN'S HISTORICAL CHART is now published in the form of three maps, in a durable and convenient form for Schools, and in atlas form for private libraries or family use.

The history of contemporary nations is represented by different colored streams running parallel; when a nation begins the stream begins, and runs on till merged in the stream of another conquering nation, which swallows it up and then runs on wider than before till itself is lost in another swelling stream. Events are written down in these streams just where they took place,—important ones in large letters,—less important in small.

Though just finished, the chart is in use in the public schools of Cincinnati, and in the principal Colleges, Academies and Female Seminaries in the vicinity. It has been adopted by the Trustees of St. Louis, Pittsburgh and several other Western cities, for their public schools, and has been purchased and highly commended by a large number of persons for the use of private families. But one report has been received from those who have used it,—“It is invaluable” or “indispensable.”

The testimony of numerous Professors (in the pamphlet of recommendations) is substantial evidence of the correctness of the historical matter, which has, with great labor, been condensed to the present form. The design and execution of the work has met the unqualified approval of every person capable of appreciating its immense advantage to families, teachers and students.

Dr. Riddle's recommendation is deemed sufficient for publication in this city.

“The Historical Chart, published by A. S. Lyman, and now offered for sale by Luke Loomis, of this city, in an improved form.

I consider this work very valuable for reference by all students, and of use in communicating correct views of Chronology, in connection with study to the young.

I, therefore, after possessing a copy for several years, cheerfully recommend it, especially in its improved form, to general acceptance.

D. H. RIDDLE,

Pastor of 3d Presbyterian Church, Pittsburgh.

For sale, at publisher's prices, at the Bookstore of LUKE LOOMIS, No. 89 Wood street, Sept. 27th.—3t. PITTSBURGH.

W. O'H. ROBINSON,

UNITED STATES DISTRICT ATTORNEY

Office Fourth street,

Aug. 9th.—1y. PITTSBURGH.

WHEELING ACADEMY.

THE Academy heretofore conducted in Wheeling, by W. & D. Wallace, will, under a favorable providence, after the fall vacation, resume its operations on the first Monday of September next. David Wallace being about to leave this fall, the subscriber, who intends still to superintend the School and teach some part of the time, has secured the services of Messrs. CLARK & PALMER, for some years engaged as Teachers in Madison College, who will commence their labors in Wheeling on the first Monday of October. Until that time, D. Wallace will continue his services as formerly.—Terms are as follow:

First Department.—Penmanship, Eng. Grammar, Geography and Arithmetic, \$10 per term of five months.

Second Department.—Either of the foregoing branches, in connection with Latin, Greek or Hebrew, Natural Philosophy, Book Keeping, Surveying, Algebra, Geometry, Mensuration, Plane and Spherical Trigonometry, Navigation, Conic Sections, History, Botany, Physiology, Geography of the Heavens, Physical Astronomy, Mental and Moral Philosophy, Logic, Rhetoric, or Political Economy,—\$12 per term of five months.

There will be some extra charges for Experiments in Natural Philosophy and Chemistry.

Accommodations will be provided for boarding, at as low a rate as at any of the neighboring institutions of learning. Boarders will be under the special and parental care of one of the Teachers, by night and day, except when they have particular friends or relatives with whom they may wish to board.

A leading object of this institution is to prepare young men for the study of Theology. Such youth, therefore, as may have Theology in view, and all others who may choose, will be introduced to the study of the Greek and Hebrew Scriptures at as early a period as possible; and this study of the Scriptures, in the original languages, will be continued throughout the whole course; so that, if at all practicable, the student will have critically read the whole Greek and Hebrew Scriptures by the time that he completes his course.

Females will still be educated in this institution, as formerly, over whom Mrs. Wallace will have the immediate superintendence, as heretofore. Although both sexes are taught in this institution under the same general government, yet the regulations are such that the different sexes have no opportunity of seeing each other except when in the Recitation Room, reciting their lessons to their Teachers, in cases in which they may suit to be classed together.

WM. WALLACE.

August 19th, 1844.

The following is a certificate in favor of the gentlemen who are to enter as Teachers in October:—

ANTRIM, GUERNSEY CO., OHIO, }
August 2d, 1844. }

The Board of Trustees of Madison College, take pleasure in certifying that Messrs. ALEX. D. CLARK, A. B., and THOMAS PALMER, A. B., are men of sterling integrity, and have acquitted themselves creditably, as associate Teachers—the former, of Latin, Grecian and Hebrew Literature, and the Mental and Moral Sciences, the latter, of the Mathematical and Natural Sciences, English Grammar, Geography, Astronomy, and the Geography of the Heavens, &c., for two years and six months immediately preceding the date hereof, with more than ordinary celebrity; that their ambition is to make thorough scholars; that their tact for teaching, training the mind to think, and for commanding respect from the pupils, without effort, is equal to their pre-eminent scholarship; and that it is not without sentiments of sincere regret that this Board is compelled to dispense with their continuous labors in the important sphere which they have filled so much to the satisfaction of this Board, and to the youth who have been committed to their care.

Given under our hand on the date above mentioned. By Order of the Board.

SAMUEL FINDLEY, Pres't,
DAVID JOHNSTON, Sec'y.

NEW FASHIONABLE
HAT AND CAP MANUFACTORY,
NO. 93 WOOD STREET, PITTSBURGH,
Third door below Diamond Alley.

THE subscriber will keep constantly on hand every variety of the most fashion-able HATS and CAPS, wholesale and retail, at reduced prices.—Persons wishing to purchase will find it to their interest to give him a call.

Feb. 9, 1844.—1y.

S. MOORE.

STAPLE & FANCY STATIONERY.—The subscriber is now receiving a fine assortment of plain and Fancy Stationery, which he offers for sale, wholesale or retail, at very reduced prices.—Among his stock may be found the following, viz:

Sealing Wax, assorted colors; Wafers, assorted, in lb. papers; Notarial wafers, 3 sizes; Transparent and Fancy Wafers in boxes; Arnold's superior Black Writing, Japan, Copying and Steel Pen Ink, in stone bottles; Arnold's superior Red Ink, in large and small bottles; Bond's Indelible Ink, without preparation; Walkden's genuine Black Ink Powder; Glass Inks pressed and cut; Traveling Inks, different patterns; Port Folios, 4to., cap and demi, with and without locks, in great variety; Wafer stamps, of ivory, bone and cocoa, all sizes, with plain and cross cut brass ends; Glass Mottle Seals, a very extensive variety; Ivory and Bone Folders; Prepared India Rubber; Tissue Paper, assorted colors; Writing Paper, blue laid and wove, folio, cap and 4to., best quality; Plain and Fancy French Note paper, of different sizes; Envelopes, English and French, plain and fancy; English Laid Blotting paper; Superior Bristle Boards, various sizes; Conte's Black Chalk Crayons, Nos. 1, 2 and 3; Painting Brushes, assorted qualities, Mathematical Instruments, London make, in mahogany and fish-skin cases; Water Colors, a complete assortment, in cakes and boxes, various sizes; Chessmen; Backgammon Boards, various sizes and qualities; Steel Pens, Gillott's and other makers, on cards and in boxes, a large and complete assortment; Steel Pen Holders, plain and fancy; Superior prepared Writing Parchment, assorted sizes; Gold and fancy colored Papers, Metallic Memorandum Books; Rulers, Round and Hard Wood, Parallel, &c; Pounce, Red Tape, Japan Card Racks, Wafer Cups, Gum Labels, Dividers, Protractors, Scales, &c.; Plain enamelled Burnished Cards, assorted sizes; Gilt Edge Visiting Cards; Ivory Surface Cards; Plain Printer's Cards; Lead Pencils, superior drawing pencils; Patent improved Everpoint Leads, for pencil cases, of all sizes.

The above, together with a large assortment of miscellaneous articles, for sale at the Book and Stationery warehouse of CHAS. H. KAY, July 26. Corner of Wood and 3d sts.

FRANKLIN HEAD



PRINTING OFFICE,

Third Street, opposite the Post Office.

DR. GEO. WATT,

PRACTISING PHYSICIAN AND SURGEON.

OFFICE on Smithfield street, near the corner of Sixth. April 26—1y.

WALL PAPERS.

NO. 64 WOOD STREET.

THE subscribers having REMOVED their Paper Store from Market street, have on hand at their new stand, No. 64 Wood street, one door from Fourth, a very extensive assortment of Paper Hangings, of every description and quality, for papering parlors, entries, chambers, &c., to which they are constantly making additions of new patterns, of late styles, and of superior quality and finish.

Having the agency of the Clinton Paper Mill, at Steubenville, Ohio, they will at all times be supplied with a stock of writing and wrapping papers, bonnet boards, &c., which, along with their other papers, they will sell low for cash or in exchange.

Printing papers of different sizes and numbers, from the above mill, kept constantly on hand, or made to order at the shortest notice, and on the most favorable terms.

HOLDSHIP & ROWNE,
Pittsburgh, Dec. 22d, 1843.—tf. 64 Wood st.

BANK NOTE LIST,

Corrected for the Preacher, by

Wm. Larimer, Jr. Exchange Broker,

FOURTH STREET, NEAR MARKET.

Par Standard—Gold and Silver.

PENNSYLVANIA.		OHIO.	
Bank of Pittsburgh,	par	Bk of Mt. Pleasant,	1
Mer. and Man. bank,	par	Far & Mech bk, Steub.	do
Exchange bank,	par	Bk of St. Clairsville,	do
Bank of Germantown,	par	Com. bk of N. Lisbon,	do
Bank of Chester co.	par	Bk Mar'ta (dem notes)	do
Bank of Delaware co.	par	Col. bk N. L.,	do
Bank Montgom. co.	par	Clinton bk Col.	do
Doylestown bank,	par	Cincinnati banks,	do
Frank. bk of Wash.	1	Bank of Circleville,	do
Farm's bk Bucks co.	par	do Zanesville,	do
Bk N. America, Phil.	par	do Putnam,	do
Bk N. Liberties,	par	do Wooster,	do
Com. bk Penn'a,	par	do Massilon,	do
Far. & Mech. bk,	par	do Sandusky,	do
Kensington bk,	par	do Geauga,	do
Philadelphia bk,	par	do Norwalk,	do
Schuylkill bk,	par	do Xenia,	do
Southwark bk,	par	Dayton bank,	do
Western bk,	par	Commer. bk Scioto,	10
Bk of Penn tp.	par	Post Notes,	1
Mechanics' bk,	par	Bank of Chillicothe,	do
Man. & Mech. bk,	par	Frank. bk Columbus,	do
Moyamensing bk,	par	Lancaster bk,	10
Girard bank,	10	Bank of Hamilton,	10
United States bk,	30	Bank of Granville,	60
Mon. bk of Brownsv.	1	Commer. bk L. Erie,	2
Bank of Gettysburgh,	1	Farmers' bk Canton,	20
Bk of Chambersburgh,	1	VIRGINIA.	
Bk of Susque'na co.	60	Bank of Virginia,	1
Bk of Northum'land,	par	Bk of the Valley & br.	1
Bank of Lewistown,	1	Exchange bk, Virgin.	1
Bank of Middletown,	do	Farmers' bk Virginia,	1
Carlisle bank,	do	Mer & Mech bk Wheel.	1
Columbia Bridge Co.	do	Branch, Morgantown	1
Erie bank,	do	N. W. bk of Virginia,	1
Farmers' bk Reading,	do	Branch at Wellsburgh	1
Farm. & Drovers' bk,	do	do at Parkersb'gh,	1
Farmers' bk, Lanc'r.	do	Baltimore City bks,	par
Lancaster Co. bk,	do	Bank of Salisbury,	1
Lancaster bk,	do	Mineral bank,	1
Harrisburgh bk,	do	Wash. Co. bks.	1
Honesdale bk,	do	Cumberland bk Alleg	1
Lebanon bk,	do	do All other solvent bks.	1
Miners' bk of Pottsv.	do	GOLD AND SPECIE VALUE.	
Northampton bk,	—	Fredericks'd'ors,	\$7 80
N. H. Del. Bridge Co.	1	Ten Thalers,	7 80
Wyoming,	do	Ten Guilders,	3 30
York bank,	do	Louis'd'ors,	4 50
Berks County bank,	80	Napoleons,	3 30
West Branch bank,	6	Ducats,	\$2 15 a 2 20
SCRIP.		Eagle, old,	10 65
Exchange bk Pitts.	1	Eagle, new,	10 06
Mer. & Manuf. bank,	par	Doublons, Span.	16 00
Interior banks,	1	Doublons, Pat.	15 50
(Except) Berks co.	—	Sovereign,	4 80
INDIANA.		Guineas,	5 04
State bk & branches,	1	EXCHANGE.	
State Scrip,	15	On Philadelphia,	1
ILLINOIS.		" New York,	do
State bk & branches,	3	" Baltimore,	do
Bk of Shawneetown,	40	— All BANKS marked	
Bank of Louisville,	1	thus — are not purchased	
Bk Ky. & branches,	do	by the brokers.	
Northern bank & br.	do		

The Preacher

JOHN T. PRESSLY, D. D., Editor.

PITTSBURGH, NOVEMBER 22, 1844.

VOL. 2—NO. 24

TERMS.

THE PREACHER will be published semi-monthly, the second and fourth Fridays of every month, for ONE DOLLAR per annum in advance. If paid within six months, one dollar and a half will be charged.

Advertisements may be made and names of subscribers forwarded to the Printer, J. B. BUTLER, immediately opposite to the Post Office, Pittsburgh, JOHN T. PRESSLY, Merchant, East side of the Diamond, or to the Editor.

Any person who will procure five subscribers, and transmit the money, shall be entitled to a copy of the Preacher for his trouble.

There is a private conveyance does not offer, subscribers will please transmit through the Post-office.

UMPHREY'S LETTERS.—NO. 13.

Y DEAR E.—One of the great secrets of present usefulness in the pulpit, is *skilful notation*. When you sit down to prepare your discourses for the Sabbath, there the first thing is to consider the state of flock. "Is there anything peculiar in condition of the church or congregation at this time? Is any question, bearing upon religious interests of the people, now agitating which I can hope to settle? Is any gross error privily creeping in? Does any fundamental doctrine need to be discussed? Does vice in any one of its forms, call for prompt and decided public rebuke? Are there christian mourners who ought to be comforted? Are there anxious sinners here? Are there in the congregation, who should be immediately pointed to the Lamb of God, to take away the sin of the world? Are there contentions and backbitings and evil sayings to be reprov'd? Are the wise foolish virgins slumbering and sleeping? Is worldliness creeping into the church, and eating out the vitals of religion?"

Questions like these, springing up in the mind of the preacher and seriously looked at, will greatly assist him in the choice of subjects from week to week, and help him to make the most of favorable opportunities.

They who are very diligent and strike hard, spend their strength for naught, because they do not "strike while the iron is hot."

More than half a minister's usefulness depends upon the weekly adaptation of his discourses to the state and wants of his people. It is easier to write such sermons than any other, because you then have a definite object.

They are more interesting than any other, because they come more directly home to men's business and bosoms. They are highly prized and better remembered, than the abstract they may not be so.

The same discourse will be listened to with the most profound attention at one time, which would put half the audience to sleep at another. You can hardly spend too much thought, then, upon the choice of subjects.

Never, my dear E., begin a sermon without a prayer, nor think of finishing it, without only lifting up your heart to God for the blessing of his Spirit. If we are not content of ourselves to think anything as "ourselves," even in the discharge of our ordinary christian duties, how much more do we need divine help and illumination, in preparing to come before our dying fellow-sinners as the messengers of the Lord of Hosts!

There are a great many finely written popular sermons brought out of the study on Sabbath day, without a word of prayer, which do no good, can it be wondered in whose strength were they prepared? Prayer and less polish would be infinitely more effectual, than the most labored oration, or the most eloquent appeals, at prayer. The immortal Luther never uttered a truer sentiment than *Bene orasse ne precesse*.

When writing your sermons, you can either

make what is called a first draft, as a guide to careful re-writing, or you can write upon loose sheets, so as to throw out now and then a leaf, when it does not suit you, or you can fold and stitch the sheets together, before you put pen to paper, so as to make the first the *only* draft. I have tried each of these methods, and am prepared to express my decided preference for the last. If you depend upon a second draft, you will find it impossible to lay out your whole strength upon the first; for you will be all the while thinking, "though this and the other sentence, or paragraph, is not just right, I will make it better next time." The habit of re-writing, will cost you much more time and manual labor, without any adequate compensation. Doing about half as well as you can upon the first draft, and about the same upon the next, is by no means equivalent to girding up your mind to the work, and finishing the discourse at once. It does not hold true here, that two halves are equal to one whole. The same objection, as I have found by experience, lies in some degree against loose sheets. If you make your calculation before hand, to throw out now and then a leaf, you will of course have occasion to do it; whereas, if you stitch your blank book and determine neither to re-write nor reject a single page, you will also make up your mind to do your best; and in this way you will form the habit of careful and accurate composition, which will be of the greatest advantage to you in after life.

You will not understand me as objecting to your copying for the press, if you should ever publish any of your sermons; nor as intending to dissuade you from a careful revision of them, from time to time, whether you ever allow any of them to appear in print, or not. On the contrary, I regard re-writing as a very useful and necessary exercise, where any one aims at a high degree of accuracy, force or elegance in his style. I hope, if you should live to be *sixty*, you will be able to show a great many discourses, that have been written over three or four times. My advice is not to depend at all on copying relates to your ordinary weekly preparations. Write every sermon as well as you can for present use, and then you will have many that are worth revising, but not otherwise. Some that are carelessly put together may possibly answer to make over, but it will generally cost you more trouble than to make new ones.

I would advise you, always before you enter upon the body of a discourse, to prepare a *skeleton* or well digested outline.—This you may commit to writing, or carry along in your memory. The former method I think is the best. You will then have it in "black and white" before your eyes, for a guide. Your Professors in the Seminary have told you, and told you truly, that you can hardly take too much pains in drawing out and wording the heads of a discourse.—A good skeleton is more than half the sermon; and to be a good one, it must be definite, concise, logical and perspicuous. It must have unity, compactness and symmetry—bones, ligaments and just proportions. I intend to give you, in a future letter, some admirable specimens, from the sermons of a venerable living preacher.

But you must not misunderstand me here. I am far from recommending a mechanical uniformity in plans of sermons, just so many heads in the main body of every discourse, and then about the same number of inferences and remarks at the close. I should be sorry to have any of your stated hearers able to predict upon a wager, before you name your text, that you will have just so many divisions and subdivisions, let the subject be what it may. Variety is pleasing in everything, and not less so in the frame-work of

sermons, than elsewhere. We do not like to see the same guideboards everywhere, with the same lettering, and just the same distance apart, whatever path we take and which way soever we travel. Some texts require more divisions than others. You should consider well what you want to prove, or illustrate, or enforce, and follow nature, or rather I ought to say, follow the indications and leadings of the Holy Spirit, as far as possible, in the arrangement of your thoughts and arguments.

Make your own skeletons. I would not have you own *Simeon*, or any other work like it, for thrice its cost. It is unnatural, it is awkward to build upon another's foundation. It is patch-work. You cannot get into the subject. You are in leading strings, and feel all the while that you have not the free and proper use of your own faculties.—With your utmost pains to put on the muscles and fill out the skeleton, ten to one, it will be a lean affair after all. You can doubtless find a thousand plans of sermons better than you can make yourself; I mean, better in the *abstract*, or in the rhetorical class-room, but not better for you. When you think out your plan for yourself, it has at least one good thing to recommend it, it is your own. And the longer you rely on your own invention, the better you will succeed. Besides, in making your plan, you unconsciously make the best part of the sermon. When you get through, they are one and indivisible.—And however disadvantageously your skeleton may compare with some other from the same text, in nineteen cases out of twenty, your sermon, as a whole, will be better than if you had borrowed from your neighbor, or from the most distinguished sermonizer of the age.

A good deal has been said against the formal announcement of distinct heads or divisions in preaching; but it does not appear to me, that there is very much weight in any of the objections which I have heard. It cannot indeed be denied, that some of the old divines, particularly the non-conformists of the seventeenth century, carried the system of notation to an extravagant and bewildering extreme. But few of their hearers, I am sure, could have had sufficient room in their memories for so many figures. If I remember right, I once counted about *two hundred* divisions and subdivisions, in a sermon of Dr. Charnock; and in that sermon, or another by the same distinguished author, I think you will find *fifteen* divisions distinctly marked off by figures, before he states his doctrine. Now all will agree that this is absurd. It defeats the great object of notation, which is, that the plan of the discourse may be more easily remembered. But the objection lies against the abuse only of the system. It does not follow, by any means, that because *two hundred* heads are worse than useless in a sermon, there ought to be no distinct divisions at all. A few may be of essential advantage, where a great number would only overload and perplex the memory.

The human mind is so constituted, as to require something of this sort. In travelling along a new road, we love to find waymarks to aid our recollections of the country through which it passes, or to assist us in retracing our steps. And our impressions are far more definite and distinct than they would have been, upon a straight, dead level, without a house, or milestone, or tree, to indicate our progress, or mark off the distances. So, in the case before us, whatever may be said of the few who are trained in the schools to habits of attention and reasoning, it is extremely clear to me, that the many are greatly assisted in hearing, understanding and recollecting discourses from the pulpit, by having the important divisions announced, as I, II, III, &c. Nor is this all. As a gener-

al fact, the statements are more logical, the reasoning is clearer, and the conclusions are far more obvious and satisfactory, where the divisions are marked off, than where they are not. If the great object of your preaching was to show your taste and scholarship, you might perhaps dispense with them as too stiff and mechanical; but as you preach to do good, to enlighten the minds, and save the souls of your hearers, I hope you will be as old-fashioned in this respect as your father, and a great deal more successful.

I am very affectionately, &c.

The Bible in Chinese.

China has been opened by recent events, not only to commercial speculations but to missionary enterprise, and there appears to be quite as much ardor, in the religious world, to send the message of divine truth among its millions, as there is in the manufacturing and commercial world to supply them with calicoes and woollens. In our native land, the London and Church Missionary Societies have made new and successful efforts to raise funds for this specific object, and it is rumored that the weekly collections made in London by order of the Bishop are intended for the planting of English Episcopacy in that soil.

America has long taken a very prominent share in missionary labors, on the outskirts of that hitherto sealed country. The Baptist and Congregational denominations have for some time past had missions in China, and we learn that the facilities now afforded for the residence of missionaries on the eastern coast, have served to kindle the zeal of the *Protestant churches*, and that they are about to establish an extensive mission in that country.—*London Record*.

The Cross.

All that will follow Christ, must do it in his livery—they must take up their cross.—This is a very harsh and unpleasant article of the gospel to a carnal mind, but the scriptures conceal it not.—*Leighton*.

A Thought for Prayerless Mothers.

"YOU ARE THE CAUSE OF IT!" said a dying young man to his mother; "I am just going into eternity; there is nothing before me but misery, black despair, and *you are the cause of it*. You allowed me to violate the Sabbath with the gun and angling rod, and thus I was introduced to that career of crime which, in ten years, has brought me to perdition." She turned from his bedside, and, with a heart-rending groan, left the room. The day of judgment will doubtless disclose many similar cases.

Without indulging children in immoral conduct, a mother may indirectly promote their everlasting ruin. Even while administering salutary advice, she may omit to supplicate a Divine blessing on their souls; and if she do not "ask," how can she expect to "receive?" Of what avail are her exhortations to prayer, so long as she neglects to pray? Does not example preach louder than precept? "God is not mocked." *To every prayerless mother*, might not a dying impenitent child, while he gasps forth, "to hell I must go," add the awful question, "*Are not you the cause of it?*"—*Mother's Magazine*.

Testimony.—The great Arminius, whom all must regard as an impartial judge, in speaking of Calvin's Commentaries, says, "I exhort students to read, after the holy scriptures, Calvin's Commentaries, who is incomparable in the interpretation of the sacred volume; and his expositions ought to be more highly valued than all the writings of the ancient christian fathers, so that, in a certain eminent prophecy, I give him the pre-eminence beyond most,—nay, all others."

Social Prayer.

It will be remembered by our readers, that we some time since gave an extract from a Scottish writer, presenting an argument in favor of social prayer, from "scriptural injunctions." We give another extract, in which the duty is recommended by the example of God's people.

"From scriptural injunctions, which are valuable in themselves, and which should have a constraining influence on all that recognize the divine authority of the sacred volume, you may turn your regard to its examples, which are more obvious to the external senses, and well calculated to operate with more powerful effect on the human mind.—These examples are not few in number, nor doubtful in regard to their language. When Daniel, and his three associates, found themselves involved in the same rash decree, which doomed all the wise men in Babylon to death, because they could not make known the dream, which the king himself had forgotten, these pious individuals did not abandon themselves to unavailing despair: they, on the contrary, met in an appointed place, and united in praying for mercy from the God of heaven, and received a remarkable answer to the voice of their supplication,—the dream was revealed with circumstantial accuracy, and the interpretation was given with a clearness, which must have struck the mind of the eastern monarch.

Take a second instance from the history of the Jews. When the majority of this people had been carried captives into a strange land, and were made to feel the iron rod of tyranny, and forced to think on the ruinous condition to which the holy city with its magnificent temple had been reduced, we know that their feelings were deeply affected; their harps were hung upon the willows, in token of grief; and tears of sorrow were shed in great profusion at the remembrance of Zion's calamity. All this would lead to the conclusion, that these men had frequent intercourse with one another, that the interests of religion engrossed their regard, and that the vast concerns of the soul were not neglected. As a considerable shaking of the dry bones had taken place, and as many of the Jews had been brought to serious reflection, so we may well suppose, that these men did often meet, not in great crowds, calculated to arrest the attention and to excite the jealousy of a despotic government, but in small select societies, whose members were of a kindred spirit, and whose hearts were united in regard to the interests of Zion: we may also suppose, that in these meetings they conversed, not on state affairs, which were foreign to the character of captives in a strange land, but on sins which had incurred the divine displeasure, and caused their dispersion, and merited the sufferings which they were doomed to endure; they in all probability spake often one to another, concerning the portentous appearance of the time in which they lived, and concerning the precious promises which God had given to be the ground of their hope; we are, almost certain from the pious spirit which they breathed, that they, in their collective capacity, did often join in prayer for his merciful interposition, for his hastening the day of their predicted deliverance, and for sending the promised help, of which they felt the most urgent need.

In the prophecies of Malachi, we find an instance still more explicit and remarkable. When the times were troublous and distracting in no ordinary degree; when pure and undefiled religion was in a languid state, and to appearance just ready to expire from want of support; when the ordinances of grace were in a great measure deserted, and on the part of many deemed undeserving of serious regard; when profligacy of manners prevailed to a mournful extent, and was producing the most dismal effects on many of the human race; when multitudes were running the mad career of sin; and obstinately refusing to amend their ways.—this cheerless scene of desolation was not universal. As the weary traveller, in traversing a trackless and sandy desert of great extent, feels ineffable pleasure on meeting with a few small patches

of verdant grass, calculated to relieve the eye, and to diminish the dismal appearance of the surrounding scene; so the pious mind has good reason to rejoice, on seeing that in this moral waste, which we have been describing, not a few were found fearing the Lord, and often speaking to one another, on subjects congenial to their present state of mind, and to the peculiar circumstances in which they were placed. They might speak with one another, concerning the good cause in which they were engaged, and the most likely means which ought to be employed in order to its advancement; concerning the kind Master whom they served, and whose interests in the world they felt anxious to promote; concerning the promise which he had given for their encouragement in this vale of tears, and on which they might be relying with unshaken confidence; concerning the fatal rapidity with which vice was extending its ravages, and the proper means which should be used to stem the destructive torrent; concerning the low state of religion, and the causes which may have contributed to its languor.

Such, in all probability, were some of the topics which occupied their attention at the time, and which, you must admit, were most important in themselves and most appropriate in their circumstances; but we may reasonably conclude, that these men did not content themselves with speaking to one another on the subjects which have been specified, this might be inferred from the established character of true piety, and the habitual conduct, of those that really fear the Lord. Few instances can be adduced, in which pious persons have assembled for religious purposes, and separated, without engaging in the exercise of prayer: the conduct of those to whom Malachi refers, cannot be called an exception to the general rule. A subsequent part of the prophet's description seems to set the matter at rest. When these men spake one to another, "the Lord hearkened and heard;" words evidently referable to prayer; to the special regard, which the Lord pays to the prayer of faith; and to the gracious answer which he has many a time granted to the fervent supplications of his people.

If you go from the scriptures of the Old Testament to those of the New, you will find satisfying evidence that the same religious exercise was observed on the part of the primitive Christians. Waving the proof which might have been taken from the conduct of Christ and his disciples, retiring to a solitary place, for the purpose of conversing on religious subjects, and for engaging in devotional services; and waving also the additional fact, that Paul found at Philippi, a place at which prayer was wont to be made—plainly implying, that the place was sacred to the observance of social prayer; that the place was not a recent erection; that the place had been long employed for devotional purposes; waving these and similar instances of the duty which I feel anxious to enforce, I shall content myself with a remarkable case, which occurred at the commencement of Christianity, and which occupies a prominent place in the annals of the Christian church.

In reading the Acts of the Apostles, we find that Peter had, on account of ministerial faithfulness in the discharge of duty, been cast into prison, and delivered to four quarters of soldiers, with a strict injunction that he should be secured in the most effectual manner. The valuable life of the Apostle was exposed to great danger from the deadly intentions of Herod, for several circumstances warrant the belief that Peter was destined to an ignominious death on the following day. Many members of the church in that place were apprized of his perilous condition, and naturally enough felt anxious for his deliverance. But what could a handful of helpless individuals do for this purpose? They could not soften the ruthless and persecuting rage of Herod, by whom the Apostle had been incarcerated; they could not break the bolts and bars of the prison, to which he had been committed; they were unable to bribe the men, to whose keeping he had been consigned; the very attempt either to break the prison, or to bribe the keepers, would, have been wrong in itself, contrary to the

principles which they had embraced, and repugnant to the character which they were bound to maintain. But these primitive Christians did not abandon themselves to unavailing despair, for in reality they were not destitute; they had resources which could never be exhausted; they had a throne of grace, to which they could go in every time of need; they had a God of Almighty power, to whom they could betake themselves, when the help of man was vain: we learn from the page of sacred history, that they availed themselves of the exalted privilege; they assembled in a private house to which they had free access; they had recourse to prayer, which may be termed the first and last refuge of distress; they prayed without ceasing for the safety of Peter, and we know that they did not pray in vain.

When this faithful servant of Jesus Christ lay firmly bound in chains of unusual strength, and fast asleep between two soldiers, to whom he had been more immediately intrusted, when the keepers of the prison continued watching with unwearied attention, and were determined in the discharge of duty, when every passage leading from the prison was secured with special care, and when to human appearance the escape of the prisoner seemed to be impossible,—at this time, and in these circumstances, a supernatural light burst into the place of his confinement, and brightened the walls of a dungeon, which in all probability had not seen the rays of the sun nor of the moon for many years. But this was not all. An angel of the Lord, acting in consequence of a divine commission, and armed with extraordinary powers for a special purpose, came in haste, and aroused the Apostle from his slumber, brake the iron fetters with which he was bound, opened the doors of the first and second ward, and the iron gate which led into the city, and encouraged the Apostle to abandon his dreary habitation. When Peter had in this miraculous manner been set at liberty, when he had come to himself, (for all the circumstances of the case were so extraordinary, that for a time he appears to have been in a state of astonishment,) and when he felt convinced at last that his escape was not a dream of the night, nor a figment of the imagination, but that this was an important reality, and the doing of the Lord, he did not linger in the public street, nor spend his time in fruitless confusion; on the contrary, he hastened to the home of his friends, that he might gladden their hearts with a recital of the great things which the Lord had done in effectuating his deliverance. On reaching the house, he had the pleasure of meeting with many of these engaged in prayer on his account. His appearance at such a time, and in such circumstances, must have excited their surprise, must have caused an extraordinary sensation, must for a season have proved staggering to their senses, and was calculated to induce the belief that they had seen a spirit; but when he had given a circumstantial statement of all that had taken place, and when they had satisfied themselves in regard to his personal identity, then the emotions of their minds are more easy to be conceived than described, and their faith in the fact that God heareth the fervent supplications of his people, met in a social capacity, must have been greatly strengthened and established. This historical fact amounts almost to a demonstration, that the primitive Christians assembled for the purpose of social prayer, and that their conduct in this respect was according to the will of God, for this received his gracious approbation."

A Solemn Question.

"Who may abide the day of his coming? and who shall stand when he appeareth?" Mal. 3:2.

To bring this tremendous question home with power to our hearts, let us for a moment imagine that the event which must be near at hand, is now arrived. Let us suppose it to have overtaken us now, just as we are, for in some such way it will come,—sudden, short, terrific,—As the lightning cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of man be." "Behold, I come as a

thief in the night." Suppose, then, the blast of the archangel's trumpet were now to ring in our ears,—suppose the kindling heavens, the falling stars, and the sounds of terror broke at the moment upon our astonished senses,—suppose that Time had run its course,—the end of all things was at hand,—would this dreadful summons find us? would it find us at this moment,—this Oh! think of the hundreds and of the thousands at this moment, and on this day, rest, to be found in the haunts of shame! Think of the thousands, Sabbath of the Lord, engaged in sin, or immersed in secular employments, "doing their own ways, and finding their own pleasure;" marking the sacred deeper turpitude than any other of the What would be the effect on them, Oh, what pangs, what terrors, what and blackness of despair would it be feeble; every spirit would faint; would be weak as water." Where would be the wisdom of the wise, of the mighty, the gold of the rich, the knell, the last knell, which told of Nature, would herald in their doom. Then they would call upon the rocks to fall upon them, and the hills to cry, "Too late! too late!" weeping and wailing would they time misspent, opportunities neglected, eternity, abused and slighted; while science, quickened into agony, would the fearful words into their ears, "Be ye called; and ye refused, I stretched my hand, and no man regarded; but ye naught my counsel, and would have my reproof: I also will laugh at your cry; I will mock when your fear cometh as desolation, your destruction as a whirlwind."

Where, then, O thou profane, hardened sinner,—desecrating the word of the Lord, breaking the everlasting covenant, forsaking the blies of his people, insulting thy neighbor, oppressing the being confided to thee by God, an example of what is vicious and thy children,—where wilt thou "Can thy hands be strong, or can thy endure?" Alas! the sound will be hissing of the fiery serpent, and the of his wrath will blast thy soul. hypocritical man! like the whitened sepulchre outside, while the inside of loathsomeness; using religion as concealing under the mask of its malice and impurity,—where will peer? Alas! it will be more Sodom and Gomorrah, in the day ment, than for thee. When thou est the light against which thou hast of the convictions thou hast stifled; their envy the doom of the lowest, the human eyes. So with the formal, the worldly-minded, the indifferent, hearted, all who have "lived with and Christ" in the world; all who washed in his blood, unsanctified Spirit, and not interested in the "These shall not abide the day of ing." These "shall not stand when they appear."

But the question still remains to be answered, "Who may abide the day of his coming?" And it is not, blessed dark impenetrable secret, left for us to divulge. We know (for it is revealed) there are those who shall "have before him at his coming;" who shall second advent with joy. The roll; but they will have no terrors "The earth may be moved, and the tains carried into the middle of the sea; they will fear not. O what a glorious contrast! The calm, imperturbable spirit and humble confidence, amidst the blings of heart" of others! And they? They who know and love their Savior now, will never feel

him as their Judge. O ye who now
 eve on him, with the christian's approp-
 ing faith, know this! Your persuasion,
 and unshaken, is, that he will not desert
 "Neither death, nor life, nor things
 sent, nor things to come, shall separate
 me from his love." And what inspires this confidence?
 thing in yourselves? Oh, not so, but
 stability of his word, the inviolability of
 covenant engagements, the unchangeable-
 of his love. What have you found him
 ? A Savior ever as good as his word.
 said, and he fulfilled it,—yea, and all he
 promised he will fulfil. He said, "Him
 cometh to me I will in no wise cast out."
 went at his bidding; you took him at
 word, and you found it even as he had
 He did not cast you out. You went
 ars, and in shame and self-reproach, and
 received you graciously, loved you free-
 forgave you, and remembered your ini-
 es no more. You found there was vir-
 in his atonement to lull your fears to
 to speak peace to your troubled con-
 science. And what is now the basis of your
 idence in the view of judgment? It is
 assurance that his word shall never fail,
 his love is unchangeable, that "his faith-
 ness is to all generations." This is what
 is and supports you. The ground of it
 at any thing in yourself, it is wholly in
 It is not the child that supports itself
 the mother's bosom, it is the mother that
 ports the child. And so "it is the ever-
 ing arm beneath you, which holds you
 The word on which you have venture-
 will never break. The hope he has
 ired he will never disappoint. The rock
 which you have built, will never fail. It
 not failed hitherto, and it will not fail in
 last judgment. No! and we believe, did
 words uttered at this moment "come in the clouds of
 ye refused" to judge the world, that the assur-
 no man now you now feel, "that he will never leave
 counsel, nor forsake you, unworthy as you are,
 I also, grieving over that unworthiness daily,
 mock myself striving to love him more, and serve him
 fear (for) that this assurance would keep you
 action as you are amidst the solemnities and terrors of
 then, O the scene, and that a calm confidence would
 sinner—be exchanged for a holy rapture, as the
 the world's living words greeted your ears,—"Come,
 blessed of my Father, inherit the king-
 is people, and prepared for you from the foundation of
 my new-world."—*Protestant Churchman.*

From the New York Evangelist
Calvin's Treatment of Servetus.

There are certain calumnies which never
 When once started into being, they
 always found those who believe them.
 exposed and reasoned down in one age,
 are sure to be revived in the next, and
 rally with increased effrontery. Like
 diseases, which, when forced by the
 of medicine from one part of the body,
 sure to break out in another; or when
 en from the surface, lie hid in the system
 to appear again when the external force
 withdrawn, these calumnies may be made
 change their places, or for a time to hide
 head, but they do not cease to exist.
 en they are reasoned down in one neigh-
 hood, they will rise up afresh in the
 and with increased credibility in the
 of some. For as it has been said that
 act for Popery in Catholic countries in-
 es as you recede from Rome, the cen-
 place of its abominations, so it is with
 calumnies of which we are speaking.
 y are believed the more firmly as men
 le in time from the occurrences to which
 relate, and as the means of their refuta-
 become more difficult.

Who may doubt that this class of calumny belongs the as-
 on that Calvin burned Servetus. We
 scarcely supposed it possible, until re-
 ly, that any one could be found in our
 who, possessing ordinary intelligence,
 ld hazard such a declaration. But we
 seen it asserted again and again of late,
 with a degree of confidence, as if it had
 been disproved, and as if it was now a
 er of undisputed verity. It has been
 orted to repeatedly of late, as it was by
 coe, to show the "fruits of the Reforma-
 —to exhibit the spirit of that faith,

which has derived its name from its illustri-
 ous Reformer. We intend, therefore, in this
 and in one or two succeeding numbers, to
 place this matter in its true light before our
 readers.

The assertion is, that Calvin burned Ser-
 vetus, or that he caused him to be burned.
 Now, for the sake of our argument, we will
 for the present suppose this to be true.—
 Grant, then, that he did this act, with what
 censure shall we visit the Reformer? Be-
 fore what tribunal and by what law must he
 be tried? It must be plain, we think, to
 every one, that he cannot be judged by the
 sentiments and feelings now so happily pre-
 valent on the subject of civil and religious
 liberty. All that can be demanded is, that
 he be judged according to the light which
 then existed. It is not required of any man,
 that he should live and act in advance of his
 own age. Some there have indeed been,
 who, like Milton and Edwards, have stood
 out far in advance of the rest of the world;
 men who, like some lone mountain peak,
 have risen up in peerless grandeur and sub-
 limity above the surrounding elevations, and
 have sooner caught and longer reflected the
 light which visits our world. But we hold
 no one responsible for this. We have no
 claim upon any man for acting higher and
 better than that of all others. We cannot,
 consequently, with any degree of justice,
 censure the conduct which is in accordance
 with the sentiments and feelings of the age
 in which it is done,—we mean, we cannot
 single out any man, and make him the mark
 of our reproach, while his action is like that
 of the rest of mankind. He has a right in
 this case, to a division of the odium. If he
 acts wrong, and yet acts as well as all oth-
 ers, he can come under condemnation only
 as all others do. His conduct is not pecu-
 liar, and cannot, therefore, deserve peculiar
 censure.

The justice of these remarks will easily
 be seen. We ought not to frown as indig-
 nantly upon the Pope, who, in the age of ig-
 norance and superstition, imprisoned Galileo,
 because he asserted the revolution of the
 earth on its axis, as we should upon Gregory,
 if he were now to shut up some disciple
 of Copernicus in the dungeons of Rome for
 teaching the same truth. It would be very
 wrong in us to censure those men, who lived
 before the temperance reformation began,
 and who drank of the intoxicating cup, to the
 same extent that we now do those who in-
 dulse in that sin. It would certainly be
 great injustice in us to fix the same odium
 upon those who were engaged in the slave
 trade, before the eyes of christendom were
 opened to see the enormity of its wicked-
 ness, that we do upon those who now engage
 in it. The civilized world now regard it as
 piracy; but we should not, therefore, say that
 Las Casas and Whitfield were pirates, be-
 cause the one, in pity for the frail Indian,
 planned the traffic, and the other advocated
 its continuance, on the ground that it would
 eventually be overruled for the good of the
 African. No; men must be judged by the
 light which they had when they lived and
 acted. Their conduct must be viewed in
 connection with the sentiments and feelings
 of the age in which they lived. They must
 be tried before the tribunal of public opinion
 which then existed, and by the common law
 which then obtained. This is all that can
 be demanded.

This we claim for Calvin. It is his right.
 Let him be judged by the light which then
 existed. Let his conduct in reference to
 Servetus be considered in connection with
 the age in which he lived, and we have noth-
 ing to fear as to the judgment that will be
 rendered. For if he burned Servetus, or
 caused him to be burned for his heresy and
 terrible blasphemy, then we affirm that he
 acted in obedience to the law, and in accord-
 ance with the general sentiment and feeling
 of men in his day. For every student of his-
 tory knows that heresy in religion, and es-
 pecially blasphemy, was then universally re-
 garded as equally criminal with the viola-
 tions of the civil law, and was punished with
 the same severity. Heretics were then look-
 ed upon as "monsters," as "poisoners of

mankind," and as "public pests." Apostacy
 from the faith was like treason against the
 state, and rebellion against God. These po-
 sitions had long been taken, and had come to
 be regarded as self-evident truths, both in
 the parliaments of the people and also in the
 councils of the church,—alike in monarchies
 and in republics. The ancient laws enacted
 by Frederic II, against heresy, were then in
 full force in Geneva, and required that all
 obstinate heretics should be put to death.
 Such was the sentiment and the feeling of
 the age in which Calvin lived. If he burned
 Servetus, or caused him to be burned for her-
 esy and revolting blasphemy, this fact does
 not bring him out one iota beyond the line
 of universal action. In this, he is with the
 whole of his race. He did what all others
 had done,—what all men then approved,—
 what met the approbation of the wisest and
 the mildest men of the Reformation. If then
 he is to be condemned for what he did, it
 must be, not because he acted worse than
 others, but because he did not surpass all
 others in the tolerance of heresy and blasphem-
 y. This, then, was his crime. But Cal-
 vin did not burn Servetus, nor cause him
 to be burned, as we shall show in our next
 number. GENEVA.

The Christian and the Sabbath.

We never, in the whole course of our re-
 collections, met with a christian friend who
 bore upon his character every other evidence
 of the Spirit's operation, who did not re-
 member the Sabbath-day, and keep it holy.
 We appeal to the memories of all the wor-
 thies who are lying in their graves, that, emi-
 nent as they were in every other grace and
 accomplishment of the new creature, the re-
 ligiousness of their Sabbath-day shone with
 equal lustre amid the fine assemblage of vir-
 tues which adorned them.

In every christian household it will be
 found that the discipline of a well-ordered
 Sabbath is never forgotten, among the old
 lessons of a christian education. And we
 appeal to every individual who now hears
 us, and who carries the remembrance in his
 bosom of a father's worth and a father's
 piety, if, on the coming round of the seventh
 day, an air of peculiar sacredness did not
 spread itself over that mansion where he
 drew his first breath, and was taught to re-
 peat his infant hymn, and lisp his infant
 prayer. Rest assured, that the christian, hav-
 ing the love of God written in his heart, and
 denying the Sabbath a place in its affections,
 is an anomaly that is nowhere to be found.
 Every Sabbath image, with every Sabbath
 circumstance, is dear to him. He loves the
 quietness of that hallowed morn: he loves
 the church-bell sound which summons him
 to the house of prayer: he loves to join the
 chorus of devotion, and to sit and listen to
 that voice of persuasion which is lifted in
 the hearing of an assembled multitude: he
 loves the retirement of this day from the din
 of worldly business, and the inroads of
 worldly men: he loves the leisure it brings
 along with it, and sweet to his soul are the
 exercises of that hallowed hour, when there
 is no eye to witness him but the eye of hea-
 ven, and when, in solemn audience with the
 Father who seeth him in secret, he can, on
 the wings of celestial contemplation, leave
 all the cares, all the vexations, and all the
 secularities of an alienated world behind him.
 [Chalmers.]

Abiding in Christ.

When a man believes, he has taken ref-
 uge under this covert from the hurricane of
 God's avenging ire, and thus protected, it
 will sweep harmlessly past him. But it is
 the believer's duty, as well as his privilege,
 not only to betake himself to this covert, but
 to sit continually under its shadow. And
 this is what is meant by abiding in Christ.—
 He has been the dwelling place of his people
 in all generations. It is their privilege,
 and honor, and happiness to abide in Him,
 as in a sweet and peaceful home. The
 storms may rage without, but here they are
 secure, enjoying the communion of a Father's
 love, and the counsels of a Father's wis-
 dom. And if even in the home of this world
 there be much to gratify the heart, in the

tree circulation of those affections which emanate
 from parent to child, and brother to sister,
 each meeting with its refreshing reward
 in the return which it receives, how much
 more full of blessedness is it under that cov-
 ert which He has provided, to meet with
 and receive sweet tokens of affection from
 our glorious and infinitely blessed Father,
 and to have all the longings of an affection-
 ate heart gratified in the fulness of his ever-
 lasting love. But we are ungrateful way-
 ward children. We do not choose always
 to abide in the covert; we will not sit under the
 shadow of Christ though there there is great
 delight; to our depraved tastes, his fruit is
 not always sweet. We see some bright and
 tempting object without, and we make haste
 to seize it. We leave the security of our
 home, our only safe abiding place. We for-
 get that we can only stand in Christ, and
 thus our will is unaccomplished, our desires
 ungratified. You will understand how it is,
 then, that a believer may often experience
 something like a shock of disappointment
 when he finds his prayers unanswered.—
 They are so, not because God is unfaithful,
 or even slack concerning his promise, but
 just because the conditions of that promise
 are not fulfilled. Though united to Christ
 he is not abiding in him. He is forgetful of
 his true position, and he cannot be heard be-
 cause he asks amiss. The Father hears us
 only when we are in our dwelling place,—
 when the voice of supplication ascends from
 that sanctuary which has been consecrated
 by the blood of Jesus. When we speak
 otherwise than through Christ, we cannot be
 heard. The prayer only enters into the ear
 of God which is wafted on the wings of faith,
 and which becomes melodious from the meet-
 ing of mercy and truth, and the sweet har-
 mony of righteousness and peace, blended in
 the offering of Christ. Every desire, to be
 acceptable to God, must be breathed through
 Him who has been constituted the medium
 and the organ of communication between us
 and God.—*Free Church Pupil.*

The Bible in Europe.

At an anniversary of the Worcester (Eng-
 land) Auxiliary Bible Society, Lieutenant
 Wilson gave many interesting details of the
 progress of the society on the continent of
 Europe, especially in France and Belgium.
 In the former country, 145,000 copies of the
 scriptures had been distributed during the
 past twelve months, in spite of the increas-
 ing opposition of the Roman Catholic clergy;
 and he cited one instance where, through
 the dissemination of the Bible in a particular
 parish, a great majority of its inhabitants, the
 mayor of the town, and a priest, all express-
 ed their determination to come out from the
 Catholic communion, and they claimed the
 parish church for Protestant worship. This
 was conceded to them, and the Roman Cath-
 olic clergymen were obliged to perform mass
 in a barn they purchased for the purpose,
 but they could not get a single individual to
 attend its celebration.

In Belgium the demand was unpreceden-
 ted; and the decree which the bishop of
 Rome has issued against their being read had
 only excited the curiosity of the people, and
 made them anxious to procure the book
 which the Pope was so much afraid of.

In Holland great quantities were being
 disposed of; and at the Carpathian moun-
 tains, where the people were steeped in
 poverty, the society had given away a great
 number, at the urgent request of a clergy-
 man there.

In Spain they had not been able to do
 much, owing to the state of the country, and
 the influence of the priests; but a few friends
 of the cause had circulated a considerable
 number privately during the past year.

N. Y. Observer.

There is a letter now in the imperial ar-
 chives, at Vienna, written by the celebrated
 Wallenstein, to his friend and general, Pap-
 penhiem, summoning him urgently to the
 great battle in which Gustavus Adolphus, of
 Sweden, both died and conquered. This
 letter is steeped in the blood of Pappenheim,
 who was killed in the battle.

Southern Rose.

EXPOSITORY LECTURES.

"The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah, king of Judah, and in the days of Jeroboam, the son of Joash, king of Israel, two years before the earthquake." Amos 1:1-5.

God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to nought the things that are; that no flesh should glory in his presence. In the accomplishment of his important purposes, it is the pleasure of God, oft times to employ means, such as human wisdom would not only not have selected, but would have regarded as wholly inadequate. When men were selected, by whose instrumentality the reigning systems of superstition and idolatry were to be overthrown, and the nations were to be subjected to the sceptre of Messiah, they were not taken from the families of the learned, the wealthy or the great. The illiterate and comparatively obscure men of Galilee, who were unknown alike in the seats of science, of opulence and of fame, were employed to achieve this mighty revolution. And the success which crowned their efforts, manifested that it was the cause of God in which they were engaged, and that they were nothing more than the instruments, by whom he was pleased to accomplish the work. And it is still a fact characteristic of the divine administration, that those men whom God is pleased to employ as instruments of great good to society, are to a considerable extent taken from comparative obscurity. By this arrangement, we are taught a salutary lesson on the subject of the absolute dependence of all things upon God, and of the folly of glorying in man.

An example of this fact in the divine administration, we have in the author of the book upon the consideration of which we now enter. Amos, by whose ministry God was pleased to send a message to his ancient people, was taken from the comparatively obscure walks of society. He was among the herdmen of Tekoa, and was a gatherer of sycamore fruit. It is for the good of society that men should pursue different avocations. And no man need be ashamed of any calling, in the prosecution of which, he may have it in his power to contribute something to the general stock of human happiness.

The time when Amos exercised the prophetic office, is described as being "in the days of Uzziah, king of Judah, and in the days of Jeroboam, the son of Joash, king of Israel." Verse 1. It was a period during which iniquity abounded, and true piety had lamentably declined. Of Jeroboam, who was at this time king of Israel, and who reigned for a period of forty-one years, it is said that "He did that which was evil in the sight of the Lord; he departed not from all the sins of Jeroboam, the son of Nebat, who made Israel to sin." 2 Kings 14:24. In Judah, the state of things was, in some respects, not quite so bad. Of Uzziah, the king of Judah, we are told that "He did that which was right in the sight of the Lord, according to all that his father Amaziah did." 2 Chron. 26:4. He followed the example of his father Amaziah, but did not walk in the footsteps of David. In the beginning of his reign he manifested some regard for the interests of religion; but, like his father, as he grew older, he hearkened to evil counsel and espoused the cause of idolatry. And accordingly, Isaiah, who was cotemporary with our prophet, addresses both the rulers and the people in the language of cutting reproof,—"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah." Isaiah 1:10.

It is a difficult task for the messenger of the Lord to perform his duty faithfully, when those who are high in place, neither fear God nor regard man. Their example of contempt for the divine authority, gives countenance to the practice of vice and immorality in the humbler walks of life; and the usual consequence is, the general prevalence of iniquity. He who, under such circumstances, faithfully reproves sin, may ex-

pect to suffer much reproach. To qualify a man for the faithful performance of his duty at such a time, it is peculiarly important, that he should be assured in his own mind, that what he declares is the truth of God, and that he has a commission from God to make it known to his fellow-men.

In relation to the message which the prophet Amos delivered, he was fully assured that it was from God. It is described in the following language:—"The words of Amos, which he saw," in vision. The words of this message from God, were made as clear to the view of his mind, as are those objects to the sight which we look upon with the eye. And being thoroughly convinced, that he was following no cunningly devised fable, regardless of the dangers to which he was exposed, from the evil passions of men, he delivers his message in the name of the Lord. "The Lord will roar from Zion, and utter his voice from Jerusalem." Verse 2. Zion was the hill on which the temple of God was built; and Jerusalem was the city in which God's visible residence among men was located. Hence, the divine message is described as proceeding from Zion, and Jerusalem the city of God. In describing the spread of the gospel in the latter days, the prophet Isaiah, in similar language, declares, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." In the present instance, as the message to be delivered, was one indicative of the divine displeasure against a perverse and disobedient people, the prophet compares the voice of Jehovah, in the utterance of his judgments, to the roaring of the lion. "The Lord will roar from Zion." And as when the king of the wild beasts roars, the inhabitants of the forest tremble, so, when God shall utter his voice in his wrath, "the habitations of the shepherds shall mourn, and the top of Carmel shall wither." Mount Carmel was famous for its fertility, and for the accommodations which it afforded to flocks. The prophet Isaiah speaks of "the excellency of Carmel and Sharon." Nabal, whose flocks were so numerous, had possessions in Carmel. 1 Sam. 25:2. In describing the effects resulting from the execution of the divine judgments upon Judah and Israel, the prophet presents to our view, the earth as suffering under the effects of drought. The habitations of the shepherds are filled with mourning, because there is no pasturage for the flocks; and upon the verdant and fruitful Carmel, vegetation is withered. And while these words, in their literal import, represent the effects of a drought upon the vegetable kingdom, and the consequent distress experienced by the flocks when their supply is cut off, they may also be designed to represent the languishing condition of the church, when, for her misimprovement of the means of grace, God, in righteous displeasure, withholds the refreshing and reviving influences of his Spirit. Then the languid and lifeless condition of the church presents to our view, an appearance not unlike that which we behold in the natural world, when the rain from heaven is restrained, and vegetation, under the scorching influence of a burning sun, withers and dies.

After this general intimation of the divine purpose to chastise Judah and Israel, the prophet proceeds, in the next place, to declare the judgments which were coming upon some of the surrounding nations, which had at different times oppressed Israel. And, in the first place, the judgments which awaited Syria, are predicted. "Thus saith the Lord, for three transgressions of Damascus and for four, I will not turn away the punishment thereof." Verse 3. Damascus, the metropolis of Syria, is here put for Syria itself. The expression, "three transgressions and four," indicates, that it was not for a solitary act of transgression, but for repeated instances of iniquity, manifesting a disposition to go on in an evil course, that God had been provoked to enter into judgment with this sinful nation. It is usual in the scriptures to employ a definite for an indefinite number. Job complains, "these ten times have ye reproached me." Solomon says, "Give a portion to seven and also to eight." In these and similar instances, it is manifest that a defi-

nite term is employed to indicate a considerable number. In the dispensations of his providence, God does not ordinarily punish immediately, either individuals or nations for their sin. He is long suffering and slow to anger, and affords time and opportunity for repentance. In this manner he had dealt with the kingdom of Syria. Since, however, the Syrians would not be reclaimed, but continued to go on in their sinful course, oppressing and devouring God's Israel, the prophet announces the unalterable determination of Jehovah, not to avert from their devoted heads, the punishment which their guilt deserved. "I will not turn away the punishment" which their continuance in an evil course deserves; but (as the language implies,) I will cause deserved wrath to fall upon them.

The threatening which is denounced negatively in the first place, is in the two following verses, exhibited positively in varied forms of expression. In the first place, it is declared, "I will send a fire into the house of Hazael, which shall devour the palaces of Benhadad." Verse 4. Hazael and Benhadad were different kings of Syria. And the expressions, "the house of Hazael, and the palaces of Benhadad," are only different designations of the kingdom of Syria. Under the emblem of fire, the most terrible and destructive agent in nature, we have a representation of the irresistible and consuming wrath of God. As fire, introduced into a palace, will soon utterly destroy all that is inflammable, so says Jehovah by his prophet, "I will send a fire into the house of Hazael," and the judgments of my wrath shall overthrow his kingdom.

In the next place, under a different form of expression, the same dire calamity is signified. "I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden." Verse 5. Damascus is here supposed to be surrounded with a wall, and inclosed with strong gates. But here God declares, "I will break the bar of Damascus," by which her gates are closed, and lay her open to her enemies, so that they shall enter within her walls and put her inhabitants to the sword. A prediction of the same general character, is uttered by Isaiah in relation to ancient Babylon, which was delivered into the hands of Cyrus.—"Thus saith the Lord to his anointed, to Cyrus, I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron."

It is added,—"I will cut off the inhabitant of the plain of Aven." The term Aven, may be the name of a place, now unknown, within the limits of Syria; or it may be understood in its literal sense, as descriptive of the character of the people of the land. It literally signifies vanity or idolatry. This appears to be the preferable interpretation. And then the import of the prediction is, that when Damascus should be laid open to her invaders, God would deliver up those who had worshipped idols in the plains of Syria, to be cut off by the sword. And while this calamity should overtake the common inhabitants of the land, their rulers should share a similar fate. I will cut off "him that holdeth the sceptre from the house of Eden." The term Eden signifies, literally, pleasure. And instead of supposing that it is here used to designate a particular place, it seems more natural to understand it as referring to the sensuality and luxury in which the rulers of Damascus were living. Those who hold the sceptre, not for the good of their subjects; not for the maintenance of the cause of truth and righteousness, but to gratify their lusts, shall be turned out of their houses of pleasure, and shall be cut off by the sword. And those who should escape the edge of the sword, should be carried captives into a foreign land. "The people of Syria shall go into captivity unto Kir, saith the Lord." This prediction was fulfilled some fifty years after this time, in the days of Ahaz, king of Judah, who called Tiglath-pileser to his aid against Rezin, king

of Syria. "The king of Assyria came against him; for the king of Assyria had fought against Damascus, and took it, and the people of it captive to Kir, and Rezin." 2 Kings 16:9.

The particular cause why these kings are denounced against the kingdom of Damascus or Syria, is specified in the third verse. It was because of the cruelty of the people of Damascus in oppressing God's Israel. "Because they have hated Gilbead with threshing instruments." From the history recorded in the Kings, we learn that Hazael perpetrated cruelty in his treatment of Israel. In an interview between Elisha and Hazael, the latter told that the prophet looked upon "settled his countenance steadfastly," was ashamed, and the man of God. And Hazael said, "Why weepeth thou? And he answered, because I know that thou wilt do to the children of thy strong holds wilt thou set on their young men wilt thou slay with sword, and wilt dash their children up their women with child." 2 Kings 12. And we are afterwards told that those days the Lord began to cut Israel, and Hazael smote them in all the land of Israel, from Jordan eastward all the land of Gilbead." It is further stated, that the wrath of the Lord was kindled against Israel, and he delivered them into the hand of the king of Syria, and he oppressed them. In language still stronger, it is added, "The king of Syria destroyed them, and them like the dust by threshing." 2 Kings 13:7. For the chastisement of a rebellious people, God delivered up Israel into the hands of the king of Syria. But the haughty and cruel Syrian was employed as a rod for the correction of a disobedient people, he in turn should be called to account for his cruelty and oppression. I will send a fire into the house of Hazael, which shall devour the palaces of Benhadad.

From these words we may learn.

1. Though God may exercise patience and forbearance for a time, if men persist in iniquity, condign punishment shall overtake them. "God shall wound the heels of the proud, and shall overthrow the lofty fortifications; and the hairy scalp of such as do go too far in their transgressions, and for four, he will smite away the punishment thereof."

2. Though God in his providence sometimes, for the correction of his rebellious people, permit their enemies to oppress them, yet, sooner or later, he will punish the oppressors of his church according to their deserts.

3. When a people, by persisting in an evil course, have excluded themselves from the protection of heaven, neither strong fortifications, nor powerful armies will be able to protect them. "I will break also the bar of Damascus," says God, of the once powerful kingdom of Syria, "and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden, and the people of Syria shall go into captivity."

Progress of the Gospel in France. In spite of persecution, perhaps by means of the pure gospel seems to be making progress and cheering progress in the interior of France. The hold of Romanism is relaxed through the whole kingdom; in many regions a spirit of primitive piety exists, which, from the well known character of the French character, it is hoped will spread till that great nation is enthralled. The quarterly paper of the Evangelical Society states, that in a single year of France, there are one hundred and twenty Protestant preachers; that in another year, 2000 Roman Catholics have expressed the same desire—and that many Catholics as well as Protestants, are demanding Government security for their religious liberty, with an inquiry that cannot be resisted. This is carrying the war into the camp of the enemy; and there are many reasons to believe that France, not less than our own country, will be the scene of a mighty struggle between Piety and Popery.

For the Preacher.

THE SABBATH.—No. 10.

ITS ADAPTATION TO MAN AS AN INTELLECTUAL BEING.

As the present volume of the Preacher is near to a close, we propose to sum up in a single essay, the several leading particulars, in which the law of the Sabbath exhibits its adaptation to the intellectual, moral and religious constitution of man.

The Sabbath was made for man as an intellectual being. Its adaptation to the social wants and interests of man involves a fitness to his intellectual; for whatever contributes to elevate his social character, must also, in some sense, be promotive of the exercise and development of his intellectual powers. It is in an associated capacity man cultivates his highest energies of mind. It is while mingling with his fellows, his reason, judgment, memory, conception,—all the various capabilities of his soul are most eminently exercised. And the history of the world bears testimony, that the best condition of society as always been promotive of the best condition of intellect. The adaptation of the Sabbath then to man, as a social being, involves its adaptation to his intellectual nature.

But one great object for which the Sabbath is obligatory upon man, and for which it was originally instituted, and is now, under the Christian dispensation, perpetuated among men, is, that it may be commemorative of the two great works of *creation and redemption*. One duty then, which devolves upon those who would observe the Sabbath properly, is, that they *contemplate the universe and every thing pertaining to it, as created by the omnific word of the self-existent Deity*. And in the contemplation of this great fact, is there not scope enough for the most exalted intellect to indulge its powers? Is there not field enough for its researches? Is there not material enough on which its energies may operate? Another duty, immediately adjunct to this one, is, the contemplation of the *eternal scheme of redemption to man, from a ruined condition, by the atonement of a Messiah, who is the Son of God*. And what mind will not lament the deficiency of its capacities for the proper contemplation of such a theme? Into this great mystery of salvation by Jesus Christ, the angels desire to look. Intelligences, so far superior to human, here find an attractive sphere in which to exercise their wondrous powers; and shall human intellect find nothing here appropriate to its exercise and cultivation? Shall the poor, weak, clay-pent soul of man say, here there is not enough to ask its most cultivated energies,—enough to exceed its mightiest comprehension,—enough suited to the expansion of its every noble attribute and power? Shall the puny mind of man disdain to enter where angels love to sojourn? But the contemplation of these great topics does not come alone. With the contemplation of creation-work, comes the contemplation of the Creator, and all his distinguishing attributes; and with the contemplation of redemption-work, comes the contemplation of all that history which God has unfolded to us in his word, concerning our original innocence; our fall; our consequent inability to the penalty of the violated law; our helplessness; our need of a Savior; of the inadequacy of a Savior who is a mere creature; of our need of such a Savior as that precisely which has been provided,—a Savior who is God-man; of his incarnation, sufferings, death, resurrection, ascension and intercession; of his doctrines and precepts; of the way by which his salvation may be appropriated to us;—in short, the contemplation of the work of our redemption from eternal ruin, involves the study of the whole revelation of God. And shall human intellect complain that in all this there is nothing appropriate to its powers?—nothing adequate to call out and exercise its energies? No; it is impossible it can do so. Here is the field of all philosophy. Here, and here alone, mind can most effectually develop itself.

Let the Sabbath, then, with its duties, cease to be known upon earth, and thousands

of intellects must grope in darkness, temporal and eternal, around which, under the recognition and observance of such a period of time as the Sabbath consecrated to the Lord, would shine the radiance of comprehensive intellect now and forever. Philosophy, even as boasted of by infidel votaries, would reel from its present elevation, and hideous superstition become the tyrant monarch of the human mind. How little do we conceive our indebtedness to this noble and indispensable institution of religion, for all our intellectual superiority! And what rays of immortal truth have been introduced into many a mind, which would otherwise be forever benighted, if it were not for the leisure and opportunity afforded by a seventh-day rest, from the ordinary avocations of life, to indulge in the contemplation of the noble and distinguished topics referred to; to read the Bible and other good books; to wait upon the ministry of the word and general religious instructions; and to nourish the soul with teachings from heaven.

The Sabbath is adapted, therefore, to the intellectual constitution of man.

W. T. F.

[To be continued.]

The Claims of the Jews.

The August No. of the *Jewish Chronicle*, edited by Rev. Mr. Lilly, 23 Nassau st., has been just issued. Among its interesting contents, we find part of a lecture by Dr. McCarrell of Newburgh, before the Synod of the Associate Reformed church, on the subject of God's ancient covenant people. After a few words of introduction, the Doctor says:

1. "In pleading the claims of Israel, I would first protest against the too common sentiment, which treats them as outcasts from the common sympathies of man; which makes them a proverb and a byword, a hissing, and an astonishment among all the nations of the earth. True, they have deserved this for their sins, and thus the scriptures are fulfilled; but, if desert of afflictions will excuse our sympathies, then we may withhold them from every human woe, for all is the consequence of sin, and the subject of divine predication. They have claims upon our sympathies and prayers, and exertions, in common with all, who, rejecting the only Savior, are exposed to eternal death. 'He that believeth not on the Son of God, shall not see life, but the wrath of God abideth on him.' This predication is aggravated by the consideration, that repentance and remission of sins in the name of Jesus, was commanded to be preached among all nations, *beginning at Jerusalem*. To whom much is given, of them will much be required. And all this unutterable misery passes upon ten millions of Jews every thirty years. While I speak, they are entering under the fearful anathema, which they have invoked upon themselves and their children, into the world of woe. If the misery of one lost soul can neither be computed nor conceived, what can be said of it when multiplied by the hundreds of millions, whose deplorable doom swells the amount of human wretchedness? No marvel that the tender-hearted Apostle, in viewing their misery in unbelief, protests, 'I speak the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great grief and continual sorrow in my heart for my brethren, my kinsmen according to the flesh.' He knew their misery and guilt, for he had himself been partaker with them; 'for I myself also was willing to be anathema from Christ.' How long has the dreadful imprecation been fulfilled, 'his blood be upon us and upon our children?' And must sin and death prey upon this devoted race for ever? Are there none to throw themselves between the living and the dead, and to pray, 'spare thy people, O Lord, and give not thine heritage to reproach?'"

2. "Not only have the sons of Israel an equal claim with others upon our sympathy and prayers, and exertions for their salvation; they are a peculiar people, and their claims are peculiar. 'What advantage then hath the Jew? and what profit is there of circumcision? Much every way; chiefly because that unto them were committed the or-

acles of God.' They have been made trustees of the human race, 'to preserve unimpaired and to distribute through the world the words of eternal life. The decalogue was given immediately to the whole nation by Jehovah himself, amid the most awful displays of divine power and majesty; and through the ministry of holy men of old who spake, and wrote, as they were moved by the Holy Ghost, the whole of divine revelation was given to them—the Old Testament in Hebrew and Chaldee, and the New Testament in Greek. Their sacred language carries us back to the infancy of our race, and of the created universe itself, when God conversed with Adam in innocency and in Eden, in the Hebrew tongue, and Adam gave names to every living thing. In this and in the Chaldee, a kindred dialect, all the revelations of God to man were given and recorded, until the period of the New Testament; and then, although the language of the revelation was Greek, to suit the expansion of the church when the Gentiles are brought into it, the revelations themselves are given to the Jews. The Apostles and other inspired writers of the New Testament were Jews. The only scriptures under heaven, which claim to be a revelation from God, and which do not bear the visible brand of imposture upon them are those containing the Oracles of God delivered to the Jews. These scriptures have stood the test of thousands of years, and not only survived every attack, which power and authority, and learning and talents could make upon them, but have come out of every trial with increased manifestation of their divine origin, and their indubitable truth.—This consideration has the form of a double motive. It appeals to our sympathy and to our gratitude; to our sympathy, because the great mass of those to whom the scriptures were given, on account of the veil of unbelief which is upon their hearts, cannot see the things contained in their own sacred writings; 'blindness in part is happened unto Israel; until the fulness of the Gentiles be brought in, and so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob,' Rom. 11. 25, 26;—to our gratitude, for to them we are indebted for the Bible, the charter of all our privileges and hopes. With the scriptures are associated all blessings for the life that now is, and for that which is to come. Where no vision is, the people perish. If any can compute the value of those blessings, which distinguish our lot from that of nations which are sitting in the land of darkness and the shadow of death, and which we desire and enjoy through the holy scriptures, then may we understand the gratitude we owe to Jews, under God, as his amanuenses and almoners in recording and distributing the word of eternal life.

3. "Their relation to the covenants and the church gives them an especial claim to our sympathy. So thought Paul. 'I have continual sorrow in my heart for my brethren, my kinsmen according to the flesh, to whom belongeth the adoption, and the glory, and the covenants, and the giving of the law, and the promises, whose are the father's, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever, amen.' Rom. 9. 1.

"The adoption is theirs. 'Israel is my first-born; out of Egypt have I called my son.' 'I have nourished and brought up children.' Although all who believe are the children of Abraham, and heirs according to the promise, yet Israel is the first-born, and in all things has the pre-eminence. The promise to Abraham was, 'in thee and thy seed shall all the families of the earth be blessed.' The church of God is their own olive tree, of which they are the natural branches. And although some branches may have been broken off, and Gentiles have been grafted into the good olive tree, yet God is able to graft them again into their own olive tree; Rom. 11. In that glorious family of which God is the father, and Christ the elder brother, and all the redeemed on earth, and in heaven, are brethren, the Jews are next to the Messiah, and first in usefulness and honor. An inspired description of heaven is 'to sit down with Abraham, and Isaac, and Jacob, in the

kingdom of heaven.' If pre-eminence among his brethren, and a double portion of parental inheritance, were privileges of the first-born, the redeemed among the Gentiles will rejoice to yield the precedence to their elder brethren in the family of Christ. If it be a high honor conferred upon all the redeemed among men, that the Lord of glory is not ashamed to call them brethren, that honor was first conferred on Jews. 'Go to my brethren, and tell them that I go to my Father and your Father, and to my God and your God.' But where are now the first-born sons of God? Alas, how fallen! 'O Israel, thou hast destroyed thyself; but in me is thy help found.' Who would not unite with the Apostle and say, 'My heart's desire and prayer to God for Israel, is, that they might be saved?'"

MEDITATION.—Matt. 28.

Early rising is favorable to devotion, particularly on the Sabbath morning. The women who made an early visit to the sepulchre, were abundantly repaid for their self-denial and devotedness to the Savior whom they loved; and their example is worthy our imitation. The difficulties they anticipated had been removed—the stone was rolled away—and the heavenly messenger, who was a terror to the Roman guards, spoke peace and consolation to them. So it will be in the experience of all who seek the Savior sincerely. They may be discouraged; foreboding fears may arise; but they shall at length be dispersed; and while in the path of duty, in obedience to their Lord, he himself will meet them, and say, "All hail;" convince them of his resurrection, and the continued strength of his unchangeable affection. The certainty of this important event is intimately and inseparably connected with the believer's pardon and acceptance with God: "If Christ be not raised, (saith the Apostle) your faith is vain, ye are yet in your sins." Then they also who are fallen asleep in Christ are perished. But "now is Christ risen from the dead, and become the first fruits of them that slept." Blessed assurance! as the first fruits are secure, so the whole harvest shall in due time be gathered in, and death, the last enemy, shall be entirely destroyed. O my soul, hast thou a personal interest in Him who is the resurrection and the life? Art thou dead to sin, as to its regning influence; to the law, as a covenant of works; to the world, as thy chief portion? If so, thy life is hid with Christ in God; and when Christ, who is thy life, shall appear, thou shalt appear with him in glory. In his present exalted state, he still maintains and acknowledges his covenant relation to his people; and at the appointed place (the closet or the sanctuary) he will meet them, and manifest himself to them as he does not unto the world.

What base and sinful means have been employed by the enemies of the cross to prevent the circulation of divine truth; but how futile! "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." The Savior must reign till all enemies are subdued under his feet. To him all power is given, in heaven and on earth. How secure, therefore, the interests of all those who put their trust in him. Let me ask, have I submitted to his regal authority? Has my heart been subdued to the obedience of faith? and does this holy principle operate within, purifying the heart and overcoming the world? It is a faithful saying, "if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us. Christians should remember their obligations to Him who loved them, and gave himself for them. "How much owest thou unto thy Lord?" Hear him command—"spread my gospel, the knowledge of my salvation, to all nations." Some are called to the duties of the ministry; others may be auxiliaries to do good. We may hear his voice thus addressing us,—"Occupy till I come." Happy that servant, who, when his Lord cometh, shall be found actively engaged in fulfilling the duties of his station. To him he will say, "Well done, good and faithful servant; enter thou into the joy of thy Lord!"

Christian Intelligencer.

THE PREACHER.

FRIDAY, NOVEMBER 22, 1844.

JOHN T. PRESSLY, D. D.,...Editor.
JOHN B. BUTLER,.....Printer.

TERMS—One Dollar per annum, in advance.

MINUTES OF SYNOD.

The Minutes of Synod are now ready for delivery. The statistical tables have been omitted for two reasons.

1. They were in general so defective, that their publication would give no satisfactory view of the statistics of the church.

2. As no funds were appropriated to meet the expense of publication, it became necessary to consult economy.

Any of the brethren who may desire it, can be supplied at five cents per copy.

The communication of our friend W. T. F., was crowded out of our last number by the Minutes of Synod; and we have found it necessary to divide the article in the present number.

The Cause of Missions.

To the individual who rejoices in the privileges of the gospel, it is a painful subject of reflection, that millions of our race are yet sitting in darkness and in the region of the shadow of death. With the blessed name of Jesus, which, to the christian heart, is as "ointment poured forth," they are utterly unacquainted. On their grave there rests an impenetrable gloom, cheered by no hope of a glorious immortality. And he who knows the joyful sound, will ask himself the question, What is my duty to those who are perishing for lack of knowledge? Shall I enjoy abundance, and feel no sympathy for those who are experiencing a famine, not of bread, but of hearing the word of the Lord?

He who desires to know his duty, can have no difficulty in coming to the conclusion, that we should not only be deeply concerned for those who are destitute of the gospel, but that we should manifest this concern in an appropriate manner. How shall the heathen believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? Reader, have you ever inquired what is your duty in relation to the heathen world? Are you prepared to say, in relation to this matter, in the honest sincerity of your heart, Lord, what wilt thou have me to do?

Our Palestine Mission.

On Tuesday, the 12th inst., the Rev. James Barnett, Dr. Paulding and lady, our missionaries to Palestine, arrived in this city on their way to New York, where they expect to embark for the place of destination. It would have been agreeable to the christian brethren here, to have had an opportunity of enjoying the company of our friends for a few days. But they seemed anxious to reach the field of their future labors as soon as possible, and we were unwilling to throw any obstruction in their way. On the evening of the same day, they left us, and continued their journey by the way of the Pennsylvania canal. Those who had the opportunity of enjoying an interview with our friends, while with us, were very favorably impressed. Indeed we feel grateful, that, in the commencement of an enterprise of such importance, divine Providence has raised up instruments who seem to be so well qualified

for the service. Mr. Barnett had already been favorably known in this community. Dr. Paulding is a man of a noble, ardent and devoted spirit, and will, we trust, make an efficient fellow-laborer. His amiable and intelligent lady, was a favorite with all who had the pleasure of her acquaintance. She is, we think, admirably qualified for the arduous and self-denying work in which she has engaged. She goes accompanied by two lovely children, a son and daughter, who we hope may, at a future day, be efficient fellow-laborers with their parents in spreading the light of the gospel in a benighted world.

When we first informed our readers of the acceptance, on the part of our Synod, of the proffered services of Dr. Paulding, it was not anticipated that he could be ready at so early a day to set out upon his mission. But we are happy to be able to state, that so soon as he received intelligence of his appointment, he at once resolved to prepare for the work; and is, accordingly, now on his way to the field of labor. That the God of grace and of all consolation may go with our friends, prosper their way, and give them favor in the sight of the heathen, will, we trust, be the earnest prayer of the whole church.

TO CORRESPONDENTS.

We acknowledge the receipt of an interesting communication from two valued correspondents, residing in the interior of Virginia. We are certainly under many obligations to our friends, for the kind feelings which they express, and for their approbation of our editorial course. Our paper as yet comes far short of what we desire to make it, and what we hope it could be made, had we only a little more leisure to devote to it. It, however, affords us no small degree of gratification to have the assurance, from those whose opinion we value, that our labor in the defence of the truth has not been in vain. One thing is certain, that truth will never suffer from investigation. And we trust that our humble efforts, will at least have the effect of exciting a spirit of more careful inquiry in relation to the truth.

Our friends have propounded various inquiries, in connection with the history of the practice of the church on the subject of psalmody, on which we will with great pleasure give them such information as we have.

The first question to which our attention has been called, is,—“Have the Seceders of Ireland, or any portion of them, united with the Synod of Ulster? If so, what principle on the subject of psalmody was adopted by the united body?”

In reply, we would state that such a union has taken place. And the Seceders and the Synod of Ulster now united, form “the General Assembly of the Presbyterian Church of Ireland.” Previous to the union, the Seceders used the scripture psalms exclusively. In the Synod of Ulster, the Scottish paraphrases were used, in some congregations, along with the scripture psalms. In the consummation of the union between these two bodies, a resolution was adopted, authorising the use of the book of Psalms alone, in the worship of the church. While the resolution on this subject was before the body, there was some interesting discussion.

Dr. Cooke, among other things, remarked, that “He could not get any hymns or paraphrases which had the truth in them. For instance, the first paraphrase,—‘Let heaven arise, let earth appear.’ The whole begin-

ning of this paraphrase was heathenish, taken from the ideas of Chaos and Erebus. The phrase, ‘smiling ray,’ was used.—What was meant by *smiling ray*? Again, in another,—‘Oh! for a thousand tongues.’ Does any man want a *thousand tongues* in his mouth? If the whole collection of Scottish paraphrases were examined, it would be found that they contained much false doctrine. The hymns ‘attached were full of errors. For instance, ‘sorrow’s weight,’ occurred in one. What was the *weight* of sorrow?—Again, the ‘dying groans’ of the Savior, was substituted for the intercession and resurrection.”

Mr. Lowry called the attention of the Assembly, to “the time when the Church of Scotland produced the collection of paraphrases. It was in 1745, when Moderatism prevailed. They were approved in 1781. Of those who were employed in composing them, few held evangelical doctrines. They were the same who had led the way in support of patronage, with a high hand, and in excluding the Erskines and others. It was at the close of the glorious period from 1638 to 1649, when the psalms were adopted. They should contrast the periods and the men, and then see what weight was to be given to the alleged approval of the paraphrases, by the Church of Scotland.”

Such is a specimen of the remarks of some of the most respectable Presbyterians of Ireland, when the subject of confining the church to the use of the scripture psalms exclusively, was under discussion before the General Assembly. And it may be further added, that *eight ministers* refused to enter into the union, until the resolution on this subject, confining the church to the use of the songs of inspiration, was adopted.

In our next, our readers may expect something further in relation to the introduction of the paraphrases into the Church of Scotland.

RECENT PUBLICATIONS.

The Family Circle.

This is the title of a beautiful little volume, containing selections, both in poetry and prose, from some of our best writers, on subjects connected with the domestic relation.

Hervey's Meditations and Contemplations.

Mr. Carter has just published in one duodecimo volume, a handsome edition of this well known and deservedly popular work. With the practical christian, Hervey has long been a favorite.

Both the above may be obtained at the Bookstore, No. 56 Market street.

An Inconclusive Argument.

Most writers who have advocated the principle of using evangelical hymns of human composition in the worship of God, seem to attach considerable importance to an argument drawn from analogy. We are at liberty, say they, to compose our own prayers and our sermons, and, therefore, we may with equal propriety compose our own songs of praise. The position maintained by the author of the Text-book, is, that as we use our own language in prayer and in the composition of our sermons, so may we in praise. To a superficial observer, this may seem plausible, but a little examination, may satisfy any one that the reasoning is inconclusive and fallacious. Prayer and praise are alike ordinances of divine appointment; and in some things these ordinances agree. But from neither of these considerations, nor from both of them together, does it follow, that what is confessedly proper in the one, must, therefore, be proper in the other. In social prayer, one leads in an audible tone of

voice, while the other worshippers silently accompany him in presenting their united supplications to the throne of grace. This, it will be admitted, is proper in prayer. But does it, therefore, follow, that in social praise one should sing aloud, and that all the other worshippers should remain silent? If there is any force in the argument we are considering, this would be a legitimate conclusion. But none with whom we are concerned, in the present discussion, are prepared to adopt such a conclusion.

While it is admitted, that in many respects the ordinances of prayer and praise agree, they are, at the same time, essentially distinct ordinances; and it is, therefore, purely an assumption to say, that because it is proper to compose our prayers in our own language, therefore, we may compose our own songs of praise. And that the reader may see that this assumption has no solid foundation, his attention is invited to the following considerations:

1. In social praise we must have a form; but in prayer this is not necessary. No individual who conducts the worship, can, without supernatural aid, produce at the moment songs of praise suitable to be used in the worship of God, and in which the worshippers can profitably unite. There must, consequently, be a form of praise; that is, there must be a system of sacred songs provided before hand, in the use of which the worshippers can unite. But in prayer a form is not necessary. Hence it results that some provision must be made for the church in the one case, which in the other is not necessary. In other words, a form of praise is requisite, while a system or form of prayers, for the use of the church, is unnecessary.

2. It is worthy of particular consideration, that provision has been made for the use of the church in the one case, which in the other has not been made. There is provided in the Bible, a book of Psalms, containing a great variety of songs of praise, which are confessedly the productions of God's Holy Spirit. But God has provided for his church no book of Prayers. Infinite wisdom provides nothing which is unnecessary, and infinite goodness withholds from the church nothing which is really necessary. Since, then, a ritual or form of praise is necessary, one has been provided in the book of Psalms; but we have no book of Prayers. In whatever respects, then, these ordinances agree, God has made this important difference between them. He has given us a book of Psalms in the use of which we may praise him, but has furnished no collection of prayers, to be used in making known to him our requests.

3. God has promised the aid of his Spirit to assist us in prayer, but has not given us any promise of divine help in preparing songs of praise. And here we see that God has made another important distinction between these two ordinances. With regard to prayer, it is promised,—“I will pour upon the house of David and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications.” Zech. 12:10. And further,—“The Spirit also helpeth our infirmities, for we know not what we should pray for as we ought.” Rom. 8:26. We are directed “in every thing, by prayer and supplication with thanksgiving, to let our requests be made known unto God.” But as we know not what we should pray for as we ought, we are encouraged to expect the aid of the holy Spirit to help our infirmities. Had God been pleased to provide a book of Prayers, from this we could learn what we should pray for. But not having thought proper to make this provision, he has promised the aid of his Spirit, to direct us in making known to him our requests. But in relation to praise the case is entirely different. Not only are we commanded to praise God, but we have provided for our use, a book of songs of praise, in which the praise which is due unto his name is ascribed unto God. There is, consequently, no need of the aid of the Spirit to teach us how to prepare songs of praise. These are already prepared for our use. And all that is now needed, is the gracious influence of the Spirit, to en-

able us to use these songs in a proper manner. Accordingly, there is no direction in the word of God, in relation to composing psalms and hymns and spiritual songs; but our duty is, to sing with grace in our hearts to the Lord.

As a still further evidence of the difference which God has made between these two ordinances, it may be remarked that our Lord on a particular occasion gave to his disciples a pattern of prayer, for their direction in the performance of this duty. And with regard to this formula he said,—"After this manner pray ye." But with regard to the duty of singing God's praise, no such direction is given. The duty is plainly recognized. We are commanded to sing psalms. And a book of psalms, of which the Spirit of wisdom and grace is confessedly the Author, is prepared for our use.

The argument, then, which maintains that since it is proper to use our own language in prayer, therefore we may, with the same propriety, compose our own songs of praise to God, is altogether inconclusive. The fact that God has made a distinction between these two ordinances, is decidedly against this conclusion.

Spirit of Puseyism.

On the occasion of her late visit to Scotland, the Queen of England gave great offence to some of her subjects by attending public worship in a Presbyterian church.—*The Morning Post*, a Puseyite paper speaks of this departure from good order on this wise:

"We feel it incumbent on us to offer a brief and respectful allusion to one very painful subject connected with her Majesty's present excursion. On the occasion of her former visit to the North, she sojourned for some days at the palace of Dalkeith. There was no Episcopal church within a convenient distance. But her Majesty declined attending the Presbyterian places of worship; and divine service was performed within the palace by Dean Ramsay of Edinburgh, according to the rites of the church. The Queen is now at Blair Athol. There is an Episcopal chapel on the spot, but through some inauspicious influence, the nature of which we care not to particularize, though nothing would be more easy than to do so, her Majesty has been actually prevailed on to appear at public worship, not in the chapel where the Episcopal worship is celebrated, according to the rites of the Episcopal church, but at the meeting-place of the Calvinists or Presbyterians, to whom Prelacy,—the Prelacy her Majesty has sworn to maintain,—is the object of implacable hate and abhorrence, and the symbol of damnable abomination.

We lamented this as a singularly unhappy and inopportune circumstance. We lament it not the less when we see a newspaper which professes friendliness to the church of England, alluding to the event as one that must establish and strengthen a "co-ordinate" relation between the two religions, when a professed friend of the English establishment rejoices at the event as one exhibiting a royal indifference with regard to the discipline and doctrine maintained by one church, and execrated, denounced, declared, foul and anti-christian, by the other. For our own part, our attachment to evangelical and apostolical truth, our deep and affectionate loyalty to the person of our beloved Sovereign, alike impel us to protest against the assumption, that the conscience of Royalty is to be made the puppet of accident and locality.—We indignantly spurn any such insulting libel on the religious convictions of the Queen. It is disloyal and disrespectful to tell her Majesty that she must have one cast of creed and conscience to the South of the Tweed, and another of a totally different character the moment she crosses the border; that she alone, among the women of England, must believe that to be false and blasphemous in the North, which she accepts and acknowledges with the humble, but steadfast faith, of a true christian, when she dwells among her subjects in the South."

The narrow minded bigotry which dicta-

ted, the above remarks, is rebuked by the *Sun*, in the following happy manner.

"The spirit that pervades the above article in the *Post* is the most bigoted it is possible to conceive, and is far more suitable to the days of Laud,—that most intolerant and ceremonious of churchmen,—than to the more enlightened nineteenth century. Why should not her majesty, if it so pleases her, attend divine service at a Presbyterian place of worship? Is there anything in the doctrine there inculcated at variance with real christianity? On the contrary, does not the Presbyterian maintain the true principles of the christian faith, with quite as much earnestness and sincerity as the most orthodox churchman that ever upheld the infallibility of the thirty-nine articles? We have no patience with such gross intolerance as that exhibited by our contemporary, who evidently confounds religion with sectarianism, and deems it a subject of legitimate regret that her Majesty has "been prevailed on" to sanction with her presence any other form of worship than that adopted in our state church. Surely, to pay a decent respect to Presbyterianism, in the country of that persuasion, is not to show indifference to orthodoxy; but rather to rise superior to mere schismatic prejudices, in the innate consciousness of a real religious feeling, and to set an example of toleration which is worthy of all praise! Illiberality in these matters has too long been the bane of England; the churchman has been too long in the habit of distrusting, despising and holding aloof from the Dissenter; and her Majesty deserves the respect and gratitude of every sincere and enlightened christian for endeavoring, by her influential example, to encourage habits of toleration and good-will among her subjects of different persuasions."

Ministerial Communion in the United States.

Under this head, a correspondent of the *Scottish Guardian*, expresses the following views in relation to *American preaching*:

"In the United States there has long been a larger measure of ministerial communion, or interchange of pulpits, than in Britain; but notwithstanding this, the sectarian spirit is nowhere so powerful as it is in the American church. This statement may surprise you, but there are many mournful evidences of its truth. You see this spirit actively at work both in the old and new States, and it explains the fact which seems to have strongly arrested the attention of all the delegates, that so many towns and villages are quite overstocked with churches. The simple reason is that each denomination goes forward with a single eye to its own advancement, and without the least regard for the interests of others. Where there is a difference of opinion in regard to important points of doctrine or government, this sectarian policy might be proper, because necessary, "for two cannot walk together unless they be agreed;" but it is as often pursued by those who differ in nothing but in name, as for instance, by American, Dutch, and Scottish Presbyterians. Up to the present time the only movement towards union is the one which the several branches of the Scottish church in this country are making. These are the Associate Reformed, which, in fact, represents the Free church, the doctrine, government, discipline, and worship of both being identical; the Associate which represents the Old Seceders; and the Reformed Presbyterian. For several years past they have met in convention; and there is good ground to hope that the day is not distant when they will be one. Should that event take place, the Scottish church in the United States would contain about 400 ministers "perfectly joined together" with the Free church, in the same mind and "the same judgement" in regard to all the principles set forth in the confession of the church of Scotland. To this movement I trust an impulse has been given by the visit of the delegates; and I cannot but believe that it will also greatly help to allay those melancholy divisions and jealousies by which the American Presbyterian church has been distracted, the contests so long and bitterly waged between the old and the new schools. There is another point in regard to which

the influence of our brethren has been, I am inclined to believe, very happy. I refer to the style of American preaching. If you have read Dr. Baird's account of the American pulpit, you will perhaps have inferred that any material improvement in it is quite out of the question. But, I am sorry to say, the Doctor has rather told us what American preaching ought to be, than what it is. It is, indeed, not very easy to determine what Dr. Baird means by American preaching, because there are various styles of preaching that obtain in the American church, taking the phrase in its largest sense. The Scottish churches have their peculiar style, the Old School Presbyterians a somewhat different style, while the New School Presbyterians and the New England congregationalists have another style. I suppose, from the tenor of the chapters devoted to this subject, that the Doctor had his eye chiefly upon the last. Now, let any one read the sermons of the most eminent New England preachers, Emmons, Strong, Clark, and others of lesser note, and I shall venture to say, that he will find but few of those peculiarities which Dr. Baird has noted. He will no doubt discover close and pungent appeals to the impenitent, but he will find a much larger amount of metaphysical reasoning than of simple scriptural exposition; he will not find in these sermons the tender expostulation with sinners, nor the dwelling upon the glory of the Redeemer's person, the exceeding riches of his grace, the absolute freeness of his salvation, which have ever marked the evangelical preaching of Scotland. The good old fashion of connective scripture exposition, is a thing almost unknown in New England, and even in most of the American Presbyterian churches; nay, you will hear many a sermon in which scarcely a single passage of the word of God will be quoted. Certainly there is a great difference between the Scottish preaching of your delegates and American preaching, in the sense of Dr. Baird; and that difference has been observed by not a few; and this leads me to think that their visit will not be without its influence upon the American pulpit.

Presbytery of Monongahela.

The following resolution was adopted by Presbytery, some years since, for the government of the congregations under her care: Resolved, "That at each annual fall meeting of Presbytery, every congregation having a settled pastor, shall, through its proper officers, report in writing the manner in which the salary promised their pastor has been paid, and, likewise, with what fidelity he has discharged the duties of his office as pastor; also, that vacancies shall report the manner in which their supplies have been paid."

Most of the congregations having failed to comply with the above resolution, the following was adopted at a late meeting, to which the attention of all concerned is particularly directed:

"The congregations generally having neglected to forward their annual reports, it was, on motion, resolved, that the members of Presbytery be careful to bring this matter before their respective congregations, and to have their annual reports forwarded at the next stated meeting."

WM. BURNETT, Clerk.

Presbytery of Steubenville.

The Presbytery of Steubenville met in West Middletown on the fifth inst. The pastoral relation between the Rev. Samuel Taggart and the Mt. Vernon branch of his charge was dissolved, and the whole of his time given to West Middletown.

The following appointments were made:

Rev. J. M. Galloway, 3d Sab. Dec. Mt. Vernon.
" T. L. Speer, 3d " Jan. "
" Samuel Taggart, 3d " Feb. "
" J. M. Galloway, 3d " March "
" Joseph Clokey, 3d " Dec. Carrollton.
" A. Young, 3d " Jan. "
" A. Wilson, 3d " Feb. "
" W. Lorimer, 3d " March "

The Rev. W. Wallace and A. Clarke, were requested to preach as frequently as may be convenient on the waters of Grave creek and Big Wheeling.

J. S. BUCHANAN, Clerk.

MARRIED.

On Thursday, the 7th inst., by Dr. Pressly, Mr. JOHN WOODS to Miss NANCY SILLIMAN, all of Allegheny county.

On Thursday, the 14th inst., by the same, Mr. JOHN M'CONAUGHY to Miss MARY B. HUNTER, all of Allegheny city.

DIED.

In Triadelphia, Ohio county, Va., on the 24th of October last, Mrs. Phebe Ann Waddle, consort of William Waddle, in the 28th year of her age. She has left an affectionate husband and a lovely infant of three weeks old, and a numerous circle of friends and acquaintances to mourn her loss. For several years past, she has been a consistent and worthy member of the Associate Reformed Church; but by her piety and patience, her uniform and consistent deportment, and her devotedness to the cause of her blessed Master, she has left ample evidence that her change was a happy one, that she has gone to join the pure and peaceful society of those who are washed, and made white in the blood of the Lamb.

She looked forward to her approaching change with calmness, and freely conversed with her husband, pastor, and others, with an interest, feeling and moral fortitude, becoming a disciple of Jesus, concerning disease and death; the atonement of Christ; promises of the gospel; riches of the new covenant, and the glories of the redeemed &c. Why then should we mourn her departure? Instead of mourning her loss, let those who survive prepare to follow her. It is appointed unto men once to die—but "blessed are the dead who die in the Lord," and dying in the Lord, we will be prepared for judgment.

Died on 12th September, at the residence of his father, in West Deer township, James W. McConnell, son of George McConnell, aged three years, six months and twenty-nine days.

"Ere sin could blight or sorrow fade,
A Death-came with a kindly word,
The opening bud to heaven conveyed,
And bade it blossom there."

Monies Received for the Preacher, Not otherwise receipted.

Samuel Thompson.	James M'Nab.
Mrs. T. Blair.	Isaac Buchanan.
Rev. Jas. Buchanan.	Wm. White.
A. M'Alister, 1.50.	Rev. A. Bower.
Jas. M'Alister, 1.50.	D. C. Cochran.
Mary Jane Peadar.	Rev. David Kerr.
Rev. D. E. Jones.	James M'Alister.
Thos. M'Clelland.	John Jackson, 2.
Wallace & Allen.	

TO LET.

A commodious dwelling, pleasantly situated on the East side of the Diamond, in Allegheny city. Immediate possession may be obtained. Nov. 22d.

JUST PUBLISHED AND FOR SALE,

At the Bookstores of Luke Loomis and C. H. Kay, Wood-st. and R. Carter, Market-st., a "Lecture on the SUBJECT OF THE USE OF INTOXICATING LIQUORS," by the Rev. J. Grier.

Part First.

1. Origin and nature of an intoxicating liquor.
2. A digressive notice of unfermented liquors.
3. Lawfulness of using an intoxicating liquor.
4. Nature and rational purpose of this legitimate use.
5. Circumstances under which total abstinence from all intoxicating liquors becomes a revealed duty.
6. In our use of intoxicating liquors, we should carefully guard against any thing which might countenance the abuse of them.
7. The common usage in relation to intoxicating liquors, and especially ardent spirits, radically wrong, and necessarily productive of evil.

Part Second.

1. Lawfulness of total, universal abstinence from all intoxicating liquors.
 2. Principles on which, if such an enterprise be undertaken at all, it should be attempted and advocated.
 3. Inducements to it, and the strength of them.
 4. Best means of effecting it.
 5. Conclusion.
- This Lecture, which forms a book of 236 duodecimo pages, can be had at the Bookstores of Messrs. Carter, Kay and Loomis, at 50 cents per copy. Nov. 22d, 1844.

MISCELLANEOUS.

For the Preacher.

The Scenes of Youth are Now.

The scenes of youth are now, when the smooth brow
Expands, and wreathed in Beauty's laurels, tells
That all is hope; and the bright eye, glowing
In lustre, reveals the inmost soul, and tells
Of generous virtues there; and the full cheek,
In blooming health, outvies the rose,
And ruby lips display the merry rush of life,—
While smiles enrobe the beaming visage all,—
Affection moves to every look and voice,
And warms, with mutual fires, the mutual heart.

The scenes of youth are now, while fresh the founts
Of animation rise, and flow, and soothe
In every vein, and beam in every eye.
And glow in every cheek, and sweetly thrill
The buoyant circle all.

The scenes of youth
Are now, while earth's oppressive cares are hence,
And o'er the mead we dance in sportive play,
And pluck the daisy from its wonted stem,
And twine upon our breasts the bouquet wild,
Select of floral splendors,—emblem fit
Of the life-warm heart within.

The scenes of youth
Are now, while ere the curtain drop of night,
We saunter forth to breathe enlivening air,—
Return, and gay in spirit, thought and word,
We swiftly glide an evening's hour away.

But soon, of youth, the happy scenes shall close.
The shady wreaths of time's decay shall twine.
And darken on our brow,—the eye grow dim.—
The cheek grow lank—the heart grow faint—the mind
E'en totter on the verge of dotage wild.
Soon, the jovial days of youth transpire;—
The smiles of father, mother, no more cheer
The gloom, and kindle filial transport's flame.
No more the joyful eves of youthful sports,
No more the welcome smiles of courteous friends
Salute, and haste the merry hours away.

Old age succeeds. I see its silvery hairs,
And wrinkled brow, in image fair and full,
Upon our fathers all. Old age succeeds
Ah! yes, 'tis true, though mournful to conceive!
It startles thought, and chills the buoyant youth
Of eager youth. But come it must. 'Tis not
For us to bid the onward march of Time
To stay, nor bid him cease to blight and kill.
He comes, and furrows deep the brow of youth,
And blanches pale his rosy cheeks, and dips
His thirsty arrows in his warm heart's blood,
And drinks his very spirit up. He comes,
And he, who once was potent in his strength,
Bows in weakness, and stoops, and lower stoops.
And bends, and totters down beneath the arch
Of the dark and silent grave. There let him rest,
Till Jesus' trump shall summon all to wake,
And live forever. Thus the days of youth
Decline,—bring hoary, trembling age; and end
The story of his being, with his death! Ah no!
His life eternal, beyond the grave.

SEPT. 24th, 1844.

OSCAR.

From the Church of England Magazine.

MOENING HYMN.

The sun hath risen, and chased the night
From earth, and air, and sky.
Thus fill my soul, O Lord, with light;
Cause sin from thence to fly.

The day hath dawned, and well we know
How many hours 'twill last;
But with the day of grace not so—
Say, when will that be past?

O Lord, while yet 'tis called to-day.
Grant to thy servant grace
To choose the straight and narrow way.
To run the heavenly race.

Election.—There is no way for men to discern their names written in the book of life, but by reading the work of sanctification in their own hearts. I desire no miraculous voice from heaven, no extraordinary signs, or unscriptural notices and informations in this matter. Lord let me but find my heart obeying thy calls, my will obediently submitting to thy commands; sin my burden, and Christ my desire: I never crave a fairer or surer evidence of thy love to my soul; and if I had an oracle from heaven, an extraordinary messenger from the other world, to tell me Thou lovest me, I have no reason to credit such a voice, whilst I find my heart wholly sensual, averse to God, and indisposed to all that is spiritual.—*Flavel.*

The Christian Minister.

O study not only to preach exactly, but to live exactly; let the misplacing of one action in your lives, trouble you more than the misplacing of words in your discourses. This is the way to succeed in your embassy, and give up your account with joy.—*Flavel.*

ALLEGHENY FEMALE SEMINARY.
BOARDING AND DAY SCHOOL.

This establishment has now been in operation for some time, and has numbered among its pupils and patrons, many of the most respectable in our city and vicinity, and Mrs. Benham refers all inquiry to them.

All the branches taught in the best schools for young ladies, may be pursued here.

She is assisted in the elementary branches by her daughter, and in writing, and the more advanced branches, by a gentleman, of ability and experience.

Her terms of tuition are from three to six dollars, (for quarter of eleven weeks,) according to the age and studies pursued.

Music, by a professor of celebrity, with use of piano, \$10.00.

Board, including washing, room, fuel, light and tuition, one half in advance, \$30.00.

ALLEGHENY, Aug. 23d, 1844.

NEW AND CHEAP BOOKSTORE,

No. 43 Market Street,

Adjoining the Drug store of H. Snyser, corner of 3d-st.

R. PATTERSON, AGENT, formerly engaged in the Bookselling business, in this city, has resumed the same at the above place, where he has on hand a general assortment of Books and Stationary at very reduced prices; among which are the following:—

Large Family Bibles, at \$1.50. Fine gilt edge Pocket Bibles, at \$1. School Bibles, of good quality, at 50 cts. School and Pocket Testaments, at 10 and 12 cts. Buck's Theological Dictionary, at 62½ cts. Walker's Large Dictionary, at \$1.25. Ainsworth's Latin and English Dictionary, at \$2. Ross' Latin Grammar, at 50 cts. Polyglott Bibles, at \$1. Henry's Commentary, at \$14. Scott's Bible, at \$7. Josephus, at \$1.25. Westminster Confession of Faith, at \$1.25. D'Aubigne's Reformation, at 50 cts. The Books and Tracts published by the Presbyterian Board of Publication. A general assortment of the school books now in use, such as Spelling and Reading Books, Arithmetics, Grammars, Geographies, Dictionaries, &c., all at low prices.

Friends and former customers are respectively invited to call and examine the advertiser's assortment. Sept. 27th.—3t.

CHEAP AND VALUABLE STANDARD BOOKS.

ROBERT (late T.) CARTER, No. 56 Market Street, Pittsburgh, offers for sale at New York and Eastern prices:—

Horne's Introduction to the Study of the Scriptures, 2 vols. 8vo., at the low price of \$3.50. To Clergymen especially, and Sunday School Teachers, this is an invaluable work. Scott's and Henry's Commentaries. Doddridge's Family Expositor. Cruden's Concordance, &c.

The following publications, among others, at reduced prices: Suddard's British Pulpit, 2 vols. 8vo., (price reduced to \$2.50.) Rev. John Newton's Complete Works; \$2.50. Chalmers' Sermons; Chalmers' Romans, (uniform with his sermons.) Hetherington's Church of Scotland, 1 vol. 8vo., \$1.50. Davidson's Connexion of Sacred and Profane History, 3 vols. 12mo.; \$1.50. Ancient History, 4 vols. 12mo., a most valuable work, reprinted from the London Religious Tract Society, and only \$2 the set. Owen on Spiritual Mindfulness, the full edition, price but 37½ cts. Moffet's Southern Africa, cheap edition. Chalmers' Natural Theology, in 2 vols., cheap edition. Origin and History of Missions, 2 vols. 4to., with twenty five steel engravings, neatly bound in full cloth; \$4.50. Awake thou Sleeper, by the late Rev. John A. Clark, D. D.

History of Missions: by the Rev. John O. Choules and Rev. Thos. Smith, in 2 vols. 4to. cloth—25 handsome illustrations, on steel—at the low price of \$4.50.

Rouse's Version of David's Psalms, with and without Brown's Notes, two sizes, new editions.

D'Aubigne's History of the Reformation, at the very low price of \$1 for three bound vols., is printed on good paper with type of a fair size. Of this edition, more than thirty thousand have been sold.

American Sunday School Union's publications, Bibles, Testaments, Hymn-books. All the Elementary books for Common Schools; the Greek and Latin Classics; Mathematical works and Drawing books. Agency for Sanders' Readers.

The attention of clergymen and others, wishing to replenish their libraries, is respectfully solicited to the above and numerous other works, always open to their inspection.

Now ready, Luther on Galatians, 1 vol. 8vo.; price \$1.50; a beautiful edition.

To wholesale purchasers, a liberal discount will be made.

ROBT. CARTER,

No. 56 Market, between 3d and 4th sts.

W. O'H. ROBINSON,

UNITED STATES DISTRICT ATTORNEY

Office Fourth street,
Pittsburgh.

Aug. 9th.—1y.

NEW FASHIONABLE

HAT AND CAP MANUFACTORY,

NO. 93 WOOD STREET, PITTSBURGH,
Third door below Diamond Alley.

THE subscriber will keep constantly on hand every variety of the most fashionable HATS and CAPS, wholesale and retail, at reduced prices.—Persons wishing to purchase will find it to their interest to give him a call.
Feb. 9, 1844.—1y. S. MOORE.

LYMAN'S HISTORICAL CHART.

LYMAN'S HISTORICAL CHART is now published in the form of three maps, in a durable and convenient form for Schools, and in atlas form for private libraries or family use.

The history of contemporary nations is represented by different colored streams running parallel; when a nation begins the stream begins, and runs on till merged in the stream of another conquering nation, which swallows it up and then runs on wider than before till itself is lost in another swelling stream. Events are written down in these streams just where they took place,—important ones in large letters,—less important in small.

Though just finished, the chart is in use in the public schools of Cincinnati, and in the principal Colleges, Academies and Female Seminaries in the vicinity. It has been adopted by the Trustees of St. Louis, Pittsburgh and several other Western cities, for their public schools, and has been purchased and highly commended by a large number of persons for the use of private families. But one report has been received from those who have used it,—“It is invaluable” or “indispensable.”

The testimony of numerous Professors (in the pamphlet of recommendations) is substantial evidence of the correctness of the historical matter, which has, with great labor, been condensed to the present form. The design and execution of the work has met the unqualified approval of every person capable of appreciating its immense advantage to families, teachers and students.

Dr. Riddle's recommendation is deemed sufficient for publication in this city.

“The Historical Chart, published by A. S. Lyman, and now offered for sale by Luke Loomis, of this city, in an improved form.

I consider this work very valuable for reference by all students, and of use in communicating correct views of Chronology, in connection with study to the young.

I, therefore, after possessing a copy for several years, cheerfully recommend it, especially in its improved form, to general acceptance.

D. H. RIDDLE,

Pastor of 3d Presbyterian Church, Pittsburgh.

For sale, at publisher's prices, at the Bookstore of LUKE LOOMIS, No. 89 Wood street,
Sept. 27th.—3t. PITTSBURGH.

STAPLE & FANCY STATIONERY.—The subscriber is now receiving a fine assortment of plain and Fancy Stationery, which he offers for sale, wholesale or retail, at very reduced prices.—Among his stock may be found the following, viz:

Sealing Wax, assorted colors; Wafers, assorted, in lb. papers; Notarial waters, 3 sizes; Transparent and Fancy Waters in boxes; Arnold's superior Black Writing, Japan, Copying and Steel Pen Ink, in stone bottles; Arnold's superior Red Ink, in large and small bottles; Bond's Indelible Ink, without preparation; Walkden's genuine Black Ink Powder; Glass Inks pressed and cut; Traveling Inks, different patterns; Port Folios, 4to., cap and demi, with and without locks, in great variety; Water stamps, of ivory, bone and cocoa, all sizes, with plain and cross cut brass ends; Glass Motto Seals, a very extensive variety; Ivory and Bone Folders; Prepared India Rubber; Tissue Paper, assorted colors; Writing Paper, blue laid and wove, folio, cap and 4to., best quality; Plain and Fancy French Note paper, of different sizes; Envelopes, English and French, plain and fancy; English Laid Blotting paper; Superior Bristoe Boards, various sizes; Conte's Black Chalk Crayons, Nos. 1, 2 and 3; Painting Brushes, assorted qualities, Mathematical Instruments; London make, in mahogany and fish-skin cases; Water Colors, a complete assortment, in cakes and boxes, various sizes; Chessmen; Backgammon Boards, various sizes and qualities; Steel Pens, Gillott's and other makers, on cards and in boxes, a large and complete assortment; Steel Pen Holders, plain and fancy; Superior prepared Writing Parchment, assorted sizes; Gold and fancy colored Papers, Metallic Memorandum Books; Rulers, Round and Hard Wood, Parallel, &c.; Pounce, Red Tape, Japan Card Racks, Wafer Cups, Gum Labels, Dividers, Protractors, Scales, &c.; Plain enamelled Burnished Cards, assorted sizes; Gilt Edge Visiting Cards; Ivory Surface Cards; Plain Printer's Cards; Lead Pencils, superior drawing pencils; Patent improved Everpoint Leads, for pencil cases, of all sizes.

The above, together with a large assortment of miscellaneous articles, for sale at the Book and Stationery warehouse of CHAS. H. KAY,
July 26. Corner of Wood and 3d sts.

FRANKLIN HEAD

PRINTING OFFICE,
Third Street, opposite the Post Office.

DR. GEO. WATT,

PRACTISING PHYSICIAN AND SURGEON.

Office on Smithfield street, near the corner of
Sixth. April 26—1y.

WALL PAPERS.

NO. 64 WOOD STREET.

THE subscribers having REMOVED their Paper Store from Market street, have on hand at their new stand, No. 64 Wood street, one door from Fourth, a very extensive assortment of Paper Hangings, of every description and quality, for papering parlors, entries, chambers, &c., to which they are constantly making additions of new patterns, of late styles, and of superior quality and finish.

Having the agency of the Clinton Paper Mill, at Steubenville, Ohio, they will at all times be supplied with a stock of writing and wrapping papers, bonnet boards, &c., which, along with their other papers, they will sell low for cash or in exchange.

Printing papers of different sizes and numbers, from the above mill, kept constantly on hand, or made to order at the shortest notice, and on the most favorable terms.

HOLDSHIP & BROWNE,

Pittsburgh, Dec. 22d, 1843.—tf. 64 Wood st.

BANK NOTE LIST,

Corrected for the Preacher, by

Wm. Larimer, Jr. Exchange Broker,

FOURTH STREET, NEAR MARKET.

Par Standard—Gold and Silver.

PENNSYLVANIA.	OHIO.
Bank of Pittsburgh, par	Bk of Mt. Pleasant, 1
Mer. and Man. bank, par	Far & Mech bk, Steub. do
Exchange bank, par	Bk of St. Clairsville, do
Bank of Germantown, par	Com. bk of N. Lisbon, do
Bank of Chester co. par	Bk Mar'ta (dem notes) do
Bank of Delaware co. par	Col. bk N. L. " do
Bank Montgom. co. par	Clinton bk Col. " do
Doylestown bank, par	Cincinnati banks, do
Frank. bk of Wash. " par	Bank of Circleville, do
Farm's bk Bucks co. par	do Zanesville, do
Bk N. America, Phil. par	do Putnam, do
Bk N. Liberties, " par	do Wooster, do
Com. bk Penn'a, " par	do Massillon, do
Far. & Mech. bk, " par	do Sandusky, do
Kensington bk, " par	do Geauga, do
Philadelphia bk, " par	do Norwalk, do
Schuylkill bk, " par	do Xenia, do
Southwark bk, " par	Dayton bank, do
Western bk, " par	Commer. bk Scioto, 10
Bk of Penn tp. " par	Post Notes, 1
Mechanics' bk, " par	Bank of Chillicothe, do
Man. & Mech. bk, " par	Frank. bk Columbus, do
Moyamensing bk, " par	Lancaster bk, 10
Girard bank, " 10	Bank of Hamilton, 10
United States bk, " 30	Bank of Granville, 60
Mon. bk of Brownsv. 3	Commer. bk L. Erie, 2
Bank of Gettysburg, 1	Farmers' bk Canton, 20
Bk of Chambersburg, 1	VIRGINIA.
Bk of Susque'na co. 60	Bank of Virginia, 1
Bk of Northum'land, par	Bk of the Valley & br. 1
Bank of Lewistown, 1	Exchange bk, Virgin. 1
Bank of Middletown, do	Farmers' bk Virginia, 1
Carlisle bank, do	Mer & Mech bk Wheel 3
Columbia Bridge Co. do	Branch, Morgantown 1
Erie bank, do	N. W. bk of Virginia, 3
Farmers' bk Reading, do	Branch at Wellsburg 1
Farm. & Drovers' bk, do	do at Parkers' b'gh, 1
Farmers' bk, Lanc'r. do	Baltimore City bks, par
Lancaster Co. bk, do	Bank of Salisbury, 1
Lancaster bk, do	Mineral bank, 1
Harrisburg bk, do	Wash. Co. bks. 1
Honesdale bk, do	Cumberland bk Alleg 1
Lebanon bk, do	All other solvent bks. 1
Miners' bk of Pottsv. do	GOLD AND SPECIE VALUE.
Northampton bk, —	Fredericks'dors, \$7 80
N. H. Del. 'idge Co. 1	Ten Thalers, 7 80
Wyoming, do	Ten Guilders, 3 90
York bank, do	Louis'dors, 4 50
Berks County bank, 80	Napoleons, 3 80
West Branch bank, 60	Ducats, \$2 15 a 2 20
SCRIP.	Eagle, old, 10 65
Exchange bk Pitts. 1	Eagle, new, 10 06
Mer. & Manuf. bank, par	Doublons, Span. 16 00
Interior banks, 1	Doublons, Pat. 15 50
(Except) Berks co. —	Sovereign, 4 80
INDIANA.	Guineas, 5 04
State bk & branches, 1	EXCHANGE.
State Scrip, 15	On Philadelphia, 1
ILLINOIS.	" New York, do
State bk & branches, 3	" Baltimore, do
Bk of Sawneetown, 40	— All BANKS marked
Bank o Louisville, 1	thus — are not purchased
Bk Ky. & branches, do	by the brokers.
Northern bank & br. do	