The Preacher

JOHN T. PRESSLY, D. D., *Editor.* PITTSBURGH, DECEMBER 13, 1844. VOL. 3—NO. 1

TERMS.

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Introductory Lecture,

Delivered at the opening of the session in the Theological Seminary of the First Associate Reformed Synod of the West, 6th November, 1844, by JOHN T. PRESSLY, D. D.

My dear young Friends:

Since we last met in our present capacity, death has once more entered our circle. The vacant seat of WALTER STEELE reminds us that the time is short. And the mournful dispensation which has diminished our number, teaches a solemn and impressive lesson on the uncertainty of all earthly prospects, the transitory nature of all temporal enjoyments and the great importance of habitual readiness for death.—Our friend was in the bloom of youth. God had bestowed upon him, talents of a high order, which he had cultivated with assiduity and success. Regardless of the honors, and unaffected by the fascinations of this world, he had devoted himself to the self-denying work of preaching the unsearchable riches of Christ, to a perishing world. Instead of aspiring to a seat among the sons of fame, to which his talents and acquirements would haven given him easy access, he counted all things but loss for the excellency of the knowledge of Jesus Christ. In the labors of the ministry of reconciliation he had resolved to endure hardness, as a good soldier of Jesus Christ. But he who knows best how to accomplish his own purposes, and who approves and rewards the pious intention even though it may not be his will that it should be executed, has thought proper to disappoint our fond hopes, and remove our dear friend from the field of labor below, as we trust, to enjoy the reward of a good and faithful servant. And in this solemn event, God has come very near to us, and proclaims to each one of us, in tones solemn and impressive,—"whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device, nor knowledge nor wisdom in the grave whither thou goest."

This solemn dispensation of divine providence, may very appropriately direct our thoughts to the great question relative to the ground of our acceptance with God.

JUSTIFICATION

How should man be just with God? If he will contend with him, he cannot answer him, one of a thousand. No subject of greater importance can occupy the attention of man, than the question here proposed by the ancient patriarch. He with whom we have to do, is a being infinitely just; a judge who will do right, and who consequently by no means clear the guilty. It is at the same time undeniably true, that all, whether Jews or Gentiles, are under sin; there is none righteous, no not one. It then becomes a qustion of personal concern to every son and daughter of Adam,—how can the sinner appear with acceptance before Him, who is of purer eyes than to behold evil and who cannot look upon sin?

It is proposed on the present occasion, to call your attention to the correct answer to this momentous question as it may be unfolded in the investigation of the subject of justification.

Justification, is a term taken from judicial proceedings, and is properly the act of a judge pronouncing an individual righteous in the view of the law. To justify in the scriptural acceptation of the term, does not convey the idea of communicating righteousness, but, is simply the pronunciation of a sentence in ones favor, declaring that he is righteous. It is supposed that the individual is in the possession of righteousness, and a correspondent sentence is pronounced. To justify, is the antithesis, of to condemn. It is God that justifieth, who is he that condemneth? As the act of the judge in pronouncing sentence of condemnation, does not render the subject guilty, but simply declares that he is guilty according to law, so, to justify, is not to communicate righteousness, but to declare that the individual, in view of the law by which he is tried, is righteous. Accordingly, this rule is prescribed for the government of the Israelitish judges. "If there be a controversy between men, and they come unto judgment, that the judges may judge them, then they shall justify the righteous and condemn the wicked." To justify the wicked, and to condemn the just, are alike an abomination to the Lord.

To justify an individual then, is to pronounce a sentence in his favor, declaring that he is righteous. But the sentence of God, must be in accordance with the truth. To justify the guilty, would be utterly inconsistent with the perfections of his nature.—Since then, all *men* are guilty before him, it follows, that upon the ground of a personal righteousness; or in other words, by the deeds of the law, no sinful man can be justified. The law requires of all who are under it, complete conformity to its precepts.—It pronounces sentence of condemnation upon every act of disobedience, while it is utterly silent in relation to pardon. Since then it is true of all men universally, that they are transgressors of the law, justification by the law is utterly impossible. "But what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law, might be fulfilled in us, who walk not after the flesh, but after the spirit."

Before man can be justified in the sight of God, he must possess such a righteousness as the law requires. In his original state all that was required of man, was conformity to the precept of the law. But now that he is a transgressor, the law has an additional claim against him. Not only is he under obligations to render perfect obedience to the precept of the law, but he is likewise bound to endure its penalty, and thus make satisfaction for his sin. That righteousness therefore, which the law now requires, before the sinner can be justified, embraces these two essential particulars.

1. Satisfaction for sin by enduring the penalty of the law.

2. Perfect conformity to the precept of the law.

But the penalty connected with the violation of the law is death. The wages of sin is death. And consequently before the sinner can be placed in a condition to obey the law as the ground on which he is to secure the enjoyment of eternal life, he must render satisfaction for his sin, by enduring the penalty of the violated law. But as we have already seen, the penalty is death. And consequently all hope of justification by the law, is forever extinguished.

But what the law could not do in that it was weak through the flesh, God has accomplished, according to a system of grace.—"The righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe." According to the Apostle, it is the distinguishing glory of the gospel, that it reveals such a righteousness as is requisite to the justification of the sinner; a righteousness, without which no sinful man can be justified, and at the same time, one which is every way adapted to the necessities of the chief of sinners. "I am not ashamed of the gospel of Christ," says the Apostle, "for it is the power of God unto salvation to every one that believeth; for, therein is revealed the righteousness of God." The gospel is the powerful means of salvation, because it reveals that righteousness which God has provided, by which all the demands of the law, have been satisfied, and by virtue of an interest in which we are justified from all things from which we could not be justified by the law of Moses.

It appears then, that the justification of the sinner, is not by the deeds of the law, but through the righteousness of Christ. To the better understanding of this subject it may be proper to enquire. 1. What are we to understand by the righteousness of Christ? 2. How do we become interested in this righteousness?

I. Righteousness, in a comprehensive sense, is conformity to law. The righteousness of Christ, includes all that he hath done and suffered in our stead, in conformity with the demands of the law. But to speak more particularly, I observe, (1.) The righteousness of Christ includes all that he suffered under the curse of the violated law. On his own account the Lord Jesus Christ, owed no obligation to the law. He was holy, harmless, undefiled and separate from sinners. But for our sakes he was made under the law that he might redeem those who were under the law. Having, by virtue of his own voluntary agreement, assumed the character of our surety, he became responsible for our guilt. Consequently he was made a curse for us. In the strong language of the prophet, the Lord laid upon him the iniquity of us all. And our sin being in legal reckoning charged to his account, he endured the penalty of the law in the character of our substitute, in the sufferings of a sorrowful life and of a painful, ignominious death. And hence, such language as the following, which is of frequent occurrence in the scriptures; "He hath made him to be sin for us, who knew no sin." "Christ also hath suffered for sins, the just for the unjust." As man in consequence of the transgression of the law, became liable to the penalty which is denounced against transgression, the suffering of the penalty of the law, is an essential part of that righteousness of Christ revealed in the gospel, which is unto all and upon all them that believe. (2.) The righteousness of Christ also includes that holy obedience, which he rendered to the law, during the whole course of his sinless life. According to the nature of that constitution, commonly denominated the covenant of works, under which man was originally placed, the enjoyment of eternal life was made to depend upon his obedience to the law of God. The promise of life, which was implied in that covenant, was made, not to the endurance of the penalty, but to obedience to the precept of the law. And though in consequence of transgression man became liable to the penalty of the law, yet the suffering of the penalty denounced against transgression, could furnish no claim to the enjoyment of the divine favor. The precept of the law must be obeyed, as well as its penalty endured, before man can have a title to eternal life. And consequently it was necessary that the Lord Jesus Christ, who was made under the law in the character of our substitute, should not only suffer death for the expiation of our guilt, but, that he should magnify the law and make it honorable by the perfect obedience of his holy life, and thus procure for the heirs of salvation a title to eternal life. And that he did, during the period of his ministry on earth, honor the law of God by a course of uniform and unsinning obedience, will not be questioned by any believer in the divine authority of the scriptures. He could say in the most unqualified manner, "he that sent me is with me; the Father hath not left me alone, for I do always those things that please him." To his inveterate enemies he could address the challenge, "Which of you convinceth me of sin?" And, in the prospect of his final conflict with the powers of darkness, he declares, "the prince of this world cometh and hath nothing in me." In every station which he sustained, and under all circumstances, the law of God was in his heart, and it was his meat to do the will of his Father.

Thus then by his sufferings and death, the Lord Jesus Christ made expiation for sin, and redeemed man from the curse of the law; and by his perfect obedience, he fulfilled the condition on which the promise of life was originally suspended. Thus he finished transgression, made an end of sin, made reconciliation for iniquity, and brought in everlasting righteousness. And hence, he is denominated THE LORD OUR RIGHTEOUSNESS. And hence we see the pertinency and propriety of such language as the following: "surely shall one say, in the Lord have I righteousness and strength, in the Lord shall all the seed of Israel be justified and shall glory." Isaiah 45: 24.

This then being that righteousness, to which the law and the prophets directed the faith of the church, and which is revealed in the gospel, as the only foundation, on which a sinner can build his hope for pardon and acceptance with God, it becomes important to inquire in the next place.

II. How do we become personally interested in this righteousness? The scriptures enable us without any hesitation to reply to this inquiry, that it is by faith, this invaluable gift is received, so that it becomes available for our personal justification before God. It is the righteousness of God, which is by faith of Jesus Christ; and it is unto all and upon all *them that believe.*

Faith, in a comprehensive sense, is the assent of the mind to the truth of testimony.—This idea, is evidently embraced in the language of the Apostle;—"if we receive the witness of men, the witness of God is greater." 1 John 5:9. A contrast is here drawn between human and divine faith. The former rests upon the fallible testimony of man, while the latter has for its, foundation, the witness or testimony of God who cannot lie. And with regard to the testimony of God in so far as it relates to the way of our salvation, the Apostle presents it in this comprehensive form. "This is the record (or testimony) that God hath given to us eternal life, and this life is in his Son." 1 John 5:11, on the testimony of God in the gospel, we are assured that God has provided for perishing

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sinners eternal life in Christ Jesus. He by his obedience and death hath brought in everlasting righteousness, and has thereby procured for us eternal life. This is the tetimony of God in the gospel. And to this testimony, the christian in the exercise of faith, yields his cordial assent, and thankfully receives Jesus Christ, as the end of the law for righteousness to every one that believeth.

To aid our minds in forming correct views of the nature of faith, as exercised in receiving the righteousness of Christ as the only ground of our justification before God, it may be remarked, that saving faith includes the following particulars:

1. A sense of our own guilt and poverty and helplessness. On this subject, the testimony of God is plain and explicit. "Thou art wretched and miserable and poor and blind and naked,"—is a description of our moral condition which is applicable to every son and daughter of Adam. The unequivocal language of scripture in relation to our fallen condition is, that we are dead in trespasses and sins," and that we are "by nature, children of wrath, even as others." To the truth of this witness of God, in relation to our condition as sinners, faith yields a ready assent; and the consequence is, self-abasement, and contrition of spirit. The pride of the heart is humbled; the man regards his own righteousness, as filthy rags, and he is brought to exclaim with the publican, "God be merciful to me a sinner."

2. Faith, includes a cordial approbation of Jesus Christ as a perfectly suitable, and all sufficient Savior. The testimony of God, is, that he hath set him forth, to be a propitiation through faith in his blood—that in him there is redemption through his blood, the forgiveness of sins; that he is able to save to the uttermost, all that come unto God through him, and that he is the end of the law for righteousness to every one that believeth. To this divine testimony relative to the person and work of the Savior, faith yields a cordial assent, and under its influence, the heart exclaims, "it is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners of whom I am chief." The result of the exercise of faith is,

3. A cordial and thankful reception of Jesus Christ, as the gift of God for salvation. "Lo, this is our God," exclaims the believing soul; "we have waited for him, and he will save us; this is the Lord, we have waited for him; we will be glad and rejoice in his salvation."

It thus appears, that it is the office of faith to receive the righteousness of Christ, which is exhibited in the gospel upon the testimony of God, as the only foundation on which a sinner can obtain pardon and acceptance.—Being brought to see the utter insufficiency of his own righteousness, and the suitableness of the provision which is made for our case, in Christ Jesus, the sinner is prepared to say with the Apostle, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." And this perfect righteousness being appropriated to himself by the believing sinner; it is in accordance with a gracious constitution imputed to him; that is, it is in law accounted to him, as though it were his own personal righteousness; and on this ground, his sin is pardoned and he is accepted in the beloved.

With regard to the imputation of the righteousness of Christ to the believer, as the ground of his justification before God, your attention is requested to the following remarks.

1. God was under no obligation to accept of the obedience of another in our stead.—Had it been his pleasure, he might, in perfect consistency with strict justice, have required of every individual, satisfaction for his own sin, and might have demanded personal obedience to the law, as the only condition on which eternal life should be enjoyed.—And consequently any arrangement in accordance with which the services of another are accepted in our stead, if made at all, must have its origin in the good pleasure and undeserved favor of God.

2. If, to his infinite wisdom it seemed proper, God had a perfect right to establish a constitution, by virtue of which the services of a substitute might be accepted instead of the guilty. The equity of this principle is recognized by the common sense of mankind. The debtor is discharged on the payment of the debt by the kindness of a friend. The act of the friend is regarded in law, as though it were the act of the debtor, and he enjoys the benefit of it, as though it had been his own personal act. And this arrangement, the common sense of mankind pronounces to be just. And no reason can be assigned, why it should be considered inconsistent with the glory of the divine character, or in any degree derogatory to the divine law, that the services of a substitute should be accepted in the room of sinful men, and that they should enjoy the benefit of them. It is then a question to be determined from the revelation which God has made of his will, whether he has established such a constitution. And on this subject, the language of scripture is plain and satisfactory. To the work of mediation, the Lord Jesus Christ was divinely appointed. "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." This appointment, the Son of God most cheerfully accepted. "Lo I come; in the volume of the book, it is written of me. I delight to do thy will, O my God; yea thy law is within my heart." Being made under the law, in accordance with the appointment of the Father, and in pursuance of his own voluntary agreement, the Lord laid upon him the iniquities of us all. Appearing in the character of our surety, our sin was in law charged to his account, as though it had been his own. *He was made sin for us.* And hence those unparalleled sufferings, and that ignominious and fearful death to which he submitted.—Having at length fulfilled all righteousness, and having submitted for our sakes to the curse of the law, he cried,—"it is finished;" and bowed his head and gave up the ghost.—Thus in the character of our surety, he satisfied all the demands of the law, and brought in everlasting righteousness. And this righteousness accomplished by the Lord Jesus Christ in the character of our legal representative, is imputed to them that believe; that is, in law, it is reckoned to their account, so that they enjoy the benefit of it, and are thereby delivered from condemnation, and made heirs according to the hope of eternal life. Hence such language as the following. "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." "David describeth the blessedness of the man to whom the Lord imputeth righteousness without works." "That as sin hath reigned unto death; even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."—From these and similar passages of scripture, it appears, that our sins were imputed to the Lord Jesus Christ; *he was made sin for us*, not that he became personally a sinner—for he still remained holy, harmless, undefiled and separate from sinners: but our sins were so charged to his account, that he suffered under the law, the penalty of death. And on the other hand, the righteousness of Christ is imputed to us who believe, so that we are made the righteousness of God in him. And hence, though we are in ourselves personally guilty, yet interested in Christ, we are regarded as righteous, are delivered from condemnation, and made heirs to eternal life.

And in relation to this mode of justification, it may be remarked, that the glory of the divine character, and the honor of the law of God are triumphantly vindicated, while a stable foundation is laid for the pardon and acceptance of the chief of sinners.—It is true, that mercy the most amazing is exercised towards guilty man, and that his sin is pardoned. But at the same time the divine abhorrence of sin is most decisively manifested; for "God sending his own Son in the likeness of sinful flesh, and for sin *condemned sin in the flesh.*" And though the sentence of the law is not executed upon the sinner who believes in Jesus, it is executed upon his glorious substitute, who is infinitely more worthy. When therefore the wrath of God fell upon the head of the Lord Jesus in the character of our substitute, who was made sin for us, a more awful exhibition of the divine displeasure against sin was given to the universe, than though the power of the Almighty had swept the human family from the face of the earth, with the besom of destruction.—And when the Son of God, in our nature, was made under the law, and yielded the willing homage of his heart to its every precept, and submitted to its curse in the room of the guilty, an honor was conferred upon the law of God, which never could have been derived from the obedience of mere created beings. Thus, in the sufferings and death of the Son of God for our sin, the character of Jehovah was vindicated in the view of the intelligent universe, as a being who is of purer eyes than to behold evil, who cannot look upon sin, and who will by no means clear the guilty; while the majesty and purity and perpetual obligation of the divine law, were illustriously displayed. And not only does glory redound to God in the highest; but a righteousness being provided by the obedience and death of the Son of God, which is absolutely perfect, a foundation for the enjoyment of peace with God is laid, which is as stable as eternity. And on this foundation, the very chief of sinners may build their hope, being assured that there is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit.

From the remarks which have been made, we learn,

1. The nature of the connection between faith and justification. Though we are justified by faith, yet faith is not in any proper sense of the word, the cause of our justification. It is not faith itself, the act of believing which is imputed as the ground of our justification, but the righteousness of Christ, which is received by faith. It is by the obedience of one, that is, of Jesus Christ, and not by faith, that many are made righteous. And yet it must be admitted that there are some passages of scripture, which at first view, might seem to be irreconcileable with this position. For example, it is said, that Abraham believed God, and it was counted to him for righteousness. But that it was not the faith of Abraham itself, which was imputed to him for righteousness, will appear, when we consider what was the design of the Apostle in the passage in which these words are introduced. The object of the Apostle in referring to the case of Abraham, is to prove that works have no place in our justification before God. But faith itself is an act of obedience. If, therefore, Abraham's faith was imputed to him for righteousness, so as to become the ground of his justification, the very doctrine would be established, which it was the design of the Apostle to overthrow. To be justified by faith and to be justified by works, are two different modes of justification, which according to the Apostle are directly opposite to each other. "To him that worketh, is the reward reckoned, not of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness." The only principle on which it seems possible to interpret this declaration respecting Abraham, consistently with the Apostle's argument in the passage in which it is introduced, and with the general tenor of scripture elsewhere, is, that by a figure of speech, not uncommon, faith is put for its object. Hence, the form of expression which frequently occurs in the history of the miraculous cures effected by our Lord. "Thy faith hath made thee whole." Luke 8:48. Here it is manifest, that faith is put for the object on which it was exercised. It was not the faith of the individual healed, which effected the miraculous cure, but the divine power of our Lord, which was the object of faith. An example of the same figure of speech, is likewise furnished in the declaration of the apostle. "Looking for that blessed hope and the glorious appearing of the great God our Savior." Titus 2:13. Here it is evident, that hope itself, is put for that which is the object of hope.

With regard to the case of Abraham, it is evident from many other passages of scripture, that the great blessing comprehended in the promise which he believed, was Christ himself, in whom, it is said, "all nations shall be blessed." According to the Apostle, "the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying: "in thee shall all nations be blessed." Gal. 3:8. In this promise, then, it appears, Abraham had an exhibition of the gospel. He who was the desire of all nations, was in the promise, presented to the view of Abraham's faith, and he saw the day of Christ, and was glad. It was not, then, the merit of Abraham's faith, but the merit of Christ, which was imputed to him for righteousness. Faith is neither the meritorious cause of our justification, nor the condition of our justification; but, simply the instrument by which we receive the righteousness of Christ, and which being imputed to us, we are made righteous. And hence the language of the Apostle,—"that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness, which is of God by faith."

2. We see the admirable adaptation of the provisions of the gospel to the circumstances and necessities of all. Whatever shades of difference in character, may exist among men, all, without exception, are guilty before God. As transgressors of God's law, all are justly under condemnation, and stand exposed to the wrath to come. All are destitute of that righteousness which the law requires; and consequently, by the deeds of the law, no son of Adam can be justified. But deplorable as is the condition of the sinner, the gospel reveals a remedy suited to his condition. Christ is the end of the law for righteousness to every one that believeth.—In his obedience and death, Jesus Christ hath brought in everlasting righteousness; the law has thereby been magnified and made honorable, and the way *is* prepared for the exercise of mercy in perfect consistency with the claims of truth and justice. Though in himself, he is poor, and wretched, and miserable, and blind, and naked, in the possession of this righteousness, he has all that is necessary to satisfy the demands of the law, so that now God is just, and the justifier of him who believeth in Jesus.

3. From the view we have taken of justification we may see the safety of the believer's condition. There is now no condemnation to them who are in Christ Jesus.—They were under the curse of the law; but Christ hath redeemed them from the curse of the law, being made a curse for them. They were children of wrath; but they are now accepted in the beloved; they are heirs of God and joint-heirs with Jesus Christ. In Christ Jesus, they are made partakers of a righteousness which is divine, and through which, grace reigns unto eternal life. And now, in the triumphant language of the Apostle, they may say,—"If God be for us, who can be against us? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long, we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Do good to him who does you evil; for by such means you shall most effectually obtain the victory over him.

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Catalogue of Students.

FIRST YEAR.

S. P. Berry,	Washington Co., Pa.
Jas. C. Campbell,	" " "
James H. Fife,	Canonsburgh, Pa.
James Greer, Jr.,	Allegheny city.
Samuel Jamison,	Washington Co., Pa.
Leander H. Long,	Pittsburgh.
Thos. M'Cague,	Ripley, Ohio.
Randall Ross,	Westmoreland Co., Pa.

SECOND YEAR.

Robt. Armstrong,	Allegheny city.
S. W. Clark,	Richmond, Ohio.
John M'Lean,	Pittsburgh.
A. G. Shafer,	Beaver Co., Pa.
D. H. Pollock,	Elizabethtown, Pa.

THIRD YEAR.

John G. Brown,	Pittsburgh.
D. C. Cochran,	Cadiz, Ohio.
Wm. H. Jamieson,	Allegheny Co., Pa.
Wm. T. M'Adam,	Moorefield, Ohio.
H. H. Thompson,	Loydsville, Ohio.
M. H. Wilson,	Blairsville, Pa.

FOURTH YEAR.

James Buchanan,	Lancaster, Ohio.
Robert D. Harper,	Allegheny city.
J. P. Pinkerton,	Fairhaven, Ohio.
John Y. Scouller,	Newville, Pa.
J. Drake Steele,	Bourbon Co., Ky.

Theological Hall, Allegheny,
Dec. 4th, 1844.

MR. EDITOR:—At a meeting of the Theological Society, the following preamble and resolutions were read and adopted:

Whereas, In the inscrutable but holy providence of our God, it has pleased him to remove from us Mr. WALTER STEELE, a beloved brother, whose mental endowments and moral worth, but, above all, whose christian deportment, burning piety and zeal in qualifying himself to go forth as the humble ambassador of God to a guilty world, to make known the unsearchable riches of Christ, endear him to our hearts and give high promise of his future usefulness; therefore,

1. *Resolved*, That although we would desire to bow in humble resignation to Him who "doeth all things well," yet we feel that God has indeed broken in upon us and torn away one who was closely knit in our affections.

2. *Resolved*, That in the death of Mr. Steele, we, as students, have sustained a painful loss: and the church with which he was connected, has been deprived of the labors of one who was eminently gifted to aid in the conversion of sinners, and the edifying of the saints of God

3. *Resolved*, That we regard this afflictive despensation of Providence as a solemn admonition to increased diligence and zeal, that we may, in some good degree, fulfil the duties from which our beloved brother has been withdrawn, and to constant watchfulness and prayer, that when our work here is done we may join him, in that place where there is neither sorrowing nor si[illegible] nd all tears are wiped from the eyes.

4. *Resolved*, That these proc[illegible] be forwarded for publication in the P[illegible].

By order of the Society.

JAMES BUCHANAN

J. G. Brown, Sec'y.

Editors of the "Christian Mag[illegible] the South," and "Protestant and Her[illegible] Louisville, Ky., please copy the above, and oblige friends of the deceased.

National Lord's Day Convention.

The National Lord's Day Con[illegible]n assembled at Baltimore, Nov. 27th, in accordance with public notice; and, having been organized by the appointment of the [illegible]HN QUINCY ADAMS as President, and [illegible] six or eight Vice Presidents and [illegible]es, proceeded to consider the busines[illegible] which it had assembled. About twelve hundred delegates were in attendance.

On taking the chair, the vener[illegible] President made a few remarks of wh[illegible] the following is the substance:

"*Christian Brethren!*—I tende[illegible] you my thanks for the great honor yo[illegible] just conferred upon me by placing me in this chair. In the discharge of the duties devolving upon its occupant, I must throw myself upon the indulgence of those who have to-day done me so great an honor. There are others in this large and intelligent assembly who are more conversant with the subject about to be considered, and, therefore, better suited to the position. Only three days have elapsed since I was invited to take part in the deliberations of this body; but, unexpected as this action of yours was to me, and incompetent as I feel, I shall not refuse to lend my aid in the furtherance of the objects of this Convention. I have always felt the obligation of the law of God respecting the Sabbath day, and have tried to shape my course according to his requirements. In my intercourse with men (continued Mr Adams) I have found great diversity of opinion, and have heard many plausible reasons why the Sabbath should be regarded as other days, or in a limited sense; but I have ever given my entire assent to the declaration of the great Teacher, that "the Sabbath was made for man, and not man for the Sabbath." The importance of a due observance of the Sabbath day cannot be controverted; and I shall ever lend my assistance in promoting its sanctity. I feel it to be my duty to give the whole of the faculties of my soul to this work, and they shall be given."

The Standing Business Committee reported the following resolutions, which were read and adopted:

1. *Resolved*, That we gratefully recognise the wisdom and goodness of Jehovah in the appointment of the Sabbath, in the sanction which he gave to it by his own example, in his command to men to remember it and keep it holy, and in the blessings which it has been the means of conferring upon those who have kept it according to his will, in all ages of the world.

2. *Resolved*, That we specially notice the kindness of the Lord in leading the fathers of our country so extensively to acknowledge the sanctity of his day, and to observe it as a day of rest from secular business, traveling and amusement, and of special devotion to the public worship of God, and the promotion of the spiritual good of men.

3. *Resolved*, That the blessings which we are enjoying from the labors and sacrifices of those who have gone before us,—for which labors and sacrifices their regard for the Sabbath was an essential means of preparing them,—ought to lead us in this matter conscientiously and perseveringly to imitate all that was good in their example.

4. *Resolved*, That the influence of the observance of the Lord's Day, in the establishment of our social, civil and religious institutions, was such as must greatly endear it to the hearts of all intelligent and consistent patriots; and the continuance and legitimate operation of these institutions will depend in no small degree upon the manner in which the people of this country shall meet the responsibilities and discharge the duties of that sacred day.

5. *Resolved*, That the increasing conviction which is manifested in various parts of our country of the duty and utility of remembering the christian Sabbath and keeping it holy, and the consequent diminution of secular business, and the increase of the numbers who assemble to acknowledge the Author of their blessings, are, in our view, tokens for good to our country, and ought to encourage all to give to the observance of this day the sanction of their habitual example.

6. *Resolved*, That we witness with great pleasure the influence which many editors, not only of the religious but the secular press of our country, are exerting in favor of the Lord's Day, and trust that their labors will be duly appreciated by the patriotic of all classes, and meet a generous response from the hearts of all the people.

Resolved, That public men, who are raised by the suffrages of a free people to places of official dignity and power, are laid under peculiar obligations to set an example with regard to the Lord's Day, which shall be safe and salutary to their fellow-men, and which shall tend to render the due observance of that day universal.

Resolved, That, as but six days in a week have been made, or given to men for secular business, they have no right to take any more for that purpose; no more belong to them; if men take more they take that which is not theirs; and though it may sometimes promise some temporary good, it will not be likely to end well; for the Sabbatical law was engraven not only on tables of stone, but on the bodies and souls of men, and is armed with a penalty which no continued violation of it can either annul or evade.

Resolved, That bodies of men, by being incorporated for private or public objects, have no more right to desecrate the Sabbath than individuals; and that the members of such bodies are as really bound to observe it, in their public and official acts, as they are in their individual and private transactions among their fellow-men.

Resolved, That we recognise with peculiar satisfaction the repeated instances in which bodies of men, in their official capacity, have of late manifested their regard for the Lord's Day, and their disposition to assist those whom they employ in availing themselves of the rest and privileges which that day was designed to afford.

Resolved, That the Sabbath is peculiarly the friend of the laborer, and comes as an angel of mercy to give him rest from his toils, to point him upwards, and help him to rise in anticipation of and in preparation for "that rest which remaineth for the people of God."

Resolved, That it is not only the privilege, but the right of the laborer to rest on the Sabbath, and a right of which he cannot be deprived without great evil to himself, to his family and to his fellow-men.

Resolved, That as it is proven by facts that, on the whole, more labor can be performed by working six days in a week and resting one, than can be performed by working seven, and that it can be done in a better manner, the pecuniary interests of men, no less really than their moral duties, urge them to respect that law of their nature, and of Nature's God, which requires a day of weekly rest, and of devout acknowledgment of him as the Maker, Redeemer, and Governor of the world.

Resolved, That as the dissemination of a knowledge of principles and facts with regard to the Sabbath is one of the most powerful means of securing its observance, it is recommended to all to supply themselves with interesting publications on this subject, and to circulate them in all suitable ways as extensively as possible.

Resolved, That should some good Sabbath manual be obtained by every family, that all the children and youth may understand the object of the Divine Being in the appointment of the Sabbath, and the reasons why all should observe it, they would, it is believed, greatly promote not only their own interest, but all the great interests of mankind.

Resolved, That the efforts that are made by ship-owners, merchants, and others, to give the rest and privileges of the Lord's Day to seamen, must tend to elevate their character, increase their usefulness, and promote the good of all.

Resolved, That the connexion between the desecration of the Sabbath, and the use of a beverage of intoxicating liquors and the traffic in them for that purpose, and the aid which each affords in the promotion of the other, should lead the friends of temperance, as well as of the Sabbath, to persevere in the judicious efforts to cause each of those evils to be done away.

Another resolution, embracing a number of points, was also reported by the committee and adopted.

Resolved, That this Convention view with gratitude to the Divine Being the effort which has for some time past been making on the part of the National Government, as well as of many officers of the army, to extend to the soldier the privilege of resting on the Sabbath, and attending the worship of the sanctuary; and it is ardently hoped, through the good providence of God, that this privilege will soon be extended to the entire army.

Resolved, That the clergy of the different denominations of christians in the United States be respectfully requested to preach, annually, a sermon or sermons adapted to promote the scriptural observance of the Lord's day, and, if convenient to them, to select the month before harvest as the season for such discourse.

The Work of God in France.

Toulouse, August, 1844.

TO THE AMERICAN TRACT SOCIETY:

Very Dear Brother,—We have received your kind letter containing your remittance of $600. Many, many thanks for your very generous assistance. In our annual report you will see that we published the last year 118,000 volumes, including several new works. Many new doors open before us. We have much cause to be thankful, for evidently good is doing; the late bull of the pope is a proof of it. Yet we have much opposition to encounter. The efforts of the Jesuits to stop our labors are incredible; they shame those who are so languid in defending a better cause.

You have probably heard of what is going on in Saintonge. About forty communes (townships) are turning from Popery to the gospel. Near Limoges a great work is going on. From many quarters we have demands for assistance. Laborers are wanting to second this admirable work, which reminds of the outpouring of the holy Spirit at the time of the reformation. Our committee have voted to send two colporteurs to Saintonge to evangelize and sell our books. We have also made grants to that very interesting country. If our means allowed it we should send a greater number of colporteurs, but as yet we are not able to afford the expense.

You have probably heard that our excellent friend, the Abbe MAURETTE, who had published *The Farewell to Rome*, has been condemned to *one year's imprisonment* and 600 francs fine, because he has attempted to *attack a religion acknowledged by the state*. His appeal has been rejected, and he is now in prison suffering for the cause of his Savior with a patience and resignation which inspires our respect. We expect other events of this kind, but they will all tend to advance the cause of our Redeemer. Such violence does more harm to Popery than can be imagined. We recommend M. Maurette to your prayers. He justly claims your christian sympathy; he came back from Geneva to have himself tried, when he could have escaped without dishonor. We hope the Canadian committee will consent to admit him as an evangelist when his captivity is over. You are perhaps aware that he was on the eve of his departure when he was prosecuted. He is a very devoted and disinterested man.

We are about to publish a very remarkable work written by Professor De Felice, which has gained the prize our society had funded. Its subject is, *The Duty of Reading the Bible*. It is a popular work, full of anecdote and very interesting. Chapter 1. What is the Bible? 2. Have you the Bible? 3. Do you read the Bible? 4. How do you read the Bible? 5. Do you spread the Bible? &c. It also refutes very ably the popular objections against the Bible? We are sure your committee will adopt it.

We feel more thankful than we can express for the christian sympathy and generous assistance you give our society. May the Lord bless you for having come to our help! You have enabled us to extend greatly our sphere of activity, and to do many things we could not have done without you. The Lord himself will render yon a hundred fold the good you have thus been the means of doing.

When you have any new work suited to our country we shall receive it thankfully.—Books for children are particularly wanted, and may do much good. They will be admitted in some houses quite shut to the gospel, and may be the means of converting the parents.

Yours very truly,

ARMOND COURTOIS, *Treasurer.*

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EXPOSITORY LECTURES.

"Thus saith the Lord, for three transgressions of Gaza, and for four, I will not turn away the punishment thereof, because they carried away captive, the whole captivity, to deliver them up to Edom." Amos 1:6—15, and 2:1—3.

"I am very sore displeased with the heathen that are at ease, for I was but a little displeased and they helped forward the affliction. Therefore, thus saith the Lord, I am returned to Jerusalem with mercies." Such is the language which God employs in relation to the enemies of his people, who took advantage of their situation, while suffering under the chastising hand of God, and gratified their cruel disposition in oppressing them. God was a little displeased with his people, because they had forsaken him; and for the chastisement of their sin, he had delivered them for a season into the hands of their heathen neighbors. Rejoicing in the opportunity of gratifying their hatred against God's people, they helped forward the affliction, and cruelly oppressed those whom it was the purpose of God to reclaim, by chastising them in mercy. Therefore, says God, I am very sore displeased with the heathen; and I am returned to Jerusalem with mercies. Though for the trial of the church, and for her purification in the furnace of affliction, God may sometimes permit her enemies to prevail against her for a season, yet he will not suffer the rod of the wicked to rest upon the lot of the righteous, but will sooner or later visit with condign punishment the oppressors of his heritage. "Thus saith the Lord, against all mine evil neighbors, that touch the inheritanee, which I have caused my people Israel to inherit, behold, I will pluck them out of their land." The truth of this declaration we see exemplified in the divine dispensations, towards the nations bordering upon Israel, which at different times oppressed them.

The prophet proceeds, in the next three verses, 6th, 7th, 8th, to declare the fate of the Philistines, from whom Israel, on various occasions, had suffered much. Gaza and Ashdod and Ashkelon and Ekron are cities of the Philistines. In the days of Jehoram, king of Judah, the Philistines and the Arabians "came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives, so that there was never a son left him, save Jehoahaz, the youngest of his sons." 2 Chron. 21:17. The Edomites, the descendants of Esau, were among the most inveterate enemies of the seed of Jacob, and were always ready to unite with others in persecuting them. And into the hands of these cruel enemies of Israel, the Philistines delivered those whom they had taken captive. For their continued oppression of God's heritage, he here declares, by his prophet, his determination to demolish their strong fortifications, and to overthrow their government. "I will send a fire upon the wall of Gaza; I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn my hand against Ekron, and the remnant of the Philistines shall perish." This prediction may be regarded as having received its accomplishment in part, when Uzziah, king of Judah, "went forth and warred against the Philistines, and brake down the wall of Gath and the wall of Jabneh and the wall of Ashdod." 2 Chron. 26:6. And the splendid ruins which now cover the country, bear testimony to its former greatness, as well as to its present desolation. The judgments which were coming upon Tyrus, are in the next place declared. Tyre was an ancient and once powerful city of Phenicia. Between Hiram, the king of Tyre, and Solomon, a "brotherly covenant" was formed. "There was peace between Hiram and Solomon; and they two made a league together." 1 Kings 5:12. Such was once the greatness and the wealth of Tyre, that she is called "the crowning city, whose merchants are princes, whose traffickers are the honorable ones of the earth." But, in process of time, regardless of the ancient covenant of friendship, Tyre took part with the enemies of Israel and exulted over the calamities which fell upon Jerusalem. "Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people, she is turned unto me; I shall be replenished, now she is laid waste." Therefore, God declares, by the prophet, "I am against thee O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up, and they shall destroy the walls of Tyrus, and break down her towers. I will also scrape her dust from her, and make her like the top of a rock." Ezek. 26:3, 4. Old Tyre, as it is termed by way of distinction, was situated upon a hill, on the Eastern shore of the Mediterranean sea. This city was taken by Nebuchadnezzar, king of Babylon, after a long and laborious siege. When the Tyrians perceived that their city was about to be taken, they removed their most valuable effects to a neighboring island, about seventy paces from the shore. And thus every thing valuable being removed before the city fell into the hands of Nebuchadnezzar, as the prophet Ezekiel expresses it, the king had "no wages, nor his army for Tyrus, for the service that he had served against it." Ezek. 29:18. After the Tyrians removed to the island, they built the city called New Tyre. It was predicted by the prophet Isaiah, that Tyre should be forgotten for the space of seventy years, and that after that period she should recover something of her former greatness. "It shall come to pass in that day that Tyre shall be forgotten seventy years, according to the days of one king; after the end of seventy years shall Tyre sing as an harlot." Isa. 23:15. After the new city of Tyre had risen to wealth and greatness, and was strongly fortified by a wall one hundred and fifty feet high, it was taken by Alexander the great. By incredible labor and perseverance, Alexander constructed a causeway from the continent to the island, the materials of which were furnished, in part, by the ruins of the ancient city. Thus, as the prophet Ezekiel had foretold, "They shall lay thy stones and thy timber and thy dust in the midst of the water." Ezek. 26:12. By this means the army of Alexander was enabled to approach the walls of the city, which being stormed was set on fire. "I will send a fire upon the wall of Tyrus, which shall devour the palaces thereof." Verse 10.

The judgment of God against Edom is in the next place declared; verse 11, Edom or Idumea, the country inhabited by the descendants of Esau, was situated immediately on the South of Judea. This was an ancient and once powerful kingdom, having had its kings before there reigned any king over the children of Israel. That the country was once fertile, is evident from the blessing pronounced upon Esau by his father Isaac, "Behold thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;" and also from the fact, that at the time when Israel desired permission to pass through the land, on their way to Canaan, it seems to have been in a state of comparatively high cultivation. Moses sent messengers to the king of Edom, saying, "Let us pass I pray thee through thy country; we will not pass through the fields, or through the vineyards, neither will we drink water of the wells." Num. 20:17. But this once opulent and flourishing kingdom is doomed to destruction. "I will send a fire upon Teman, which shall devour the palaces of Bozrah." Verse 12. Bozrah was one of the principal cities of Edom. In relation to the country of Edom generally, it was predicted by the prophet Jeremiah,—"Edom shall be a desolation." And with regard to the wealthy city of Bozrah, in particular it is said, that it shall become a desolation, a reproach, a waste and a curse; and all the cities thereof shall be perpetual wastes." And the testimony of travelers confirms the truth of the prediction. Not only is Edom a desolation, but even the Arabs of the desert, are afraid to enter this country, and cannot be hired to conduct travelers through it.

The particular cause of these desolating judgments, which came upon Edom, is expressed in these words; "because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever." Verse 11. This hostility of Edom towards Israel began with Esau, who hated his brother Jacob and resolved to slay him. The same unfriendly feeling was further manifested, when Israel in a respectful manner desired permission to pass through the territory of Edom, but was refused. "Edom said, thou shalt not pass by me least I come out against thee with the sword." And at a later period in the day of Israel's distress when their enemies entered within their borders, the Edomites rejoiced in their calamities and took part with their enemies. Obadiah 10—14. Thus, because Edom did pursue his brother Israel, and did cast off all pity, the divine compassion was withheld from Edom. "As thou hast done, it shall be done unto thee; thy reward shall return upon thine own head."

The fate of Ammon and Moab are in the next place predicted. The Ammonites and Moabites, who derived their origin from the incestuous connection between the daughters of Lot and their father, inhabited the country immediately East of Palestine. These two kingdoms were commonly united in their opposition to Israel. So early as the days of the Judges, "they vexed and oppressed the children of Isreal eighteen years." Judges 10:8. In the days of Saul, Nahash the Ammonite came up and encamped against Jabesh-gilead, and in reply to the proposal of the men of Jabesh, to make a covenant with him and serve him, the haughty and cruel Nahash said, "on this condition, will I make a covenant with you, that I may thrust out all your right eyes and lay it for a reproach upon all Israel." 1 Sam. 11:2. And in the 83d Psalm, Ammon and Moab, are enumerated among the wicked, who took crafty counsel against God's people, saying, "come and let us cut them off from being a nation, that the name of Israel may be no more in remembrance.

In relation to Moab, an act of barbarity towards the King of Edom, is mentioned of which we have no account in the sacred history. "He burned the bones of the King of Edom into lime." Chap. 2:1. In the days of Jehoram King of Israel and Jehoshaphet King of Judah, the King of Edom, was united with them in opposition to Moab, On this occasion, when the King of Moab found that the battle was likely to go against him, "he took his eldest son that should have reigned in his stead and offered him for a burnt offering upon the wall." 2 Kings 3:27. He who was so lost to the feelings of natural affection, as to treat a son in this manner, we may suppose was capable of any degree of cruelty, towards an enemy, who might unfortunately fall into his hands.

For their cruelty towards their neighbors and particularly for their oppression of God's heritage, these once powerful kingdoms are doomed to destruction. And though at the time when these predictions were uttered and for ages after, the Ammonites and Moabites were a numerous and powerful people, yet the testimony of modern travellers abundantly confirms the truth of what prophecy had foretold. "All this country" says a modern traveler, in relation to the land of the Ammonites, "formerly so populous and flourishing, is now changed into a vast desert. The far greater part of the country is uninhabited, being abandoned to the wandering Arabs, and the towns and villages are in a state of total ruin." "I will kindle a fire in the wall of Rabbah," the principal city of Ammon, "and it shall devour the palaces thereof with shouting in the day of battle, with a tempest in the day of the whirlwind." Under the curse of offended heaven, the former glory of Ammon has faded away, and desolation reigns throughout the land.

In relation to Moab, we have this testimony to its ancient greatness. "The whole of the plains are covered with the sites of towns on every eminence or spot convenient for the construction of one." Bnt the once magnificent cities of Moab are now a mass of ruins. Burckhardt, in his travels, enumerates something like fifty sites of towns, within the boundary of Moab and many of them extensive. These are now he informs us, in general an undistiguishable mass of ruins. The desolating fire of Jehovah's wrath has passed over the cities of Moab and their glory is departed.

The words under consideration suggest the following reflections.

1. When kingdoms acquire power, they are apt to make *might*, and not *right*, the rule by which they are governed in their intercourse with each other.

2. The oppression of the weak on the part of the strong, is an evil against which God in his providence has manifested his displeasure in all past ages.

3. Man who owes so much to the mercy of God, is under special obligations to extend compassion to those who are in distress.

4. No degree of present national prosperity furnishes any security against future desolation. The wealth and magnificence of Tyre, of Edom, of Ammon and of Moab, once commanded admiration. But for three transgressions and for four, the wrath of heaven has fallen upon them, and their glory has departed. "Righteousness exalteth a nation, but sin is a reproach to any people."

For the Preacher.

THE SABBATH.—No. 10.

ITS ADAPTATION TO MAN AS A MORAL BEING.

The Sabbath was made for man as a moral being. It is an institution given to man to arrest sin in its progress, and promote the most elevated morality. It is not possible for the Sabbath to be faithfully observed, its duties faithfully discharged, and good and elevated morals not be advanced. As certainly as any cause will produce its legitimate effect, so certainly must the observance of the Sabbath, just in proportion to its extent, produce individual and public good morals. Do we expect an elevated morality in the character of him who is a notorious desecrator of the Sabbath? No; but we expect the reverse. Elevated morals and the desecration of the Sabbath have no natural alliance with each other; and that character is an anomaly in the world, which is distinguished for its disregard of the Divine consecration of one-seventh portion of our time to purposes of religious worship, and which is also distinguished for the noblest virtue. We believe such a character never has been known.

If we learn that a certain community is almost, or altogether without a Sabbath, what estimate would we be apt to form of the standard or morals in that community, with this and without any further information concerning them? Would we not expect to find profanity, intemperance, want of integrity and principle, destitution of all the most elevated and important virtues of human character there? Would we go to such a community to seek for that generosity of heart, that nobleness of soul, that love of righteousness and hatred of iniquity, that true patriotism and philanthropy, that every thing which assimilates man to God, purifies the character, and raises it far above the region of grovelling meanness and corruption and guilt No, no. We might as well go to the dram-drinking cellar for temperance: to the swindling-shop for honesty; or to the brothel for continence. So uniformly are bad morals associated with Sabbath desecration, that we cannot contemplate them apart.

This fact, then, evidences that there must be a peculiar adaptation in the Sabbath to the moral constitution of man. And that nation or community must be reckless of the good and permanent morals of its citizens, which enacts laws in violation of the sacred obligations of the blessed and holy portion of our time; and to be reckless of these is to be reckless of its peace, prosperity, greatness and glory; is to be reckless of its every interest; is to contribute to its eventual downfall. Let a nation or community become a nation or community of Sabbath breakers, and we claim no prophetic powers in making the prediction that it cannot prosper; yea more, it cannot stand. Man must observe his moral obligations, or he acts in opposition to all the interests of his race; and just in proportion as immorality prevails, so must human interests be sacrificed on its selfish and bloody shrine.

Every advocate and guardian of the inter-

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esis, the best interests, the noble interests of man, must also be the advocate and guardian of morality; and every advocate and guardian of morality must also be the advocate and guardian of the perpetual and universal obligation of the Sabbath. "United they stand; divided they fall."

ITS ADAPTATION TO MAN AS A RELIGIOUS BEING.

But the Sabbath was specially made for man as a religious being. Here consists its principle adaptation. Man is constituted a religious animal, and as such he must worship. And wherever the true God is known, he is recognized as the only proper object of worship. And in order that that worship may be acceptable to him, to whom it is rendered, it is reasonable to suppose that it should be rendered in the way of his appointment. If we had not information from the revealed word of God, we might know from tradition and from the dictates of our nature, that some external duties should belong to the system of acceptable worship, and that, not only are we bound to worship God privately in our closets and in our hearts, but also in a public associated capacity.—Notwithstanding human depravity, a religious constitution is the inheritance of mankind, or rather a constitution which testifies, not that *they are*, but that they *ought to be religious*.

Religion demands the worship of God, and demands it both publicly and privately; and the worship of God promotes and disseminates religion. The public worship of God requires a Sabbath. It would be impracticable to assemble men together at stated periods, for the purpose of public devotion, were not those stated periods authoritatively fixed. If a Sabbath were not instituted, public worship would be but of rare occurrence, if it would ever occur. We will speak more decidedly, if the Sabbath had not been instituted, public worship would not have been required of us reasonably, and with the downfall of public worship, private worship and all personal religion must be involved. Public worship is indispensible to private, and private worship is indispensable to personal piety or religion, and personal piety or religion alone constitutes true religion. So that, indirectly, the institution of the Sabbath is indispensable to the existence and promulgation of religion among men. Abolish the Sabbath, and you abolish the public worship of God; abolish the public worship of God, and you abolish both public and private religion from the earth. You make man a monster; a being endowed with a religious constitution, yet having *no religion*.

We might trace the adaptation of the Sabbath to the religious constitution of man, by an appeal to the religious character and influence of every duty appropriate to that sacred season; we might bring, to bear testimony on this subject, the experience of every individual, who has been faithful to "remember the Sabbath day to keep it holy;" we might call to our support the whole history of the people of God from the beginning till now; but all those who know the value of religion and esteem it as an inheritance "beyond price," know the indispensable importance of the Sabbath to the religious well being of their souls, and have no need of such an elaborate effort, that they may be convinced of it.

Have we not, then, evidence enough, as the King and Head of the church has declared, that "the Sabbath was made for man." It was made for him as a physical, social, intellectual, moral and religious being; is adapted to him in all the peculiarities of his constitution; and consequently is everywhere, and throughout all time, obligatory upon him as an *institution of Heaven*, given for the promotion of his temporal and eternal welfare. W. T. F.

Opinions.—A religion which consists in opinions only, will not advance us in our progress to heaven; it is apt to inflate the mind with the pride of disputation; and victory is so commonly the object of debate, that eternity slides out of sight.

The Spirit of Popery.

Those who have persuaded themselves to believe that Popery, whatever it may have been in times past, is now a very harmless thing, may see from the following letter of Dr. Cheever, who is traveling in Europe, the true spirit of this system, as it operates in this nineteenth century:

GENEVA, Aug. 31st, 1844.

You have heard in America of the conversion of the Abbe Maurette from Rome to Christ, from the Pope to the Gospel. It was a most remarkable conversion by the grace of God and the power of his word, and it will be followed by great consequences, because the Romish priests follow him with their persecutions. By this time you will perhaps have heard of his imprisonment in Paris, for quitting Rome and writing a little pamphlet containing his reasons for so doing. The very statement of these reasons was of course an array of the errors and idolatries of the church of Rome, and for publishing these reasons this man has been prosecuted by the judicial authorities, and condemned to a fine of six hundred francs, *and a year's imprisonment*. This has taken place in a country the government of which pretends to tolerate all religions. This imprisonment of a converted Romish priest is well worthy of a government which is not ashamed to play the tyrant over converted savages in the South Seas, or to enforce upon them French brandy and French priests at the mouth of the cannon. The Abbe Maurette is now in prison in Paris for having become a Protestant, and for publishing his reasons for this change! So much for pretended religious liberty in France! So much for the professed liberality of Louis Philippe! So much for the pretended freedom of the press.

The Abbe Maurette is thrown into prison in Paris, accused of outrages and derision against a religion the establishment of which is legally acknowledged in France! According to this, not a controversial work of any kind can be published in France against Romanism or its priests, no work attempting to expose the superstitions and idolatries of the church of Rome, no work assigning reasons why Protestantism is to be preferred, without being branded and prosecuted as an outrage against the established religion! Infidels may write what they please against God, against the Savior, against the holy scriptures, but let a man write against the Romish church and he shall be thrown into prison. If the Protestant community in France had the right spirit, they would have already made the nation ring with this affair; for to admit the imprisonment of the Abbe Maurette, and tamely to acquiesce in it, is to give up all their rights and privileges. It is to relinquish all right of controversy against Rome, all right of appeal to argument and reason against her superstitions.

It is altogether a most monstrous, most disgraceful affair; disgraceful to Romanism, disgraceful to France; but doubtless the result will be the wider spreading of the truth in the kingdom. This excellent little pamphlet of the Abbe Maurette which is interdicted as a libel, and for which he is thrown into prison, will come to the knowledge of many.—These you see are the instruments which the Roman Catholic religion employs; dungeons, chains, stripes, violence; this is her part in the controversy. She is welcome to it; in spite of it all, the truth will be too strong for her. The Abbe Maurette entitled his pamphlet. "The Pope and the gospel, or Adieus to Rome." There will be many more such adieus ere long, and all the prisons in France cannot prevent it.

M. Maurette has written with the utmost simplicity and integrity of heart, a childlike simplicity indeed reigns in his pamphlet. He has set forth, in the first place, a short declaration of the principles on which he grounds his separation from the church of Rome, drawn from the fathers and the holy scriptures. This is followed by an affectionate address to his parishoners, the people of Sevres. He then gives the motives which led him to renounce his office of priest in the Romish church, and to profess the Protestant faith, the faith of the gospel. He was educated from infancy in the religious principles of the Romish church, and through all his boyhood practised its exercises with the utmost exactness and contentment of mind. It was a trouble to his conscience whenever he neglected any part. Being full of the simplest veneration for the priests, he believed they were persons chosen and blessed of God, trampling the world under their feet, and living only as angels of mercy in the midst of it. With these ideas he entered on the study of theology in the Seminary at Thoulouse, became a priest, and ministered most conscientiously to his parish, so far as he knew.

But now, entering into intimate relations with the priests, he immeditely began to find how false was the idea he had entertained of them. Instead of the man of God, he says he found them lovers of their own selves, deceitful, backbiting and hating one another, teaching the people superstitious doctrines which they themselves mocked at in private, ridiculing the dogmas of the church, unbelievers in the real presence, ridiculing the poor people who came to confession, and after a good dinner singing songs against the Pope and purgatory. Here, then the first doubts entered his mind. His doubts and anxieties increased. Could this be the true religion? He opened his mind first to the Vicar-General, who gave him no satisfaction; next to an aged priest, who told him frankly that he had never believed in the real presence, that is, in the mass, nor in the existence of purgatory, but that the church having established these doctrines, it was necessary to sustain them among the people.

This led him to the most painful reflections upon the nature of the dishonest and disgraceful game which, as Romish priests, he and they were playing before God, and among men. At this time he learned that the Archbishop of Thoulouse had attacked the Reformed christians of his diocese, and that those christians had made answer for their faith. With some of his brethren, of like feelings with himself, he procured these answers and arguments, and was thus led to the knowledge of other works, which at length convinced him completely that the Romish religion was nothing but pure formalism and error, and that the Reformed christians were marching in the light of the gospel. These blessed works, he says, showed him that in the school of theology of Rome he had been nourished with nothing but futilities, lies, and superstitions; that to call themselves priests was itself a falsehood, since for more than eighteen hundred years, priests in the christian religion had ceased to exist, Jesus Christ being himself alone our High Priest, and having instituted no other expiatory sacrifice but that which he offered in himself, having abolished, in dying on the cross, all kinds of sacrifices. The reading of these works proved to him the false and wicked nature of the mass, and showed him also that we are saved by faith alone through grace, and that works cannot save us.

Being thus instructed in the christian faith, he believed in his conscience that he ought to preach these things in public and in private. He did so, and his parishoners were so delighted with the news of the true gospel, that they could not but communicate their joy and astonishment to the people of the neighboring communes. This made a great noise, and soon the priests entered a complaint against M. Maurette. The Bishop had an interview with him but in vain. He next made a profession of his christian faith, and with twenty of his parishoners received a visit from a venerable minister of the gospel, who conversed and prayed with them.—These things came to the ears of the Episcopal court, and very speedily processes were commenced against the Abbe Maurette for becoming Protestant. Letters passed between him and the bishop, in which, accused on the one side, he justified his faith, and gave the fullest reasons for the steps he was adopting. Then the Bishop excommunicated him. And now, said he, adieu again and forever to the church of Rome.

That portion of his work in which he gives the reasons for which he was excommunicated by the bishop, is exceedingly instructive and interesting. Perhaps I may send you the whole passage. Among those reasons, he says is this: "The bishop has excommunicated me, because I have authorized in my parish the free circulation of the New Testament, and have distributed myself some twenty-four copies." After this, a large part of the pamphlet, is well occupied in proving that the people may and ought to read the holy scriptures, and in urging them so to do, by many and excellent arguments. Then follow some simple and pointed questions to the bishop, and after all the pamphlet closes with a most solem, pointed and affectionate address to his former intimates and associates, the priests. Such is this excellent pamphlet.

For this, and for becoming from a Roman Catholic priest, a christian Protestant, the Abbe Maurette has been condemned to fine and imprisonment in France, where the reigning monarch pretends to maintain a Protestant liberality, where the prime minister professes to be a Protestant, where there are multitudes of Protestant churches, and where liberty of religion for all denominations is pretended to be guarantied by law. You see that religious liberty in France is as yet but a pretence, but that the Romish church in France is at liberty to persecute. You see that a government, which, in the South Seas, can make war for Romish priests against helpless women, can, in its own country, consent against law and justice to the imprisonment of a Protestant, whose only crime is that of telling the truth in regard to the Romish church! I say again, if the Protestants in France were not exceedingly destitute of that life and spirit in behalf of the truth, which ought to animate them, they would make France ring with the iniquity of this transaction. I hope to speak to you again in regard to this persecuted christian and his admirable work. The work must be translated and printed in America.—*Evangelist.*

How to Get Rid of Sin.

He that thinks to expiate a sin by going barefoot, only makes one folly the atonement for another. Paul indeed, was scourged and beaten by the Jews; but we never read that he beat or scourged himself. And if they think that his keeping under of his body imports so much, they must first prove that the body cannot be kept under by a virtuous mind, and that the mind cannot be made virtuous but by a scourge; and consequently that thongs and whipcord are means of grace, and things necessary to salvation. The truth is, if men's religion is no deeper than their skin, it is possible they may scourge themselves into very great improvements. But they will find that bodily exercise touches not the soul and that neither pride nor lust, nor covetousness, nor any other vice was ever mortified by corporal discipline. 'Tis not the back, but the heart that must bleed for sin; and consequently, that in this whole course they are like men that are out of their way; let them lash on never so fast, they are not at all the nearer to their journey's end. What arguments they have to beguile poor simple unstable souls I know not; but surely, the practical, casuistical, that is, the principal vital part of their religion savours very little of spirituality.—*Dr. South's Sermons.*

Excess of Preaching.

Excess of preaching! Is it possible that there is any part of this wicked world in which there is too much preaching? Even so, kind reader, or we are greatly mistaken. You will, doubtless, admit that if it be not good preaching, there may be too much of it; and may it not be possible, let me ask, to have too much even of a good thing? Ask the farmer, if it be not possible to sow his seed too thick? Ask the shepherd if it be not possible so to over-feed his sheep, as not only to render them stupid and inactive, but also to endanger their health. But, dropping all figure, we lay it down as a proposition capable of being sustained, that two sermons a day, to the same congregation, are all that are profitable for the people to hear; and all that the ministers of the gospel should be required to preach.

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THE PREACHER.

FRIDAY, DECEMBER 13, 1844.

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

TERMS—One Dollar per annum, in advance.

By the good hand of our God upon us, we have completed the labors of our second editorial year, and this day commence the third volume of the Preacher. Deeply penetrated with a sense of the divine goodness, we would, with devout gratitude, set up our EBENEZER, saying, *Hitherto hath the Lord helped us*. As the need of a periodical in this part of our church was sensibly felt, and an earnest desire was expressed to see this want supplied, we were induced to manifest at least a willingness to serve the church. And, amidst all the difficulties connected with the arduous enterprise, it has afforded us no small degree of consolation to receive the kindest assurance, that, in some good degree, this "service has been accepted of the saints." When we first took our seat in the editorial chair, it did not enter into our calculations that we should have occasion to occupy it more than a year. But having hitherto found it impracticable to prevail upon any one to take our place, and having the most substantial assurance, that it is the desire of the church to receive the regular visits of the Preacher, we have felt it to be our duty to go forward. For the cordial support, which has been extended to us, and for the honorable manner in which our subscribers, generally, have discharged their obligations, we tender our grateful acknowledgments.

It gives us pleasure to be able now to inform our readers, that arrangements are in progress, which, it is hoped, will shortly secure the services of one well qualified for the task, whose undivided attention will be devoted to the interests of the paper. While this will be a great relief to us, it will, we doubt not, result greatly to the advantage of our readers.

Our brethren in the ministry who have aided us, by forwarding valuable communications, as well as by recommending the Preacher to their hearers, will please to accept the assurance of our unfeigned gratitude. To kind and obliging postmasters, we are under many obligations. And to members of our congregation, who are not only subscribers, but have given very efficient aid in promoting the circulation of the Preacher, we are greatly indebted.

Encouraged by the favors which our services have experienced, we enter upon the labors of another year, in humble reliance upon divine Providence; and express the hope that our third volume will be more worthy the attention of our readers than any of its predecessors. And to all to whom the Preacher comes, we wish grace, mercy and peace.

☞We would at all times be pleased to receive an account of Presbyterial proceedings to which it would be desirable to give publicity. And, as the Preacher performs his office in the congregations generally, within the bounds of our Synod, it might be a convenience to vacancies particularly, to publish Presbyterial appointments. Any communications of this kind which may be forwarded to us, in *legible manuscript*, it will give us pleasure to lay before the public.

National Lord's Day Convention.

The National Lord's Day Convention which assembled in Baltimore, on the 27th ult., was well attended. It is truly gratifying to see the interest manifested in preserving the sanctity of the sacred day. It is hoped that the influence of the Convention will be salutary and permanent. An account of the proceedings will be found on another page.

To Our Correspondents.

Another inquiry propounded by our correspondents, has reference to the practice of the established Church of Scotland, in relation to psalmody. "What system of songs is used by the Church of Scotland? Does this church use the songs contained in the book of Psalms exclusively? Or, in connection with these, is the use of the Scripture Paraphrases allowed?"

In reply, we observe, that for nearly two centuries the Church of Scotland has employed the book of Psalms, in our present version, in the worship of God, and during the greater part of this period the use of the paraphrases has been allowed; and to a limited extent, the use of them has been adopted. But for the satisfaction of all concerned, we shall reply somewhat more particularly on both these points.

In their efforts to establish soundness in the faith and purity in worship, among other things, the subject of an improved version of the book of Psalms came before the Westminster Assembly of Divines. The version of Sternhold and Hopkins, which was at this time in use, was not satisfactory. Sir Francis Rouse, a man of reputation for piety and learning, and who was a member of the Westminster Assembly, had, a short time previously, prepared a version, formed on the basis of the one in common use. In his preface to his version, published in 1643, Mr. Rouse observes, that many passages in the old version, "seemed to call aloud for amendment;" but he adds, "apprehending many years past (which experience hath showed to be a true conjecture) that a form wholly new would not please many, who are fastened to things usual and accustomed, I assaid only to change some pieces of the usual version, even such as seemed to call aloud, and as it were, undeniably for a change." On the 14th Nov., 1643, the House of Commons ordered, "That the Assembly of Divines be desired to give their advice, whether it may not be useful and profitable to the church, that the psalms set forth by Mr. Rouse be permitted to be publicly sung."

Principal Baillie, one of the Scottish commissioners to the Westminster Assembly, in his letters, under date of Jan. 1st, 1643, takes notice of this version in the following manner: "Ane old most honest member of the House of Commons, Mr. Rouse, has helped the Old Psalter, in the most places faultie."

The Assembly appointed three committees, to each of which fifty psalms were assigned for revision and correction. In addition to the labor expended by these committees themselves, in the improvement of the version, copies were sent to the General Assembly of the Church of Scotland, that they might enjoy the benefit of any suggestions which might be made by the members of this venerable body.

In the meantime, another version, prepared by William Barton, was, by the House of Lords, brought before the Assembly of Divines. However, after examining both, the Assembly expressed their decided preference of the version prepared by Mr. Rouse. In a communication addressed to the House of Lords, the Assembly make the following statement in relation to this version: "There was a committee appointed by this Assembly to consider of these psalms; and that the same committee had with much care perused, and with great diligence concurred with the same learned gentleman (Mr. Rouse) to amend and perfect his copy; and withal, that the greatest part of this version was sent to the General Assembly of the Church of Scotland, and there put into the hands of a committee, and by that committee, so far as they have examined it, very well approved."—And after speaking favorably of Mr. Barton's version, the Assembly add,—"Yet the other version so exactly perused and amended by the said Mr. Rouse and the committee of the Assembly, with long and great labor, is so closely framed, according to the original text, as that we humbly conceive it will be useful for the edification of the church."

The reader is desired to notice particularly what the Assembly of Divines regarded as the peculiar excellency of this version, it is, say they, "*so closely framed according to the original text.*" Some writers who have labored to bring this version into disrepute, have taken advantage of the ambiguity of the term "*paraphrase*," which is frequently employed by those who speak of it; and have endeavored to produce the impression that it was not regarded by those who adopted it, as a literal or correct translation of the original. This is disingenuous. Principal Bailie, already mentioned, in his letters from London to his friends in Scotland, while this version was before the Assembly, often speaks of it; and sometimes designates it a "*a paraphrase*," and at other times a "*translation;*" employing the words in the same general sense. In a letter to his friend Robert Douglass, who was a member of the committee, appointed by the General Assembly, to revise the version, he employs the following language: Let me "entreat you, both for the zeal you have to the purity of that translation, and to the honor of our church, to bestow so much of your time, as conveniently you may upon that very necessary service. These lines are likely to go up to God from many millions of tongues for many generations; it were a pity, but all possible diligence were used to have them framed so well as might be." It thus appears that this version was not only framed upon the principle of a translation, but that great importance was attached to the "*purity*" of the translation.

After the Assembly of Divines had signified their approbation of the amended edition of Rouse's version, the Scottish Commissioners, G. Wynrame, Samuel Rutherford and George Gillespie, sent a copy to the General Assembly, accompanied with a communication, dated Feb. 16th, 1647, in which the following remarks are made: "We believe it is generally acknowledged, there is a necessity of some change, there being so many just exceptions against the old and usual paraphrase (of Sternhold and Hopkins.) And we humbly conceive there will be as little controversy that this which we now send you, as it hath come through the hands of more examiners, so it will be found as near the original as any paraphrase in metre can readily be, and much nearer than other works of that kind; which is a good compensation to make up the want of that poetical liberty and sweet pleasant running, which some desire." The reader will observe, that in the estimation of such men as Samuel Rutherford and George Gillespie, of precious memory, the great excellency of this version, is its close conformity to the original; and that they regarded this "as a good compensation for that poetical liberty and sweet pleasant running which some desire."

But notwithstanding all the labor already bestowed upon this version, the General Assembly of the Church of Scotland thought proper to endeavor to make it still more perfect. Accordingly, an act was passed August 28th, 1647, in which they appoint Master John Adamson to examine the first forty psalms, Master Thomas Craufurd the second forty, Master John Row the third forty, and Master John Nevey the last thirty psalms of that paraphrase," which had been adopted by the Assembly of Divines. This committee having reported, the General Assembly, next year passed an act in accordance with which, the version, together with the corrections of the committee, was submitted to the revision of the Presbyteries. At the meeting of the General Assembly, the following year, different Presbyteries having reported their "corrections and animadversions," another committee was appointed, with instructions to examine carefully the version, with all the improvements which had been suggested; and to "report their travels to the Commission of the General Assembly for Public affairs." And, then, "the Commission, after perusal and re-examination thereof, is hereby authorized with full power to conclude and establish the paraphrase, and to publish and emit the same for public use." And, accordingly, this version received the sanction of the General Assembly of the Church of Scotland in the year 1650, under the following title: "The Psalms of David, in metre, newly translated and diligently compared with the original text and former translations; more plain, smooth and agreeable to the text than any heretofore." And this version has been used by the Church of Scotland and the leading bodies of the Dissenters from that time to the present.

Though the basis of this version was prepared by an Englishman, it may seem somewhat remarkable that it never met with the same degree of favor in England as in Scotland. It was, however, adopted by some of the most distinguished Non-Conformist Divines in London and its vicinity. An edition was published in London in 1783, in the preface to which, it is strongly recommended by some of the most distinguished men of that age, among whom we find the names of Manton, Owen, Watson, Calamy and Poole. In an address to the reader, they say, "The translation, which is now put into thy hands, cometh nearest to the original of any that we have seen, and runneth with such a fluent sweetness, that we thought fit to recommend it to thy christian acceptance, some of us having used it already with great comfort and satisfaction."

The reader's attention is requested to a few remarks suggested by the foregoing historical narrative.

1. The church of God is indebted, for our present version of the Psalms, to the

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joint labors of the Westminster Assembly of Divines and the General Assembly of the Church of Scotland. Presbyterians, at least, have been accustomed to regard those two bodies with reverential respect. What then are we to think of those Presbyterians who are in the habit of sneering at this version, the fruit of the united labors of these two learned and pious bodies, and on which they expended so much time and care?

2. The laborious and persevering efforts which were made to render the version as perfect as possible, command our admiration. It was under revision in the Westminster Assembly for about two years; and was afterwards under examination by the General Assembly of the Church of Scotland, about three years before it was adopted in its present form.

3. It was adopted, originally, by men most competent to decide, upon the principle that it is a faithful translation of the original text.

Many of our readers are familiar with the carping of little critics at the expression which occurs in the first psalm, and know what reproach has been heaped upon the head of Mr. Rouse, as the author of a pernicious error. Now it so happens that Mr. Rouse has no part in the honor or the shame men may choose to regard it,) of giving birth to the expression, "PERFECT BLESSEDness." In the version of Mr. Rouse, published in London, in 1643, we have this translation:

> The man is blessed, that to walk
> In wicked ways doth fear,
> And stands not in the sinner's path
> Nor sits in scorner's chair.

And in the revised edition of Mr. Rouse, published in 1646, after it was approved by the Assembly of Divines, it reads thus:

> The man is blest, that in th' advice
> Of those that wicked are
> Walks not, nor stands in sinner's path
> Nor sits in scorner's chair.

But when the version was revised by the General Assembly of the Church of Scotland, as it was manifest to every one acquainted with the original, that the simple term "blest," does not fully express the meaning of the Hebrew, the expression, "*perfect blessedness*," was introduced to exhibit as completely as is possible in a translation, the comprehensive import of the inspired language. And that our Scottish version is an improvement upon that of Mr. Rouse, will be admitted by those who are qualified to judge.

In our next, we shall present to our readers a brief history of the introduction of the Scottish paraphrases.

A Mind to Work.

"So built we the wall; and all the wall was joined together, unto the half thereof; *for the people had a mind to work.* Nehemiah 4:6.

When Nehemiah and his friends, inspired with such zeal for the honor of God, and the interests of religion, undertook to repair the walls of Jerusalem, they had to contend with many difficulties. The enemies of religion saw new obstructions in their way, held them up to public view as objects of ridicule, and attributed to them improper motives. Sanballat, and Tobiah, and Geshem, laughed them to scorn, and mocked them, saying,—"What do these feeble Jews?" To this insulting language, Nehemiah mildly replied, "The God of heaven, he will prosper us, therefore, we his servants will arise and build." And accordingly, these devoted servants of God, unmoved by the jeers and the derision of their adversaries, persevered in their laudable undertaking; and their labors were crowned with success; *for the people had a mind to work.*

It is often wonderful to see what can be done, where such a spirit prevails in a community and men have a mind to work.—About the first of August last, in compliance with the urgent request of some friends residing in Columbiana county, Ohio, the Editor of this paper paid them a visit, for the purpose of breaking unto them the bread of life. A spacious barn was fitted up for the occasion, in which we had the pleasure to address a large and attentive assembly. An earnest desire was manifested by the people, to see a congregation established among them and to enjoy the ministrations of the Associate Reformed church. They were encouraged to go forward. And the result was, they at once resolved, in reliance upon divine providence, to engage in the erection of a house of worship. The work was commenced; and a comfortable brick building thirty-five feet by forty, has been erected, which was occupied on the third Sabbath of last month, by an overflowing assembly. Thus in the short space of about three months after they received the first visit, our friends have put up a commodious and substantial house of worship, and have an encouraging prospect of a good congregation, at no distant day. Our friends engaged in an important enterprise, and the success which has crowned their praiseworthy efforts, furnishes a beautiful exemplification of what can be done *where the people have a mind to work.*

May the Shepherd of Israel speedily provide for them, a pastor after his own heart.

ANGER.

"Be ye angry, and sin not." Eph. 4:26.

We some time ago received a note from a correspondent, requesting an exposition of these words of the Apostle. The multiplicity of our engagements must be our apology for having so long neglected to comply with his request.

In the interpretation of these words, we would remark,

1. That all anger is not necessarily sinful. Anger is sinful when it exists without a sufficient cause. "Whosoever is angry with his brother, without a cause, shall be in danger of the judgment." Matt. 5:22. While this declaration of our Lord, proves that anger is sinful where it exists without a sufficient cause, it also supposes, that there may be a cause which would justify the existence of this passion. God is sometimes angry with his people on the account of their sin. Accordingly, the church is represented as saying,—"O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away and thou comfortedst me." Isa. 12:1. When our divine Redeemer contemplated the perverse conduct of the captious, unbelieving Jews, he "looked around about on them with *anger*, being grieved for the hardness of their hearts." Mark 3:5. It is evident, then, that anger is not necessarily an unholy passion. A father may be angry with a child, because of perverse and undutiful conduct; and a disciple of Christ, in whom is the same mind that was in Christ, may be angry with a fellow-man, without yielding to the influence of an unholy passion.

2. The words of the Apostle are not to be understood as a direct command, but rather as a concession. It is not commanded as a duty, that we should be angry; but on the supposition that there may arise a sufficient cause to excite this passion, the design of the Apostle is to administer a warning in relation to the danger of being hurried on by it, to the commission of sin. The meaning of the Apostle may be exhibited more clearly in this manner: "Are you angry? Is the conduct of men toward you such, as at any time to excite in your breasts justifiable anger? Be careful to maintain self-government, lest this passion should be indulged to an extent that would involve you in sin."

Even where there exists a sufficient cause to justify anger, that which is not in itself sinful, may involve us in sin, if we indulge it to an improper extent, or permit it to occupy too long, a place in our breasts. And, accordingly, the Apostle adds, "let not the sun go down on your wrath." Anger, where it is not sinful in the beginning, may become criminal, by being cherished until it becomes confirmed hatred, and produces revengeful feelings. Though anger, when kept under proper restraint, may exert a salutary influence upon ourselves, by exciting within us more determined opposition to that which is evil; and may operate advantageously upon others, as a testimony against the impropriety of their criminal conduct; yet, if indulged, it becomes a fire which may consume our own inward peace, or may break forth in its injurious effects upon others. Therefore, be careful to extinguish this fire, before it proceeds so far as to become unmanageable. "Let not the sun go down upon your wrath."

3. It is evidently a mistaken interpretation to suppose, with some, that the design of the Apostle is to teach us, that we should be angry with sin. According to this interpretation, it would follow, that we should be careful not to carry our opposition to sin too far; but that our hatred against it should cease before the going down of the sun. "Let not the sun go down upon your wrath." If it is anger against sin, of which the Apostle here speaks, it would then follow, that we ought to be reconciled to sin and become friends with it, before the setting of the sun! But no! Far be such a thought from the mind of the Apostle.

It is evidently supposed by the Apostle, that anger may exist, where it is not sinful; and as from its nature it is a passion, which is very liable to gain the mastery over imperfect creatures such as we are, the design of the Apostle, in these words, is to guard us against the indulgence of anger in such a manner, or to such an extent as would involve us in sin. The conduct of another toward us, may be so ungrateful; or so unjust and injurious as to call forth our indignation. It would not, by any means, justify us in exercising malicious or revengeful feelings, which, under all circumstances, would be sinful; but the treatment which we may have received may deserve our abhorrence, and the author of it may justly be the object of our displeasure. And it may be due both to ourselves and to our fellow-men, to manifest our displeasure. This feeling of displeasure, however, must be kept under proper restraint, and must not be indulged. If not restrained it may hurry us into improper deeds; and if indulged it may give place to malice.

The general import of the Apostle's direction may be exhibited in the following paraphrase:

Be careful that you do not permit anger to arise in your breasts without a sufficient cause. And even where the conduct of your fellow-men toward you, is such as to justify anger, see that you restrain this passion, and permit it not to excite within you a feeling of revenge. And, particularly, see that you extinguish this fire before it shall become unmanageable. "Let not the sun go down upon your wrath."

RECENT PUBLICATIONS.

The Christian Instructor.

This is the title of a new Periodical which has just made its appearance under the auspices of the Synod of New York, the November number of which has been forwarded to us. It is published monthly, in the octavo form, containing thirty-two pages. The Rev. John Forsyth, D. D., of Newburgh, N. Y., is editor, and the Rev. David L. Proudfit is publisher. Terms, one dollar per annum, in advance. A copy may be seen at this office, and should any of our friends wish to obtain it, they will please to command our services.

History of the Reformation.

The History of the Reformation, with a chronology of the Reformation, by the author of "The Council of Trent." This is the title of a neat duodecimo volume recently published by Mr. Carter. With the history of the Reformation, all our children should be familiar. And here is a small, well written volume, containing all the leading and important facts connected with the history of this great moral revolution, just adapted to the purpose.

Sabbath Musings: by Caroline Fry.

A pleasant and instructive volume, from the pen of a pious lady and a good writer.

My School-boy Days.

A volume, well adapted to interest and profit the young. The above volumes may be obtained at the bookstore No. 56, Market street; and independent of the valuable information, and instruction which may be derived from them, they are worth more than they cost, if for no other purpose, than simply to encourage children to read.

Assumed and Real Piety.

There is nothing more easy than to say divinity by rote, and to discourse of spiritual matters from the tongue or pen of others; but to hear God speak it to the soul, and to feel the power of religion in ourselves, and to express it out of the truth of experience within, is both rare and hard. All that we feel not in the matters of God, is but hypocrisy; and, therefore, the more we profess, the more we sin. It will never be well with me, till, in these greatest things, I be careless of others' censures, fearful only of God's and my own; till sound experience have really catechized my heart, and made me know God and my Savior otherwise than by words. I will never be quiet, till I can see and feel and taste my God; my hearing I will account as only serving to effect this, and my speech only to express it.—*Bp. Hall.*

The path that leads to wealth, too often passes through the narrow defiles of meanness, which a man of exalted spirit cannot stoop to tread.

MARRIED,

On the 21st ult., by the Rev. J. W. Duff, Mr. JAMES H. LOGAN, to Miss NANCY MCMATH, all of Allegheny county, Pa.

On the 26th ult., by the same, Mr. GEORGE VAUGN, to Miss ELIZABETH HAYS, all of Westmoreland county, Pa.

DIED,

Nov. 24th, at the residence of Mr. David Bell, Westmoreland county, THEOPHILUS C. GILL, after a short but severe illness, in the twentieth year of his age. After the first attack, for some time but little danger was apprehended. So peculiarly stealthy were the approaches of the last enemy, that he felt no considerable alarm till very near the close of his earthly course. And it is due to his memory to state that he was from all outward appearance, an example to youth, his whole course of life, from childhood up, has been remarked by his friends and acquaintances for steadiness and apparent piety, and at last he manifested to those who stood around his dying couch, that he was not a stranger to the regenerating influence of divine grace. And although his parents have lost a dutiful son, and his friends, a beloved associate, yet we trust, what has been loss to them, has been to him, unspeakable gain. It has pleased the Lord to remove him in the morning of life, but we trust he has gone to realize all his hopes in the upper sanctuary.

S. G.

Moneys Received for the Preacher,

Not otherwise receipted.

Samuel Huey.	John Atkinson, 2.
Margaret Huey.	Rev. J. G. Fulton.
Louisa Patterson.	Thomas Sloan.
Wm. Davidson.	James Palmer.
Mrs. E. J. Todd.	Walter Espy.
Mrs. M'Chesney.	Miss Jane M'Carty.

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MISCELLANEOUS.

BABEL.

BY MRS. JAMES GRAY.

It rose amidst the spacious plain
In solitary pride;
Beneath it, like a billowy main,
The city's roof lay wide.
It was a wonder in the earth,
From whence the fabric took its birth.

The gazer's upward glancing eye
O'er rigid galleries went;
Still up, and up, till with the sky
Its roofless height seemed blent,
And the thick-columned balustrade
Seemed dwindled to a bennet's blade.

And he who scaled that height might hear
The city's distant hum,
Dying upon the atmosphere,
Till all around was dumb,—
Then start at his own lonely breath,
So much it seemed the realm of death.

The rushing eagle deemed that tower
Only a darker cloud,
And borne on wing of fatal power
Against its summit proud,
With sudden shriek and shock was hurled
Down lifeless to the distant world.

And tower on tower and pile on pile
The monstrous building grew,
Still vainly rising towards the smile
Of heaven's celestial blue,
Or 'midst the tempest and the storm
Rearing unscathed its giant form.

How swelled the builders' hearts with pride
To see that tower of might!
"We will not ask for wings," they cried,
"Towards heaven to take our flight;
Some stories more, a little time,
By our own tower its walls we'll climb."

Vain hope! vain boast! the lightning came,
And wrapt the building round;
God sent his messenger of flame
To smite it to the ground:
And a great nation's impious trust
At once was levelled with the dust.

Are there not builders even now
Like those on Shinar's plain?
Do they not heavenward strive to go
By paths as false and vain?
How many in their wayward will
Are building other Babels still!

And bitter must the anguish be
When that dread hour shall come,
When each with sudden thrill shall see
How high, how pure the dome
Of heaven is o'er them, whilst the clay
Of their poor work all melts away.

There is a higher holier path
Unto that blessed realm;
Nor mortal foe nor fiendish wrath
Its track shall overwhelm:
He who was slain, did He not say,
"I am the Life, the Truth, the Way!"

University Magazine.

Health of Ministers.

Nine out of ten of our young modern preachers have poor health; many of them fail, run down, quit the field, or die. Why is this? Imprudent study and conduct, want of exercise, improper diet, irregular hours of sleep, &c. What is the remedy? Healthy exercise, and enough of it; healthy food, and enough of it; sleep enough, and at the proper time; not too much, nor in the morning or afternoon, but in the first of the night. For twenty years I was never in good health. Seventeen years ago I sold my horse, and have walked ever since, and not less than thirty thousand miles in the time.

Seven years since, alcohol and I shook hands and parted to meet no more. Five years ago I quit my tobacco and have tasted none since. Four years ago I threw away my pipe, and have done with it forever. I have risen at four or five instead of seven or eight, lived on plain food instead of sweet bread, cakes, pies, puddings, &c. Six hours is all the time that I can sit to study per day without injuring my health; three miles is as little walking as I can do with; six is better. It is sometimes twenty. The rate is commonly three miles an hour; if my dinner, &c., make me dull, heavy or uncomfortable, half an hour's smart exercise at the saw horse, or with the axe, or something to stir the blood, and bring on smart perspiration and some fatigue, is a sovereign remedy. My health is better, my eyesight almost as good as ever, my voice is strong and clear. At all events smart, sometimes powerful, exercise is necessary for health. Would you have health, study nature—transgress not her laws—exercise, temperance, patience and perseverance, are the four best medicines I know of.

Zion's Herald.

Missionary Intelligence.

From statestics recently published, we gather the following information in relation to missionary operations throughout the world:

American Missions.—The number of clergymen now employed in foreign missions by the different evangelical societies in the United States, is, according to a statement in the Foreign Missionary Chronicle, 285. Of these, 35 are among the Indian tribes; 40 in Texas; 36 in Africa; 42 in countries on the Mediterranean; 55 in India; 37 in Further India; 25 in Polynesia; 14 in Europe and 1 in South America. The number of native communicants connected with these missions is 33,259; scholars 32,915; assistant missionaries 62, and native assistants 226.

European Missions.—The number of clergymen employed on foreign missions by the different evangelical societies in Europe, is 777. Of these, 270 are in the West Indies; 36 in West Africa; 3 in East Africa; 115 in South Africa; 2 in the African Islands; 7 in countries on the Mediterranean; 251 in India and Ceylon; 10 in Further India; 3 among the American Indians, and 80 in Polynesia. The number of communicants connected with these missions is 139,974; scholars 99,297; assistant missionaries 119; native assistants 1763.

TO LET.

A comodious 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.

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.

W. O'H. ROBINSON,

UNITED STATES DISTRICT ATTORNEY

Office Fourth street,

Aug. 9th.—1y. **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 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 paterns; 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 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; Chesemen; 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, Metalic 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.

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.

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; $150. 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.

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 respectively 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.

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—

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, Steubenville, Ohio, they will at all times be supplied with a stock of writing and wrapping paper, bonnet boards, &c, which, along with their own 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.

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,	
Mer. and Man. bank,	par	Far & Mech bk, Steu.	
Exchange bank,	par	Bk of St. Clairsville,	
Bank of Germantown,	par	Com. bk of N. Lisbon,	
Bank of Chester co.	par	Bk Mar'ta. (dem note)	
Bank of Delaware co.	par	Col. bk N. L.	"
Bank Montgom. co.	par	Clinton bk Col.	"
Doylestown bank,	par	Cincinnati banks,	
Frank. bk of Wash.	¾	Bank of Circleville,	
Farm's' bk Bucks co.	par	do Zanesville,	
Bk N. America, Phil.	par	do Putnam,	
Bk N. Liberties, "	par	do Wooster,	
Com. bk Penn'a, "	par	do Massilon,	
Far. & Mech. bk, "	par	do Sandusky,	
Kensington bk, "	par	do Geauga,	
Philadelphia bk, "	par	do Norwalk,	
Schuylkill bk, "	par	do Xenia,	
Southwark bk, "	par	Dayton bank,	
Western bk, "	par	Commer. bk Scioto,	
Bk of Penn tp. "	par	Post Notes,	
Mechanics' bk, "	par	Bank of Chillicothe,	
Man. & Mech. bk, "	par	Frank. bk Columbus,	
Moyamensing bk, "	par	Lancaster bk,	
Girard bank, "	10	Bank of Hamilton,	
United States bk, "	30	Bank of Granville,	
Mon. bk of Brownsv.	¾	Commer. bk L. Er.	
Bank of Gettysburgh,	1	Farmers' bk Canton	
Bk of Chambersburgh,	1	VIRGINIA.	
Bk of Susquc'na co.	60	Bank of Virginia,	
Bk of Northum'land,	par	Bk of the Valley &	
Bank of Lewistown,	1	Exchange bk, Virg.	
Bank of Middletown,	do	Farmers' bk Virgin.	
Carlisle bank,	do	Mer & Mech bk Wh.	
Columbia Bridge Co.	do	Branch, Morgantown	
Erie bank,	do	N. W. bk of Virgin.	
Farmers' bk Reading,	do	Branch at Wellsbur.	
Farm. & Drovers' bk,	do	do at Parkersb.	
Farmers' bk, Lanc'r.	do	Baltimore City bks.	
Lancaster Co. bk,	do	Bank of Salisbury,	
Lancaster bk,	do	Mineral bank,	
Harrisburgh bk,	do	Wash. Co. bks.	
Honesdale bk,	do	Cumberland bk All	
Lebanon bk,	do	All other solvent	
Miners' bk of Pottsv.	do	GOLD AND SPECIE	
Northampton bk,	—	Fredericksd'ors,	
N. H. Del. Bridge Co.	1	Ten Thalers,	
Wyoming,	do	Ten Guilders,	
York bank,	do	Louisd'ors,	
Berks County bank,	80	Napoleons,	
West Branch bank,	6	Ducats,	$2 15
SCRIP.		Eagle, old,	
Exchange bk Pitts.	1	Eagle, new,	
Mer. & Manuf. bank,	par	Doubloons, Span.	
Interior banks,	1	Doubloons, Pat.	
(Except) Berks co.	—	Sovereign,	
INDIANA.		Guineas,	
State bk & branches,	1	EXCHANGE.	
State Scrip,	15	On Philadelphia,	
ILLINOIS.		" New York,	
State bk & branches,	3	" Baltimore,	
Bk of Shawneetown,	40	☞ All BANKS not	
Bank of Louisville,	1	thus — are not pur-	
Bk Ky. & branches,	do	by the brokers.	
Northern bank & br.	do		

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The Preacher

JOHN T. PRESSLY, D. D., *Editor.* PITTSBURGH, DECEMBER 27, 1844. VOL. 3—NO. 2

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, J. B. BUTLER, 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.

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

Utility of the Old Testament.

The following judicious remarks extracted from Chalmer's valuable Lectures on the Romans, we commend to the attention of those who have adopted the sentiment of Dr. Watts, that the use of what is improperly styled by him a "Jewish psalmody," tends "to flatten our devotion" and to "darken our sight of God the Savior." Ed.

"You occasionally meet in the New Testament, with an express reference to a certain body of writings, which are designated by the term of scriptures. We now apply this term to the whole Bible. But, in those days, it was restricted to that collection of pieces which make up the Old Testament. For the New was only in the process of its formation, and was not yet completed; and it was not till some time after the evangelists wrote their narratives, and the apostles their communications, that they were gathered into one volume, or made to stand in equal and co-ordinate rank with the inspired books of the former dispensation.

So that all which is said of the scriptures in the New Testament, must be regarded as the testimony of its authors to the value and importance of those writings which compose the Old Testament. And it would therefore appear from Paul's epistle to Timothy, that they are able to make us wise unto salvation.

There can be no doubt, however, that one ingredient of this ability is, that they refer us in a way so distinct and so authoritative to the events of the New Dispensation. They give evidence to the commission of our Savior and through Him to the commission of all His apostles. The wisdom which they teach, is a wisdom which would guide us forward to the posterior revelations of christianity. The Old Testament is a region of comparative dimness. But still there is light enough there, for making visible the many indices which abound in it, to the more illuminated region of the New Testament—and, by sending us forward to that region, by pointing our way to Christ and to the apostles, by barely informing us where we are to get the wisdom that we are in quest of, even though it should not convey it to us by its own direct announcements, it may be said to be able to make us wise unto salvation.

The quotation taken in all its completeness, is in full harmony with the statement which we have now given. "From a child thou hast known the holy scriptures which are able to make thee wise unto salvation, through the faith that is in Christ Jesus."

But there is more in it than this. The same light from heaven by which the doctrine of the New Testament has been made visible, has also made more visible the same doctrine, which in the Old lay disguised under the veil of a still unfinished revelation.—In the first blush of morning, there is much of the landscape that we cannot see at all, and much that we do see, but see imperfectly.—The same ascending luminary which reveals to us those more distant tracts that were utterly unobserved, causes to start out into greater beauty and distinctness, the fields and the paths and the varied forms of nature or of art that are immediately around us—till we come to perceive an extended impress of the character and the goodness of the Divinity, over the whole range of our mid-day contemplation. It is thus with the Bible.—That light, in virtue of which the pages of the New Testament have been disclosed to observation, has shed both a direct and a reflected splendor on the pages of the Old—insomuch that from certain chapters of Isaiah, which lay shrouded in mystery both from the Prophet himself and from all his countrymen—as in reading of Him who bore the chastisement of our peace, and by whose stripes we are healed, and who poured out His soul unto the death, and made intercession for transgressors—we now draw all the refreshing comfort that beams upon the heart, from an intelligent view of our Redeemer's work of mediation; and behold plainly standing out, that which lay wrapt, in a kind of hieroglyphic mantle, from the discernment of the wisest and most righteous of men under a former dispensation. This power of illumination reaches upward, beyond the confines of the letter of the New Testament; and throws an evangelical light upon the remotest parts of an economy which has now passed away. The rays of our brightest sun have fallen in a flood of glory over the oldest and most distant of our recorded intimations; and a christian can now read the very first promise in the book of Genesis, that "the seed of the woman should bruise the head of the serpent," which only served to light up a vague and general expectation in the minds of our first parents, he can now read it with the same full intelligence and comfort, wherewith he reads in the book of the Romans that "the God of peace shall bruise satan under your feet shortly,"

But there is still more in it than this. If there be any truth in the process whereby the Holy Spirit adds to the power of discernment, as well as to the truths which are to be discerned—then this increased power will enable us to see more—not merely in the later, but also in the earlier truths of revelation, than we would otherwise have done.—It is like a blind man, in full and open day, gradually recovering his sight as he stands by the margin of a variegated parterre.—Without any augmentation whatever of the external light is there a progress of revelation to his senses, as to all the beauty and richness and multiplicity of the objects which are before him. What he sees at first, may be no more than a kind of dazzling uniformity, over the whole length and breadth of that space which is inscribed with so many visible glories; and, afterwards, may plants and flowers stand out in their individuality to his notice: and then may the distinctive colors of each come to be recognized; and then may the tints of minuter delicacy call forth his admiration—till all which it is competent for man to perceive, of what has been so profusely lavished by the hand of the great Artist, either in one general blush of loveliness, or in those nicer and more exquisite streaks of beauty which He hath pencilled in more hidden characters, on the specimens of flowers and foliage taken singly, shall all be perceived and all be rapturously enjoyed by the man, whose eyes have just been opened into a full capacity for beholding the wondrous things which lie a spread and a finished spectacle before him. And it is the same with the Bible. That book which stands before the eye of many an accomplished disciple in this world's literature, as transfused throughout all its extent with one pervading and indiscriminate character of mysticism, gradually opens up to the eye of him who is rescued from the power of the God of this world, and whose office it is to blind the minds of them who believe not; and he beholds one general impress both of wisdom and of moral beauty upon the whole; and he forms a growing and more special intimacy with its individual passages; and feels a weight of significancy in many of them, which he never felt before; and he is touched with the discernment of a precious adaptation in this one and that other verse to his own wants and his own circumstances; and this more minute and microscopic acquaintance with the truths and perception of the excellencies of revelation, apply as much to the verses of the Old as it does to the verses of the New Testament—so that if he just grow in spiritual clearsightedness, he will have as growing a relish and observation for the one part of scripture as he has for the other. And thus it is, that, unlike to any human composition, an advancing christian ever reads the Bible, and the whole Bible, with a new light upon his understanding, and a new impression upon the affections and the principles of his nature. The books of the former dispensation never stand to him in place of the rudiments of a schoolboy, which he may now abandon. But written as they are for our admonition on whom the latter ends of the world have come; and maintaining to this very hour the high functions and authority of a teacher, all whose sayings are given by inspiration from God, and all are profitable; and still instrumental, in the hands of the spirit for conveying the whole light and power of His demonstrations into the understanding—let us rest assured that the Old Testament is one of the two olive trees planted in the house of God, and which is never to be removed; one of the two golden candlesticks lighted up for the church of Christ upon earth, and which while that church has being, will never be taken away.

It may illustrate this whole matter, if we look to the book of Psalms, and just think of the various degrees of spirituality and enlargement with which the same composition may be regarded by Jewish and by christian eyes—how in the praise which waiteth for God in Zion—and in the pleasure which His servants took in her stones, so that her very dust to them was dear—and in the preference which they made of one day in His courts to a thousand elsewhere—and in the thirsting of their souls to appear before God, and in their remembrance of that time when they went to his house with the voice of joy and praise, and with the multitude that kept holiday, and when exiles from the holy city, they where cast down in spirit, and cried from the depths of their banishment in the land of Jordan—and when longing for God, in a dry and thirsty land where no water was, they followed hard after the privilege of again seeing his power and his glory in the sanctuary—and in the songs of deliverance with which they celebrated their own restoration, when their bands were loosed, and their feet were set in a sure place, and they could offer their vows and their thanksgivings in the courts of the Lord's house, and "in the midst of thee, O Jerusalem"—in all this, a Jew might express the desires of a fainting and an affectionate heart, after that ceremonial in which he had been trained, and that service of the temple which he loved; and yet in all this, there is enough to sustain the loftiest flights of devotion in the mind of a christian. There is a weight of expression, altogether commensurate to the feelings and the ardours and the extacies of a soul exercised unto godliness. There is a something to meet the whole varied experience of the spiritual life, in these ages of a later and more refined dispensation. And such is the divine skilfulness of these compositions, that, while so framed as to suit and to satisfy the disciples of a ritual and less enlightened worship, there is not a holy and heavenly disciple of Jesus in our day, who will not perceive in the effusions of the psalmist, a counterpart to all the alterations of his own religious history—who will not find in his very words, the fittest vehicles for all the wishes and sorrows and agitations to which his own heart is liable—and thus be taught by a writer far less advanced in spirituality than himself, the best utterance of desire for the manifestation of God's countenance, the best utterance of gratitude for the visitations of spiritual joy, the best and most expressive prayers under the distress and darkness of spiritual abandonment.

Let us read over without any comment the whole of the 84th psalm—and just simply ask you to consider how those very materials which form a most congenial piece of devotion for a Jew, admit of being so impregnated with the life and spirit of a higher economy, that they are able to sustain all the views, and to express all the aspirations of the most spiritual and exercised christian.

"How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of Hosts, my King, and my God. Blessed are they that dwell in thy house: they will be still praising thee. Blessed is the man whose strength is in thee; in whose heart are the ways of them, who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength; every one of them in Zion appeareth before God. O Lord God of Hosts, hear my prayer: give ear, O God of Jacob. Behold, O God our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.—For the Lord God is a sun and shield; the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of Hosts, blessed is the man that trusteth in thee."

We think it necessary to say thus much—lest the Old Testament should ever be degraded below its rightful place in your estimation—lest any of you should turn away from it, as not fitted to augment the faith and the holiness of those, who lie under a better and a brighter dispensation—lest you should abstain from the habit of reading that letter of the Old Testament, which is abundantly capable of being infused with the same evangelical spirit, that gives all its power to the letter of the New Testament. And be assured, that, if you want to catch in all its height and in all its celestial purity the raptures of a sustained and spiritual intercourse with him who sitteth upon the throne, we know nothing fitter to guide your ascending way, than those psalms and those prophecies, which shone at one time in a dark place, but may now, upon the earnest heed of him who attentively regards them, cause the day to dawn and the day-star to arise in his heart."

Respect for the Sabbath.

At the last meeting of the Directors of the Reading Railroad Company, it was unanimously determined to discontinue all use of the road on the Sabbath, after the expiration of this month, thus granting to all persons in their employment, the enjoyment of the weekly day of rest.

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Miseries of the Heathen.

Christian Mothers!—There are various motives which should induce you to go forward in the good work to which your attention has been directed.

1. Consider the *woes and wants* of the heathen. Look over into those doleful lands where the prince of darkness rules with desolating sway. They are the border grounds of hell. Millions live and die there under the thraldom of evil spirits. Look at their moral degradation as well as at their other miseries.

It has been said that the *Hindoos* are a virtuous people. "Alas! how should virtue exist in a nation whose sacred writings encourage falsehood, revenge and impurity—whose gods were monsters of vice, to whose sages are attributed the most brutal indulgences in cruelty, revenge, lust and pride, whose priests endeavor to copy these abominable examples, and whose institutions are the very hot-beds of impurity."

In vain will you seek to find virtue among the heathen in India. In the place thereof you will find every crime mentioned by the apostle Paul in the latter part of the first chapter of his epistle to the Romans; and I was almost ready to say, crimes of so black a nature that the Holy Ghost would not allow him to pen them. Indeed, were what I know of the abominations of heathen written in the Bible, that book could never be opened again and read. I never saw a man in India whose word I would be willing to trust. In defence of a cause in a court of justice they will swear falsely, in a most shocking manner, so that a judge never knows when he may safely believe a Hindoo witness. It is said that some of the courts of justice are infested by a set of men termed four-annas-men, (four annas are equal to about twelve and a half cents,) who for so paltry a sum are willing to make oath to any thing, however false. Sir William Jones, after a residence of twenty years in India, testified that he never knew a Hindoo who would not perjure himself for money. If deceit, dishonesty, filthiness of conversation, adultery, fornication, discord, hatred, abuse, slanders, injuries, litigations, can degrade a a people, then the Hindoos have sunk to the lowest mark in the scale of human depravity. Oh, I could tell you such a tale in illustration of this point as would make the ears of every one of you to tingle. But I must forbear. The recital would be too appalling.

"The impurity of the conversation and manners of the Hindoos," says Mr. Ward, one of the late missionaries at Serampore, "is so much dreaded by Europeans, that they tremble for the morals of their children, and consider their removal to Europe, however painful such a separation may be to the mind of the parent, as absolutely necessary to prevent their ruin. In the capacity of a servant, the wife of an English soldier is considered as an angel when compared with a native woman." We no more think of allowing our children to associate with the natives in common, than we would think of turning them into a den of lions, and bears, and tigers. "The deliberate malice, the falsehood, the calumnies and the avowed enmity with which the people pursue each other, and sometimes from father to son, offer a very mortifying view of the human character. No stranger can sit down among them without being struck with this temper of malevolent contention and animosity as a prominent feature in the character of this people. It is seen in every village. The inhabitants live with each other in a sort of repulsive state; nay, the spirit of contention enters into almost every family. Seldom is there a household without its internal divisions and lasting animosities."

Private murder is practised to a dreadful extent, especially in the houses of the rich, where detection is almost impossible. Infanticide is a thing of very frequent occurrence. The relation of a single fact on this point must suffice. In the province of Mulwa, where this crime is common, a gentleman, who was some time since engaged in political investigations there, discovered in one village that while there were forty-two male children, not a single girl was to be found. They had all been slaughtered almost as soon as they were born.

Let me point you to a few of the scenes which are witnessed in that Eastern World, in order that you may be more fully convinced of the misery which reigns there.

1. The great *temple of Juggernaut* at Orissa. Every year more than a million of persons visit this celebrated spot, there to pay homage to a rough hewn block with a dingy visage and a bloody mouth. The roads thither, for fifty miles around, are skirted by the bleached bones of the pilgrims who have died by the way-side. Look at one of their horrid festivals: infuriated men catch the long ropes and drag the ponderous car of the idol through the deep sand. On it rolls, like a fiend-drawn chariot. The robed Brahmins sit perched in its lofty tiers, the clang of harsh instruments, the shoutings of the swarming throng, and the howls of those devotees who roll their bodies in its track, throw themselves under its massive wheels to be crushed to death, give a vivid picture of hell's demoniac host. It is said that one hundred and fifty persons were once killed near the gate of the temple by the tremendous press of the vast crowd.

2. *The Ganges.*—The river Ganges is said to be a goddess. "The sacred books of the Hindoos declare that the sight, the name, or the touch of this river takes away all sin. In prospect of dissolution, its waters are fraught with peculiar efficacy in washing away the stains of sin. To think intensely on the Ganges at the hour of death, should the person be far distant, will not fail of a due reward .To die in the full view of it, is pronounced most holy. To die on the margin, in its immediate presence, is still holier; but to die partly immersed in the stream, besmeared with its sacred mud, and imbibing its purifying waters, holiest of all. If distance interposes a barrier, the preservation of a single bone, for the purpose of committing it at some future time to the Ganges, is believed to contribute essentially to the salvation of the deceased.

"Were you standing on the banks of this river, you might in one place see two or three young men roughly carrying a sickly female towards it. If you were to ask them what they are going to do with her, perhaps they would reply, we are going to give her up to Gunga, to purify her soul, that she may go to heaven; for she is our mother. In another place you might see a person seated in the water accompanied by a priest, who pours mud and water down his throat, crying out, O mother Gunga, receive his soul. The dying man may be roused to sensibility by the violence. He may implore the priest to desist, but his entreaties are drowned. He perseveres in filling his mouth with this mud and water, until he gradually expires, stifled, suffocated, murdered in the name of humanity—in the name of religion."

In another place you might see a man descending from a boat into the river, with water-pans suspended to his neck; which water-pans, when filled, will drag him down to the bottom, so as to be seen no more for ever.—There is murder again in the name of religion. He is a devotee, and has purchased heaven, as he supposes, by this his last and greatest good deed. You might then follow the carcasses which are ever floating down the current of this great water cemetery, until your eye should rest upon the island which lies at its mouth. It is Saugor island. In 1837 there were more than 60,000 boats abreast of its most holy landing-place, and it was supposed that there were 300,000 pilgrims there. This is the island where hundreds of mothers were accustomed to hurl their infants to be devoured by crocodiles until prevented by British bayonets.

There is one circumstance connected with this river Ganges which I would not fail to mention. "When any person," says Captain Williamson, "has been taken to the side of the Ganges, or other substituted waters, under the supposition that he is dying, he is, in the eye of the Hindoo law dead. His property passes to his next heir, according to his bequest, and in the event of recovery, which, from a sudden rallying of the vital powers or other causes, sometimes happens, especially in the cause of rapid and great prostration of strength—the poor fellow becomes an outcast. Even his own children will not eat with him, or afford him the least accommodation. If by chance they come in contact, ablution must follow. The wretched survivor from that time is held in abhorrence, and has no other resort but to associate himself with persons in similar circumstances." He literally becomes a fugitive and a vagabond upon the earth.

3. *Goomsoor.*—Look at the horrid festival of the Khonds. See that human victim fastened to a strong post, amid the surrounding multitude. There is a strange fierce look about that crowd. They are decked in holiday finery, and drawn knives are in their hands. Hear the appointed signal, and witness the impetuous rush of the throng upon that living victim, each vieing with his neighbor who shall gash out the first piece from the quivering body! This is common.

Captain Campbell, of the English service, rescued, on one occasion, no less than one hundred and three children, who had either been bought or stolen, and who were destined to this doom. He writes as follows, "I have been most fortunate in my late expidition among the wild Khonds of Goomsoor, and have rescued no less than one hundred and three children of various ages, who were intended for sacrifice by these barbarians.—These children are now at head quarters, and form a most interesting group, happy (such as were aware of their situation in having escaped the fate which awaited them.

After the arrival of the British troops in that country, a female found her way to the Collector's camp with fetters on her legs.—She had escaped from those who had charge of her, and related that she had been sold by her own brother for the purpose of being sacrificed.

4. Let me enumerate some of the penances whereby the heathen endeavor to propitiate their deities, and gain the adoration of men. Some of the Fakeers or Yogees (devotees who go about and beg alms) practise most fearful austerities upon themselves. Some live in holes and caves; some drag around a heavy chain attached to them; some make the circuit of an empire, creeping on their hands and knees; some roll their bodies from the shores of the Indus to the Ganges; some swing all their life time before a slow fire; some hold up one or both arms until the muscles become rigid and the limbs become shrivelled into stumps; some stretch themselves on beds of iron spikes; some carry iron collars round their necks.

See these wretched creatures, groping the dark way to eternal death, without any knowledge of Christ, striving to make atonement for their own sins; some lying all day with their heads on the ground and their feet in the air; some stuffing their eyes with mud and their mouths with straw; some lying with pots of fire upon their brests; some enveloped in nets of ropes; some stretched out in ponds of water.

See some casting themselves down from a height upon iron spikes or bags of straw with knives in them; some dancing on fire; some having their sides or tongues perforated, and canes, swords, or living snakes put through the aperture; some with their breasts and arms packed with pins; some sitting all night by the temples with lamps, whose pointed extremities are fastened in the flesh of their foreheads. See some swing through the air by hooks grappled in the flesh of their backs; some bind themselves to trees until they die; some throw themselves from precipices and are dashed to pieces; some bury themselves alive in graves which their own relations have dug. These facts and these scenes to which I have drawn your attention, will show you how great are the moral degradation and the miseries in general of the heathen of India.

Rev. J. Scudder.

From the Christian Advocate and Journa

TAHITI.

The cruel policy of Rome, the same ev where and at all times, has been lately veloped at the Island of Tahiti, with a b ry and a ferocity equal to that which gov ed her on St. Bartholomew's day, and wh dictated the persecution of the pious and offensive Waldenses.

The Island of Tahiti had, within a f years, received the gospel, through agency of Protestant missionaries, sent them from the London Missionary Socie The people had been generally turned a from the worship of idols to the service the living and true God. Christianity bro with it civilization and a pure moral co changing not only the social, but the m habits of the population. The queen professor of christianity, giving all the fo of her example to the influence of the gos One of the missionaries, Mr. Pritchard, h the office of consul under the British gove ment, and the whole island enjoyed pe and prosperity.

The Jesuits looked with jealousy on th triumph of Protestantism. Under their ow missionary efforts, millions of savages h been brought, by the force of arms, to subm to the religion of Rome, and the consequen ces had been, that whatever there was of ci ilization among them disappeared, and t people were reduced to a degree of debas ment unknown to them before. South Ame ica gives the most melancholy proof that t idolatry of the Jesuits is worse in its con quences upon society than heathenism itsel The ruins of cities in Central America, a described by Mr. Stevens, show a state o civilization and prosperity to have existe among the inhabitants of that country prev ous to the Spanish conquest, and the esta lishment of Popery, of which the natives o the country now, have lost all recollection and of which they have not even preserve the tradition. Three hundred years ago the submitted to Popery, and became docile pu pils to her priesthood. They have learne in all that time to tell beads, and bow to the images of saints of whom they know no thing; to go to confession, submit to penan ces, reverence the priests, pay for masses and baptisms and relics and absolutions and dispensations, and, deprived of all the rights of man, temporal and spiritual, they have sunk to a state of physical and moral degradation, of which savage life on this continent scarcely furnishes a parallel.

The rising condition of the islands in the Pacific, under the influence of a pure christianity, was an eye-sore to the Jesuits, and, like their wily progenitor, they hastened to this comparative paradise to mar and destroy the good work of God. Roman missionaries were sent to some of the islands; but the people, perceiving that they brought with them idols which they bowed down to and worshipped, dreaded lest the native converts to christianity should be seduced to this new species of idolatry, and the government refused the missionaries the privilege of settling on their soil. But the French government sent her vessels of war to the aid of the Jesuits, and compelled the islanders to grant not only the right of settlement, but special privileges to the Roman priesthood. France, after having gone through a revolution, and all its sanguinary consequences, in the cause of civil and religious liberty, becomes the champion of Rome, with all her intolerance and exclusiveness. Nothing is better established in the law of nations than the right of every nation or government to make their own municipal regulations, with respect to whom they will allow to enter and abide in the country, and to impose the terms upon which such privileges shall be accorded. Whether the South Sea Islanders did right or wrong in excluding Jesuit missionaries is not the question, but whether they had a right to do it; and this right has never been questioned by any writer upon international law. Yet this right has been denied to an independent government in favor of Jesuit priests; and all this by France, with a nominal Protestant at the head of her cabinet. Only one thing more was necessary to give

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ıe last tinge of blackness to this act of infa-
ıy, and that too has been added. The
ılanders had forbidden, by law, the intro-
uction of intoxicating liquors into the island.
. Guizot compelled them, at the mouth of
is cannon, to make an exception in favor of
rench brandy and wines. This, however,
ıay have been necessary to the success of
ıe missionaries. In order to induce the
ıtives to exchange christianity for popery,
was necessary to make them drunk; and
. Guizot, a professed Protestant, has pro-
aimed it to be politically right and proper
r France to take upon herself to be the
rotector of Romanism. Thus do politicians
ıake religion a mere matter of state.

Among the other islands, Tahiti submitted
ıd received the Jesuits. But this did not
ıffice. The queen and her subjects were
rotestants; and it was necessary to the suc-
ess of Popery that the civil power should
id it. Toleration and the enjoyment of
ıual rights was not enough; the sword must
nforce the Missal. Accordingly, the Je-
ıits induce the commander of a French ves-
el of war, to impose a fine of two thousand
ollars on the queen, Pomare, for some pre-
nded indignity offered to the French. The
ueen, though entirely innocent of the charge,
ıded by the voluntary contributions of her
oor subjects, paid the fine; but the tyrant
emanded the further sum of ten thousand
ollars for some new offence, and this ex-
eeded the united ability of the population.
he French captain immediately took pos-
ession of the island, and assumed the gov-
rnment, as the temporary head of a French
Protectorate." The queen made her es-
ape to a small English vessel in the harbor.
Ir. Pritchard was imprisoned, and used
ith great rigor. His family left the island;
nd the natives, reduced to desperation, fled
o the fastnesses in their mountains, and re-
ısed submission, and the supply of provi-
ions to the French. Queen Pomare wrote
o the queen of England for protection, and
he deliverance of her people; and Mr.
ritchard sent an account of the foregoing
ransactions to the British government, togeth-
r with his complaint of the indignity offered
o him as the British Consul for the island.

These accounts produced a great sensa-
ion in England and Scotland. John Bull
pake right out, and the British lion shook
is mane, and showed his teeth so formida-
ly, that Louis Philippe and his man, M.
uizot, were compelled to appease him.
Mr. Pritchard it seems is to be compensated
vith some thousands of francs; but what else
s to be done does not yet appear, although
t has been distinctly announced both in the
ueen's speech at the prorogation of Parlia-
nent, and by the premier in the House of
ommons previously, that the difficulties
re amicably adjusted. Whether the French
laim to the "Protectorate" of Tahiti is to
e allowed is not yet known, but if it is, the
rrangement will be far from satisfactory to
he people of England. But Mr. O'Connell
vill have the glory of it. He has produced
uch a state of things in Ireland, that the
British government would be induced to
nake almost any terms with France rather
han hazard a war, with Ireland organized
nder a leader who could direct six millions
f her population against the Saxon, in a war
vith the protector of Romanism.

The Doctrine of the Resurrection,

A source of comfort under the loss of christian friends.

"*The excess of our grief should be re-trained by the hope of the resurrection.* Let those mourn without measure, who mourn without hope. The husbandman does not mourn when he casts his seed into the ground. He expects to receive it again, and more. The same hope have we respecting our friends who have died in faith. "I would not have you ignorant," says Paul, "concerning them who are asleep, that ye sorrow not as others who have no hope; for if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him." He seems to say, "Look not on the dead as lost. They are not annihilated. Indeed, they are not *dead*, they only sleep; and sleep to awake again." You do not lament over your children, or friends, while slumbering on their beds. Consider death as a longer sleep, from which they shall certainly awake.

Even a heathen philosopher could say that he enjoyed his friends, expecting to part with them; and parted with them, expecting to receive them again. And shall a heathen excel a christian in bearing affliction with cheerfulness?

If you have a well-grounded hope that your deceased friend was interested in Christ, ponder, I entreat you, the precious supports afforded by the doctrine of the RESURRECTION.

1. The *same body* which was so pleasant to your eyes, shall be restored. "*My* eyes shall behold him," says Job, "and *not another*." The same body which you commit to the grave shall be restored at the resurrection. Yes, mourning believer, you shall again meet the beloved form of the husband, the wife, the child, the friend, whom you now lament.

2. You shall *know* them to be the same objects which were once so dear. You will love them, indeed, not as now, but with a purer and more enlarged affection. Yet among the immense multitude you will be able to distinguish your parent, husband, wife or child; and to say, This was the one for whom I wept and prayed; to whose spiritual good I was instrumental, or who was an instrument of salvation to me. The apostle Paul comforts himself with the thought, that the Thessalonians whom he had converted to Christ, would be his "joy and crown of rejoicing in the presence of the Lord Jesus Christ at his coming." This implies, that in the great day he would have a distinct knowledge of them. Indeed, reason and scripture bid us believe that whatever knowledge tends to perfect our nature, or increase our felicity, will be found in the heavenly state.

3. We shall find our pious friends in heaven unspeakably more lovely and desirable than ever before. Here they had their infirmities, natural and moral. In heaven these will be forever unknown. No natural infirmities will attend their glorified bodies; no sin, their perfected spirits. O how lovely will their very bodies appear, when that which is *sown in dishonor* shall be *raised in glory?*

4. You will never part with them again. "The children of the resurrection can die no more." Never more will you kiss the pale lips of your christian friends, nor fear another agonizing separation; but, together with them you will be with the Lord forever. What balm does this declaration of the Apostle distil into the bleeding heart of friendship! Well might he add, Comfort one another with these words."

In connection with these thoughts, it is a further source of consolation, to reflect that,

"*All who die in Christ have an immediate admission to heavenly glory.* Some have departed in the lively exercise of faith and hope, and left the most satisfying evidence of their interest in Christ. Even had they died in silence, the general and known tenor of their lives would have been ample testimony in their favor.

The work of divine grace is begun in the hearts of some at a very early period of life. Many, when making a public profession of their faith in Christ, have referred to the religious instructions of the nursery, as deeply affecting their minds, and, as they hoped, blessed by the Holy Spirit to their conversion. Even "out of the mouth of babes and sucklings" God can "perfect praise." Parents who have evidence that their children died in the Lord, have reason to rejoice in view of their departure.

Surely there is no christian who would not rejoice to see his child outstrip him in grace. Why should we not rejoice as much to have our children arrive first at glory? Shall we mourn that they are gone to heaven before us? Might they not say to us in such a case, as Christ to his dejected disciples: "If ye loved me, ye would rejoice, because I go to the Father." We profess much love to our children and friends; and if this love be pure and spiritual, can we grieve when they take leave of sin and sorrow, and go to a Father's house? Though we want their company, they want not ours. Christ has provided for them infinitely better than we could have done.

O parents! think what an honor to you, that Christ should take your children from your bosom and put them in his own! That he should strip them of the garments of your own providing, and clothe them with white robes, washed in his own blood! That he should make you instruments to furnish heirs for the heavenly inheritance, and replenish the mansions of everlasting light! Your child may now be glorifying God in a higher style than you can; and will you account that a loss to you which brings additional glory to God?

When Jacob heard that his favorite son was lord of Egypt, he rather wished himself with Joseph, than Joseph with him. And you, who are now tossing on a tumultuous sea, while your friend is in port, have more reason to wish yourself with him, than him with you."

DIED,

Nov. 14th 1844, JAMES ALEXANDER FOSTER, aged two years and three months.

And on the 13th Dec., WILLIAM FOSTER, aged three years and ten months.

Thus within the short space of a month, the widowed mother has been bereaved of two of her children. But there remaineth with her, the promise of Him who is the Judge of the widow,—"*I will never leave thee nor forsake thee.*"

At her residence, near Steubenville, on the afternoon of Tuesday, the 3d inst., between 1 and 2 o'clock, Mrs. SARAH, wife of Mr. John M'MECHAN.

Mrs. M'Mechan was a christian woman of superior worth. Possessed of a highly cultivated, vigorous and well-balanced mind, to which was added, in an eminent degree, "the ornament of a meek and quiet spirit." She was well able to fill her station in life, with becoming dignity and unaffected modesty. She was an affectionate wife, a kind, prudent mother, and a sincere and efficient friend.

For many years she adorned a profession of the christian religion, in connection with the Associate Reformed Church, by an exemplary life of faith and holiness, not forgetting to communicate of her abundance to sustain the gospel and relieve the destitute. Her benevolence was of a modest, retiring nature, and thus manifested its origin in correct principles and not in pride. She was a woman who said little, and did much, and hence her worth is most appreciated by those who knew her best.

Her attachment to the doctrines of the Associate Reformed Church was ardent and abiding, originating in principle. She believed these doctrines to be scriptural, and hence she clung to them with all her heart.

In the death of Mrs. M'Mechan, the church, and particularly the congregation of Steubenville, have sustained a severe loss; her pastor has been deprived of a faithful and prudent friend; her husband of an affectionate wife; and her only daughter of a tender and judicious mother.

But this loss is rendered doubly great by its suddennesss. Mrs. M'Mechan had labored under a disease of the heart for a length of time, and had frequently intimated to her husband and daughter that, in all probability, her death would be sudden. In this she was not mistaken. For some time previous to her death, she had enjoyed more than her ordinary degree of health, and on the day of her departure, had dined with her husband as usual, who left her to attend to his ordinary pursuits, little apprehending the sad event which was so soon to take place. But he was scarce gone till death entered. It appears that she had felt the approach of her disease, and had risen from her chair to lay down on a settee, in another part of the room, but was unable to reach it, and fell prostrate on the floor, and expired without leaving any evidence of a single struggle. Some time after, she was found by a young woman living in the family. Thus suddenly the "pitcher was broken at the fountain," when no human help was present. But we believe that ministering angels were there, and that they conducted her spirit into the joy of her Lord. Reader, we believe this, because she trusted in the Man of Calvary, and he sends forth his ministering spirits to minister for them who shall be heirs of salvation. Would you enjoy their delightful ministrations? Then believe in Jesus and he will give his angels charge over you. Suffer also the word of exhortation. "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

On the 5th inst., at his residence, near M'Keesport, Allegheny county, Penn., Maj. WILLIAM SHAW, ruling elder in the Associate Reformed Church, at Turtle creek, aged 87 years.

The deceased was a native of Ireland, and came to this country in the year 1796. At this time he was in connection with the Covenanter Church, and remained in it about ten years. His next connection was with the Reformed Dissenting Presbytery, with which he continued about twenty years. Afterwards he joined the Associate Reformed Church, and remained in it until his death.

Mr. Shaw possessed strong powers of mind, which he diligently employed in the study of the scriptures. The mystery of godliness was the engrossing theme of his reflection. To the doctrine of salvation through the vicarious atonement of the Savior, he was devotedly attached. And few men surpassed him in clearness of conception, or strength of reasoning. Nor was he more remarkable for his intelligent views of religious truth, than for his exemplary piety. He was one who showed his faith by his works. Like the psalmist, who was glad when they said unto him, "Let us go into the house of the Lord." Even when more than four-score, his seat in the sanctuary was seldom found vacant. And when in the house of God, none could honor it by a more grave and dignified attention. In the discharge of the too-often neglected duties of family religion, he was equally uniform and worthy of imitation. The morning and the evening sacrifices were offered daily upon his domestic altar. And with the affection of a parent and the zeal of a christian, he endeavored to train up his children in religious knowledge and virtuous morals. In the discharge of his official duties, he was faithful and conscientious, and seemed always to be actuated by the desire to promote the true interests of religion.

His death appeared to be such as is promised by such a life. Though for the last few years of his life, his mind was so much impaired as to reduce him in some respects to a second childhood; it was remarkable that he retained his religious habits, and much of his former clearness of views upon religious subjects. To the last, his mind exercised the faith and the hopes of the christian. Being asked, a short time before his departure, if he wanted any thing, he replied, "I only want to praise God," and immediately repeated the 23d psalm almost throughout.

Thus has this venerable father in the church, "come to his grave in a full age, like as a shock of corn cometh in his season:" and his numerous family, and a large and pious circle of friends may reasonably trust, that he is now enjoying the reward of his labors in that world where there is "fulness of joy, and pleasures forever more."

Dec. 23d, 1844. J. O.

Moneys Received for the Preacher,

Not otherwise receipted.

Rev. J. K. Riddle, 2.	Rev. J. J. Buchanan.
Rev. J. Donaldson.	J. M. M'Donald.
Munroe & Black.	Rev. T. Beveridge, D. D.
Andrew Maffit.	Mary Stewart.
Thomas Johnston.	Andrew Thompson.
Robert Bell.	Dr. Maguffin.
Robert Carson.	John Dougherty.
Wm. Stewart.	Robert Ross.
N. M'Naghten.	Thomas Sweeny.

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EXPOSITORY LECTURES.

"Thus saith the Lord, for three transgressions of Judah and for four, I will not turn away the punishment thereof; because they have despised the law of the Lord and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked." Amos 2:4—8.

All things come alike to all; there is one event to the righteous and to the wicked, to the good and to the clean and to the unclean; to him that sacrificeth and to him that sacrificeth not; as is the good, so is the sinner, and he that sweareth, as he that feareth an oath. In the present world, the righteous, in common with the wicked, are subject to the external evils of life. And in so far as we can see, there is no distinction made in the dispensations of divine Providence, between the righteous and the wicked, but all things come alike to all. In the same calamity the good and the bad often participate together; and not unfrequently, the same casualty hurries them both to a common grave. But though the external evils experienced by these different classes of mankind may be the same, they are made subservient to different purposes. All the afflictions of this life, which the people of God are called to endure, are made instrumental in preparing them for the heavenly rest, while to the ungodly, the evils now experienced, are foretastes of coming wrath.

In some preceding verses, we have been called to consider the judgments denounced against those wicked nations, which had cruelly oppressed God's people. But however cruel and unjust may have been the conduct of these nations toward Judah and Israel, they deserved, at the hand of God, all the evil that had come upon them. The prophet, therefore, proceeds to reprove God's people for their sin, and warn them in relation to the judgments which they had cause to apprehend.

The sin of Judah consisted,

1. In their contempt for the law of God. "They have despised the law of the Lord, and have not kept his commandments."—While other nations, generally, were left in a state of moral darkness, it was the peculiar privilege of Israel, that to them was given a revelation of God's will. "He showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them." But though they were thus distinguished, they did not place a proper estimate upon their privileges. "They had despised the law of the Lord." The term *law*, may be taken in a comprehensive sense, to signify the revelation of his will, which God had given them. They disregarded the instructions of his word; they trampled under foot the precepts of his law, and neglected the ordinances of religious worship.

2. Their sin consisted in following lies. "Their lies caused them to err." By *lies*, may be understood, either the idols of the heathen, which are lying vanities, or the false messages of their unfaithful prophets. As a just punishment of their contempt of his law, God's people were frequently left to be misled by the lies of false prophets. "Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies." God sent them faithful prophets to instruct and to warn them; but these true and devoted servants of God were despised, and their instructions were disregarded. And since they would not hearken to divine counsel, false teachers were permitted to lead them astray. And it was an aggravation of their sin, that they had before them the example of their fathers, to warn them in relation to the danger of such a course. "After the which their fathers have walked." The history of their fathers in past ages, furnished many admonitory examples of the desolating judgments, which were brought upon them, in consequence of hearkening to the lies of their false prophets. But instead of being warned by their experience, they were following the same course.

Such being their sin, the punishment to be apprehended, is in the next place denounced. "I will send a fire upon Judah, and it shall devour the palaces of Jerusalem." This declaration may be understood, as indicating generally, that the consuming wrath of God should go forth against this sinful people, until the kingdom of Judah should be destroyed. The prophecy, however, received its literal accomplishment, about one hundred years after this time, in the days of Zedekiah. The men of Judah continued to despise the law of the Lord; "they mocked the messengers of the Lord, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." They were consequently delivered into the hands of the Chaldeans, who "burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire." 2 Chron. 36:19.

The prophet proceeds, in the next place, to his principal design, which was to denounce against Israel, the judgments which awaited them on account of their sin. "Thus saith the Lord, for three transgressions of Israel and for four, I will not turn away the punishment thereof." The sin of Israel consisted,

1. In their disregard of the claims of justice, and inhumanity to the poor. "They sold the righteous for silver, and the poor for a pair of shoes." To sell an individual, according to scripture usage, conveys the idea of delivering him up into the power of another. Hence the expression, so frequently used in relation to Israel of old, that the Lord "sold them into the hands of their enemies." Such was the disregard of justice in Israel, that the wealthy were disposed to grind the face of the poor, and those whose business it was to dispense justice between man and man, for the consideration of a bribe, delivered the innocent into the power of their oppressors. So little regard was paid to equity, and so powerful was the love of gain, that, even for a pair of shoes; for the most paltry consideration, those who occupied the seat of judgment, could be induced to close their ears against the claims of the innocent, and to set aside the rights of the poor.

As a still further indication of the prevalence of the spirit of oppression, it is added, "They pant after the dust of the earth, upon the head of the poor." One of the usual external indications of grief among the ancient Jews, was, the throwing of dust upon the head. Of this we have many examples in scripture. On the occasion of the defeat of the Israelites, by the Philistines, in the days of Eli, a messenger came to Shiloh with the distressing tidings, "with his clothes rent and earth upon his head." 1 Sam. 4:12. When the children of Israel were smitten by the men of Ai, "Joshua rent his clothes and fell to the earth upon his face, before the ark of the Lord until eventide, he and the elders of Israel, and put dust upon their heads." Joshua 7:6. To pant after the dust upon the head of another, conveys the idea of earnestly desiring to see him in distress. So completely were these men lost to the feelings of kindness and humanity, that they could enjoy the sight of the poor suffering under misfortune; and instead of alleviating their troubles, eagerly siezed the opportunity of adding to the weight of their sorrow. And, still further, they "turn aside the way of the meek." Instead of assisting them in the time of difficulty, and helping them forward along the journey of life, they throw obstructions in their way and turn them out of the path. And the criminality of their conduct is aggravated by the fact, that those who were the victims of their malevolent passions, were of a meek, inoffensive and submissive spirit.

As a still further evidence of the deplorable state of morals in Israel, there prevailed a shameful disregard of the laws of chastity. "A man and his father will go in unto the same maid." Fathers set the evil example, and their sons but too readily copied after it. Thus the name of God was profaned. Such abhorrent practices were sufficiently bad among the heathen. But, they were professedly the people of God, and were called by his name. And, consequently, their conduct brought reproach upon the name of God, and their religion was regarded with contempt by their heathen neighbors, as though it gave countenance to their abominable practices.

But Israel had still further dishonored God, and brought reproach upon their religion, by conforming to the idolatrous rites of their heathen neighbors. "They lay themselves down upon clothes, laid to pledge, by every altar." Here, the people of Israel are represented as reclining upon couches before the altars of the idols, and feasting in their temples. And the sin of idolatry was aggravated, by having associated with it, the practice of cruelty toward the poor. They lay themselves down upon clothes laid to pledge. The language conveys an allusion to the ancient mode of reclining, instead of sitting as we do, at their feasts. And the clothes of the poor, which were given in pledge for money which they were unable to pay, were spread as couches for their unfeeling oppressors, before the altars of the idols; and the wine for their festivals in the temples of the heathen deities, was procured by fines imposed upon those against whom sentence was unrighteously pronounced. This cruelty to the poor, was the more reprehensible, because it was in opposition to an express regulation given to Israel. "If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it to him, by that the sun goeth down; for that is his covering only, it is his raiment for his skin; wherein shall he sleep." Exodus 22:26. But regardless of this humane regulation, these unfeeling oppressors of the poor, indulged in festivity in the temples of their idols, reclining upon couches formed out of the bed-clothing of the needy, which they gave in pledge for money which they were unable to pay. By "the condemned," here spoken of, are to be understood, those against whom sentence had been pronounced by corrupt judges, and on whom fines had been unrighteously imposed. And "the wine of the condemned," is wine procured by these unjust fines; and on this wine these despisers of God and oppressors of their fellow-men, feasted in the temples of their idols.

The words under consideration suggest the following reflections:

1. Contempt for the truth, is sometimes righteously punished, by delivering men up to be misled by error. Judah despised the law of the Lord, and then they hearkened to those who prophesied lies in the name of the Lord, and caused them to err, to their ruin.

2. True religion, which consists in supreme love to God, will always inspire its possessor with good will towards man.

3. On the other hand, false religion is often associated with the most unrelenting cruelty towards our fellow-men. When Israel forsook the worship of the true God, and frequented the temples of idolatry, the strong trampled upon the weak, and the wealthy oppressed the poor.

4. It is a deplorable state of society, when fathers set an example of open contempt for the law of God, and their sons follow after it.

5. The sordid love of money, excludes from the human bosom every noble and generous feeling, and prepares man for the perpetration of the most abhorrent deeds. Under its influence, corrupt judges in Israel could pervert justice; could sell the righteous for silver, and give sentence against the poor for the most paltry consideration; the wealthy could contemplate with satisfaction the miseries of the unfortunate, and could indulge in festivity at the expense of the needy.

Address of the National Lord's Day Convention to the People of the United States.

The Convention of delegates assembled in this city from various parts of the Union, to consult on the means of promoting a more general observance of the christian Sabbath, would respectfully solicit the attention of their fellow-citizens to the subject of their deliberations. Were an apology necessary for an appeal so wide as this address contemplates, it is found in the fact that the object concerns all—whether they dwell in the crowded city or the scattered hamlet; in the palaces of the rich or the cottages of the poor. They believe that the results of the decisions which the nation shall maturely form as to the claims of this institution, will reach [illegible] onward in its history, and that we are deciding with the elements of the future weal or wo of the hundreds of millions who are to inhabit this land, when we and ours will be remembered only by the healthful or baneful influence we have exerted upon the forming period of our career.

That our means of safety are as peculiar as our perils, is an admitted truism. We have parted with many of the prescriptive safeguards of other countries. The popular ignorance, upon which the monarchies of the old world have so greatly relied for safety we deprecate as our danger. The elevation of the masses in intelligence, which they fear is our hope. They are building citadels of defence from their own people. We are seeking to awake in ours a higher and purer estimate of their power and their rights. Their restraints from violence are the bayonet and external force. Ours are the love of order, the sense of justice, the power of conscience and the fear of God. Such are our trusts; if they fail us, all is lost. Our mistake is fatal, and there is no remedy.

It is with reference to considerations like these that we desire to fix the attention of our fellow-citizens upon the Sabbath, as a moral safeguard tendered to us by our benecent Creator for just such exigencies as ours, and as nations are what individuals are, tendered to us as a nation to each of us as individuals, with all its blessed influences on this life that is and the never-ending life to come. Were it a human device, we might well believe lest evil should be mingled with its good, and could justly question its claims upon our unlimited confidence. But it is a law of God—coeval with creation. It is one of the selected few, the ten commandments, the brief but comprehensive expression of his will. Among these it stands, and we might not say that it is secondary in importance or obligation to any. For aught we know, it may be the very keystone of the arch.

This should be enough. There is no higher sanction our reason can ask or conceive.

But were there no such revelation, and were we compelled to trace back from effects to causes, so manifold are the Sabbath blessings, so complete its adaptation to our physical, social, and moral necessities, we could not fail to refer its origin to him who made man, and who knew his wants as his Creator alone could know them. That it was made for man as man, is proved by all its bearings upon all his wants.

As a period of rest after six days' continuous toil, it is indispensable to the laborer. Without this gracious interval his health and vigor prematurely decay as certainly, although not as speedily, as if debarred from the refreshment of sleep; and health and vigor are the poor man's capital. The statistics now so greatly accumulated that we cease to gather them, showing the fearful waste of life in those employments which know no such suspension, are full of warning and instruction. Sad indeed is the lot of the laborer without this jubilee of the week to recruit his exhausted energies; when he may wipe the sweat from his brow and lift up his body and lift up his spirit, alas bowed down by daily toil.

Nor is this interval of repose, as a law of physical nature, less necessary to intellectual occupations. The mind must be stated unladen of its cares as the body of its burdens, or a similar penalty must be endured. The ordinary effects of systematic violations of the Lord's day. The men of business or professional men, are loss clearness of perception and power of discrimination, and soundness of judgment, with generally a diminution of intellectual vigor; often followed by a sudden breaking down of the overtasked mental faculties: in other instances the results are lunacy or suicide murder. In short, moral and religious considerations apart, nothing is gained by a violation of the divine command—a truth often learned too late. If a man would make most of himself in all respects, he will

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well to remember the Sabbath day to keep it holy.

But the demands of our moral and social nature for the blessings of a sanctified Sabbath, are still more imperative, and take hold of higher results. We cannot dispense with this pause from the ceaseless pursuit of pleasure, gain or distinction—we need it to moderate our passions, to chasten our desires, to purify our motives, to elevate our aims, and to seek the salvation of our souls. It is here the Sabbath chiefly discloses the divinity of its origin and the benevolence of its purpose.

It speaks in God's name to the tide of worldliness—"thus far shalt thou come but no farther;" and communes with him of eternal retributions—points his burdened conscience to the only Savior, and to that heaven whose endless felicities none shall know but the pure in heart and the pure in life. In its legitimate observance, it is a season of hushed passions and of tranquil enjoyment, disposing the heart to kindness and good will—a season for the affectionate instructions of the young in their duties to God and their fellow-beings—for the privileges of private and social worship—attendance upon the instructions of an intelligent christian ministry, and of devoutly reading the inspired words of truth and love in the holy volume. The subjects of thought and conversation are pure and elevating in their nature, and it would be strange, indeed, if the Sabbath sun, as it sets upon a family or community who thus had hallowed its hours of light, did not leave them happier, wiser, and better than when he rose. Can any doubt the effects of a day thus spent on mental and moral character, or the power of that restraint which it throws over the conduct? Nearly three entire years, or one seventh of the life of every young man, who leaves his home on reaching the age of manhood, has been spent under such influences. These are not the families, nor these the individuals, who are nuisances to society. It is not he who fears God, and keeps his Sabbath, that robs his neighbor or murders him, every body knows that; nor is his place among the debased of his species in any respect, or any where—least of all here. You cannot keep a man ignorant or brutish in this country if you give him his Sabbath, and he observes it according to his Maker's will. He will be raised by its concentrated influences, and will understand and value his civil and political rights, and will respect the rights of others. The wily demagogue must seek some where else his tool or his victim.

With a population thus nurtured, we all feel that our laws would be obeyed and our liberties as a nation safe; but there can be no such thing without the Sabbath and its appropriate sanctification, and there is no such, where it is unknown and unhonored. We beseech our fellow-citizens to maturely consider this conclusion and the facts which are inevitably involved in it.

If these are the happy issues of obedience to this wise and gracious command of our Creator, we are warned by his word and awful providences, that its profanation is proportionally dangerous. However pure and healthful the fountain, if poison be cast into it, it sends forth only streams of death, and so will a desecrated and polluted Sabbath, work our more speedy and dreadful ruin. Our principle of self-government as a people must be abandoned, and we and our children must pass under the yoke of despotism.

There is much to encourage us. The Sabbath, like the Bible, is to a great extent embedded in our affections, our most cherished associations, and in our social and civil usages. Almost universally the places of public amusement are closed, and as a general fact and in a growing degree there is a cessation from open labor; and those from whom this privilege is yet withheld—for withheld it is in instances fearfully numerous—have begun to feel it the sorest evil of their poverty that they cannot obtain that even as a boon which is theirs by inalienable birthright—the legacy of their fathers. Of the strength of this desire for deliverance there are the most convincing proofs before the Convention, and among the motives which have assembled us here, many of us from distant homes, where the affecting appeals of this very class of our proscribed fellow-citizens for the help which public opinion and public sympathy may bring to their relief.—Shall it be denied? and especially shall the sought for aid be withheld by those who have the power to grant it; and that for the sake of gains uncertain at the best, but which if realized, will bring no real good, and which may yet ruffle and disturb the pillow of death.

In conclusion, we would ask of our fellow-citizens their influence, their kind persuasions, and above all, their blameless example in aid of this cause, to the furtherance of which so many and so various considerations prompt us. The world has never witnessed the spectacle of a universal obedience to the Sabbath in any country; and its full power to bless a nation is yet unrevealed. In no other land can the trial be made with such encouragements as in this, and with such power of example to the world—for if successful here it will be as the voluntary decision of a free people.

It was the remark of one of the ablest and purest of those foreigners who came to our aid in the days of the revolutionary peril, and who made his home, and recently his grave, among us—the late venerable Duponceau, of Philadelphia—that of all we claimed as characteristic, our observance of the Sabbath is the only one truly national and American, and for this cause, if for no other, he trusted it would never lose its hold on our affections and patriotism. It was a noble thought, and may well mingle with higher and nobler motives to stimulate our efforts and encourage our hopes. And while it is the glory so eagerly coveted by other nations that they may be pre-eminent in conquests and extended rule, let us gladly accept it as our distinction, and wear it as the fairer of all that graces our escutcheon, that we pre-eminently honor the Sabbath and the Sabbath's Lord.

In behalf of the Convention.

JOHN Q. ADAMS, Pres't.

HARMAR DENNY, Sec'y.

THE RESURRECTION.

The following beautiful and striking thoughts are from the pen of the late Dr. Mason:

"Whatever have been the disputes about other doctrines of christianity, no man can deny that it teaches the resurrection of the body. The very gates of hell, in the shape of that unhallowed philosophy, which fritters away its most precious truths into Eastern metaphors and Jewish allegories, have not ventured to tamper with the faith of the resurrection. This stands confessed a christian peculiarity.

This clay which we commit to the grave, under that universal sentence, *Dust thou art, and unto dust thou shalt return*, will be quickened again, and resume, even after the slumber of ages, the organization, the lineaments, the expression of that self-same being with whom we were conversant upon earth; otherwise it were a new creation, and not a resurrection; and will be reanimated by that self-same spirit which forsook it at death; otherwise it were a different being altogether, and not the one with whom, under that form, we held sweet communion in this life, and walked to the house of God in company.

The body will be raised under circumstances and with properties suited to the new state of being and action on which the saints shall enter. God shall bring them with the Lord Christ. They shall be found in Christ's *train*. They shall be adorned with Christ's *likeness*. "Beloved, it does not yet appear what we shall be, but we know that when He shall appear we shall be like him, for we shall see him as he is." The change requisite for this exaltation shall pass upon their body without destroying its sameness; as *flesh and blood, it cannot inherit the kingdom of God*. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body;" fit for the occupations and enjoyments of the heavenly world.

But how are these transformations to be effected? How? By that same *power* which *calleth things that be not, as though they were*. God shall bring his risen ones with Jesus Christ. This is our short answer. I cannot open my ears to the objections of unbelief. We are upon too high ground to stoop to the cavalier who marshals his ignorance and imbecility against the knowledge and might of God. Let him puzzle himself with his theories about personal identity; let him talk about one part of the body interred in Asia, another in Africa, and a third in Europe; let him ask as many questions as he can devise about limbs devoured by ravenous animals, and become, by nutrition, part of their bodies; which bodies again have passed, by the same process, into the flesh of other animals; and these, in their turn, consumed by man, and incorporated with the substance of a new human body; let him ask such questions, and ten thousand like them. Has he done? "Dost thou not therefore err, not knowing the scriptures, nor the power of God?" It will be time enough to plead thy difficulties when God shall commit to thee the raising of the dead. For as it is, it is sufficient that he who rears up the living blade from the rotten grain, will be at no loss to rear up an incorruptible from a corrupted body, through what forms and varieties soever it may have passed.

The main question, however, is not what Omnipotence *can*, but what it *will* perform. *That God should raise the dead*, if it so please him, will not appear *incredible* to any sober man. But what proof have we that our faith on this head is not fancy, and that our hope shall not perish? The best of all possible proof. We have, in the first place, the divine promise. God has engaged to *raise his people up by Jesus, and to present them together with him*. Jesus himself has said, "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live: and he that liveth and believeth on me, shall never die." A thousand scientific demonstrations are not equivalent, as the ground of our confidence, to one word of him who cannot lie. And so shall we find it in our last extremity."

Lord Littleton and Gilbert West.

The late Lord Littleton, author of the *History of Henry the Second*, and his friend, Gilbert West, Esq., had both imbibed the principles of unbelief, and had agreed together to write something in favor of Infidelity. To do this more effectually, they judged it necessary first to acquaint themselves pretty well with the contents of the Bible. By the perusal of that book, however, they were both convinced of their error; both became converts to the religion of Christ Jesus; both took up their pens and wrote in favor of it; the former, his "Observations on the Conversion of St. Paul;" the latter, his "Observations on the Resurrection of Christ;" and both died in peace.

CONSCIENCE.

Never did any man long forsake the straight and upright path, without having cause to repent of it. Whether it be pleasure, or interest, or ambition, that leads him astray, he is always made to pay dear for any supposed advantage he gains. Warily and cautiously he may first set out, and lay many restraints on himself against proceeding too far. But having once forsaken conscience as his guide, his passions and inclinations soon take the lead of his conduct, and push him forward rashly. One bad step betrays him into another; till, in the end he is overtaken, if not by poverty and disease, at least by dishonor and shame, by the loss of friends, and the forfeiture of general esteem. "He who walketh uprightly" has been always found to "walk surely;" while, in the dark and crooked paths of fraud, dishonesty, or ignoble pleasure, a thousand forms of trouble and disaster arise to meet us. In the mean time, to a bad man, conscience will be always an uneasy companion. In the midst of his amusements it will frequently break in upon him with reproach. At night, when he would go to rest, holding up to him the deeds of the former day, putting him in mind of what he has lost and what he has incurred, it will make him often ashamed, often afraid. Cowardice and baseness of mind are never-failing concomitants of a guilty conscience. He who is haunted by it, dares never stand forth to the world, and appear in his own character. He is reduced to be constantly studying concealment and living in disguise. He must put on the smiling and open look, when dark designs are brooding in his mind. Conscious of his own bad purposes, he looks with distrust on all who are around him, and shrinks from the scrutiny of every piercing eye. He sees, or fancies that he sees, suspicion in many a countenance; and reads upbraidings in looks where no upbraiding was meant. Often he "is in great fear where no fear is."—*Blair*.

Irreverence in Churches.

1. Many exhibit irreverence when entering the house of God. The vacant stare, hands in pockets, hat on head, and the loud talking with hat still on, about the state of the weather and the crops, proclaim the man whose heart is anywhere but where it should be. Surely this is not as it ought to be?

2. Many exhibit great irreverence during public worship,—especially when the minister, as the mouthpiece of the congregation, is offering up *united* prayer to God. To see the various attitudes and wandering looks assumed by many, one might truly suppose we were all differently engaged in prayer *or any thing else*. Is this as it should be?

3. Many exhibit great irreverence in sitting down immediately before the prayer is finished, so that the closing sentence is lost in the stir and noise which ensue. Ought we not to wait one minute longer until the solemn "amen" is pronounced?

4. Many exhibit great irreverence during the time the blessing is pronounced on the services of the day. The moment the minister's hands are outstretched, each siezes the opportunity to pocket his book, make a long neck and arms for his hat or umbrella, open the pew door, as if afraid of being locked in; in very deed he says, "let us prepare for a race out." Is all this right? How can we expect a blessing, if we do not wait for it?

Ch. Obs.

Interesting Facts in Brief.

Out of every thousand men, twenty die annually.

The number of inhabitants of a city or county is renewed every thirty years.

The number of old men who die in cold weather, is to the number of those who die in warm weather, seven to four.

The men able to bear arms, form a fourth of the inhabitants of a country.

The proportion between the deaths of women and of men, is one hundred to one hundred and eight. The probable duration of female life is sixty, but after that period the calculation is more favorable to them than men.

One half of those who are born, die before they attain the age of seventeen.

Among three thousand one hundred and twenty-five who die, it appears by the registers that there is only one person one hundred years of age.

More old men are found in elevated situations than are found in the valleys or plains.

The Immensity of Numbers.—"We never hear of the wandering Jew," says the Spirit of the Times, "but we mentally inquire what was the sentence of his punishment? Perhaps it was calculation. Perhaps he was told to walk the earth until he counted a trillion. But, will some folks say, he could not count that number. We fear not. Suppose a man to count one in every second of time, day and night, without stopping to rest, to eat, to sleep, it would take thirty-two years to count a billion, or thirty-two thousand years to count a trillion! What a limited idea we generally entertain of the immensity of numbers!"

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THE PREACHER.

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

TERMS—One Dollar per annum, in advance.

☞It is unnecessary to direct the attention of our readers, to the address of the National Lord's Day Convention, on a preceding page. They will of course give it a careful perusal.

☞Some excellent remarks, well adapted to administer consolation to the christian, who has been visited with bereavement, will be found on the third page.

Verbal Amendments of David's Psalms: by H. Connelly, Pastor of the Associate Reformed Church, at Bloomingburgh, N. Y.

Such is the title of a pamphlet of 44 pages, for a copy of which, we are indebted to the kindness of our friend, the author. We owe an apology to our friend, for having so long neglected to notice this publication. The author has expended no little labor in an effort to improve our present version of the book of Psalms. He has gone through the whole book and has made such corrections as seemed proper, with a view to secure a faithful translation, which might at the same time be free from the objections which are urged against the present version on the ground of uncouth rhymes and antiquated forms of expression. With what success he has accomplished the object, we do not profess to be able at this time to express an intelligent judgment. We have not yet examined the work with that attention and care which would be necessary to the formation of a correct opinion.

We shall, however, take occasion at this time to suggest some thoughts on the general subject of a new and improved version of the book of Psalms.

However praiseworthy may be the object of those who have recently turned their attention to the subject of the improvement of the present version, it is our impression that they are laboring under a mistake.—They seem to take it for granted that the great objection to the use of the book of Psalms, in sister churches is to be traced to the antiquated poetry of our present version. But we are sorry to say, that facts have led us to a very different conclusion. If we are not entirely mistaken, it is the *antiquated theology* of the book of Psalms, which constitutes the great objection with those who have laid aside the use of it in the worship of God. And consequently if this opinion is correct, the more faithful the version is made, the more objectionable it would be.

An opinion of this grave character; ought not to be hastily entertained. Let us then examine the ground on which it rests.

To begin with the author of that system of psalmody which has supplanted the book of Psalms, what we would ask were the views of the distinguished Dr. Watts? Let his own writings answer the question.

In his preface to the psalms of David imitated in the language of the New Testament, Dr. Watts, when speaking of the difficulty of finding a psalm suited to the occasion of celebrating the Lord's supper, observes, "to speak my own sense freely, I do not think David ever wrote a psalm of sufficient glory and sweetness to represent the blessings of this holy institution of Christ." Again he says, "there are several songs of this royal author that seem improper for any person besides himself." It would appear then, that the book of Psalms, as a system of sacred songs, is very defective. There is not among all these divine hymns one which is suited to the Lord's Supper. And while there is a deficiency, there are some even of these, which it would be improper for any one now to use. They "seem improper," says our author, "for any person besides (David) himself."

In his preface to his hymns, we find the following language: "of all our religious solemnities, psalmody is the most unhappily managed: that very action which should elevate us to the most delightful and divine sensations, doth not only flatten our devotion, but too often awakes our regret and touches all the springs of uneasiness within us.

I have long been convinced, that one great occasion of this evil arises from the matter and words to which we confine all our songs."

The reader will observe that it was not the antiquated poetry, which in the estimation of Dr. Watts had a tendency to "flatten our devotion," but, "the *matter and words*, to which we confine all our songs." "Some of them," he says, "are almost opposite to the spirit of the gospel; many of them foreign to the state of the New Testament, and widely different from the present circumstances of christians."

It would be easy to multiply quotations of this character, but it is not necessary.

It is perfectly plain then, that the objections of Dr. Watts, are directed, not against the poetry of a particular version, but against the *matter and the spirit* of some of these sacred songs themselves. Some of them he says, "are so full of cursings that they hardly become the tongue of a follower of the blessed Jesus." On such principles his psalms were prepared. And it would seem to be a legitimate conclusion, that those churches which employ his psalms in the worship of God, are to be regarded as adopting his principles, which give to them their peculiar character.

We take it then for granted that no faithful version, no matter how smooth and polished the poetry might be, would render the book of Psalms acceptable to those who have embraced the principles of Dr. Watts. In so far as they are concerned, the point in dispute has relation to an important principle, not to the particular version which shall be used. The question is, shall we use the songs contained in the book of Psalms, as God has given them to the church, in a faithful translation, or must they be imitated in the language of the New Testament, to render them suitable for worship under the gospel dispensation.

With these views, we do not feel that interest in the subject of a new version which some of our brethren manifest. We are not prepared to expect, even from a version somewhat improved, those important results which some anticipate. Our present version was prepared under very peculiar circumstances. And those who have read the history of its introduction, contained in our last number, will see that an astonishing amount of labor and care were bestowed upon it, with a view to make it what it ought to be. And it is not wonderful that those who are capable of appreciating its excellencies have found it difficult to improve it. For our own part, we do not wish to see the church disquieted with the subject until there is a reasonable prospect of obtaining a version that will be acceptable. And such a one we do not expect to see until God shall be pleased to raise up a *poet*, who shall possess, in addition to a sanctified heart, a mind deeply imbued with evangelical principles.

The Sanctification of the Sabbath.

One of the most interesting features in the character of the present age, is the increasing regard manifested for the sacredness of the Lord's day. By our distinguished men, all over the country, the most open and decided testimony has been borne in honor of the Sabbath; the running of boats and railroad cars and other public conveyances, has, to some extent, been discontinued; conventions have been called for the purpose of arousing the community to a sense of the great importance of honoring the Lord's day, and associations have been formed for the purpose of diffusing, throughout society, correct views on this momentous subject. In all these things every true patriot, as well as every intelligent friend of religion, will rejoice.

But amidst all the laudable efforts which have been made to promote the due sanctification of the Sabbath, is there not an evil in the midst of us, which has been in a great degree overlooked? Are there not men employed every Lord's day, in our cities, in supplying our citizens with milk?

It is not our practice, to traverse the streets of our city on the Sabbath, to see who are guilty of violating the sanctity of the sacred day. But, unless we close our ears, we cannot avoid hearing the rattling of bells, which give notice of the milk-man's approach. And, of course, if he is employed in furnishing milk, there must be families who receive it. Among these families, are there to be found professing christians? This is a question which, from our own personal knowledge, we are not able to answer. If, however, there should be found in our community, professing christians who, by their example, have given countenance to this evil practice, they surely have never reflected upon the impropriety of their conduct. It is not necessary for us to say to a christian community like ours, that it is utterly inconsistent with the nature of the sacred day, for a man to be employed in furnishing milk from house to house. Nor is it necessary that we should undertake to prove, that those who employ him, involve themselves in the guilt of desecrating that day which is holy to the Lord. If these lines should come under the notice of any professed follower of Christ, who has a personal concern in this matter, we would say to him, Thus saith the Lord, CONSIDER YOUR WAYS.

Grier's Lecture on Temperance.

We had heard of this Lecture with real concern, before it was published; and now since we have had an opportunity of seeing it, this concern is in no degree diminished. While there is much contained in the Lecture to which every sane mind will readily subscribe, it is so incorporated with things of a different character, that our deliberate conviction is, its tendency will be to promote intemperance. The Lecturer, for example, labors to prove that it is right and proper to use intoxicating drinks in a discreet and becoming manner. He says, "The question is, are men at liberty to use, in ordinary circumstances, and in a becoming way, a liquor which will intoxicate? My reply is, that they are; they have the right to do so, if they choose to exercise it."

While we would not say that the ground assumed in this reply, is absolutely false; that is, we do not say that it cannot be explained in such a manner as to be admissible, yet we have two objections to it.

1. As to practical purposes, it really determines nothing. Men may use intoxicating liquors "*in a becoming way.*" Yes, but what is a becoming way? Shall I take a glass in the morning to create an appetite, or one after dinner to help my digestive powers? or may I take both, and still act "*in a becoming way?*"

2. But a more serious objection to this reply, is taken from what we sincerely believe will be the interpretation put upon it by every lover of strong drink, who may be so unfortunate as to read it. He will, we have no doubt, consider that he has the authority of a respectable minister of the gospel to countenance him in gratifying his appetite. All that such an one would ask, is simply the liberty to use, *in a becoming way*, the "good creature." No man would plead for permission to use it in an unbecoming way.

In his introduction, our friend seems to anticipate (and one can hardly resist the conclusion, that he regards it as a pleasing anticipation,) that his Lecture will "give offence to many." Among others, he supposes that it will offend "dram-drinkers and all who make any other than a scriptural use of intoxicating liquors." In this we verily believe that he is mistaken. We do not believe that it will offend a single individual in the whole tribe of dram-drinkers. On the contrary, we have no doubt that all of them into whose hands the Lecture may unhappily fall, will, with one consent, rise up and pronounce him blessed. For though it is true that our friend occasionally gives this unfortunate class of society a severe blow, yet they will feel that they are under many obligations to him, for what they will consider his able argument in favor of the liberty they claim to use intoxicating drinks, "in a becoming way." They will submit to a *cuffing* very patiently, from the man who will allow them this liberty.

There is, however, another class of men whom our friend does not appear to have thought, whom the Lecture will, not offend but sincerely grieve. It is that class of men who have mourned over the prevalence of intemperance, and who have labored perseveringly and with some good degree of success in checking the progress of this desolating evil. It will grieve them to think, that a man of Mr. Grier's talents and excellent character, instead of helping forward the work, should permit his influence to be employed against it. And we sincerely wish that our friend, for whom we entertain the most unqualified regard, may not yet have cause to mourn, in the bitterness of grief, over the practical effects of this publication within the sphere of his own influence.

But our object, at present, is merely to call the attention of our readers to a Review of this Lecture, which will be found on the following page.

For the Preacher.

Mr. Editor:—

In the last No. of the Preacher, I observed a Card introducing to the notice of the public "a Lecture on the Subject of the Use of Intoxicating Liquors, by the Rev. J. Gr

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A few hours before the receipt of your paper, the work had been put into my hands by a friend; and as I have long felt a deep interest in that subject, I lost no time in giving it a thorough and candid perusal. The Lecture certainly gives evidence that the author has labored the subject, and expended his store of literary and scientific acquirements, as well as his native powers of reasoning, in its discussion. There is no doubt a vast amount of truth, simply and clearly expressed, and many correct and very important principles laid down and illustrated, together with a considerable portion of Biblical criticism, which cannot fail to commend it to the curious and inquisitive.

For my own part, however, I cannot regard it as a literary, and much less as a religious or scriptural production, as by any means unexceptionable. As a general remark, I think it much to be regretted that, in a production of the character which this ought to sustain, emanating as it does from a minister of the gospel, any thing should be found calculated to suffuse a blush over the most modest countenance. That such is the case in some of the queries, illustrations and analogies employed in the course of this Lecture, cannot be questioned, in my opinion.

Another general remark may be made in reference to the feeling manifested by the author, towards those against whom he writes. In reading the Lecture, the impression was made, near the commencement, on my mind, that the author wrote under the influence of excitement—that he was irritated; and I could not escape from the idea as I proceeded, that at least a part of what I read was said by way of retaliation. This thought more particularly manifest in what is said against Tetotallers, as the author is pleased to style them, and by whom it would seem he considers himself in some sense persecuted. To give an instance on the twenty-fifth page, where he gives us a parody on a verse from a temperance song, making it apply to those whom he supposes to have misrepresented his language.

One more general remark, Mr. Editor, and then, with your permission, I shall endeavor to notice somewhat particularly the merits of some of the positions assumed, and the reasonings and conclusions contained in this Lecture. It is this,—that there seems to be a want of discrimination, I had almost said of candor, in the manner in which the author represents the sentiments of those whom he opposes, and especially in the manner in which he labors to place his own in some kind of opposition or contrast to the sentiments of the great mass of the friends of temperance associations. I have not discovered any attempt throughout the Lecture, to give a fair exhibit of the object of the temperance association, or the principles by which it is to be regulated in accomplishing that object; it is indeed adverted to, rather incidentially however, and in such connections as place it in the most unfavorable light, while all the visionary theories and extravagant ideas in any way connected with the past history of the cause, to which the author has had access, seem to have been industriously collected and profusely heaped on it. In the meantime, with but one or two exceptions, the principles of the Temperance association are assumed by the author as his own; and he would seem to claim the credit of being almost their sole defender, while he hurls his anathemas and denunciations in no very measured terms, on the association.

I do not charge the author, therefore, with making a man of straw; his conduct has rather conveyed to my mind the idea of a very gallant soldier who has some how managed to lie in ambush till the battle is decided; who, when the enemy has been routed, and the victory won, comes forth to dispatch the wounded, and to strip the slain. In this respect, our author does much the same as we might expect such a soldier to do, he is in no wise particular on which side he strikes. On the one hand he transfixes the poor Washingtonian; on the other, the dram-drinker and the dram-vender, together with the miserable sot, are despatched without mercy; while the superior uniform of the pledged temperance man, seems to render him a peculiarly desirable subject for his murderous "long knife."

Our Lecturer seems fully aware of this Ishmaelitish position which he has assumed; and hence, in the first page of his introduction, he gives us a list of those whom he expects to offend, and at the same time gives us an inkling of the prerogatives he is about to assume as a lecturer. "There are," says he, "at present, two great parties; those who call themselves Tetotallers, and those who are content to pass for scripturally temperate people. It will doubtless offend the former. It will offend them, not because it refuses them the right to abstain from all intoxicating liquors, but because it denies them the right to urge their own persuasions on others as a rule of conduct." It is perfectly reasonable that the Lecturer should apprehend that this party would be offended. In the first place, because they claim to be scripturally temperate, and think that they support their claims as well at least as he. I suppose if he were pushed to the last extremity on this point, it would about amount to this,—that he conscientiously believes that he is scripturally temperate. They conscientiously believe that they are scripturally temperate; now, friend Grier, by what authority do you arrogate to yourself and your party, if you have one, the exclusiveness of scripture temperance? Is your judgment infallible? Are you sure that it is so far superior to all others, that your "ipse dixit" must stand? There is a second reason why this party may be offended at the Lecturer. It is because he denies to them a right guarantied to the citizens of our government by its constitution, and one which he himself is presently exercising,—"that of urging his own persuasions on others as a rule of conduct." What else does the Lecturer do throughout the whole of this Lecture? What else does he do every Sabbath? And yet he flatly and absolutely denies the right of this party to urge their persuasions on others as a rule of conduct. Let us see the very modest and unassuming position which the Lecturer takes. He goes voluntarily to a meeting of this party, according to previous arrangement. Some of its members exhibit its principles, and begin to urge its claims. He rises and, in the tone and spirit of the Lecture, denies that this party—this society, has any right to urge its persuasions on him or others, as a rule of conduct. "He is willing to observe the apostolic rule, Let every man be fully persuaded in his own mind." But while he claims and exercises the right of unsettling and overthrowing views which have been established in their minds, he denies to others the right of trying to convince him of error.

But we must not dwell too long on the threshhold of this long Lecture; as there are several things in it which may demand a passing notice. The Lecture, as the card shows, consists of two parts. The great burden and design of the first part is, to prove the lawfulness of using intoxicating liquors as a beverage. In attempting this, the author treats of their origin and design—nature and rational purposes of their use—circumstances under which total abstinence becomes a revealed duty. In our use, we should carefully guard against their abuse. The common usage in relation to intoxicating liquors, and especially ardent spirits, is radically wrong, and necessarily productive of evil. Such are some of the topics discussed in the first part. This part will be sufficient to have before us at one time; it will be time enough to notice the second, when we have done with this. Taking the indices in the manner in which they are arranged, and in the language in which they are couched, a stranger might conclude that the discussion would be any thing else than in favor of the daily use of intoxicating liquors. Our readers must not be surprised, however, if, as we proceed, they find them abundantly in the cellar or the sideboard, and even "seen daily on" the table. In the meantime, we are to expect of course all kinds of hard sayings against temperance societies and temperance lecturers—moral reformers who presumptuously assume the interdicted right of urging on others their own persuasions as a rule of conduct. But let us proceed. On the fourteenth page, the Lecturer, after discussing the origin of intoxicating liquor, turns his attention to its nature, and inquires, "What then is alcohol? What is its nature? It is, as we have already seen, a liquid which is generated by a natural process called the vinous fermentation. We have never heard a temperance lecturer define, in decent language, what it is; we have heard it called a creature of the devil; we have heard it called distilled damnation and liquid fire. This, however, is not the language of sober reason, but of phrenzy." Might I be permitted to ask the author, how many temperance lecturers he has heard in his whole life? If I should suppose five, perhaps I would embrace the amount. It would be rather unfortunate, if among so many, no one should give a scientific analysis of alcohol; and still more so, if all should indulge in such hard names. It does appear, however, from a glance over the paragraph which he here devotes to its definition, that hard names are necessary for that purpose, or that the use of them is contagious. Here we have the devil, mules, the golden calf, Lot and his daughters, Oxygen, Hydrogen, and satanic powers. J.

[To be continued.]

Associate Reformed Church in Philadelphia.

We have no doubt that the information contained in the following extract from the Christian Instructor will take many of our readers by surprise, while it will be a source of unmingled gratification to all who feel an interest in the prosperity of our church. Many are the difficulties and discouragements with which our cause has had to contend in that city. The prospect at times has appeared to be exceedingly gloomy. But there still remained a few steadfast and devoted families, who under every vicissitude continued true to their principles. Reposing their confidence in him who does not despise the day of small things, they persevered. And now instead of one small congregation struggling for existence, we behold *three*, with encouraging prospects of increase.

Presbytery of New York.

"The Presbytery of New York held an adjourned meeting in Philadelphia to ordain Mr. J. B. Scouller, and to install him as minister of the Lombard St. congregation, on the 13th Nov. On this occasion the sermon was preached by the Rev. Dr. Forsythe, from 1 Chron. 12:32; Rev. J. B. Dales asked the questions; Rev. Dr. McJimpsey offered the ordaining prayer, and addressed the people; the Rev. Mr. Forrest gave the charge to the Pastor. The Rev. John Lyon was installed minister of the A. R. church of Kensington, Philad., on Monday evening, 18th Nov. The sermon was preached by Rev. Mr. Forrest from 1 Chron. 29:12. Rev. J. B. Dales asked the questions, and gave the charge to the pastor. Rev. J. B. Scouller gave the charge to the people; Rev. Dr. McJimpsey made the closing prayer; the benediction was pronounced by Rev. Mr. Lyon. On both these occasions a large audience was in attendance.

Our Foreign Mission.

It will be gratifying to our readers to see the lively interest which our brethren of the Synod of New York take in our mission to the holy land. We hope yet to see all the different portions of our church, cordially and zealously united in this noble enterprise. The following notice is from the Christian Instructor published in Newburgh, N. Y.

The Mission to Palestine.

We are gratified in being able to announce to our readers that the Rev. Mr. Barnett and Dr. Paulding, with the family of the latter, are now on their way to their distant and interesting field of labor. They go to Palestine as missionaries to the Jews, although the precise locality in which they shall permanently labor will not be positively determined until after they have made some progress in the knowledge of the country, and have had an opportunity of consulting with those christian brethren who are already in the same field, some of whom are laboring among the same people. In a former number we expressed the earnest wish, that this first mission of the Associate Reformed church, composed as it is of true sons of the church, might be to the Jews, for sundry reasons which were then stated, and need not be again repeated. We need hardly say, that we are greatly delighted to find, that on this point our own views and those of our Western brethren are one; and we cannot help regarding it as a remarkable and most interesting circumstance, that among all the American churches our own should have been the first to engage—as a church—in the blessed work of sending the gospel to "the lost sheep of the house of Israel."

So with the churches from which we sprung; the Scottish and Irish Presbyterians were the first of all the European churches to engage in the same work. By the detention of the brethren at New York, an opportunity has been afforded to several of the congregations in the Presbytery of New York, to become acquainted with them. We cannot but hope, that not only in these, but in all the congregations under the inspection of Synod, a deep interest in this mission will be felt. Let frequent and earnest mention be made of it at the throne of grace, that the God of Israel would "go before it and be its rereward."

Presbytery of Mansfield.

The Presbytery of Mansfield in conjunction with the commission appointed by Synod, met at Newville on the 5th inst. Took up the Manifesto presented to Presbytery by the Rev. George Wilson, at the time when he demitted his charge and received a certificate. Mr. Wilson being requested to inform the Presbytery, whether he wished the paper presented by him, to be regarded in the light of a declinature of the authority of Presbytery, stated that he did not.

A committee was then appointed to prepare a report in Mr. Wilson's case. The following report was presented, which was adopted.

From the exhibition of his views contained in a written manifesto, as well as from statements made before Presbytery, it is evident that Mr. Wilson's views on the subject of Baptism, are at variance with the word of God and the constitution and standards of the Associate Reformed church founded thereon, and should by no means receive the countenance of this Presbytery. We are however of opinion that it is the privilege of any member of the church, to exhibit faithfully and fully any change which may have taken place in his religious views, and consequently that Mr. Wilson had a right to express his change of views on the subject of Baptism and church government. But, whereas by his departure from the known doctrine and practice of this branch of the church, he cannot, to use his own language, enjoy the confidence of his brethren, entertaining such views as he does; therefore.

1. *Resolved*, That the paper presented by Mr. Wilson, be regarded and received as a declinature of the authority and fellowship of this church and that he be regarded as having gone out from us.

2. That his name be erased from the list of the ministers of this Presbytery and the members of our communion.

3. That the action of the Presbytery, declaring the congregations of Worthington and Pine Run vacant, be approved.

4. That the certificate granted to Mr. Wilson on the 2d of May last, be declared null and void, as contrary to the constitution and order of this church.

5. That should Mr. Wilson desire it, the clerk be directed to furnish him with a copy of his manifesto and a certified copy of the above preamble and resolutions.

The clerk was further directed to foward a copy of the above preamble and resolutions for publication in the Preacher.

J. H. PEACOCK, Clerk.

Newville, Dec. 5, 1844.

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MISCELLANEOUS.

JUBILEE MISSIONARY HYMN.

BY JAMES MONTGOMERY.

Arise and shine, your light is come,
Fair Islands of the West!
Awake and sing, once deaf and dumb,
Now islands of the blest.

Shine, for the glory of the Lord
Your coral reefs surrounds;
Sing, for the trumpet of his word
O'er all your ocean sounds.

Poor Africa! through thy waste sands,
Where Calvary's fountain flows,
Deserts become Immanuel's lands,
And blossom like the rose.

India, beneath the chariot wheels
Of Juggernaut o'erthrown,
Thy heart a quickening Spirit feels,
A pulse beats through the stone.

China, behold thy quaking wall;
Foredoomed by Heaven's decree,
A hand is writing on it—"*Fall!*"
A voice goes forth—"*Be Free!*"

Ye Pagan Tribes! of every race,
Clime, country, language, hue,
Believe, obey, be saved by grace,
The Gospel speaks to you.

Father of lights! thy will be done
Here, as by Saints above;
Give earth's whole empire to thy Son,
For he must reign in love:

Reign, till beneath his feet, all foes,
Vanquished, for ever lie:
And the last judgment's sentence close
The book of Prophecy.

The Mount, Sheffield, October, 1844.

Conversion of Six Hundred Roman Catholics to Protestantism.

The remarkable conversion of an entire commune, consisting of upwards of six hundred Roman Catholics, has been effected by the simple reading of the scriptures, circulated by the agents of the London Bible Society. The commune is called Villefavard, and is situated in France. The conversion of such a multitude conveys the highest panegyric on the laborers of this admirable society, and is the best possible proof that the Bible, without note, comment, or even interpreter, overturns all the errors and pretensions of the Papacy. No wonder that the Pope should issue his condemnatory letter against the Bible Society, when these are some of its cheering effects! The following account of the conversion is contained in a letter of Mr. D. Pressensee, published in the Bible Society's *Monthly Extracts:*

"I have already spoken to you of the labors of the Bible colporteurs in the department of the Haute Vienna (Ligmos,) and of the good effected by them in a commune consisting of six hundred and more Roman Catholics, where the reading of the scriptures has led the people to make inquiries after a religion more consonant with the truths of the gospel. I have also already mentioned that the Popish clergy have done all in their power to stop this movement, and the active and strong manner in which they have been seconded by the authorities; yet, notwithstanding all this, the perseverance on the part of the inhabitants of Villefavard, (the name of the commune here spoken of) has triumphed over every obstacle. They have come to the happy conclusion, not by violently resisting the authorities and the priests, but by declaring as one man (for not a single individual among them manifested the smallest hesitation) that they were firmly resolved to embrace the Protestant evangelical religion.

On Saturday, the 7th Sept., the church, on which the seals had been placed by order of the sub-prefect, with a view to prevent the gospel from being preached in it, was at length opened, and given up to the inhabitants whose property it is. The labors at this time carrying on in the fields kept many from attending; but still the church itself was not only full, but there were as many as it held standing on the outside. Mention is made of twelve hundred and eighty persons from Villefavard and the neighboring communes having been present. During the two hours that the service lasted, the crowd, in the church and outside, remained stationary, attentive and deeply affected. Three pastors officiated on the occasion. At the conclusion of this meeting, many persons from the surrounding communes, who had previously entreated the ministers, recently established at Villefavard, to visit them and to converse with them on the holy scriptures, repeated their requests afresh; and there is reason to hope that the spark, which has thus fallen in the midst of the department, may soon be kindled, and burn in all directions."

"In the mean time," writes the friend from whom the above account has been obtained, "we behold a commune, consisting of more than six hundred souls, passing over, with their mayor, their cure (that is, their former cure, converted to Protestantism, and become a teacher) and their church, to the Protestant faith, or at least to the Protestant worship; and if all are not converted to the Lord, all will at least have, in future, an opportunity of hearing the word of God. Even at present, the reformation, which has been effected in the commune of Villefavard, manifests its influence upon those around them who are still Roman Catholics, by compelling their clergy to be less haughty and less exacting."

The First Ship.—The ark, built by Noah, was the first as well as the largest vessel of which we have any account. The tonnage was nearly ten times greater than that of the largest ship of the line in our navy, being estimated at 42,400 tons. Her proportion would be considered good even now, after the accumulated experience of ship-building, although her model may not have been best adapted for speed. Allowing 18 inches to one cubit, her length was 450 feet, 75 feet beam, and 45 feet depth of hold.

Lutheran Observer.

TO LET.

A comodious dwelling, pleasantly situated on the East side of the Diamond, in Allegheny city. Immediate possession may be obtained.
Nov. 22d.

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.

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.

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

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Feb. 9, 1844—1y. S. MOORE.

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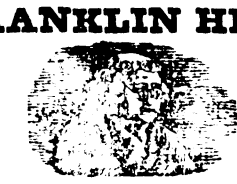
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HOLDSHIP & BROWNE,
Pittsburgh, Dec. 22d, 1843.—tf. 64 Wood.

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Corrected for the Preacher, by
Wm. Larimer, Jr. Exchange Broker,
FOURTH STREET, NEAR MARKET.

Par Standard—Gold and Silver.

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Bank of Pittsburgh,	par	Bk of Mt. Pleasant,	
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Exchange bank,	par	Bk of St. Clairsville,	
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Bank Montgom. co.	par	Clinton bk Col.	"
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Bk N. America, Phil.	par	do Putnam,	
Bk N. Liberties,	" par	do Wooster,	
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Honesdale bk,	do	Cumberland bk.	
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Northampton bk,	—	Fredericksd'or,	
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York bank,	do	Louisd'ors,	
Berks County bank,	—	Napoleons,	
West Branch bank,	3	Ducats,	$2
SCRIP.		Eagle, old,	
Exchange bk Pitts.	1	Eagle, new,	
Mer. & Manuf. bank,	par	Doubloons, Sp.	
Interior banks,	1	Doubloons, P.	
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State bk & branches,	1	EXCHA.	
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ILLINOIS.		" New Yor.	
State bk & branches,	30	" Baltimore	
Bk of Shawneetown,	40		
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The Preacher

JOHN T. PRESSLY, D. D., *Editor.* PITTSBURGH, JANUARY 10, 1845. VOL. 3—NO. 3

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 will be charged.

Payments may be made and names of subscribers forwarded to the Printer, J. B. Butler, 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.

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

Sabbath Association.

The following report on the right of the laboring classes to the rest of the Sabbath, was prepared in compliance with an appointment of the Sabbath Association:

"Your committee on the rights of the laboring classes to enjoy Sabbath privileges, respectfully report:

It is painful to observe the extent to which the interests of laborers are disregarded by their employers. People on our numerous steamers and canal boats, lock-tenders, stage drivers, keepers of toll-gates, at bridges and on turnpikes, cooks, waiters, and chamber-maids in taverns, are cruelly deprived of their Sabbath day rights. Of all the immunities with which the new covenant mercy of God has endowed the citizens in christian commonwealths, none are more sacred, none more valuable than their right to rest from sinful toil on the Lord's day. The right to enjoy the holy privileges of the Sabbath by all, is inalienable. They are grants made by the God of heaven to his people, on the principle of moral obligation, resulting from the relation that the moral and accountable agent sustains to his Creator, the moral governor of the world. The word used in Hebrew to express the notion of right, signifies a judgment ot God. "They judge not the cause of the fatherless, yet they prosper, and the right of the needy do they not judge." Jer. v. The right, the judgment of the needy, is that which God has adjudged or decreed in his law to belong to the needy. The prophet is evidently reproving men who possess power, whether acquired by riches or by office. "They set a trap, they catch men," that is, when caught and made poor, they disregard the rights with which God has endowed them.

The Greek word for right, has a reference to the law of God, the standard of all human rights. "Blessed are they that do his commandments, that they may have right to the tree of life." The word here translated right, is derived from one which signifies it is lawful, it gives the title. "But as many as received him, to them gave he power to become the sons of God." John 1:12. To whom gave he the right or privilege, as the word signifies. The right of sonship can never be forfeited, nor in any way taken from the adopted children of God.

The Latins embody the same sentiment in their vocabulary. Right signifies what is commanded. The English word right is of Saxon derivation, and signifies what is governed or ordered. Our word immunity is also of Latin origin, and implies an unbought benefit. Indeed, it seems to have been interwoven in the fabric of all languages, that all rights are derived from the command-ment of God. These are antecedent to all municipal regulation to. all governmen-grants, and are such as no power on earth can annihilate or abridge. It must be so, for all things and persons, in the universe, belong to God, who does "as he will with his own." No one may interfere with God's property, to give, grant, or take away what the "Lord of all" does not give, grant or take away. It is true, there are vested rights that may be alienated. "Whereas the righteous mercy shews and gives his own away." But this transfer of title is subject to the government of God. Even property cannot be transferred otherwise than according to the law of God. "Whatever ye do, do all in the name of the Lord Jesus." But there is a class of rights, and these of the highest order, that can neither be alienated by their possessor, nor taken away by any power beneath the throne of the eternal. Among these are "life, liberty, the pursuit of happiness" and the rest of the Sabbath. Because, though they are in some sense ours, as privileges to which we have a legal claim, yet, in another they are commanded duties.

"Remember the Sabbath day to keep it holy," is a decree of Jehovah, the governor of the world. And in the obeying of it, there is an eminent privilege. No employer, nor civil magistrate can take away this immunity or interfere with it any more than he can abrogate the laws of Almighty God.

Wicked men have made and do now make impious attempts to contravene this holy commandment. But the Lord, "will have vengeance on their inventions."

There are three classes of rights in the Sabbath, of which thousands of our operatives are deprived, by opulent citizens, by stock companies, and by government.

1. The right to refreshment in rest from labour. The present physical and mental constitution of man requires cessation from ordinary secular action.

The taking of rest in sleep. All the energies are soon exhausted when they are not permitted to recruit their vigor, in sleep.—This is a mysterious part of our nature.—But however unaccountable, balmy sleep is a sweet restorer. Perhaps our daily cessation from labor in sleep, is designed to remind us of the imperative import of the duty to rest one day in seven. "In it thou shalt not do any work." A natural necessity is imposed on you to rest in sleep, and a moral obligation to cease from labor one whole day in seven, in order to repair the bodily and mental powers of functional action. The employer, the stock company, the civil government, deprives the laboring man of the refreshing and delightful repose of the Lord's day, governs him with a sceptre more cruelly despotic, than he who would cut off his servant from the sleep of the night.

2. The right of Sabbath day culture.—God most emphatically blesses the Sabbath day for the cultivation of all that garnishes our nature with its loveliest attributes. It is not unworthy of notice that where the privileges of the Sabbath are enjoyed, and its duties in some commendable degree performed, there we have the finest specimens of human beings. The decencies of dress in cleanliness and taste, are quickened into life, by preparation for attending the worship of the Lord in the sanctuary. A cleanly, orderly, tasteful and healthy tone is imparted to the whole domestic economy. Compare, for illustration, the wretched and filthy condition of those who have no Sabbath, with the clean and well-arranged cottage of the poorest church-going christian. The orderly outward deportment of the worshipper in the sanctuary gives a polish to his manners, and refines the whole inner and outer man.

The instructions imparted in gospel ministrations are of the most pure, ennobling and exalted import. The topics are of the greatest magnitude. Fellowship which the worshipper holds with great, blessed and heavenly sciences, enlarges intellect by the expansion of every mental faculty. He is instructed in a knowledge of the glory of the God-head, revealed in the Lord Jesus Christ the Savior of sinners, in the plan of God's Providence, the laws that govern the moral empire of God; but there were no end of enumeration. Stand on the shore and look abroad on that boundless ocean of thought, which is spread out before the vision of the Sabbath day worshipper in the sanctuary.—Of the right, what a precious right to all this, the working man who has no Sabbath is mercilessly deprived. "God forbid."

3. The right of employing one day of seven, in making preparation for death and judgment. The Author of the day of holy rest says,—"I gave you my Sabbaths to be signs between you and me." The Lord's day is a most precious gift to the sons of men. It was embodied in the covenant of works as one of those great charter privileges, which were to be secured to our race on the fulfilment of the stipulations of that federal transaction. Among other blessings procured by the death of Messiah on Calvary for us—is the right to the Sabbath. "He restored that which he took not away."—Paul says, Heb. 4:3 4,9; "the works were finished from the foundation of world." For he spoke in a certain place of the seventh day on this wise—and God did rest on the seventh day from all his works—there remaineth therefore a rest to the people of God. The apostle in the context argues that all our blessings are through the mediation of Christ. "Ye who have believed do enter into rest." The rest of the Sabbath or the Sabbatism of the new covenant, is spoken of here as comprehending all the rights and immunities of that blessed covenant that is "ordered in all things and sure."

We are a christian nation. The great majority of our citizens are baptised into Christ, as the nation of Israel was, "to Moses in the cloud and in the sea," 1 Cor. 10.—The mass of the nation of the U. S., 19-20ths of the people profess to believe that the Bible is a revelation of the will of God to man. "We are children of God, his servant's seed." We inherit from a long line of christian ancestors, a right, which Christ bought by his precious blood, and with which the Father has invested us to attend on all the ordinances of the gospel. One of the most precious of these, is the holy Sabbath, and the privilege of attending Sabbath devotions that we may be prepared for the enjoyment of the everlasting rest that remaineth for the people of God, "where the wicked cease from troubling and, where the weary are at rest." Where there is no Sabbath, there can be no preparation for these mansions of rest, into which "nothing that defileth or maketh a lie can enter." The nature of the day, and our moral nature are adapted to each other. "The Sabbath was made for man."

All, whether private persons, or officers of government, who do not allow people in their employ to remember the Sabbath day to keep it holy, effectually bar the gates of heaven against them. In shutting the portals of the sanctuary on earth, they close the way that leads to the heavenly rest. They, it is to be feared, do not enter in themselves, and it is certain that they do not suffer others. The blood of the thousands of precious souls that perish in sin, God will require at the hands of these merciless task masters.—And it were well to inquire whether the ministers and disciples of Christ, that make no earnest efforts to rescue from this spiritual thraldom, the oppressed working man, are not chargeable with being partakers of the guilt.

4. The right to the spiritual enjoyment of the saints in worshipping God on the Sabbath. It is true, that that misused class of our fellow-citizens, who never have any Sabbath, do not know the loss of this invaluable privilege, and unless the right of which the most cruel avarice deprives them, is restored, they never will know it, until they begin to suffer the agonies of loss, in that place, where there is no Sabbath. "They that observe lying vanities forsake their own mercy." It is mercy to which every citizen, in a baptised nation has a right to partake of the blessed sweetness, the pure, the heavenly joy of the believer in Sabbath devotions. All the labors of this life, secular and religious, are preparatory to the felicity of the heavenly rest. They are all so evanescent, as to be scarcely worth prosecuting for any other end. In like manner, all the toils of the six working days, are or should be preparatory to the one day of holy rest. He who knows savingly the consolations of our blessed religion, will "call the Sabbath a delight." An aged disciple who was asked by her pastor, in family visitation, whether she attended, every morning and evening, at least, to secret prayer, she replied—"O, sir, I would not for the world be deprived of the enjoyment God gives me in that duty." Every saint, when saving grace is in exercise, would lose all worldly pleasure rather than be wronged out of the enjoyment of the delightful fellowship of God and the saints—experienced on the Lord's day. Addison, in his Cato makes the Roman sage say,—"In Cato's judgment, one hour of virtuous liberty is worth a whole eternity of bondage." It is more emphatically true that one Sabbath day of communion with God, is worth a whole eternity of worldly gratification. Of the right to all this, avaricious task masters disfranchise Sabbath day laborers. Let the christianity of our land embody its force, boldly advance to the rescue, wrest the sceptre from the hands of oppressors, and pray. "Father, forgive them, they know not what they do."

Truth stranger than Fiction.—A poor country girl travelled from Gee Cross, near Manchester, to London, during the troubles in the time of Charles the First, to seek a place as servant. Failing in this object of her ambition, she engaged herself as what was called tub-woman to a brewer; that is, she carried out the beer from the brew-house. Pleased with her healthy, handsome face, the brewer raised her to the position of his servant, and then to that of his wife; and finally she became his widow, with a handsome dowry. She engaged Mr. Hyde, then celebrated as a clever lawyer, to settle some puzzling money matters for her; and as his own money matters happened to be not only puzzling, but in a very hopeless state just then, he proposed to the rich widow, and married her. Mr. Hyde became Lord Chancellor and Earl of Clarendon. The only daughter of the marriage became wife of James the Second, and mother to the Princesses Mary and Ann; and so the poor tub-woman ended her life as Countess of Clarendon, wife to the Lord Chancellor of England, and mother to one, and grandmother to two Queens of England.

Worth Enduring.—Carlyle in his last work says:

"Beautiful is it to see and understand that no worth, known or unknown, can die even on this earth; the work an unknown man has done, is like a vein of water flowing hidden under the ground, secretly making the ground green; it flows and flows, it joins itself with another vein and veinlets, one day it will start forth a visible, perennial well."

The finest theory never yet carried any man to heaven. A religion of notions, which occupies the mind without filling the heart, may obstruct, but cannot advance salvation.

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

NO. IX.

The seventh and last argument, offered by our author, is derived "from the fact, that prayer and praise are kindred duties." We cheerfully admit the truth of the above proposition; but with all due deference to the logical skill of the author, we must say, that the conclusion drawn is unwarranted, for the very obvious reason, that it contains more than is found in the premises. It would require this proposition to warrant his conclusion, namely:—Prayer and praise are the same (not "kindred") duties. But, strictly speaking, he comes to no very definite conclusion, but inquires, "if it be right to praise God in prayer, in our own words, why not in singing? Surely the application of a tune, and a little more stress of voice, cannot make that a sin, which was before a duty. We cannot, for a moment, suppose that God would deal with his creatures in a hair-splitting manner like this."

Perhaps I do not understand what our author means by "hair-splitting;" but if he means to convey the idea, that God is not very careful about the matter or manner of his worship, permit me to say, he has embraced a principle of very dangerous tendency. That God is very careful about his own worship, is a truth taught very clearly both by his word and providence; he says, "what thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." Deut. 12:32.

Our author makes a desperate struggle, as appears from the quotation, to arrive at a conclusion, favorable to the vague system of psalmody, but the nearest point, towards a conclusion, to which he arrives, is to propose a question,—a "why not?" that has been frequently answered before, in a very satisfactory manner. The fact that in prayer we are to praise God, by "ascribing the kingdom, power and glory to him," and that too in our own words, is insufficient to obliterate the distinction that exists between prayer and praise. But it seems, if our author be correct, that "the application of a tune and a little more stress of voice," are all that distinguish these two "kindred" ordinances. If this be so, the difference is almost nothing; yet, after all, they are not the same, but "kindred" ordinances; and, therefore, it will not follow that every thing that may be affirmed of the one, may be also affirmed of the other; yet this is what our author has labored to accomplish.

Let us try his principle by some "kindred" examples, and the fallacy of his desired conclusion will readily appear. Take, for example, the following:—Mr. and Mrs. A——, are "kindred" persons, they are, in scripture language, one flesh; but Mr. A. has been ordained a preacher of the gospel, and, as his wife is a "kindred" person, why may she not preach as well as her husband? A Quaker might say, she has the same right, if the Spirit moves her, but our author would reject the conclusion of this "kindred" argument as fallacious.

Try this principle again on some of the "kindred" graces that adorn the christian, and here its fallacy again appears very evident. "Faith, hope and charity" are "kindred" graces, and the scriptures affirm "we are justified by faith;" but it would not be correct to say that we are justified by hope, or by charity, on the ground that they are "kindred" graces; yet this conclusion would be as good as that of our author. Again, try the principle on which our author's argument is founded, by applying it to the ordinances of baptism and the Lord's Supper, and its fallacy will be very evident.

All agree that these are kindred ordinances; they are instituted by the same Author, they are signs and seals of the same covenant, they are both to be observed in the church till the end of time; but, notwithstanding all these points of agreement, they differ so materially, that some things may be affirmed of the one, which may not,—must not be affirmed of the other. It would be bad logic, and worse theology to affirm, that, because baptism and the Lord's Supper are "kindred" ordinances, and as the former is to be received but once, so the latter should be only once observed; or that because children are baptised, therefore they are to be admitted to the communion table.

This argument, then, drawn from "kindred," whether it be applied to persons, to graces, or to ordinances, is, as we have just seen, extremely fallacious and inconclusive; but this is the last, and perhaps intended for the best, argument presented by our author.

But in this argument he assumes a ground, in theory, from which he and the advocates of the vague system generally recede in practice. They say, "it is admitted we may pray in our own language, then why not sing?" But, permit me to inquire, do they practice what they profess? Most assuredly they do not. It is true they pray in their own words, but when they come to sing, they employ the words of Watts, or Wesley, or Newton, or Addison, &c. They take up a book prepared by a "committee on psalmody;" prepared too, "to suit a great variety of tastes," and they select one to suit their own taste, and they sing, not in their own words, but as literally and truly in the words of another, as if they had selected one from the "Jewish collection," as the author has termed the songs of the Lord. But the author says, "the songs which are used in our churches, in an orderly way, must have been approved by the highest judicature in the church," so that after all, it appears that it would be disorderly to sing, as well as to pray, in their own words. Reader, is not this a virtual renunciation of our author's last, and perhaps, in his own estimation, his best argument? If it would not be orderly to sing what has not been "approved by the highest judicature in the church," is it not necessary that the prayers which are offered up in the worship of God, should be submitted to, and approved by the same authority? An answer to this inquiry would show that, although prayer and praise are "kindred" exercises, yet there is a distinction between them; and this distinction is admitted by the practice of those churches that reject the use of a prepared liturgy, or form of prayers.

Although it is true that prayer and praise are kindred exercises, yet they differ in one important point, namely, the necessity of a prepared form of praise, while there is not the same necessity for a form of prayers.

Ever since the regular organization of the church, the same necessity for a form of praise existed; and the Head of the church, who knows all her wants and necessities, has furnished her with a "book of Hymns," prepared by men under the immediate inspiration of the holy Spirit, but he has not thought proper to provide for her a book of Prayers; but has said, if we ask any thing, according to his will, he heareth us.

In the one case, then, he has furnished a book of Psalms, Hymns and Spiritual Songs, and, in the other, he has pointed out his revealed will, as the rule to direct us in his worship. Here is an important and tangible fact, that ought continually to be kept in view in this controversy, when the ordinances of prayer and singing are compared.

One fact produced fairly in argument, is worth a thousand forced and far-fetched inferences.

I observe again, there is in the nature and design of prayer, a reason why set forms should not be employed. "Prayer is the offering up of our desires to God, for things agreeable to his will," and as our desires, and wants from which these desires flow, are continually changing, so there ought to be a corresponding change in our petitions. But our songs of praise have reference, not so much to our own wants and desires, as to the character, perfections and works of the unchangeable Jehovah, and, therefore, there is no necessity continually to change the song to suit his character. If a variety of songs be necessary, we think there is a sufficiency to suit every variety of taste, that is consistent with the word of God, in the sacred songs of Zion.

Our author seems to desire to reduce the difference between singing and prayer, to the mere "application of a tune and a little more stress of voice," when engaged in the former. Let us apply this supposed difference to the injunction of the apostle James; is any afflicted, let him pray; is any merry, let him sing psalms; that is, according to the teaching of our author, let him that is merry apply "a tune and a little more stress of voice" to his prayer. Truly, this would be an important apostolic direction, according to our author's distinction! The unmeaning nature of such an injunction, proves at once that our author has not pointed out the real distinction between prayer and praise.

It is evident, from the direction of the Apostle, that the ordinance of prayer, is one which is peculiarly adapted to a state of suffering, or affliction of some kind; and that praising God, in the use of psalms, is equally well adapted to a state of prosperity or rejoicing, so that there is something more than "the application of a tune and a little more stress of voice" to distinguish these "kindred" ordinances. But if these two exercises stand on the same platform, with the exception noticed by our author, we think that all ministers, to say nothing of the private christian, ought to be able to compose hymns as well as prayers, then they might, in truth, sing in their own words. But if this should be found impracticable, as it would be, then the prayers as well as the hymns "should be approved by the highest judicature of the church." The attempt to fritter down the distinction between prayer and praise, to the mere addition of music to the latter, is a virtual yielding up of the ground taken by most of the Reformed Churches, in opposition to a liturgy. John Newton says, "were I persuaded of the unlawfulnesss of forms of prayer, and, at the same time, approved of the practice of singing in public worship, I would extremely covet the talent of extempore hymn-making, as one of the most necessary gifts a minister could possess, in order to maintain a consistency in his whole service." This reasoning is correct; but it applies only to hymn-makers, not to those who do not make, but sing songs prepared by the inspiration of the holy Spirit. Those who employ the songs of the Lord, and, at the same time, pray extempore, act in accordance with the word of God, for the Spirit is promised, as a spirit of supplication, to aid the christian in prayer. Calvin says, "the Spirit teaches us in what manner we ought to lift up our cry to God, and what petitions we ought to ask of him in prayer." But while christians have reason to expect the influence of the "Spirit of supplication," it remains yet to be proved that any christian poet may expect his influence, as a Spirit of psalmody," when engaged in making songs for the worship of God.

If there be any such promise in the word, teaching that the Spirit's aid may be expected by those who compose "Evangelical Psalmody," as it is ostentatiously styled, we confess we are ignorant of the book, chapter and verse, where such a promise may be found; and, if any friend of the evangelical system will have the goodness to point out the passage to us, we will pledge ourselves that we will never afterwards think, speak or write in favor of employing only the old "Jewish collection."

While, therefore, we believe, with our author, that prayer and singing are "kindred duties," we deny the conclusion which he has endeavored to drag from his proposition. What Paul said of charity, it "never faileth," may be said of praise. When petition and confession shall cease forever, praise shall endure:

> "While I have being, to my God,
> In songs I'll praises give."

S. TAGGART.

Review of Grier on Temperance.—No. 2.

Mr. Editor:—Permit me again to trouble you with a few remarks on the lecture by J. Grier. Though I do not regard the intrinsic merits of the work as calling for any particular notice, I think there are some circumstances which require that it should be noticed. In the first place, the author is a minister of the gospel, highly respected for his talents, and ability to discuss subjects which he handles in the pulpit. In the second place, there are many plain honest minds, not accustomed to reading out sophisms and detecting inconsistency in composition, who will allow the author's reputation for talent, to be a passport even for this production, and, if no notice were taken of those whom he so decidedly condemns, the conclusion might be drawn that it is unexceptionable or unanswerable.

A third consideration, of still greater importance, is, that there are many individuals yet in the community, who are under the influence of a love for alcoholic drinks, who have been in a great measure restrained from indulgence, by its general disuse and the disrepute into which the practice has gone amongst the respectable class of society. Such individuals have been waiting only the sanction of some respectable name to return to former practices. And it is much to be lamented, that the lecturer has given them so much reason to claim him as their advocate.

On the sixteenth page, in combating the idea that alcohol is a poison, our lecturer gives us a stroke of wit. It is this. "When I hear men denounce alcohol as a poison, and the use of it as suicide, it reminds me of the reply which a hoary-headed man is said to have given to the question, 'Sir, do you think that tea is a slow poison?' 'I do,' replied he, 'for I have been using it for sixty eighty years and it has not yet taken my life.'" It is easy to see the effect that such a jest will have on the mind and conduct of the man who is secretly goaded on by an already vitiated appetite, crying, like the grave, *Give, give.*

But this is not all. Having satisfied the mind, at least contrary to the significance of the term poison, and the undoubted effects of alcohol on the system, as well as the judgment of some of the most celebrated physicians of this country and Europe, that alcohol is *not* a poison, he proceeds to the burden of his argument in this part,—The usefulness of the use of intoxicating liquors. And, on the twenty-fourth page, we have the following passage by way of preliminary remarks:—"Why then should it [alcohol] not be used in a way which common-sense and its admonitions were attended to, would dictate? I do not say that it should be used in the form of ardent spirits as a beverage: but why should it not be used in a mixed state as it is in fermented cider, beer and wine? Why should it not be sparingly used for medicinal purposes in water? I am inclined to believe that a glass of water, containing a very small quantity of ardent spirits, would be, for occasional use, a much more wholesome some table beverage than either tea or coffee. Let the tea, for example, which is generally used at table, represent the water, and the cream, which is put into it by a parsimonious hand, the ardent spirit; combined in proper proportions, they might, in my own opinion, be used with decided advantage as an occasional substitute for tea and coffee." To what I suppose, we are to infer is what the lecturer calls, on the twenty-third page, "the loveliness of this practice, not as it is, but as it should be." Here the author becomes quite poetic, and brings forth a little lecture, in which he complains bitterly of "having been grossly and shamefully misrepresented." "No attention has been paid," says he, "either to the language employed or to the connexion in which the passage is introduced. I am reported to affirm, that I allow people to use ardent spirits just as they do tea and coffee, and another, that I might as well do so." This misrepresentation evidently throws the lecturer off his guard, into a passion, and he clutches a poor temperance sonnet, and mangling it dreadfully, hurls it at the offender in what might perhaps be called "Jesse verse." And while his ire still burns, he rudely snatches "lines" from one of the sons of Jesse's son, and gives them the same direction. For this, he seems to relent, as it is too late, but consoles himself with the thought, that "we should make some sacrifices for the benefit of"—some hard names. One suggestion may here be in place, that is, when ministers of the gospel make a sacrifice it should not be of the truth, nor of passion.

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Though it should be at the risk of incurring the displeasure of the author, and even ...ving his missiles, I feel disposed to go ...k and make some inquiry into the amount ... damage he has actually sustained. "One ... reported to affirm, that I allow people to ... ardent spirits just as they do tea and cof..." Are not tea and coffee put into water ... table use? Does not the lecturer allow ... very small quantity of ardent spirits in a ...ss of water, for occasional use, as a table ...erage?" And does he not say that "he ... inclined to believe that it is much more ...olesome than either tea or coffee?" And ...s not he give his "opinion," that, "com...ed in the proportions of cream and tea, ...y might be used with decided advantage ...n occasional substitute for tea and coffee?" ...w suppose that any liquid is to be used ...n occasional substitute for tea and coffee, ...v is it to be used? Any other way than ...ea and coffee? I should think not. And ...ely I should regard the man, who would ...me that I might use ardent spirits with ...er, with decided advantage, as an occa...ial substitute for tea and coffee, as allow... me to use them just as I use tea and cof... more especially, when he calls them "a ...h more wholesome beverage." If he ...s not, he certainly might as well do so. ...ust, Mr. Editor, you and your readers ... form adequate ideas of my courage when ...ll you that I have made this investigation, ... come to this conclusion in the face of ...vy artillery, loaded to the mouth with ... deadly missiles, as "deceitful talkers ... liars," &c. But none of these things ...e me. My candid and honest opinion ... hat if the author has been misrepresent... it is in not giving a preference to "a very ...ll quantity or ardent spirits," in a glass of ...er, or, in plain terms, to a glass of grog, ...re tea and coffee, as a table beverage; ...ere as they are only placed on an equali... on the gross and shameful misrepresenta...

... should be very sorry to put the language ... extempore speech thus to the test, to ...e it speak out any sentiment disavowed ... the author, knowing that allowance must ...ays be made for slips of the tongue. But ...n an author spends months in writing ... re-writing his lecture; when he deliber...y reads it off; and more especially, when ...gives it to the public, through the press, ...e form of a book, we may reasonably ...clude that his language expresses his senti...ts. At least, we are under no obligation ...acrifice all the laws of language, for the ...ose of shielding his production from the ...ge of countenancing a most dangerous ...tice. The author admits that this prac... of using ardent spirits, in the way sug...d, might be dangerous if introduced into ...ty, and would no doubt soon be abused; ...nsists that "this consideration does not ... the truth of the opinion expressed; be...," says he, "I have not said that such a ...ice should be introduced into society, I ... not even recommended it, I have sim...xpressed my opinion." What idea the ...r may have of his opinion, is not for ... say; but I have always been accustom... regard the expression of an opinion, ... regard to the decided advantage of any ..., as an occasional substitute for others, ...ended for a recommendation, and I shall ...appily disappointed, if this be not the ... light in which it will be viewed, at least ...at class of community on whose ac... I complain of the lecture. At all ...ts, there can be no doubt that the form ...hich the lecture recommends the use of ...t spirits, is the form of all others pre...d by the dram-drinker and the sot.—..., I would ask, of what avail is it, after ...ribing and recommending the use of ar... spirits in the very form in which they ...almost entirely used by the drunkard, ...n which they have done, and are still ... the greatest amount of injury, to ...he community,—to tell the drunkard, ...rdent spirits are not fit for use? It just ...nts to this:—Don't use it in that form ...hich it is disagreeable to your palate; but ...t in the form in which it is agreeable ...leasant.

...e same objection, I think, may be urged against the manner in which the lecturer brings forward and handles what he calls his scripture arguments in favor of the use of intoxicating drink. These will require notice on another account. But my present objection is to the manner in which they are presented and handled, as calculated to encourage the very use of them which the author himself condemns. For instance, in remarking on the blessing pronounced by Isaac on his son Jacob, he emphasises the terms *plenty* and *wine*. He says, "it contains a promise of much wine." And, again, that "Jacob should have plenty of wine."

It is very evident, I think, that the author wishes this to be understood literally. Of course, if much wine, plenty of wine, were allowed to Jacob literally, it was for use. Is not this a sentiment fairly inferred from these emphatic words and phrases, and what could be more encouraging to the man who is disposed to yield to the cravings of his lust? Having fixed this impression on his mind, it is not likely to be of much avail, nor is it very consistent to say, "Not given to much wine;" or to denounce those who "tarry long at the wine, who go to seek mixed wine." These instances might suffice to fix the charge on the author, of encouraging the drunkard in his course. I shall, however, in my next, add one or two other passages of the same general character, before I proceed to note particularly his scripture arguments for the use of intoxicating liquors.

J.

The Cause of Missions.

From the first planting of the christian church, the missionary spirit has been cherished by the true followers of Christ. Never did that spirit operate more zealously or more successfully than in the apostolic age. And ever since that time, just in proportion as pure and undefiled religion has prevailed in the church, this spirit has been displayed. From the following extract, taken from a late number of the Edinburgh Witness, our readers will be gratified to see with what zeal and success our friends in Ireland are laboring in the cause of home missions:

Irish Home Mission.

"From a tract just issued, giving a concise view of the object and operations of this mission, made up till the present date, the following facts will be interesting in connection with the sermons to-morrow and the meeting of Monday:—

I. Objects.—The mission was established for the purpose of imparting the knowledge of the gospel to the three following classes:—

1. Presbyterians in the South and West of the kingdom.

2. Those in destitute districts of the North.

3. The ignorant generally, especially the *Irish-speaking* population.

II. The means employed are the planting of churches; aiding those organized, but unable to support their ministers; the preaching of the gospel by qualified missionaries; the agency of scripture-readers and Irish schools; and the circulation of the holy scriptures and approved religious publications generally.

III. Progress.—*Planting of churches.* 160 congregations have been added in fourteen years. Of these a considerable number owe their origin immediately to the mission, while the great majority have been assisted from its funds. At present thirty-two congregations enjoy yearly grants of £25 each, to be continued to them till endowed by Government.

In the South and West, congregations have been erected, and ministers ordained in the following towns:—Carlow, Westport, Cork, Clonmel, Galway, Athlone, Kilkenny, Wexford, Bandon, Moyvore and Killucan.—Of these, five still depend on the mission for the support of their ministers.

Missionaries.—There are five who are laboring in Cove, Tralee, Newross, Roundstone, Granard, Coolarty, Ballinasloe, Moate, Mountmellick, and Tullamore; and *six scripture* readers laboring in the North, where the people are inadequately supplied with the means of grace.

Irish Schools.—Since their establishment in Tyrone, in 1835, when they numbered thirty-five, these schools have been extended into the counties of Antrim, Mayo, Galway, and Kerry, and they now amount to 312, including upwards of 7000 scholars.—The total number of pupils who have been taught to read, and into whose hands the word of God has been put, amount to about 17,000. Besides these many have been rescued from the error and superstition of the Romish church. The schools are under the superintendence of nine ministers of the Assembly, in their different localities, who are cognizant, not only of their existence, but of their effects.

Preaching of the Gospel in the Irish Tongue.—One minister, the Rev. Henry M'Manus, continues his labors in Kerry, in which county he has established mission-stations in Milltown, Latherin, Killorglin, Cremane, Cahirciveen, Scartyglin, Clonmellan, and his ministry has been blessed to the conversion of several Roman Catholic families. Two young men, converts from the church of Rome, who have finished their collegiate education, are about to be licensed for the *Irish* ministry. Five students, also converts from the Romish church, and to whom the Irish language is vernacular, have just entered college, being destined to preach the gospel in the native tongue to their countrymen. Two other students, Presbyterians by birth and education, and whose studies are nearly completed, have also devoted themselves to the same work, and are engaged in acquiring the use of the Irish language to prepare them to engage in it. These *nine* persons have all been employed during the past summer inspecting the Irish schools, and helping forward, in various ways, the work of Irish teaching, thereby qualifying themselves for future usefulness as ministers of the gospel.

The Mission at Birr is under the superintendence of the Rev. James Carlile of Mary's Abbey, Dublin. In addition to Mr. Carlile's Sabbath and week-day ministrations to the congregation of converts, more than 400 Roman Catholic families are visited by scripture-readers, and upwards of 240 children, in Sabbath and day-schools, are receiving christian instruction.

IV. Prospects.—Everywhere throughout the land God has opened "a great door and effectual, and there are many adversaries," but let the church continue in prayer, and proceed to multiply a suitable and scriptural agency for the diffusion of the gospel, and God will bless her labors to the overthrow of Romish superstition, and every system of error and immorality, and to the universal establishment of His Son's kingdom in Ireland.

GOD IS NOT DEAD.

There lived in the East of Scotland, a pious clergyman who had presided, for a number of years, over a small but respectable congregation. In the midst of his active career of usefulness, he was suddenly removed by death, leaving behind him a wife, and a number of helpless children.

The small stipend allowed him by his congregation, had been barely sufficient to meet the current expenses of his family; and at his death no visible means were left for their support. The death of her husband preyed deeply upon the heart of the poor afflicted widow, while the dark prospect which the future presented, filled her mind with the most gloomy apprehensions. By her lonely fireside she sat, the morning after her sad bereavement, lamenting her forlorn and destitute condition, when her little son, a boy of five years of age, entered the room. Seeing the deep distress of his mother, he stole softly to her side, and placing his little hand in hers, looked wistfully into her face, and said: "Mother, mother, is God dead?" Soft as the gentle whisper of an angel, did the simple accent of the dear boy fall upon the ear of the disconsolate and almost heart-broken mother. A gleam of heavenly radiance lighted up for a moment, her pale features. Then snatching up her little boy, and pressing him fondly to her bosom, she exclaimed.—"No, no, my son, God is not dead: he lives, and has promised to be a father to the fatherless, a husband to the widow. His promises are sure and steadfast, and upon them I will firmly and implicitly rely." Her tears were dried, and her murmurings forever hushed. The event proved that her confidence was not misplaced. The congregation over whom her husband had worthily presided, generously settled upon her a handsome annuity, by which she was enabled to support her family, not only comfortably, but even genteelly. The talents of her sons, as they advanced in years, soon brought them into notice, and finally procured them high and honorable stations in society.

From the Pittsbugh Christian Advocate.

Rules to be Observed at Church by all Who do not Wish to be Esteemed Polite or Decent.

1. When you go to church, be sure to stand about the door, or in the vestibule, and converse with some one until service commences, and then, as you pass in, make such a tremendous clattering with your feet, as to let the congregation see that you do not neglect the duty of attending church!

2. When the congregation arises to sing the praise of God, be sure to turn your back upon the pulpit. You will then avoid looking the preacher out of countenance, and have a good opportunity to make observations upon all that pass in or out. It will also save you the trouble of turning round to kneel in time of prayer, or if you do not kneel, it will prove that you are independent, and are not influenced by fashion in all respects!

3. If you use tobacco, (and who don't, among men and boys?) do not forget to deposit a good large quid in your mouth, just as you enter the church, so that you can hear to advantage, (perhaps you need a stimulus,) and scatter the precious saliva all around you, until it is difficult to find a dry spot large enough to place your knees; and this will form a good excuse for your remaining on your seat, or feet, during prayer; unless you have become so attached to this kind of filth that you feel most devotional when brought in contact with it.

4. When divine service closes, (if you are not out of the church before,) put on your hat just where you are, and never mind waiting until you reach the spot where politeness leads you to take it off, nor pay as much respect to God's house, as you would to your neighbors!

5. If you do not stand in the aisle, be careful to locate yourselves near the door, where you may look all the ladies in the face, and give others the trouble either to pass around you, or to try their physical strengh in crowding out the best way they can. For, surely, they would not like to be so impolite, and injure your feelings so much, as to invite you to get out of their way!

I think that if you will be careful to observe these rules, you will leave no room for doubts, respecting a determination on your part, not to be ranked among those who are over strenuous about politeness and decency.

Ferdinand.

Preaching.—He who preaches for the purpose of securing the applause of his fellow-men, will probably attain his object, but nothing more. The souls of his hearers will sink to hell with his praises upon their lips. Like the Pharisees of old, he makes a show of piety and zeal to be seen of men, and like them he shall have his reward in the praises of men in this world, and the contempt of God, and the curses of those who, through his negligence, were lost, through eternity.

God's goodness takes occasion from man's badness to appear so much the more illustrious; therefore, he will sanctify his name by the *pardon* of sin, because it has been profaned by the *commission* of sin.—*Henry.*

The man who tears himself away from a pernicious habit, which, from long existence, has fastened itself as with "hooks of steel upon his soul," performs an act of true moral grandeur.

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EXPOSITORY LECTURES.

9 ¶ Yet destroyed I the Amorite before them, whose height *was* like the height of the cedars, and he *was* strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

10 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for Nazarites. *Is it* not even thus, O ye children of Israel? saith the LORD.

12 But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not.

13 Behold, I am pressed under you, as a cart is pressed *that is* full of sheaves.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself.

15 Neither shall he stand that handleth the bow, and *he that is* swift of foot shall not deliver *himself:* neither shall he that rideth the horse deliver himself.

16 And *he that is* courageous among the mighty shall flee away naked in that day, saith the LORD.

AMOS 2:9—16.

"Hear, O heavens, and give ear, O earth, for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." The sin of man is greatly aggravated, by the consideration that it is committed, not only against God, who has a rightful claim to our obedience, but against a Benefactor whose goodness is unbounded. And, consequently, it involves not only rebellion against rightful authority, but ingratitude under the reception of unmerited favor. And though man stands distinguished among the creatures of the earth, as the possessor of a rational nature, yet, depraved as he is by sin, his conduct contrasts disadvantageously with that of the brutes that perish. The ox knoweth his owner, and the ass his master's crib. These irrational animals, in their own way, acknowledge the authority of their owner, and manifest their regard for the hand that feeds them. Yet such is the rebelliousness and ingratitude of man, whom God hath taught more than the beasts of the earth, and hath made wiser than the fowls of heaven, that heaven and earth are called to testify against him. "Hear, O heavens, and give ear, O earth, I have nourished and brought up children, and they have rebelled against me."

In some preceding verses of this chapter, the prophet reproves Israel for their wickedness, in perverting justice, oppressing the poor and in conforming to the abominable idolatry of their Pagan neighbors. And he now proceeds to call their attention to the peculiar aggravation of their sin, as viewed in contrast with God's goodness toward them. "Yet destroyed I the Amorite before them." Verse 9. The Amorites are one of the seven nations who formerly inhabited that good land which God promised to Abraham, and who, for their extreme wickedness, were driven out of it. With regard to these nations, Moses says, in an address to Israel, "Hear, O Israel; thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven; a people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak." Deut. 9:1, 2. The Amorite is here mentioned as the representative of these nations generally, whom the Lord dispossessed, to make room for his people. The spies, whom Moses sent to view the land, and who depended more upon the arm of flesh, than upon the aid of heaven, returned with a most discouraging report. To the excellency of the country, they bear ample testimony. As to the land, say they, "surely it floweth with milk and honey." But with regard to the inhabitants, they say, "The people be strong that dwell in the land, and the cities are walled and very great; we be not able to go up against the people; for they are stronger than we; all the people that we saw in it, are men of great stature; we were in our own sight as grasshoppers, and so we were in their sight." Num. 13:28. These nations, composed of men of gigantic stature and great physical strength, who are compared to the high cedars and the strong oaks, with their walled cities, were driven out by the comparatively feeble Israelites. And to convey the idea of the complete extermination of these powerful nations, it is added, "I destroyed his fruit from above, and his roots from beneath." The Amorite being represented under the figure of a tall and majestic tree, his complete overthrow is described in corresponding language. Not only is the fruit of the tree destroyed, but its roots likewise, so that it is incapable of yielding fruit in time to come. But, notwithstanding this signal proof which God had given them of his ability and willingness to fulfil the promises which he had made unto their fathers, they believed not his word, but departed from his law and followed after the lying vanities of the nations whom he drove out before them.

A further proof of God's goodness towards Israel, is specified as an aggravation of their sin in departing from him. "I brought you up from the land of Egypt, and led you forty years through the wilderness to possess the land of the Amorite." Verse 10. The descendants of Abraham had been reduced to a state of most rigorous bondage, by the oppressive government of Egypt, and were in a most abject and helpless condition. From an apprehension that, in consequence of their rapid increase, the Israelites might become more numerous and mighty than themselves, "the Egyptians made the children of Israel to serve with rigor; and they made their lives bitter with hard bondage." To such a deplorable condition were they reduced, by the oppressive policy of the Egyptian government, that "the children of Israel sighed, by reason of their bondage, and they cried, and their cry came up unto God, by reason of the bondage." Though for a time, Pharaoh, king of Egypt, hardened his heart, and refused to listen to the demand of God by Moses, "Let my son go that he may serve me;" yet by a series of the most stupendous miracles, the haughty monarch was brought to feel his inability to contend with the God of Israel. And, alarmed for his own safety, "he called for Moses and Aaron by night, and said, Rise up and get you forth from among my people, both you and the children of Israel. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, we be all dead men." Exodus 12:31. And after God had, with a mighty arm and great judgments, brought his people from under the oppressive yoke of Pharaoh, he gave them a convincing proof of his almighty power at the Red sea; and then conducted them into the wilderness. "And the Lord went before them by day, in a pillar of a cloud, to lead them the way, and by night, in a pillar of fire to give them light, to go by day and night." For the space of forty years he led them in the wilderness, and gave them abundant proofs of his power and goodness, in sending them bread from heaven, and in causing water to issue from the flinty rock to satisfy their thirst. And yet, notwithstanding all these displays of the divine goodness towards this people; though their whole history abounded with examples of the divine interposition in their behalf, and of the display of the divine power in the overthrow of their enemies, yet they ungratefully forsook the worship of God and bowed down before those idols, which had been manifested to be unable to protect their blinded devotees.

And their cruelty in oppressing one another was the more inexcusable, when we consider the condition from which, as a people, they had been redeemed. They had been the subjects of oppressive bondage in Egypt. From this afflicted and helpless condition, God had delivered them. And the recollection of God's distinguishing kindness to them, should have called forth an expression of their gratitude to God, in acts of pity and of benevolence towards the needy and the distressed. But, instead of this, those who were in prosperity, looked with satisfaction upon the misfortunes of the poor; the wealthy oppressed the destitute, and the strong trampled upon the weak.

But God had still further honored Israel, by raising up among them, religious instructors to teach them the good and the right way. "I raised up of your sons, for prophets, and of your young men, for Nazarites." Verse 11. Prophets were men to whom God was pleased to reveal his will, and whom he commissioned to declare his will to his church. Their office consisted not merely in predicting future events, but, likewise, in communicating to the people religious instruction, and in administering exhortation, warning or reproof, as circumstances might require. With regard to himself, the prophet Samuel says,—"As for me, God forbid, that I should sin against the Lord, in ceasing to pray for you: but I will teach you the good and the right way." The ancient prophets were the divinely appointed religious instructors of the people.

Nazarites were persons who bound themselves, by a voluntary vow of abstinence and of peculiar consecration, to the service of God. With regard to the Nazarite, Moses was directed to establish this regulation. "Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord, he shall separate himself from wine and strong drink." Num. 6:2. Hence it appears that it was a vow voluntarily assumed. It was not obligatory upon every Israelite to assume this vow; but those who had the disposal of themselves might take it upon them. By this vow, the individual obligated himself to withdraw in a great degree from secular pursuits, to abstain from the luxuries of life, and to devote himself in a peculiar manner to a life of holiness. It was a vow of separation to the Lord; and, according to the choice of the individual, it might be for a time, or for life. This vow obligated the individual to a life of abstinence, particularly from such enjoyments as would have a tendency to excite the animal passions. "He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried." The Nazarite, then, for the purpose of promoting his own spiritual advantage, and with a view to the interests of society, by the exhibition of a salutary example, voluntarily submitted to a life of humiliation, of self-denial and of peculiar devotedness to the service of God. And to secure the object proposed by this vow, the individual was required to abstain entirely from the use of wine and strong drink.

We have here a principle established, which settles the question which has to some extent been agitated, whether it is right for an individual, voluntarily to come under an obligation to abstain from the common use of wine and all intoxicating drinks. The case of the Nazarite clearly proves that, though the use of wine is a thing which is in itself lawful, yet, an individual who would avoid temptation himself, or set an example which might tend to keep others from temptation, may not only assume the obligation of total abstinence from the common use of wine, lawfully, but it may be very commendable to set such an example. The Nazarites, who were peculiarly set apart to a life of holiness, were required to abstain from the use of wine.

The prophet appeals to Israel and asks, "Is it not even thus, O ye children of Israel?" Has not God indeed conferred upon you this honor? Has he not raised up from among you, of your own sons, men whom he has qualified to instruct you in the knowledge of divine things? Has he not raised up of your sons, for Nazarites, to set before you an example of holiness? But how ungratefully have you requited the goodness of God? "Ye gave the Nazarites wine to drink, and commanded the prophets, saying, prophesy not."

I. In the first place, they endeavored to induce those who had obligated themselves to a life of peculiar consecration to God, to violate their solemn engagements: "Ye gave the Nazarites wine to drink." By their solemn vow, voluntarily assumed, the Nazarites obligated themselves to abstain from wine. And these hardened Israelites, not satisfied with practising iniquity themselves, were eager to draw into sin those who were under peculiar obligations to lead a life of exemplary holiness. It argues the existence of a most diabolical spirit where men, instead of encouraging each other to do [illegible] lay snares, and present temptations with view to draw the unsuspecting into [illegible] If there are any persons on the face of earth who may be regarded as doing work of satan, they are those who are [illegible] ing to induce such as are endeavoring overcome their intemperate habits, to [illegible] to the use of the intoxicating cup.

2. So averse were they to their duty, they would not allow their religious instructors to deal faithfully with them. "commanded the prophets, saying, prophesy not." As they were not willing to their sins, they would not suffer the phets to expose the iniquity of their doings. And as they had no disposition perform their duty, they would not listen the admonitions of their instructors. fore their faithful prophets were required be silent. Because the prophets would speak unto them "smooth things," refused to hear them. It is an evidence alarming depravity of heart, where men so opposed to their duty, that they will hear the law of the Lord.

Having set before the men of Israel sin, the prophet proceeds, in the next to make known that for these things would visit them in wrath. "Behold, am pressed under you, as a cart is pressed that is full of sheaves." Verse 13. cording to our translation, this verse a further description of the extreme ness of Israel. It would indicate, was the aggravated nature of their by an expressive figure, God is represented as being pressed down by the oppressive weight of their sin. This, however, not appear to be the true import of words. The translators were evidently doubt in relation to the import of the age, and they have consequently given ferent, and, as I suppose, a more translation in the margin. God here by the prophet, in language which an allusion to the ancient mode of the grain, the terrible judgments he was about inflict upon Israel: "I will press you down the full cart presseth its sheaves." strument for threshing sheaves of grain referred to, is a kind of sledge which drawn by oxen over the grain; by means the grain was separated from the The original word is sometimes translated "cart," as the instrument was attached wheels or rollers. Hence the language the prophet Isaiah:—"The fitches are threshed with a threshing instrument, is a cart wheel turned about upon the min." Here there is an allusion wheels of the threshing instrument were drawn over the sheaves of grain. The rollers on which the instrument placed, were surrounded with plates which were cut into notches, after the ner of the teeth of a saw; and these drawn over the sheaves, the straw into pieces, and the grain separated Hence the language of the prophet—hold, I will make thee a new sharp ing instrument having teeth; thou shalt the mountains and beat them small, make the hills as chaff." Isa. 41:15. allusion to such a threshing instrument which the sheaves of grain were and the straw was cut into pieces, grain was separated from it, God declared the prophet, that he would cause his lating judgments to fall upon them, they should be completely crushed, sheaves under the iron wheels of the derous threshing instrument.

In the remaining verses of the the prophet shows the impotency of contend with the Almighty, and the impossibility of escape from the threatened judgments of God:—"Therefore the shall perish from the swift." Verse 14. same idea is expanded in the following verse: "He that is swift of foot shall deliver himself, neither shall he that rideth horse deliver himself." Neither by his agility, nor by any help which he can will any one be able to escape the effects God's righteous indignation. Neither the sons of might be able, by their own strength, to deliver themselves from

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lesolating calamities which are coming upon hem. "The strong shall not strengthen his orce, neither shall the mighty deliver himself, neither shall he stand that handleth the bow." Not only will the mighty feel that their power is weakness, when arrayed against omnipotence, but the men of courage will become fainthearted, and retire from the unequal contest, when God ariseth to judgment:—"He that is courageous among the mighty shall flee away naked in that day, saith the Lord."

From these verses we may learn,

1. That the guilt of those who remain impenitent under the enjoyment of peculiar privileges, is peculiarly aggravated.

2. That it is an indication of fearful progress in sin, when men will not hear instruction in relation to their duty, nor suffer their faults to be reproved; or in other words, to say to the prophets, prophesy not.

3. If men persist in an evil course, desolating judgments will finally overtake them.

4. No human ingenuity can avail to protect the impenitent from the consuming wrath of God, when he shall arise to judgment. The swift shall find no safety in their agility; the strong will find no protection in their strength, neither will the courageous find a safeguard in their valor. Who may abide the day of his coming? And who shall stand when he appeareth?

Extracts from Rev. Dr. Anderson's Report. PALESTINE.

I must say a few words concerning the country. I shall speak only of what I saw. Lebanon is cultivated up to the region of ice and snow, and the inhabitants must be an industrious people. They are said to be the owners of the soil. Our route to Jerusalem was by way of Tyre, Safet, the Sea of Galilee, Nazareth, Samaria, Naplous and Bethel; afterwards we descended to Jaffa to take the steamer for Smyrna. We were twelve days going from Beirut to the Holy City; and though these embraced the last in March and the first in April, it rained almost every day, and the weather continued to be cold and rainy till the middle of April. This, however, was extraordinary for the season. Notwithstanding the great discomforts of the way, the route was deeply interesting. We spent a Sabbath on the shores of the Sea of Galilee, in the region where our Savior did most of his mighty works, and delivered most of his instructions, and where he uttered the command to go and preach the gospel to all nations. Shores and waters of enduring interest to the christian. I wanted a week to look at them, and wander over the green, peaceful hills, plains and valleys in the neighborhood. Bethsaida, Chorazin, Capernaum have indeed ceased to exist, nor is it known exactly where they stood. Magdala, the village of Mary Magdalene, is a miserable hamlet, and Tiberias is a poor decaying town; and no where else around that sea does there appear to be inhabitants, and not a sail is seen upon the waters. But the whole adjacent country, in the Spring, when we were there, was clothed with verdure, and helped to give exquisite effect to the rich sacred associations that crowd upon and around that beautiful lake. Galilee is a fertile country, capable of supporting a large population, but it is strangely deserted of its inhabitants. So is the region of Samaria. The hill of Samaria, on which the city once stood, with its surrounding vales and heights, forms one of the lovliest scenes I ever beheld. It was painful to think that such scenes should be associated, in sacred history, only with a debasing idolatry.

The evidence that there was once a numerous population in Palestine, every where strikes the traveler on the route we pursued. A land flowing with milk and honey; a land of hills and valleys and springs of water. The hills and mountains are terraced to their very tops, and they are all over susceptible of cultivation. South of Naplous many of them are remarkably terraced by nature, every successive superincumbent stratum of limestone, retreating some ten or fifteen feet from the edge of the one lying immediately below it. At first I thought this was the result of art and great labor, but I soon perceived that the chief work was by Him who made the hills. Some of the plains are as remarkable for their extent, as for their fertility. Saying nothing of Esdraelon, or Jezreel, which are so justly celebrated, the plain of Sharon, skirting the sea from Carmel to the South of Gaza, is said to be eighty miles long and from twenty to twenty-five broad.

To the North, there are still more productive plains, because better watered. Mr. Thomson informed me that he was fourteen hours traversing one lying just North of Tripoli, which was crossed by several perennial streams, from whence water can be conveyed over the whole surface; and he mentioned other large and well watered plains on his route to Aleppo. The plain of the Jordan, North of the Sea of Galilee, in which are the "Waters of Merom," I saw. It is large and fertile; and the great table land, East of the Jordan, though now a prey to the Bedaween, is regarded with admiration by all who have traversed it. Even the rocky hills of Judea are adapted to the olive, the vine, the pomegranate, the fig, etc. It is a remarkable land; and the view I have had of it, has been sufficient to relieve my mind of every doubt as to its capacity to hold all the people the Bible represents as having once been upon it.

LESSONS FOR AUTUMN.

"We all do fade as a leaf."

Fruitful is the falling year in its moral lessons to the intelligent portion of earth's inhabitants. It is a striking emblem of human life. Man comes forth as a flower, and is cut down. Like vegetation he has his beginning, his gradual growth, his maturity, his blossoms, his fruit, his decay. Though in youth man appears fresh and flourishing, like earth's vegetation at your visit in spring, yet, *"we all do fade as a leaf."*

WHAT ARE SOME OF THE LESSONS OF AUTUMN?

1. It should teach the young and beautiful not to be proud of these qualities. The young will rapidly grow old. The smooth face will soon be disfigured with wrinkles. Beauty soon fades. The fairest leaves are withered by the frosts of autumn. The sturdiest oak is riven by the bolts of heaven, or stripped of its abundant foliage at the touch of winter. "We all do fade as a leaf."

2. It should teach youth and manhood to be fruitful in works of benevolence. Autumn does not come empty-handed, but pours forth from her cup an abundance for the supply of man and beast. The poor and needy exult in her liberal gifts. Let man learn from this to scatter with a bounteous hand, to those destitute of temporal or spiritual food. While the trees bear fruit, not for themselves; while the sheep yield their fleeces, not for themselves; while the cows give milk, not for themselves; while the bees make honey, not for themselves; while the clouds condense into rain, not for themselves; while the earth brings forth an abundance of all pleasant things, not for herself; let not *man be an empty vine*, bringing forth fruit unto himself. Let him scatter abroad; let him give to the poor and needy. Let him be ashamed to be selfish in this world, where there are so many things to teach him benevolence.

3. It teaches us all that earthly *treasures* are short-lived. How soon are the trees robbed of their fruit and foliage as autumn advances. How soon are the fields emptied of their treasures,—so riches take to themselves wings; they fly away as an eagle toward heaven. Moth and rust corrupt, or thieves break through and steal. The fire consumes, or the floods sweep away earthly treasures.

4. It teaches us the transitory nature of worldly *honors*. The forest trees, which were lately clad with lovely green, and honored as the cheerful abode of the feathered songsters, are now hanging their stately heads in dishonor; their leaves withered and fast falling, and they having before them the cheerless prospect of meeting the cold blasts of winter, without a garment to cover them. So the honors of this world are transient and unsatisfying.

5. It teaches the unsubstantial nature of worldly *pleasures*. Multitudes of the animal world, which have been gay and cheerful through the summer, have already broken their harp-strings—the frosts of autumn have spoiled their pleasures, if they have not terminated their existence. So worldly comforts are temporary. They soon fade and die.

6. It teaches the *changeableness* of all earthly things. How has autumn changed the whole appearance of nature. How soon was spring superseded by summer, and summer by autumn. The face of the earth appears very different from what it did a few days since. Every day makes a change. The changeableness in the natural world, reminds us of human mutability. The fashions of the world, the politics, the opinions, the friendships, the enmities, the bodies and minds of men, society, the church,—in a word, every thing with which man has to do, is constantly undergoing change.

7. It teaches us not to set our affections on any earthly object. "We all do fade as a leaf." "He builds *too low*, who builds beneath the sky." If our hearts are placed on property, it will soon be gone, or we are taken from it. If they are set on friends, these friends may become our worst enemies, or wither and die before our eyes.

8. Finally, autumn should teach us to lay up our treasures in heaven—to *lay in stores* for time to come. At this season of the year, every wise, every provident man puts up his winter's stores. Our souls need to be provided for as well as our bodies. They need provisions, too, suited to their natures.—Works of faith, and labors of love performed here, will be exchanged at the Bank of Heaven for eternal life, through Jesus Christ our Lord. The justification which is received through faith; correct moral principles; self-denial for Christ's sake; a *holy character*, which leads one to deny all ungodliness and worldly lusts, and to live soberly, and righteously, and godly in the world; in a word, the Spirit of Christ within us, which leads to active, benevolent, persevering efforts to glorify God, and promote the temporal and eternal well-being of mankind; these are what will secure ample stores in heaven for our undying souls. The *pound* which the Lord has lent to us, will become two, or five, or ten, according to our religious industry, and will receive a proportionate reward. Let us mark the conduct and destiny of the servant who neglected to improve his talent, and let us avoid his sad doom, by carefully and judiciously improving ours.—*Evangelist.*

The Rumseller's Dream.

Well, wife, this is too horrible! I cannot continue this business any longer.

Why, dear, what's the matter now?

Oh, such a dream, such a rattling of dead men's bones, such an army of starving mortals, so many murderers, such cries and shrieks and yells, and such horrid gnashing of teeth and glaring of eyes, and such a blazing fire, and such devils, O, I cannot endure it! My hair stands on end, and I am so filled with horror I can scarcely speak. Oh, if ever I sell rum again.

My dear, you are frightened.

Yes, indeed, am I; another such a night I will not pass for worlds.

My dear, perhaps—

Oh, don't talk to me. I am determined to have nothing more to do with rum, any how. Do you think, Tom Wilson came to me with his throat cut from ear to ear; and such a horrid gash, and it was so hard for him to speak and so much blood, and, said he, see here, Joe, the result of your rumselling. My blood chilled at the sight, and just then the house seemed to be turned bottom up, the earth opened and a little imp took me by the hand, saying, follow me. As I went, grim devils held out to me cups of liquid fire saying, drink this. I dared not refuse. Every draught set me in a rage. Serpents hissed on each side, and from above reached down heir heads and whispered, RUMSELLER. Out and on, he impelled me through a narrow pass. All at once he paused and said, are you DRY? Yes, I replied. Then he struck a trap door with his foot and down—down we went, and legions of fiery serpents rushed after us, whispering, "rumseller, rumseller!" At length we stopped again, and the imp asked me as before, are you DRY? Yes, I replied. He then touched a spring—a door flew open. What a sight. There were thousands, aye, millions of old worn out rum-drinkers, crying most piteously, RUM, RUM, GIVE ME SOME RUM? When they saw me, they stopped a moment to see who I was.—Then the imp cried out, so as to make all shake again. "Rumseller," and hurling me in, shut the door. For a moment they fixed their ferocious eyes upon me, and then uttered, in a united yell—CURSE HIM—which filled me with such terror I awoke. There, wife, dream or no dream, I will never sell another drop of the baneful stuff. I will no longer be accessory to the miseries that come upon men in consequence of the traffic in intoxicating drinks. I will not.

Middlesex Wash.

Sinners Welcome.

1. Christ is an able and willing Savior, who will in no wise cast out any soul that comes to him. 2. The grace of God, through Christ, is perfectly free; that is, he requires no qualification or merit in those who come. They are invited to apply to him in all their guilt and pollution, that they may from his gracious hands receive pardon and renovation. 3. There is no obstacle in the way of any sinner's coming, but what exists in himself. The door of mercy cannot be set wider open than it is; the invitations of Christ could not be more kind and full. 4. The whole blame of the sinner's ruin, who refuses to come to Christ, will lie at his own door. The only obstacle is his own perverseness and unwillingness. Christ was willing to give life to his greatest enemies if they would come to him; for he complains, "ye will not come unto me that ye may have life." 5. The conversion of a single soul is the work of God only. The same power which caused light to shine out of darkness, must shine into our hearts. Creation is a work proper to God only; but conversion is a "new creation," and requires power as really Divine as that by which the worlds were formed. 6. God has directed the gospel to be preached to every creature without discrimination, and every one who hears it has a Divine warrant to receive it; and if he does he has the faithfulness of God pledged for his everlasting salvation. 7. As the efficacy of the word depends on the energy of the Holy Spirit, all christians should be incessantly fervent in their supplications for this Spirit of grace to be poured out, that sinners may be converted. 8. We have encouragement to hope that the time is coming, and perhaps drawing near, when conversions will be multiplied far beyond the experience of former ages, when the Jews shall, as a nation, obtain mercy of the Lord, and when all the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. "Even so come, Lord Jesus."

Dr. Alexander.

Origin of the Flower, Forget-Me-Not.—Miller in his work on "Chivalry," mentions that the beautiful little flower, "forget-me-not," was known in England as early as Edward IV, and in a note gives the following pretty incident: "Two lovers were loitering along the margin of a lake on a fine summer's evening, when the maiden discovered some flowers growing in the water close to the bank of an island, at some distance from the shore. She expressed a desire to possess them, when her knight, with the true spirit of chivalry, plunged into the water and swimming to the spot, cropped the wished-for plant; but his strength was unable to fulfil the object of his achievement, and feeling that he could not regain the shore, although very near it, he threw the flowers on the bank, and casting a last affectionate look on his lady love, said, "forget-me-not," and was buried in the water.

There are tears which can be shed by those only who have elevated hearts, as the source of mighty streams is found on the mountains which neighbor upon heaven.

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THE PREACHER.

FRIDAY, JANUARY 10, 1845.

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

TERMS—One Dollar per annum, in advance.

☞ We have received a letter from a subscriber in Baltimore, inclosing one dollar for the Preacher, on which we had to pay double postage, or 37½ cts. This is a tax, to which it would be unreasonable to expect us to submit. Had our friend only handed his dollar to the Postmaster, he would have transmitted it to us, without expence either to him or us. Will our friends notice this suggestion?

The Review of Mr. Eagleson's Discourse has been intermitted for some weeks, in consequence of the engagements of the author. The next number will complete the Review.

THE NEW YEAR.

Since the last number of the Preacher was issued, we have entered upon a *New Year*. A prophet of God was once directed to go to a particular individual, with the solemn message,—*this year thou shalt die.* Reader! this may be God's message to you! Let us then study to spend the year in such a manner that to us, to live, may be Christ, or to die, may be gain.

From the New York papers we learn, that the trial of Bishop Benjamin T. Onderdonk, has resulted in his conviction, by a majority of eleven votes against six. The particular charges, which it is understood affect moral character, have not been communicated to the public, as the trial was conducted with closed doors. And it is to be hoped that public curiosity will permit them to remain in obscurity. Over this melancholy occurrence, christianity will mourn, while infidelity will rejoice. Nevertheless, the foundation of God standeth sure, having this seal,—the Lord knoweth them that are his. And let every one that nameth the name of Christ, depart from iniquity.

The Presbytery of Monongahela.

The Presbytery of Monongahela met in the Second Associate Reformed Church in this city, on the 31st ult. Besides the usual business of Presbytery, Mr. John G. Brown, student of Theology, delivered a Critical Exercise as a specimen of his progress in Theological studies; and Robert A. Browne, who has been laboring for some time past as a stated supply in the Second A. R. Church, with a view to his greater usefulness, was, by the laying on of the hands of the Presbytery, ordained to the office of the holy ministry. The Rev. J. J. Buchanan preached the Sermon; the Rev. Rev. J. L. Dinwiddie, D. D., proposed the Constitutional questions, and offered the ordaining prayer, and the Rev. James Grier delivered the charge. The exercises were appropriate and solemn, and were witnessed by a large and attentive assembly.

In accordance with the order of Synod, the Presbytery distributed among the different congregations the amount to be raised in aid of the Second Church, Pittsburgh; and it is hoped that a harmonious effort will be made to accomplish the object contemplated.

An application was made from a number of persons residing in the town of Beaver, for supply of preaching. On this application, the following order was taken:

"*Resolved*, That it is not expedient, at present, to grant fully the request of the petitioners, but that the Rev. A. Bower be allowed to spend in Beaver so much of the time allotted to Industry, as the latter congregation may be willing to spare."

The Presbytery adjourned to meet at Deer Creek Church, on Wednesday the 15th inst.

The Progress of Light.

It is gratifying to see—in a periodical which has been wont for a year past to speak of the songs contained in the book of Psalms, as a JEWISH PSALMODY, and to exhibit them in unfavorable contrast with songs composed by uninspired men, under the title of an *Evangelical Psalmody*—the following extracts from the Fathers introduced with approbation:

THE PSALMS.

Augustine, in his Prolegomena on the book of Psalms, says,—"They are a guard to youth, an ornament to young men, a solace to the old, and a most suitable accomplishment for all."

Ambrose, in his Preface to the Psalms, says,—"Although all divine scripture is fragrant with the grace of God, especially, however, is this true of the sweet book of Psalms. Its history instructs; its precepts teach and enlighten; its prophecy reveals the wonders of Divine Providence and Grace; its reproof corrects, and its morality allures and persuades. In a word, the book of Psalms furnishes the best models of all kinds."

"The Psalms," says another author, "are a jewel cluster made up of the gold of doctrine, the pearls of comfort, and the gems of prayer. This book is a theatre of God's works, a sweet field of promises, and paradise of delicious fruits and heavenly delights."

For the Preacher.

The Ruling Elder.

Mr. Editor,—You are respectfully requested to give an answer to the following question through the medium of the Preacher. And in so doing, you will confer a favor upon a SUBSCRIBER. "Can a Ruling Elder, in good standing in a congregation, (not pleading bodily inability,) lay down his office at pleasure, without violating his ordination vows?"

In reply to this inquiry, we observe, that nothing is expressly declared, either in the scriptures or in our Standards, on this subject. We must therefore arrive at a conclusion from a consideration of the nature and design of the office. The following considerations, it is hoped, may be satisfactory:

1. No man can invest himself with the office of a Ruling Elder. This office is derived from the church, through the medium of her constituted authorities. For what purpose, then, does the church clothe an individual with this office? It is evidently not for the accomplishment of a temporary purpose, but that he may serve the church in this capacity, while he is able.

2. As it is by the church, through her proper organs, that the Ruling Elder is clothed with office, he can be divested of it only by the same authority. As no man can take up the office at pleasure, neither has he a right to lay it down at pleasure.

In this respect, there is no ground, neither in the scriptures nor in the Standards of our church, for any distinction between the two classes of Elders—those who rule well, and those who, in addition to ruling, labor in the word and doctrine. Officers of the one class, as well as of the other, receive a permanent appointment. And in neither case can the office be laid down, without the intervention of the authority from which it was derived.

Both the minister of the gospel and the Ruling Elder, when set apart to office, are officers of the church of Christ. They become officers of a particular congregation, in consequence of the call of those who compose that congregation. For immoral conduct, they may be divested of office by the proper authorities of the church.

But where there is nothing which is strictly immoral in the conduct of the christian minister, he may become so unacceptable to those among whom he exercises his ministry, that edification may require a dissolution of the connection between them. This may occur where there is nothing in his conduct which would call for the infliction of ecclesiastical censure. In such a case, the minister of the gospel is not divested of his office, but he ceases to be an officer in that particular congregation.

The same remark will apply to the case of the Ruling Elder. He may, for some cause or other, become altogether unacceptable to the congregation which has called him to the exercise of office, and edification may require that he should no longer exercise the office in that congregation. He may not, however, in the exercise of his own discretion, lay down his office; but by the proper authorities of the church he must be released from the obligation to exercise the office in that congregation. In this case, the Ruling Elder is not divested of office, but simply ceases to be an officer in that particular congregation. Should he again be called to the exercise of office, it is not necessary that he be clothed anew with official authority,—for that he possesses already,—but simply that he be introduced with the consent of the members of that congregation whose officer he becomes.

The conclusion then, is, that the Ruling Elder neither takes up nor lays down, at pleasure, his official character. He cannot, without usurpation, exercise the office until he is regularly clothed with it; neither can he, without unfaithfulness, lay it down until he is regularly divested of it.

RECENT PUBLICATIONS.

Pocket Bible.

Messrs. Ingram & Elliott have published a very neat edition of the Pocket Bible, with the Psalms in metre, and in a very convenient form for those who adhere to the good old custom of carrying their Bibles with them to church. The price varies according to the style of binding, whether plain or elegant calf gilt.

A friend, some time ago, ordered the discontinuance of the Preacher, assigning as the reason, that he wished to procure Bibles for his children. We hope he will not fail to procure one for each of his children who can read. And had he only continued a subscriber to the Preacher, we could now direct him to the place where he could obtain a supply to his mind.

The public are further indebted to these enterprising publishers for a good edition of the Book of Psalms in metre, with Brown's Notes. As these gentlemen deserve, it is hoped they will enjoy, the liberal patronage of the christian public. Let all who want Bibles and Psalm books, call at the Bookstore of Ingram & Elliott, in Market street, immediately West of the Diamond.

The Poor Man's Portion; Being a Selection of a Verse of Scripture, with Short Observations for Every Day in the Year; Intended for the Use of the Poor in Spirit, Who are Rich in Faith, and Heirs of the Kingdom: by Robert Hawker, D. D.

The title sufficiently explains the nature and design of the volume. It contains much scripture truth, with appropriate and pious reflections, and may be read with profit by the humble disciple who desires to grow in grace, and in the knowledge of Jesus Christ. This, with the following, may be obtained at the Bookstore of Mr. Carter, No. 56 Market street, between Third and Fourth.

Luther and Calvin; or the True Spirit of the Reformed Church: by J. H. Merle D'Aubigne, D. D.

The object of the author is, to illustrate the particular diversities and, at the same time, the essential unity of the systems of Luther and Calvin. Those who have read the history of the "Reformation in the Sixteenth Century," will be prepared to read with interest any thing from the pen of the celebrated author.

Presbyterianism in England.

Our readers will perceive from the following extract, taken from the Edinburgh Witness, that Presbyterianism is reviving in England:

LONDON, Nov. 11th, 1844.

The last few weeks have been pregnant with intense interest in the Presbyterian church here, and it may now be said that she has completed her arrangements for unfurling the blue banner in the ranks of that faithful band, destined, at no distant period, to engage in mortal combat with the arch-enemy Anti-Christ.

On the evening of Tuesday last, the Theological college of the Presbyterian church in England was formally opened, in the spacious theatre of the Literary and Scientific Institution, Leicester square, which was well filled with the friends of the cause, and adorned by the presence of those numerous ladies who always exhibit the utmost warmth and zeal in every righteous and christian undertaking. The platform was occupied by the ministers of our own and other denominations. The Rev. James Fergusson of John Knox's church, being called upon, offered up a fervent and appropriate prayer, after which, the Rev. Peter Lorimer, Professor of Biblical Criticism and Interpretation, delivered his introdutory lecture, which was distinguished no less for purity of diction and perspicuity of arrangement, than for a faithful relation of facts and the development of just and logical conclusions, harmonizing with the sentiments of his deeply interested hearers, and eliciting their frequent and prolonged expressions of approbation and acquiescence.

Having alluded, with thankfulness, to the auspicious circumstances in which, after a few months of its existence, the Presbyterian church in England found itself placed, the reverend gentleman invited the attention of his audience to a brief review of the recent history of that church, and traced the several steps which had been taken by her in reaching her present prosperous condition, the formation of her Synod, the declaration of her ecclesiastical independence, and the establishment of her college; and demonstrated the numerous advantages which resulted from each of these steps. He then entered into the *spirit* and *views* with which the church had undertaken the last step (the establishment of a college,) as regarded the church, the students, and other evangelical churches in England; respecting which last, he said, "our aim in establishing and carrying on this institution will be one not of selfish rivalry, but of brotherly co-operation. It is certainly our wish to see our own branch of the vine more fruitful and wide-spreading than it has hitherto been; but if our eye be single in wishing this,—if we seek not our own glory, but the glory of Christ, we cannot but desire as sincerely that all other branches may be fruitful and wide-spreading too, that He may be glorified in them also. And truly it would ill become us to boast ourselves against these elder branches of the great English vine.—We are but newly grafted in; but these are the natural branches, and wide have they spread their arms. Rich and frequent have been the fruits of truth and righteousness which they have shed down upon this noble land. No! we feel no envy, no coolness towards the other evangelical churches around us. We feel that we have far more need to cultivate their favor, than they have occasion to be jealous of us. We wish to have a place among them,—not to stand aloof from them, or to take up an attitude of hostility against

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them. Our desire is to assist them, and to be assisted by them, in that great service to which our common Head is now loudly calling us all alike,—the service not only of diffusion, but of defending the truth as it is in Jesus,—the service, not only of spreading it among the ignorant and the careless, who swarm in multitudes around us, but of vindicating it from the corruptions of those who are laboring with so much learning and assiduity to undo the work of our reformers, and to throw us back upon the darkness and superstition of other days. Yes! The call to this warfare is waxing louder and louder apace; and though the contingent of men and arms which we shall be able to furnish for the field, will, for some time to come, be but small and inconsiderable, compared with other and mightier churches, yet we shall rejoice for our part that the Presbyterian banner should not be altogether missed in this marshalling of the Lord's hosts on the soil of England; and we shall believe of the other churches that they will warmly welcome our little band to the field, and invite us to come and share with them in the toils of the conflict and in the joy of the victory.

"To-night we number our recruits only by units, but we hope, ere long, by the blessing of the Lord, to reckon them by tens, yea, the day may come, though we may not see it, when our students and ministers may be counted by hundreds. Certain it is we must be content and thankful to begin with the units, if ever we are to reach to the tens and the hundreds. We are so far from having reason to be disappointed at the number of students who have offered themselves, that our most sanguine expectations have been exceeded in this respect, for sixteen candidates have come forward for examination,—two or three others have since been enrolled. Let us thank God, then, and take courage. Does not the Lord appear, by various and evident tokens, to be opening a door of usefulness for us? Let us arise, then, and enter in. If He openeth such a door before us, let us remember, for our encouragement, that none can shut it.—But if He should shut the door again, because of our inactivity, let us remember, for our admonition, that none can open it a second time. Let no one among us despise these humble beginnings; the seed may be small which we are now dropping into the soil, but that will not hinder its becoming a great tree, if God gives the increase. The gospel itself arose from small beginnings. It was like a grain of mustard seed. And besides, we have fallen upon a right time for sowing, as well as been entrusted with right seed to sow. We are not sowing in winter now; there is every symptom that the winter of our church is past,—her very bonds seem to be thawed and broken, and throughout all her borders she appears to feel and acknowledge the vivifying breath of spring. Every where the flowers appear on the earth,—the fig-tree putteth forth her green figs, and the vines with the tender grapes exhale a rich perfume. Yes! it is sowing-time; let us go forth then and sow; let us sow beside all waters, let us cast the seed-corn upon the fertilizing waters, that are now spreading themselves from the river of God over the face of our church, and, doubtless, we shall see it after many days."

The delivery of the passage in the earnest manner peculiar to the lecturer, was frequently interrupted by the applause of the audience. Dr. Jenkins of the Independent College, after the singing of a psalm, concluded the business of the evening by invoking the divine blessing on the undertaking. The Rev. James Hamilton, Professor of Pastoral Theology, delivers his introductory lecture tomorrow, and the friends of the cause purpose having a social meeting in the large room of the London Tavern, on Friday evening next, on the occasions of the opening of the college, the induction of the Rev. Wm. Wilson in London Wall, and the Rev. Jonas Wilson in River Terrace,—Patrick M. Stewart, Esq., M. P., in the chair. Our Hampstead station still flourishes, and the majority of hearers are now Englishmen. A gentleman who had been observed to attend regularly, invited Mr. Lorimer to dine with him, when he was discovered to be a well-known barrister in town; and upon hearing of the desirableness of a missionary for a day or two in the week, said that he would give £10 towards maintaining one.

Scale of Supplies appointed by the Presbytery of Monongahela.

ROCKY SPRING.

Prof.	1	Sab.	Jan.
"	3	"	"
"	1	"	Feb.
"	3	"	"
Carnahan,	1	"	March.
J. D. Steele,	3	"	"

NEW BRIGHTON.

Prof.	2	Sab.	Jan.
Burnett,	4	"	"
Prof.	2	"	Feb.
"	4	"	"
Carnahan,	2	"	March.
Burnett,	4	"	"

SAINT CLAIR.

Prof.	1	Sab.	Jan.
Browne,	3	"	"
Prof.	1	"	Feb.
Gilmore,	3	"	"
Ekin,	1	"	March.
Carnahan,	3	"	"
J. D. Steele,	5	"	"

PALESTINE.

Browne,	4	Sab.	Jan.
Gilmore,	4	"	Feb.
J. D. Steele.	4	"	March.

WEST UNION.

Prof.	2	Sab.	Jan.
"	2	"	Feb.
"	2	"	March.

MOUNT GILEAD.

Prof.	2	Sab.	Jan,
Kerr,	4	"	"
Burnett,	2	"	Feb.
Prof.	4	"	"
Burnett,	2	"	March.
Harper,	4	"	"

RACCOON.

Burnett,	2	Sab.	Jan.
Dr. Dinwiddie,	1	"	Feb.
Burnett,	4	"	"
Kerr,	2	"	March.
Carnahan,	4	"	"

DEER CREEK.

Harper, One-half the time.

MOUNT NEBO.

Burnett, One-half the time.

MIFFLIN.

J. J. Buchanan.

SECOND CHURCH, PITTSBURGH.

Browne.

BIRMNIGHAM.

J. H. Buchanan.

HANOVER, HOOKSTOWN AND INDUSTRY.

Rev. A. Bower, one-third of his time in each place.

MARRIED,

By Dr. Pressly, on the 26th ult, Mr. ALEXANDER H. RESIDE to Miss MARGARET FRAZER, all of Allegheny city.

By the same, on the 31st ult., Mr. ALEXANDER RENWICK, of the city of New York, to Miss ELIZA FRAZER, of Allegheny city.

By the Rev. J. J. Buchanan, on the 26th ult., Mr. JAMES M'KEE to Miss ELIZABETH M'ROBERTS, all of Jefferson township, Allegheny county, Penn.

On Thursday, the 19th ult., by Rev. Richard Gailey, Mr. ROBERT GRIER, of Warren, Armstrong county, Penn., to Miss MARGARET M'AYEAL, of Madison, Westmoreland county, Penn.

On the 2d inst., by the same, Mr. SAMUEL MILLIGAN to Miss ELIZABETH ROSS, all of Westmoreland county, Penn.

DIED,

November 24th, 1844, THOMAS CALDERHEAD BROWN, son of Robert M. and Mary Brown, of Thornville, Ohio, aged two years six months and one day. A remarkably interesting and flourishing child, but like a thrifty and tender plant, cut down and numbered among the dead by three or four days of inflammation of the lungs proceeding from cold.

Such occurrences are common, but not the less trying and painful on this account, to the desolated bosoms of fond and affectionate parents and relatives. All conclude, and perhaps correctly, that there is something peculiar in their bereavement which aggravates their case, augments their loss and deepens their sorrow. When a vigorous and healthful child or blooming youth, the centre of every earthly affection, hope and prospect, is by disease or accident snatched from their embrace as in a moment, sense and reason stand confounded. Why was the beloved and departed one given to be taken away so soon? Why affections implanted and suffered to grow for a season only to wither away in sorrow? Why hopes inspired and prospects raised never to be realized? Reason and sense exclaim, like Jacob parting with Benjamin, "all these things are against me." Faith alone can enable the afflicted believer to vindicate and bow submission to the divine procedure, sustain his mind under, raise him above all his trials, and draw him closer unto God. But it requires, as well as evidences, strong faith for the christian mind to be always prepared to say, under such mysterious, afflictive and bereaving dispensations of Providence with pious and holy Job, "the Lord gave, and the Lord hath taken away, blessed be the name of the Lord."—The scriptures do not forbid christians to mourn when the desire of their eyes goes down to the dust. In them, examples of believers mourning are numerous. And Jesus himself wept at the grave of Lazarus. But they forbid immoderate grief and excessive sorrow. The bereaved christian cannot but acknowledge the propriety of repressing the voice of murmur at God's taking away an enjoyment which he gave. Believing parents, (and pious relatives) who admit that God's covenant includes their children, cannot fail to see authority for cherishing a good hope concerning their offspring—especially those whom he takes to himself in infancy and child hood,—takes from the temptations, toils, and trials of life. Why should those indulge excessive grief, who believe that the object of their fond regard, has quit a world of trouble? Is it any cause of sorrow that he has gone to rest sooner than they? And why should doubts or despondencies rise in their minds whether or not he has gone to rest, whilst they have the most substantial ground to cherish the highest and best hope, even the promise of their covenant God?—But let it be remembered by bereaved christians, that submission to the divine will, and consolation under bereaving providences, will always be in proportion to our own endeavors to make our calling and election sure.—A careful and prayerful discharge of duty is the only way to obtain the exercise of a vigorous faith in God's covenant mercy; and our souls experience consolation respecting departed friends or children, by contemplating that their eternal safety depends upon the faithfulness of the God of grace and truth, who keeps his covenant and performs his promise. E. B. C.

On the 28th ult., near St. Clairsville, Mr. JOSEPH TAGGART, brother of Rev. William Taggart. The deceased was a valuable member of the Associate Reformed congregation of St. Clairsville. His disease was one that gave him a favorable opportunity of preparing for his solemn change, and, by the grace of God, he was enabled to improve it, and departed in the enjoyment of a comfortable hope of being with the Lord. "Mark the perfect man, and behold the upright; for the end of that man is peace."

At his residence in South Huntingdon, Westmoreland county, Penn., on the 2d day of Sept. last, Mr. JOHN BARR, in the 78th year of his age.

The deceased was a native of Ireland, but emigrated to this country in early life. In 1795 he purchased, and removed to the farm, where he resided until his death. He has been for thirty-five years in communion with the Associate Reformed congregation, of Sewickly, during which time, so far as known to the writer, he was always characterized by an orderly and peaceful christian deportment. He was somewhat remarkable for his punctual attendance upon public ordinances, even until prevented by his last illness. His end was peaceful. Having lingered some months under the common infirmities of old age, during which time he often expressed entire resignation to the will of the Lord, which he believed was to remove him by his present illness, and, at the same time, sustained and comforted by the hopes of the gospel, he resigned his spirit into the hands of the Redeemer. "Let me die the death of the righteous, and let my last end be like his." R. G.

LINES

Written on the death of ELLEN, only daughter of Paul and Mary WARDEN, who departed this life, on the 11th of August last, in the 12th year of her age.

Short time allotted is, to mortals here,
This truth by us is witnessed year by year.
As flowery field, so human life is made,
At morn it grows, cut down at ev'n doth fade.

At any age, the Messenger may come,
To call its victims to their silent home,
Where all enjoyments, such as earthly were,
In death's repose, they must no longer share.
ELLEN, in thy short life, a solemn call is given,—
"Prepare to meet thy God,—prepare for heaven.
Though youth and health combine, as blooming spring,
Thou canst not tell what forth one day may bring."
Scarce had eleven years passed o'er thine head,
Till thou wast gone, and numbered with the dead.
A flower cut down, by death's untimely frost,
Laid in the grave to moulder into dust.
But though thy race was short, thy memory lives,
And, wrought in kind affection, still survives,
Linked with thy virtues, to those that remain,
Death, only death, can break the lasting chain.
As olive green, within the house of God,
By his grace planted, watered by his word,
There thou didst grow, but, ah! for earth too fine,
Removed thou wast to a more genial clime.
Ye happy few, ye congregation blessed,
Where peace and love unearthly is possessed,
Your ELLEN's gone, companion of your love,
To join "the ransomed of the Lord" above.
Parents! bereaved of one to you too dear,
Mourn not as those who have no comfort here,
Draw comfort from that promise, Christ has said,—
"The promise is to you, and to your seed."
Press onward! you shall soon again unite,
In those blessed regions of serene delight,
Where death itself, your ELLEN shall restore,
And ne'er to part, the Savior's name adore.

Madison, Pa., Jan. 3d, 1845. R. G.

Dr. Franklin.—The following passage occurs in one of the familiar letters of Franklin, and is remarkably characteristic of the man: "For my own part, at present, I pass my time agreeably enough. I enjoy, through mercy, a tolerable share of health. I read a great deal, ride a little, do a little business for myself, and now and then for others, retire when I can, and go into company when I please; so the years roll round, and the last will come, when I would rather have it said, *he lived usefully, than he died rich.*"

Moneys Received for the Preacher,

Not otherwise receipted.

Rev. A. Young.	Giles Lawton.
Wm. Woods.	John Meloy, Esq.
John Stewart.	Rev. S. Taggart.
John Jamison.	Rev. S. S. Ralston.
Isaac Taggart.	Wm. Stewart, Sr.
Joseph Hewetson.	Wm. Corothers.
W. L Duff.	Wm. Savage.
David Hemphill.	Elizabeth Souders.
Robt. C. Erskine.	John M'Adam.
Robert Mahon.	James M'Adam.
Wm. Pinkerton.	John K. Calhoun.
Elizabeth Waddle.	Matthew Gilleland.
James Waddle, Jr.	John M'Cleary.
S. W. M'Ginnis.	Rev. M. M'Kinstry.
Wm. Finney.	Samuel Bush.
R. & S. Bell.	John Gearing.
Adam R. Bell.	Wm. Seigerson.
John Armstrong, 2.	S. & J. Hammel.
James Johnson.	Wm. McDonnald.
Nancy McConnell.	Samuel Todd.
James Bigham, 62½.	John S. Thomson.
Wm. Smith.	John Myers.
Wm. H. Forher, 2.	Joseph Kissock.
Rev. T. Mehard.	Lavina Hunter.

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MISCELLANEOUS.

"There Remaineth a Rest."

There is a rest for those that sigh,—
A place of calm repose,—
Where lovlier tints adorn the sky,
And sweeter blooms the rose.

There are no storms to sweep the sky,
No tempests there abide;
No raging ocean rushing by,
Ingulphing in its tide.

Ah! pleasing thought, I love thee well!
I'll shed a joyous tear,
That foul aspersion doth not dwell
To blast a promise fair.

The iron-speaking forms of death,—
The din of clashing steel,—
No more shall rouse the patriot's breast
To brave the battle field.

The streaming eye,—the bleeding heart,—
The care-distracted mind,—
Will find a sweet and tranquil rest,
All pleasing and divine.

Ah! passing rich are those bright scenes
My ravished eye shall greet,—
No mortal footsteps there hath been;
No music half so sweet.

There verdant plains and spicy groves,
And birds of starry wings;
The orange there doth richer bloom,
And sweeter is the spring.

There streams of bliss do ever flow
The verdant banks among;
There angels tune their harps of gold,
And swell the joyous song.

Welcome the hour! that sets me free
From earth's oppressive load;
There is a better world for me,
"A welcomer abode."

There is a rest for those that sigh,—
A place of calm repose,—
Where lovelier tints adorn the sky,
And sweeter blooms the rose.

Christian Index.

From the Presbyterian.

Janet Frazer.

"Who has not heard of Janet Frazer, the truly noble and devoted Scotch woman, who gave her homestead for the site of a free church, when no other situation in the whole neighborhood could be procured, in consequence of the land being held by a proud and irreligious Earl, who would for no pecuniary consideration, furnish a site. Honorable mention was made by the Scotch delegation, when in this country, of her disinterestedness, and various little tokens of remembrance were sent to her by friends in America. We have the privilege of copying from a private letter from her to a friend in this country, what may be regarded as her answer to all those who thought her conduct was worthy of remembrance:

'My heart was struck wi' great surprise,
I scarcely could believe my eyes,
And ferlied* much that gifts sae bra,
Were sent me frae America.

I bought myself a braw new goon,
It's black merino, also shoon;
Part o' my gifts, thanks to them a',
My kind friends in America.

In gladness now I sit at hame,
Oft view my presents since they came,
Unmerited by me ava,
From my friends in America.

JANET DOUGLAS FRAZER.'"

* Wondered.

VENERABLE BONES.

In St. Mary's church, in Cincinnati, there has recently been a most edifying display of holy relics. A box was imported from Rome, containing the bones of the Martyr of St. Masturus; and when the sacred treasure was taken out, it was in the presence of thousands of attending spectators, while the procession bore in their hands lighted tapers, and others chaunted the Litany of the Saints. The Catholic Herald thus speaks of it:

"The effect of this devout ceremony, could not have been otherwise than salutary on the immense multitude that witnessed it. Our faith is not of yesterday, nor is it made only for peaceful times and summer weather. This sacred body, with its vial of gore, taken from its sleep in the catacombs, where probably it was deposited in the second or third century of the christian era, proves the antiquity of our faith, and that Paganism was drowned in its own effusion of christian blood. And after this lapse of some fifteen hundred years, and a voyage of as many hundred leagues, it is venerated by a people professing the same triumphant faith, receiving the same sanctifying sacraments, and subject to the same spiritual head on earth! The relics were finally placed in the tomb, or hollow portion of the main altar."

We are not informed whether the blood fifteen hundred years of age, has the power of liquifying once a year, like that of St. Januarius; but the preservation of the bones for so many centuries, is miraculous enough without it. The Protestant Banner says,—

We remember hearing a good while ago, an anecdote respecting a Romish priest in Germany, who was exhibiting some relics preserved with great care in one of the old cathedrals. After permitting a part of the favored visitors to inspect some of the curiosities, and expatiating on their titles and virtues, he exhibited a very ancient looking sword. "This," said he, "is the identical sword with which Balaam slew his ass." The spectators gazed with proper admiration, but one somewhat more learned in scripture than his companions, remarked in a semi-doubting tone, "Holy Father, the scripture tells us, not that Balaam killed his ass with a sword, but that he wished for such a weapon that he might kill it." "Very true," replied the priest with the utmost composure, "very true; and this is the very sword he wished for."—*Ch. Obs.*

TO LET.

A comodious dwelling, pleasantly situated on the East side of the Diamond, in Allegheny city. Immediate possession may be obtained.
Nov. 22d.

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.

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.

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

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.

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; $150. 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.

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 respectively 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.

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Third Street, opposite the Post Office.

DR. GEO. WATT,
PRACTISING PHYSICIAN AND SURGEON.

OFFICE on Smithfield street, near the corner sixth. april 26—1y

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Corrected for the Preacher, by

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Par Standard—Gold and Silver.

PENNSYLVANIA.		OHIO.	
Bank of Pittsburgh,	par	Bk of Mt. Pleasant,	
Mer. and Man. bank,	par	Far& Mech bk, Steub.	
Exchange bank,	par	Bk of St. Clairsville,	
Bank of Germantown,	par	Com. bk of N. Lisbon,	
Bank of Chester co.	par	Bk Mar'ta (dem notes)	
Bank of Delaware co.	par	Col. bk N. L.	"
Bank Montgom. co.	par	Clinton bk Col.	"
Doylestown bank,	par	Cincinnati banks,	
Frank. bk of Wash.	¾	Bank of Circleville,	
Farm's' bk Bucks co.	par	do Zanesville,	
Bk N. America, Phil.	par	do Putnam,	
Bk N. Liberties,	" par	do Wooster,	
Com. bk Penn'a,	" par	do Massilon,	
Far. & Mech. bk,	" par	do Sandusky,	
Kensington bk,	" par	do Geauga,	
Philadelphia bk,	" par	do Norwalk,	
Schuylkill bk,	" par	do Xenia,	
Southwark bk,	" par	Dayton bank,	
Western bk,	" par	Commer. bk Scioto,	
Bk of Penn tp.	" par	Post Notes,	
Mechanics' bk,	" par	Bank of Chillicothe,	
Man. & Mech. bk,	" par	Frank. bk Columbus,	
Moyamensing bk,	" par	Lancaster bk,	
Girard bank,	" 5	Bank of Hamilton,	
United States bk,	" 30	Bank of Granville,	
Mon. bk of Brownsv.	¾	Commer. bk L. Erie,	
Bank of Gettysburgh,	1	Farmers' bk Canton,	
Bk of Chambersburgh,	1	VIRGINIA.	
Bk of Susque'na co.	60	Bank of Virginia,	
Bk of Northum'land,	par	Bk of the Valley & br.	
Bank of Lewistown,	1	Exchange bk, Virgin.	
Bank of Middletown,	do	Farmers' bk Virginia,	
Carlisle bank,	do	Mer & Mech bk Wheel.	
Columbia Bridge Co.	do	Branch, Morgantown,	
Erie bank,	do	N. W. bk of Virginia,	
Farmers' bk Reading,	do	Branch at Wellsburg,	
Farm. & Drovers' bk,	do	do at Parkersb'gh,	
Farmers' bk, Lanc'r.	do	Baltimore City bks,	
Lancaster Co. bk,	do	Bank of Salisbury,	
Lancaster bk,	do	Mineral bank,	
Harrisburgh bk,	do	Wash. Co. bks.	
Honesdale bk,	do	Cumberland bk Alleg.	
Lebanon bk,	do	All other solvent bks.	
Miners' bk of Pottsv.	do	GOLD AND SPECIE VALUE.	
Northampton bk,	—	Fredericksd'ors,	$7
N. H. Del. Bridge Co.	1	Ten Thalers,	
Wyoming,	do	Ten Guilders,	
York bank,	do	Louisd'ors,	
Berks County bank,	—	Napoleons,	
West Branch bank,	3	Ducats,	$2 15 a 2
SCRIP.		Eagle, old,	10
Exchange bk Pitts.	1	Eagle, new,	10
Mer. & Manuf. bank,	par	Doubloons, Span.	16
Interior banks,	1	Doubloons, Pat.	15
(Except) Berks co.	—	Sovereign,	4
INDIANA.		Guineas,	5
State bk & branches,	1	EXCHANGE.	
State Scrip,	10	On Philadelphia,	
ILLINOIS.		" New York,	
State bk & branches,	30	" Baltimore,	
Bk of Shawneetown,	40		
Bank of Louisville,	1	☞ All BANKS marked thus — are not purchased by the brokers.	
Bk Ky. & branches,	do		
Northern bank & br.	do		

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The Preacher

JOHN T. PRESSLY, D. D., *Editor.* PITTSBURGH, JANUARY 24, 1845. VOL. 3—NO. 4

TERMS.

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

The following is from the pen of Prof. C. A. Goodrich:

My First Sabbath in Paris.

There are moments in the life of every one, to which the heart will always go back with deep and tender emotions. One of these, to me, is *the first Sabbath I spent in Paris*. I had left my native country, under the exhaustion of long-protracted disease. Medical skill had done its utmost, and the last experiment was now to be made. I went abroad, to live—if such were the will of God, or die alone, in a land of strangers. Wife, child, and aged parent—I had left them all with God; and they had given me up as one they might never see more on earth.

The voyage was long and tedious. Between twenty and thirty days, I suffered more from sea-sickness than the captain, who had spent forty years on the ocean, had ever witnessed in any other individual. As I lay in my berth, or occasionally on the deck, during the long and wearisome nights and days, every pitch and roll of the vessel sent a thrill of anguish through my whole frame. My strength, at last was entirely gone; and I then felt, for the fist time, the full import of what we do when we ask the blessing of God on our daily meals. It was for Him to decide whether the food I took into my system should *remain* their long enough to impart any of its nutriment. This could not be, unless a change took place; and though I forced myself to eat, at regular intervals, it continued to be doubtful, whether I should not, after all, die of hunger and exhaustion. It pleased Him just to spare me; and the captain afterwards told a friend that he never felt more relieved, than when he set me on shore at Havre, at the expiration of thirty days, and had no more responsibility for my health and safety. Through the mercy of God, my strength was so rapidly restored on reaching land, that I was able to go up, during the week, by easy stages to Paris; and here it was I spent my first Sabbath in France.

A friend conducted me to the chapel of the Rev. Lewis Way. Mr. Way was an English clergyman, whose life had been full of remarkable incidents, on which I cannot now dwell. Suffice it to say, that he was a poor Scottish boy, born of pious parents, who went up to London at the age of sixteen, to seek his fortune. Passing a splended mansion, soon after his arrival; he saw on the door-plate the name *Lewis Way*; and was led by a singular and almost irresistible impulse, to ring, and inquire whether the person who thus bore his name, was a native of Scotland, or had any knowledge of his parents. The servant reported the strange inquiry to his master; and the gentleman, though from another part of the kingdom, struck with the simplicity of the youth, and the coincidence of their names, directed him to be called in. The house he entered had a richness of furniture and decoration far beyond his largest conceptions of splendor and magnificence. It was the dwelling of a gentleman of princely fortune, already advanced in years, and possessing every means of enjoyment but one,—he had no family, no near relatives; he was alone in the world. This made him curious to inquire into the character of his young name-sake. He held him in conversation for some hours, and drew out from him the history of his parents, of his early education, tastes and habits, his object in coming to London, persons to whom he was introduced, and the lodging-place where he lived. Toward the close of these inquiries, he rang for a servant, and after giving him a message in a low tone, resumed the conversation with young Way, and held him some time longer in discourse on various topics, till the servant returned, and in a suppressed voice, made some report to his master, which was received with a nod of approbation.

The gentleman, after a few moments, asked young Way, whether he had any taste for paintings, and proposed to show him some rare productions of the most celebrated Italian masters, which adorned the ample stair-case and the halls above. He led him from one piece to another, taking an evident and strong delight in laying open to the young mind before him—which was one of uncommon sensibility and natural taste—the refined beauties of composition and coloring, in these admirable specimens of art. He thus led him forward till at length he threw open the door of a richly furnished lodging-room on the second floor, and invited him to enter. Here young Way saw with great surprise, his own little, worn, rusty valise lying on the table; while the gentleman, to whom he turned, addressed him, "this is your apartment while you remain unemployed. I will endeavor, if yor deserve it, to provide you some useful and honorable occupation in life." I need not dwell on the gratitude of the young man, or the care and penetration with which his sagacious benefactor watched his habits and the pointings of his intellect, as he held him back from time to time, in respect to any immediate entrance upon business. At length, when he was satisfied that it might safely be done, he offered young Way to carry him through the University with a view to putting him into the ministry, to which the wishes of both pointed, as his employment for life.

The proposal was joyfully accepted; and Mr. W., after the requisite course of preparatory study, became a member of the University of Cambridge; where he was distinguished for the activity of his mind, his diligent application and unaffected piety. Just at the close of his collegiate course, he was sent for, in great haste, to come up to London; his benefactor had been suddenly taken ill, and was already in the agonies of death. He arrived too late; he came only to look on the venerable countenance, now fixed in death, of one who had always met him with a smile of joy, and to whom he owed almost every thing he was, or hoped to be, in this life.

When the funeral was over, and the will was read, he found himself, to his astonishment, heir of his benefactor's estate. He had never been promised any thing beyond a country-living; and the intelligence now burst upon him, that he was owner of that splendid mansion, with a property of about seven hundred thousand pounds sterling!—Fifteen or twenty servants now appeared before him, to offer their congratulations, and acknowledge him as their master. The groom conducted him to a stud of sixteen chosen horses, with carriages of every kind and fashion, which stood ready at his call. The confidential agent of his benefactor laid before him a schedule of his numerous stocks and other securities; and then took him in an open carriage, through one part and another of the metropolis, pointing out to him long rows of dwelling-houses or stores, and telling him, "these, sir, are all your own!"

Mr. Way was naturally a man of very excitable temperament, and the shock of that day was too much for him. The next thing of which he was conscious, as he told a friend who related to me this story, was of finding himself at a small neat cottage in a retired village of Kent, under the care of keepers; where, as he afterwards learned, he had been confined for some months in a state of high, but pleasurable derangement. His reason gradually returned to him, and with it the distinct consciousness of the scenes through which he had passed, and which had, at first, appeared to him as a long bewildering dream. The wealth which had fallen to him, did not diminish, in the least, his desire of entering into the ministry. He took orders a few months after, and proved to be a preacher of uncommon power and tenderness. He was married to an accomplished and beautiful woman of similar tastes and principles to his own, and in common with her, devoted himself with unwearied assiduity to works of benevolence.

Mr. Way's benefactor had always felt a peculiar anxiety for the conversion of the Jews, and he made it a provision of his will, that a part of the income of his estate should be expended for the benefit of this unhappy people. This led Mr. Way to visit Jerusalem, and to extend his efforts for the good of this persecuted race, into most of the countries of Europe. With this view he went to the Council of Vienna, after the fall of Buonaparte, and endeavored to procure from the allied sovereigns, through the intervention of the British Ministry, a removal of some of burdens and disabilities, under which the Jews every where labor. He then returned to Paris, and resolved to make it the centre of numerous plans of benevolence on the Continent, upon which his heart was fixed. Accordingly, he purchased, for about six hundred thousand francs, a splendid establishment, once a place of public amusement, fronting on the *Champs Elysees*; which, I need not say, is the most frequented and beautiful place of resort in that capital, adjoining the palace of the king. A building connected with the establishment, and used as a dancing saloon, he resolved to convert into a chapel for services in the English tongue. Accordingly, he had it beautifully fitted up with pulpit and seats of English oak, brought for the purpose across the channel; and either supplied the pulpit himself, or provided a chaplain who officiated in his room.

It was truly the most delightful place of worship I ever entered; especially when taken in connection with the knowledge I had of the man, and the associations which clustered round the place. Such, then, was Lewis Way, and such the chapel he had opened for the English and Americans; to which I was conducted by a friend, through all the gayeties of a Parisian Sabbath, as my first place of worship after the sufferings and privations of my protracted voyage.

We were rather late in arriving, for my residence was two miles off. The room was crowded with persons evidently of high rank, and of polished manners. As we stood for a moment at the door, in some little embarrassment as to a seat, a gentleman at the other end of the chapel kindly came forward and conducted us to a place by his side.—The services had already commenced; the organ was touched by a skilful hand, which had obviously been trained in other scenes: and the whole audience were beginning to unite in a song of Zion. The accents of my native tongue sounded doubly sweet in the worship of the sanctuary, as contrasted with the foreign voices which fell every where upon my ear, without the chapel. The services were all performed with the tenderness and solemnity of those who felt the blessedness of drawing near to God; and who felt it the more, because they were "strangers in a strange land." Upon me, in my feeble state of body, the effect was overpowering. The reader will not think it a proof of weakness, that I wept, almost without restraint, during the whole service, and especially the communion which followed, if he considers the scenes of trial through which I had just passed, the associations connected with that little chapel, transformed from a ball-room into the sanctuary of God, and the contrast between our employment and that of thousands around us who were wasting their Sabbath in thoughtless gayety, sweeping through the Champs Elysees past our quiet retreat, utterly regardless of that Redeemer on whom our hearts were fixed in sweet and holy communion. It was to me indeed, "the gate of heaven;" and much as I have enjoyed the worship of the sanctuary in various parts of the world, I have never known a season which took so deep a hold on my feelings as *my first Sabbath in Paris*, in the chapel of Lewis Way.—*Parlor Magazine.*

Persecution in Madeira.

We have received the following very interesting letter from an esteemed friend in Madeira, to which we would direct the particular attention of the christian public:

Funchal, Madeira, Oct. 29, 1844.

My Dear Sir,—I would gladly have written you again before this time, but have had no opportunity. The work of persecution goes bravely on here. You have already heard of the doings of Judge Negrao, (the British Judge Conservator,) and the soldiers at Antonia da Serra. It reminds one, on a small scale, of the doings of the Highland Host in Ayrshire and the West, in the days of Scotland's calamities. Twenty-one houses were more or less plundered,—four or five entirely gutted,—every thing in them destroyed or carried off. The soldiers had women from the city with them, and these were loaded on their return with the poor people's property. Twenty-two persons (five or seven women, and the rest men) were brought to Funchal and lodged in the jail here, and warrants are out against as many more, who have fled and are in concealment. Before the poor prisoners left the Serra, some benevolent families there sent them baskets of provisions,—these Judge Negrao would not allow to be given to them. In the jail at Funchal, there is no jail allowance for the support of prisoners, if these prisoners have any private means whatever available for their maintenance. The poor prisoners from St. Antonia da Serra had all cottages and *farendas*, or small pieces of ground,—some of them their own property. Of course there was no jail allowance for them. When some charitable and benevolent individuals sent them provisions, these, as at the Serra, were, by the orders of Judge Negrao, peremptorily refused. No one was admitted to them, or allowed to supply them with food but their own families; and if even they were detected taking into the prison any food that had the appearance of being provided by persons in the city, it was stopped. Now, some families were either all in prison, or in concealment for fear of being put in prison. The property of all had been sadly plundered; and in some instances all the little provisions laid up for the winter, destroyed or carried off. Some of the prisoners had a little left, and relatives who could venture to visit them with supplies. But those who had not, were mercilessly condemned by the authorities to hunger and starva-

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tion, whilst private charity was standing at the door, anxious to relieve the sufferings of these unfortunate people. They have been saved from actual starvation only by receiving from their neighbors a portion of the pittance which their relatives were enabled to bring them. To an English lady of rank, who presented a formal petition to be allowed to send them food, Judge Negrao returned an insolent answer, directing her to give her charity in money, and to pay it to the person who provides for the prisoners in general; adding, "that he had to observe that her sympathy was now excited for the first time." It is believed that the whole of the proceedings against these poor people are wholly illegal. On this ground a protest has been taken, and an appeal has gone to the court of Relacao in Lisbon. Meanwhile, they lie in prison half-starved, the system above detailed being still vigorously observed towards them. How long they may thus remain in prison, no one can possibly tell.—And what is their crime, for which their property has been destroyed and themselves imprisoned? Really and truly, it is seeking to learn to read the word of God, to know its truths, and to believe and live accordingly.—It is pretended that they resisted the authorities; which resistance amounted to no more than the indulgence of a natural curiosity and kindly feeling, leading them to assemble at the cottage of a respected neighbor, which was beset by a number of violent, half-drunk policemen. They offered no violence to these policemen; they did them no injury; nay, they did them positive kindness, lighting them out of the yam beds in which they had gotten entangled. The worst they did was a shout of joy when the police were fairly gone, into which they broke forth in spite of the endeavors of the soberer part to restrain them. How affecting their conduct, and what a testimony in their favor, there all kneeling down and giving thanks to God, that the business had passed over without violence! The truth is, Popery is determined to put an end to the reading of the Bible by the people here, and, if possible, to drive Dr. Kalley from the island. This latter I believe to be the chief reason of the immense fuss and bustle that is making in this business,—the sending soldiers and a fifty-gun ship, and all the rest of it. I have reason to know that the authorities here are making a famous story out of it for the people at Lisbon—insubordination, resistance to the authorities, rebellion—most dangerous rebellion; and that apostle of error, Dr. Kalley, the origin of it all. Indeed, it has leaked out that Dr. D'Affonseca, deputy to the Cortes from the island, is charged with a strong message to the queen of Portugal, to ask permission from our government to send Dr. Kalley off the island. I think they might first pay him the compensation for his long and unjust imprisonment which they owe him, and which, Lord Aberdeen has demanded for him. Indeed, Dr. Kalley, and all here who love the word of God, need generally the sympathy and prayers of christians in Scotland. Many other instances of outrage and persecution have occurred besides what I have mentioned. One man who, in circumstances peculiarly interesting, had learned to read, was visited in his house by one of the most shocking of the Popish exhibitions here—the begging procession of the Holy Ghost.—This consists of a boy or two, carrying dirty red flags, on which is the figure of a dove,—a man carrying a sabre, on which there is a crown of flowers, with a small figure of a dove under it,—and another man carrying a salver for the contributions; and thus, as they say, the Holy Ghost goes a begging, or to ask alms. Well, this procession called at the house of the man in question, who refused to kiss the flag, or to give an alms, telling the people that the Holy Ghost was every where present as God, and that that which they had was not the Holy Ghost. For this he was tried, and condemned to two months' imprisonment. Another poor man in private was reading his Bible. The judge ordered it to be taken from him. The man resisted, and was cruelly beaten by the soldiers in executing the judge's order. Maria Joachima ordered to attend mass in prison. She refused, and, in the first instance, was removed to one of the most miserable parts of the prison. Next Sabbath, on her again refusing, she was dragged by the soldiers into the room where the mass was being celebrated; but Maria was as determined as her persecutors; they might take her into the room, but they could not compel her even to appear to engage in what she believed to be an idolatrous service. She refused to kneel, and sat her on the floor on a broader foundation.—How outrageous to condemn a poor woman to death, and then to seek to compel her to do the thing for refusing to do which they had already condemned her to die! I may mention that these poor dispersed people meet with no sympathy from the Puseyites here. Indeed, Puseyism is almost as much opposed to them, and to the work of Dr. Kalley, as Popery itself is.

Edinburgh Witness.

A SERMON

Delivered at the Commencement of the New Year, by Rev. S. S. RALSTON, of Auburn, Missouri.

"How long have I to live?" 2 Sam. 19:34.

Amid the noise of this busy world, "There be many that say, who will show us any good." But what would it avail to find even a permanent good here, in view of the solemn inquiry, "How long have I to live?" At death, we must part with all earthly good. What temporal gratification could exceed that which David proposed to Barzillai, in the verse immediately preceding our text?—"And the king said unto Barzillai, come thou over with me, and I will feed thee with me in Jerusalem." How full of promise was such an invitation! To accompany a king! To accompany David! Not in the character of an intrusive sycophant, but as a friend whom the king delighted to honor, in gratitude for important services rendered under circumstances the most endearing.—Where is the man who would hesitate to accept such a proposal? If such could be found, he would be one of a thousand. But Barzillai, we are told, (verse 32,) "was a very great man;" and if we had no evidence of the fact except his magnanimous reply to the royal proposal, that reply is of itself sufficient.—"And Barzillai said unto the king, how long have I to live, that I should go up with the king unto Jerusalem? I am this day fourscore years old; and can I discern between good and evil? can thy servant taste what I eat, or what I drink," &c. Here were two great men met. The one makes a fair proposition. The other declines with the magnanimity of a truly christian philosopher; and David was the man to weigh the sentiment with approbation.

An important crisis in the lives of two great men, was the occasion which gave rise to the words of our text. We see one just returning from a temporary banishment to the re-enjoyment of his kingdom, with a generous and grateful heart. Whilst the other, conscious of his superiority to all that this world could afford, was beginning to value his connection with the world to come. And now, my friends, whilst we enter on a newly marked period of our existence, the sentiment of Barzillai may serve to awaken some thoughts proper to the occasion. The year of our Lord 1844, is no more! Our inactivity has rendered it comparatively a blank! Our restless impatience bids it begone, perhaps a thousand times; and yet we look back in surprise at the velocity of its flight! Our forgetfulness has laid it in the grave of departed years. Comparatively few of its incidents will ever be recalled, until the judgment shall set and the books be opened! But instead of it, we are now entering on 1845. What a privilege! Many who were cotemporary with us on the entrance of the past year, have fallen short of the present, and are gone to where years and ages cease to be told. And are we so rich as to call the opening year our own? No such presumption. The present *moment* is the sum of all our claims in that precious commodity, time. Do we actually realize the importance of such a crisis? Has the solemn inquiry properly come home to our minds,—"How long have I to live?" The uncertainty which attends the reply to this question, is a condition of doubt which must qualify every claim to futurity. In mercy to our weakness, God has withheld the future from our view. All we can say, must be conditionally expressed,—"If the Lord will, we shall live and do this or that."

The inquiry before us may be advantageously made with reference to several considerations.

1. The manner in which it is proposed, implies a serious apprehension that the time to live is short. We know that it is *absolutely* short at best,—"a hand-breadth"—"a vapor"—"nothing." And there is abundant reason to apprehend that our time is *relatively* short, in comparison of what we presumptively promise ourselves, and in comparison of what remains to be done in future. We eagerly grasp at the longest measure of human life, as the sum of our years; and on those years which we gratuitously assume, are generally crowded the largest dividend of acknowledged duties. Here are two reasons for supposing that our time may be *relatively* short. To our expected number of years, it will probably happen as to the heaps of corn in time of famine,—"When one came to a heap of twenty measures, there were but ten." Hag. 2:16.

As a remedy for this relative deficiency in our stock of time, we would propose a deliberate reconsideration of the estimate you may have made individually. On this New-Years Day, examine well the probabilities on which your calculations are founded; remembering that a man unquestionably claims too much, who calculates on more than his own; and we have seen that not one moment beyond the present, is at your command. Consequently that man lives presumptuously, who is not ready to die this moment. And whilst thus presuming on time, are we also postponing present duties to an imaginary future? This is folly in the extreme—satan's master device in his own line of business! Yielding to such a temptation, you are guilty of tempting your Maker to cut you off in the midst of your days. Many duties of the past year were postponed to the present, as a convenient season. And now those duties are perhaps forgotten. The obligations of the present are more than a man of ease can find convenient; and the temptation to postpone, is perhaps stronger than ever. Let us pray sincerely, "So teach us to number our days, that we may apply our hearts unto wisdom."

That professing people should presume on imaginary years, is a sad reflection on the fraternity. What, profess to have eternal life, and yet cannot live for the present! A christian to whom obedience is life, postponing that obedience—that life! What amazement would ensue, were such an example to occur amongst the angels that always behold the face of our Father in heaven! Were such an occurrence possible, it would mark the death or fall of an angel. But man is now the subject of divine forbearance.—"For he knoweth our frame; he remembereth that we are dust." And yet we do not thus sin with impunity. If we continue delinquent, our reward must be lost. No privations should be suffered to deter us from duty; since our works are not only to be rewarded, but all consequent losses are to be restored in a spirit of unparalleled liberality.—"And Jesus answered and said, verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundredfold now in this time, houses," &c. Mark 10:29, 30.

And must we also expostulate with unbelievers for postponing repentance? What, are you condemned already, not knowing what moment the sentence may be executed, and yet defer to sue for pardon! On this New-Years morning, whilst considering the very doubtful question, "How long have I to live?" are you preparing once more to say, "Go thy way for this time; when I have a convenient season, I will call for thee?" What season? You have none at command but the present. Millions have made shipwreck hereabout! Look around and survey the ruins. Should you postpone once more the work of repentance, it must be doubtful, by a twofold consideration, whether you ever do repent. Who knows whether you will be spared; and if spared, time may again be abused. Surely it cannot matter greatly how long you have to remain on this earth, provided you do not live in the meantime. Choosing spiritual death rather than spiritual and eternal life, why should you be solicitous for natural life. In the case proposed, life and death are set one over against the other, and you are called on to choose one of the two. Consequently, not to choose life, is to choose death. And shall the complaint be applicable to you,—"Ye will not come to me, that ye might have life."

2 With reference to sensual gratifications, "how long have I to live" in the enjoyment of them? Barzillai considered that his time was very limited, and, therefore, he was not solicitous for sumptuous fare. Instead of going to participate in the luxuries of a court, he thought of his grave,—that long home from which even a courtier or a king is not exempted. "He was a very great man," who could reason thus; and any of us would derive honor by imitating his example.—When tempted to avarice, we should consider how much we actually need, and how long we may enjoy it. Our blessed Lord did not lay up treasure on earth,—he had but few years to live. And his admonitions on this point were remarkably pertinent.—example,—"Ye cannot serve God and mammon. Therefore, I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat, and the body more than raiment?" Matt. 6:24, 25.

Christian, a few serious thoughts on the question, "how long have I to live?" might dispense with many an earthly scheme, and turn effort into another channel. "Set thy house in order, for thou shalt die, and not live." Be liberal in the disposition of your means, that the world may be the better for your having lived. Most men, perhaps, intend to become liberal, when they shall have accumulated largely; but, in the meantime, by withholding more than is meet, they become churlish at heart, and so die. Moreover, your generosity should be exercised immediately, that you may realize the unspeakable gratification of witnessing both the immediate and the ultimate consequences of your gratuity.

Perhaps the unbeliever may imagine there is no inconsistency on his part, as a man of the world, yielding himself to sensual gratifications. If you have given up all hope of blessed immortality, then you may eat and drink, for to-morrow you may die. But the presumption is, that none of you have deliberately resolved to plunge into the gulf of ruin. If, therefore, you desire to die the death of the righteous, you must live a corresponding life. Could you be so hardy as to ask God for another year, that you might spend it in "the lust of the flesh, and the lust of the eyes, and the pride of life!" If so, then *tekel* might well be inscribed on your little all. The pleasures of sin are but for a season,—promising much, they award but little. As you value life, and fear death, if you desire happiness, and avoid misery, resolve in divine strength, that this new year shall be to you a triumphant jubilee. Give no sleep to your eyes, nor slumber to your eyelids, until your heart shall have become a resting place to the Spirit of God. Oh mightily, Lord save, or I perish.

3. In view of death, "how long have I to live?" that I should be so thoughtless of this important crisis. How solemn the period when it shall devolve on me to yield up my spirit unto God who gave it! When the connection between the two parts of my compound nature must be severed. How soul and body do now co-habit and co-operate, is a mystery beyond their united powers. But how am I to continue in being when all my tangible existence is dropped as a clod of clay? What will be the nature of the soul's operations, when it shall have ceased to act through organized matter? this is a profound mystery to us in the body yet we are eager to learn the modes of

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separate state of existence. How conclusive and indisputable will be the powers of consciousness, when thought will be entirely abstracted from the senses! What a world of wonder must open on the view of a departing spirit! And very soon must we all be ushered into this immense state of untried realities. Do we realize the fact that, in the course of some few years, (perhaps moments) we must constitute a part of that great unknown?

What can we now imagine relative to the modes and powers of communication and intercourse? Leaving behind our present (ordinary) powers of speech, we are warranted to anticipate some appropriate mode of intercourse with kindred spirits. Very soon we shall join in converse with the patriarchs and all the redeemed, and even angels shall be our fellows, should we be found worthy; otherwise we must lift up our endless cries in the society of demons.

To what dimensions of space shall our active spirits be limited; or will there be any limit to the righteous beyond which it might be desirable to go? Perhaps we may move at will, with the ease and velocity of thought; and no fear of loosing our sphere, God himself being the centre of attraction and of motion! The righteous are fast hastening to the place where room is. On leaving this world, the journey thither will be no perceptable loss of time, although they may, perhaps, traverse countless tracts of space. And then they shall go no more out from the divine presence, however extensive may be their excursions on the plains of Paradise. On the contrary, the wicked will be confined to the limits of wo, with an awful sense of liberty lost, forever lost.

When brought into the presence of Deity, what will be our conceptions of his glorious perfections? And what the nature of our communion with God? How glorious the Redeemer of men, when we shall have entered, by his blood, into the holy of holies, if indeed we shall be so highly privileged! "How long have I to live?" that I may pass into fruition, beyond the sphere of vain conjecture, relative to these glorious objects.

Assured that the saints above are employed in praising God, we should long to join them in the song of the redeemed. How sweet the song, where all are filled with the fulness of God! What elevating acclamations of "worthy is the Lamb that was slain."

The short time of our sojournment here, is far too limited to contract a familiar acquaintance with the visible creation; and eternity may, perhaps, be still more inadequate to a thorough knowledge of the things that are not seen. "As it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

COLPORTAGE.

With a view to the diffusion of the light of evangelical truth among the destitute and ignorant of our country, the American Tract Society has entered upon the work of *Colportage*. The society has, at this time, in its employment, *one hundred Colporteurs*, of whom twenty-eight are German and French, a considerable number of whom are converts from the Romish Church, and have been blessed with encouraging success among the Roman Catholic population. From the following extracts, taken from a letter of the Secretary, R. S. Cook, which has been kindly furnished by a friend, our readers may form some idea of the utility and importance of these benevolent efforts:

Facilities and Mode of Gaining Access to Romanists.

"Reporting the sale of four hundred volumes, and the grant of books and tracts to the amount of $111.88, Mr. R., writes, Oct. 24th., 'I arrived at the house of a Catholic who had attended a prayer-meeting, and invited me to visit him. As soon as I came, I blew a horn, as a signal for the neighbors, who were Romanists, to come in. The house was soon well filled. I obtained consent to make a few remarks and pray with them, after which they purchased books, until they had expended their last cent; and yet they wanted more books. All seemed interested. One of them remarked at parting,—"I live four miles from here: you are welcome, Mr. R., to hold meetings for prayer and conversation at my house at any time. The priests have long kept us in spiritual darkness. We wish to be what Catholics were in apostolic days." Such remarks were common in the settlement, and I was urged by Catholics, on every hand, to visit them at their firesides to converse about the interests of their souls.'

'When I came to this region,' he writes from B., 'five months ago, I was much opposed and threatened with personal violence; but now I find ready access among the people. The Lord is doing a great work here. Sabbath Schools, prayer-meetings and family altars are being established. Drunkards throw away their cups and reform their lives. There are many thousands of Germans in Delaware, Marion and other counties, all the way to the great lakes of the North, who are ready to receive our publications, and to hear any accompanying counsel or warning.

On the public highway, near B., I met two of the most hardened and reckless opposers. As I reasoned with them of righteousness and judgment, a crowd gathered, until I had nearly two hundred hearers. In my subsequent visits from house to house, I found my remarks had prepared the way for me.

I attended a meeting of a German sect, called "Revier Brieder," (River Brothers) whose religion consists chiefly in a scrupulous observance of outward forms. Opposed as they are to vital piety, and all the benevolent operations of the day, I hardly knew how to gain access among them. Leaving the assembly, I saw two Romanists coming towards the meeting from curiosity. I drew them into an adjoining field, and affectionately explained to them the scriptural way of salvation. The meeting being dismissed, the people gathered around us to hear the conversation. At length, at their suggestion, we removed under the shade of a large tree, where there were gathered about me some three hundred listeners. I told them at last the object of my visit, and displayed my books. The younger portion of them, with one consent, fell to purchasing books until my stock was exhausted.

An opposer became so much softened as to invite me to his house for the night. He was an intemperate man, but possessed of some influence. Before retiring, I took the Bible, as I usually do, and, after reading a chapter, addressed the family according to their circumstances, and closed with prayer. Interviews of this kind had the effect, under the blessing of God, of inducing the man to abandon his cups and erect a family altar: and his wife, two sons and a daughter, are hopefully converted to God. Opposition comparatively ceased in the settlement, and about fifteen individuals profess to have passed from death unto life.'"

Conversion of German Romanists, &c.

"'I found a Catholic near B., in possession of some Romish books, which he valued far above the scriptures. I took up the man's books, and found even from *them* the necessity of the new birth so conclusively, that he exclaimed, (as is common with Romanists when alarmed,) 'Peter, Mary, Joseph! then I must be born again!' That night he scarcely lifted his eyes from the pages of the New Testament and Baxter's Call. On a recent visit he met me with tears of joy, announcing the fact that he had found him 'who alone hath power on earth to forgive sins;' and he was about to connect himself with the Lutheran church.

Meeting a family three miles from D., O., they brought forth a copy of Baxter's Call, and said, 'This you gave us a year ago, and told us what we must do to be saved. After you left, we had no rest; and the more we read in Baxter, the deeper became our convictions; but now, we trust, we have all embraced the Savior. We thank God that the Tract Society circulates such good books among the Germans. What would have become of us without them!'

A rich farmer in D. county, declined purchasing books, pleading his poverty. As I turned from the house, a copy of the Saint's Rest fell from my saddle-bags into the stream I was crossing. I called to the man, who came out and accepted the damaged book as a gift. When I recently visited him, he purchased seven volumes, and informed me that he read the damaged Saint's Rest, until conviction fastened upon his soul, when he cast himself at the foot of the cross, and found peace in believing.'

I might multiply these extracts to a great extent, from the report of Mr. R., alone, but I fear I have already wearied your patience. It is intelligence like this, which cheers us in all our toils, and keeps us from fainting in our trials. *God's name* is in the work, in raising up the laborers, adapting them to their several fields, and blessing the truth disseminated. The hands and the hearts of his children will be in it more and more, we are persuaded, until our entire land shall feel its power.

Do you ask whether the Romish Priests suffer this work to go on without opposition? No; but their opposition is vain. On this point, Mr. R. writes,—"Sometimes the priests call the people together, on my approach, and warn the people against me; but this generally has no other effect than to make the people curious to see and hear me, and obtain the books. In some instances, the people open their houses to the neighboring Romanists, and invite me to come and hold prayer and conversation meetings with them. Some of the Romanists have publicly assured me of their protection from any dangerous opposition from priests or people."

The Irish Home Mission.

The following remarks of Mr. Morgan, made on the occasion of a public meeting in Edinburgh, for the promotion of the missionary enterprise in Ireland, will be read with interest:

THE HOME MISSION.

A large public meeting was held in the Music-hall, Edinburgh, on Monday last, in connexion with the home mission in this country. The meeting, from the report we have seen, appears to have been very numerous and respectable. Addresses were delivered by the Rev. J. Edwards, and the Rev. R. Allen, of Stewartstown. We have not copied the report, because we have had recently to publish the major part of the facts stated by the speakers. The Rev. Mr. Morgan also spoke at some length, in explanation of the objects of the mission. We take two extracts from his address, in reference to the circulation of the scriptures in this country:

"In the year 1820, I lived in the town of Carlow, in the South of Ireland. I wanted to buy a Bible, and, I could not get one in the whole town, and yet this is a town with a population of 10,000. What would you think in Scotland of a town, with 10,000 inhabitants, in which, as far as I could ascertain, there was not a single copy of the word of God exposed for sale? I will state another fact:—In the favored town of Belfast, where we have Sabbath schools in abundance, and many opportunities of obtaining the scriptures, I had occasion, a short time ago, to make investigation from house to house through a large portion of the town, to ascertain how far they were in possession of the scriptures; and I am here to state the result, that there was scarcely a single house, inhabited by Roman Catholics, in which there was to be found a copy of the word of God. Not one, even in Belfast, in twenty houses. And how could it be otherwise? Who has not heard of the late distinguished Dr. Doyle?—I knew him well—I knew him personally—I was his neighbor for four years—and that distinguished man was one of the most influential men that ever lived in Ireland; and he made a declaration which is a printed statement. Writing against the Bible Society, he tells us that, in his diocese of Kildare a copy of the scriptures once found its way into the house of a peasant. When the peasant came into the house, and the Bible was pointed to him, he stood aghast, he would not touch it, but he got the tongs, and, standing at as great a distance from it as possible, he picked it up, conveyed it carefully to the fire, and there burned it to ashes; and Dr. Doyle stated, "the first time I see that peasant I will reward him for what he has done." I ask you, what can be expected from the Roman Catholic population with regard to the word of God, when they that rule them teach them thus? I will not dwell longer upon the subject, but I would intreat this audience to think of these things. What is the consequence? Look at the state of society there, and judge for yourselves."

Those parties who assert that the Roman Catholic priests have been always favorable to the circulation of the scriptures, will find some difficulty in answering this statement. A very considerable change has been wrought in this respect, partly through the example of different missionary societies, and partly, we are confident, by the exertions of one gentleman, whose services Mr. Morgan very gracefully acknowledged in the following part of his address:

"I know we are told by the priests that they don't hinder them from reading the Bible; and we are told that 70,000 copies of the Catholic scriptures have been sold in Belfast. But how is it, then, that the Bible is not in the hands of their people? The fact is, that there are thousands in Ireland who know nothing whatever of the word of God. Let me say, in conclusion, that this is specially the time when our missions ought to go forward. There are many reasons that urge us into it. Just recollect that Ireland, as a nation, will soon be an educated nation. For good or for ill—for right or wrong—they will have the ability of reading universally in Ireland in a very short time. Is it not true, then that we ought to embrace the present opportunity, and use the means which are in our power, of putting into their hands the imperishable record of God's word, that they may read and live for ever? I will tell you of another improvement in our country.—The Irish are rapidly becoming a sober people. (A voice, "thanks to Father Matthew.") To be sure, there are many who say that it will not last, but I earnestly trust it will; and I cheerfully agree that thanks should be given where they are so justly due. The gentleman who has been alluded to, were he here, would speak in reproof of the man who would forbid the reading of God's word. He has said so. Were every man of his spirit in Ireland, it would be good for Ireland. We do not deny praise where praise is due; but while we mention these things to his honor, we will not allow that honor to be given to men who are the enemies of the country in which he has done so much good."

Edin. Witness.

Humility.—There is no work which more clearly distinguishes that humility which has the love of God for its principle, from its counterfeit, a false and superficial politeness, than this: that while the last flatters, in order to extort in return more praise than its due, humility, like the divine principle from which it springs, seeketh not its own.

"Give Me thine Heart."—Feel it, my dear young friends, to be your duty to be religious. If you acknowledge the sacred obligation to "obey your parents," do you not owe equal obedience to that Father in heaven, whose command is, "Give me thine heart?" It is of immense importance that religion be secured in youth. Those years which so easily take stamp and coloring from surrounding objects, impress their own likeness upon a series of other years. They may determine the character through life and the destinies of eternity.—*Sigourney.*

Having God for our Portion.—Those who have God for their inheritance and possession may be content with a little, and ought not to covet a great deal of the possessions and inheritances of this earth. If we have God we have *all*, and therefore may well reckon that we have *enough*.

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EXPOSITORY LECTURES.

1 Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,
2 You only have I known of all the families of the earth; therefore I will punish you for all your iniquities.
3 Can two walk together, except they be agreed?
4 Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?
5 Can a bird fall into a snare upon the earth, where no gin *is* for him? shall *one* take up a snare from the earth, and have taken nothing at all?
6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done *it*?
7 Surely the LORD GOD will do nothing, but he revealeth his secret unto his servants the prophets.
8 The lion hath roared, who will not fear? the LORD GOD hath spoken, who can but prophesy?

AMOS 3:1—8.

When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance. Among all the nations of the earth, Israel stands distinguished as enjoying a peculiar interest in the divine favor. With devout admiration of the divine goodness, Moses exclaims,—"Happy art thou, O Israel; who is like unto thee O people, saved by the Lord, the shield of thy help." Long before this people had an existence as a nation, the arrangements of divine Providence were framed with reference to their future accommodation and convenience. When the most High, who hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation, divided to the nations their inheritance upon the face of the earth, he set the bounds of the people according to the number of the children of Israel. That is, when the earth was divided among the sons of Adam, of which we have the history in the 10th chapter of Genesis, the nations were so located and their boundaries were so regulated, that there might be a country of sufficient capacity for the reception of the chosen nation, when God in his providence should introduce them into it. And this provision was made for them, because "the Lord's portion is his people; Jacob is the lot of his inheritance."

For the purpose of exhibiting the sin of Israel in its true light, the prophet calls their attention to the peculiar favor which God had manifested toward them. Israel is here addressed as a nation redeemed from Egyptian bondage; as a nation separated from all the families of the earth, to be unto God a peculiar people, "You only have I known among all the families of the earth." The word *know*, according to scripture usage, is often employed to convey the idea of approbation. "The Lord *knoweth* the way of the righteous." "The Lord *knoweth* them that are his." And in this sense it is to be understood in the passage before us. While God claims all the earth as his, yet with regard to Israel, it was his pleasure to say, "Ye shall be a peculiar treasure unto me, above all people." This people, then, who had been so greatly honored by Heaven; who sustained to God a peculiar relation, and on whom he had bestowed such distinguished favors, but who had proved themselves to be an ungrateful and rebellious people, are summoned to hear their doom. "Hear this word that the Lord hath spoken against you, O children of Israel;" "I will punish you for all your iniquities." Verse 2. The sin of those who are professedly the people of God, is characterised by circumstances of peculiar aggravation. They sustain to God a peculiar relation, and, therefore, their sin reflects peculiar dishonor upon him whose servants they profess to be. They are under special obligations to him, as partakers of distinguished privileges; and, therefore, their sin involves the criminality of peculiar ingratitude. And as they sin against greater light, there is in their sin a peculiar manifestation of the enmity of the depraved heart against God. Therefore God, as the righteous ruler of the universe, will vindicate his own honor in the sight of the world, by a public testimony against their sin. "I will punish you for all your iniquities." In vindication of the course which he had purposed to pursue, in his dealings with this rebellious people, God makes an appeal to their own sense of fitness and propriety. "Can two walk together, except they be agreed." Verse 3. They were professedly a people in covenant with God, but they did not walk according to his law. They had forsaken the way of his commandments, and had followed after lying vanities. Their hearts were alienated from God and were placed upon their idols. How then could they expect that God would walk with them, and prosper and bless them, while they refused to walk with him? They who are not reconciled to God, cannot walk with him in friendship on earth, and how can they expect to dwell with him in heaven?

God had long exercised patience towards his offending people; but instead of being led by the goodness of God to repentance, they rather encouraged themselves to expect continued exemption from threatened punishment. They are therefore warned not to deceive themselves with such delusive expectations. "Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing." Verse 4. The lion, when about to pounce upon his prey, roars. When the beasts of the forest hear his terrific voice, they are filled with alarm in anticipation of the destruction which awaits them. And shall Israel remain undismayed, while the judgments of heaven are denounced against them? It well becomes them to consider their danger, and by repentance for their sin, and by the reformation of their ways, to escape from destruction before the storm of divine wrath overtakes them. As the crying of the young lion in his den, is an indication that the prey is already in his possession, so let rebellious Israel consider that their punishment is as certain as though it were already upon them, unless they speedily turn from the error of their ways.

One reason why the judgments of God, inflicted upon men for their sins, awaken so little concern in their minds, is, because they keep God out of sight, and do not regard the calamities which befall them as coming from his hand. They trace the evils which they experience to subordinate causes and look no further; or perhaps they ascribe them to mere chance; and, therefore, they remain undismayed. Were they duly aware of the fact, that God is contending with them, that it is the arm of the Almighty which is stretched out against them, it would cause their stout hearts to quake. The attention of Israel, is therefore called particularly to the fact, that the evils experienced, as well as those which they had cause to apprehend, were under the direction of God's unerring providence. "Can a bird fall into a snare upon the earth, where there is no gin for him?" Verse 5. The existence of a snare or gin, for entrapping birds, supposes the design of a fowler, who has set the trap for the purpose of taking them. So the evils which men experience, suppose that for their sin, God has ordered events in his providence in such a manner that their own wickedness shall correct them. And the wisdom as well as the justice of God, is sometimes remarkably displayed, in giving such a direction to events, that wicked men sink down into the pit that they made, and in the net which they hid, is their own foot taken.

And while the men of Israel are called to view the hand of God, in the calamities which had come upon them, as well as those which were denounced against them, they are warned not to expect deliverance from them, until they accomplish the end for which they were sent. "Shall one take up a snare from the earth, and have taken nothing at all?" The fowler spreads his snare, and watches until the bird is caught. He does not take up his snare from the earth, until the bird is taken for which it was set. And do you suppose that God will remove the evils which your wickedness has brought upon you, until they accomplish the design for which they were sent? Be not deceived. The judgments which your evil doings have provoked God to visit upon your heads, shall not be removed until they either bring you to repentance, or result in your destruction.

Notwithstanding the warnings which God had given Israel, both by his providence and by his prophets, they remained insensible of their danger. He, therefore, expostulates with them. "Shall a trumpet be blown in the city, and the people not be afraid?" To apprise the people of approaching danger, it was customary, in Israel, to give the alarm by the sound of a trumpet. Hence the language of the prophet; if when the watchman "seeth the sword come upon the land, he blow the trumpet and warn the people." Ezek. 33:3. When the watchman sounds the alarm at his post, by blowing the trumpet, will the people of the city, under the influence of fear, assemble together and provide for their safety? Surely, then, when God proclaims his purpose to inflict judgments upon a sinful people, it is time to awake to a sense of their danger, and by timely repentance to return unto the Lord, if peradventure the gathering storm may be averted.

And to urge them to attend to their duty, the reality of their danger is exhibited to their view. "Shall there be evil in a city, and the Lord hath not done it?" The evils which you are now suffering from the ravages of your enemies, afford evidence that God hath visited you in judgment, and is punishing you for your sins. All the evils which come upon nations and upon individuals, are under the direction of God's providence. When bereaved of his children, and stripped of his property by lawless plunderers, and at the same time suffering under bodily affliction, the pious Job, recognising the hand of God in all these things, exclaims, "What? Shall we receive good at the hand of God, and shall we not receive evil?"

For the purpose of still further impressing their minds with a sense of their danger, and the necessity of speedy repentance and reformation, the prophet informs them, that they had been warned in God's appointed way, and, therefore, they had reason to apprehend that destruction was at the door. "Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets." Verse 7. It is of what God is about to do in the way of judgment, that the prophet here speaks. And it is his established order of proceeding with his people, to apprise them beforehand of coming judgments, that they may have time and opportunity to amend their ways. And such is the character of his dispensations towards you. "The lion hath roared, who will not fear?" As the lion in view of his prey utters his tremendous roar, so God has uttered his fearful denunciations. "The Lord God hath spoken, who can but prophesy?" He hath made known to us, his prophets, his determination to punish you for your sins, and how can we refrain from making known to you your danger? Knowing the terrors of the Lord, we persuade men.

To his ministering servants, whom he has commissioned to preach the gospel to a perishing world, God has made known his purpose to bring down on the finally impenitent, tribulation and anguish, indignation and wrath. How, then, can those in whose breasts is the spirit of compassion for their fellow-men, remain silent, while they see the fearful destruction to which they are exposing themselves? No! their labors and their prayers will be directed to the great end of persuading sinners to fly from the wrath to come. We pray you in Christ's stead, be ye reconciled to God.

The following reflections are suggested by the passage under consideration:

1. It is a painful task, but it is sometimes a duty incumbent upon the faithful minister of Christ, to deliver a message which is condemnatory of the conduct of God's professing people. Amos was sent with a message *against* the whole family of Israel. And, under such circumstances, it is the duty of a people to hear attentively God's message addressed to them. *Hear this word* that the Lord hath spoken against you.

2. Whatever may be the character of the divine dispensations towards the ungodly in the present life, God will vindicate his honor by testifying against the sins of his own people. "I will punish you for all your iniquities."

3. When men pursue a course in opposition to the law of God, it is unreasonable for them to expect that God will walk with them. "Can two walk together, except they be agreed?"

4. However wicked men may disregard the warnings of God's word, they will be found by the impenitent to be the certain precursors of destruction. When the lion roars, does he indicate that he is about to fall upon his prey? Much more does the utterance of the divine denunciations, manifest that destruction is ready to overtake those who go on in their tresspass.

5. It argues great insensibility and hardness of heart, when men continue in sin, and yet remain unmoved by the threatnings of God's word. Shall a trumpet be blown, and the people not be afraid?

From the Evangelical Guardian.

The Home Missionary Field.

The undersigned, in behalf of a committee appointed by General Synod at the last meeting, to present to the churches of the Associate Reformed Synod of the West through our periodicals, a view of the domestic missionary field, would submit the following: The territory under the inspection of the Synod embraces Pennsylvania, and all the states and territories West of that state, and North of the Ohio river, with some portion of Virginia and Kentucky. Had we the missionaries and the means to support them, we might profitably employ them in every section of this vast territory. Our people ought to calculate on contributing to the missionary fund, as long as we can find worthy and suitable men to labor in this part of the Lord's vineyard. But it must be obvious to all, that with our limited means, and our small number of men, we ought to direct our efforts mainly, to new settlements where we have small beginnings, with a reasonable prospect of increase, where we have few, or no settled ministers. Such districts may be found in the Northern parts of Ohio, in some parts of Pennsylvania, in the Northern portions of Indiana, in Illinois, Iowa, Michigan and Wisconsin. Except from the city of St. Louis, I believe, we have had no recent petitions from Missouri: but doubtless one cause is that we have not nurtured the vacancies we formerly had in that state, nor explored the country to any very great extent. In Pennsylvania, the county of Jefferson has been presented to Synod as containing several missionary stations; and there are doubtless many other settlements in that state calling for missionary labor, but concerning this portion of our country I am not accurately informed. I may, however, here remark, that I, for one, (and I believe the Western brethren will generally concur) am just as desirous to see our church growing in that region as in any other part of our country. Let the Presbyteries and churches and settlements in that state bring forward their claims and their prospects, and Synod will aid them as far as she can. But let it be considered that we have, as yet, but one minister settled in Iowa, but three in the Southern part of Illinois, and two in the Northern part, and all these on the Mississippi,) none in Missouri, none in Wisconsin, none in Michigan, but three or four in the Northern half of Indiana, and it will be seen at once that the West has the principal claims on our missionary efforts.

We shall get a more satisfactory view of this missionary field by looking more particularly at its principal subdivisions.

1. In Northern Indiana. There is a tract of country on the waters of the Wabash through the centre of which the Wabash and Erie canal flows, in which there are a number of small settlements of Associate Reformed people, and some Scotch people who more naturally fall to us than to any other denomination in the United States. On the North side of this region Messrs. Blain and Kerr are located, and on the South side Messrs. Coon and Bonner. In this region the most important stations are La Fayette, Camden, White county, and Mount Pleasant, near Crawfordsville. But there are a great number of smaller settlements, near Logansport, Rochester, Mexico, Fort Wayne, Hartford, Wabashtown, and other places

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sh county, and Huntington. From of the smaller places there are subscrip- which indicate a willingness on the f the petitioners to contribute according ir ability to the support of the mission- who shall labor among them. This is r important region of country, because ew and fast filling up. It ought to be ied speedily.

Michigan. There has not been more ne-third of this state explored. There ngregations at Centreville, St. Joseph's y, in Allegan county, in Henry, Kent Kalamazoo and other places. With we may join Elkhart, in Indiana.— e are important places and very promis- but they must be speedily attended to. e can be no doubt but congregations t be formed in many other places in igan. Many Associate Reformed peo- om the Synod of New York have set- n that state, and there are many Scotch Irish people of kindred religious senti- s and practices. If we can settle a few sters there soon, our church may be ex- d to flourish in Michigan. It is a great at growing country and has great com- ial facilities.

Wisconsin. Our indefatigable mission- Mr. Barnett, now on his way to Pales- last year, explored about one-third of consin. He found a great many Scotch ements who would gladly get preaching us. He names the following places as nts to be occupied, or attended to: Mil- kie is the most important point in the tory. Here, Mr. Barnett says, there are e families that may be depended on. non, seventeen miles South-west of Mil- kie, is the most promising missionary ion in Wisconsin; containing twelve fam- s who have settled together for the pur- e of having a religious society of their n denomination; and have forwarded to nod a subscription of fifty dollars. Lis- n is fourteen miles North of Vernon. om this place there is a petition for sup- es, accompanied with a subscription of ty dollars. Prairieville is between Lis- n and Vernon, seventeen miles West from lwaukie. This place and vicinity afford couragement. Yorkville, sixteen or eigh- n miles South of Vernon, is another fa- rable point. There are a number of oth- villages and settlements mentioned in Mr. arnett's report, which it is not necessary to umerate here. It will readily be seen that ere is a rich field for cultivation. Many the people desiring our labors are Scotch ople accustomed to our doctrines and mode worship. Many of them are poor, but in- istrious and frugal. They will in a few years come able to maintain the gospel among emselves. But it is incumbent on us to sist them in their infantine state; to furnish em with the sincere milk of the word that ey may grow thereby. This region was ot provided for at the last meeting of Synod, rough the scarcity of suitable missionaries. et us try to do better next year. Wiscon- n and Michigan must be better attended to an they have been. If two active mission- ies were employed in Wisconsin in preach- g in stations already recognized, and far- er exploring the territory, it is not to be oubted that we would soon have a number f flourishing congregations there.

In relation to Illinois, it may be remarked, at there are five settled ministers in that tate at present. Three of them are in the outhern part, not far distant from each oth- r; but there are a sufficient number of va- ancies in their immediate vicinity to occupy ll the time they can spare from their con- regations. The other two, Messrs. Porter nd Freetly, are near each other; and have also calls to preach in places at no great dis- ance from their residence. Peoria, former- y under the pastoral care of Mr. Fulton, has become vacant through the failure of his health. When we look on the map of Illinois, and see what a vast extent of country there is without an Associate Reformed minister, we must see at once that there is great room and much need for missionary efforts in that state. While Carmi, Peoria, Clayton and a settlement in Winnebago county are known to Synod as places calling for the administration of the word and ordinances, no doubt a diligent exploring missionary would find many other settlements who would gladly hear the gospel from us. Emigrants from the older states and from Europe could doubtless be found in many places, who would prefer our teaching and mode of worship to those of other denominations.

Similar remarks may be made concerning Iowa. There is one settled minister there, near the Mississippi; and another aged man, encumbered with a large family, has been laboring there for some years, but there remains very much of the land to be explored and possessed.

Much of the Northern part of Ohio is yet unexplored. The vacancies and missionary stations which already exist there, can be better presented to the notice of the church, by the Presbyteries of Springfield and Mansfield, than by the present writer.

This brief and imperfect sketch of our missionary field, is given with the hope that our people will see that there is need of a large missionary fund, and will cheerfully contribute according as God has prospered them. I hope we, as a division of the grand army of Jesus, the Captain of our salvation, will gird on the gospel armor, and go forth conquering and to conquer; and that God will say to the Associate Reformed Church, *Fear not; lengthen thy cords* and strengthen thy stakes. Let me say to the farmers, the time is at hand when you will sell your principal productions, and receive the greatest amount of money of any time during the year. Then let me entreat you to lay by a reasonable amount of what you have to spare, for the Home Missionary Fund.

JOHN REYNOLDS.

From the Times.

Popery in Sardinia—Unparalleled Outrage!

The post of Dutch Minister at the Court of Turin, had been reputably filled for a few years by a Protestant gentleman of the name of Heldivier, who resided with his family in that city, until, in consequence of some new diplomatic arrangements on the part of the Dutch Government, he received, in the month of May last, his letters of recall. Some domestic anxiety had been occasioned to this family by one of the daughters, a young lady of ardent and independent temperament, who was supposed to have formed an attachment for a young lawyer of the town, whose character and position did not make him a suitable match for her. Their departure was therefore hastened; but after M. Heldivier had presented his letters of recall to the King of Sardinia, he was accidentally detained by the illness of another of his children for a few days, in a hotel at Turin. On the 8th of June, a display of fire-works took place in honor of the birth of an heir to the Duke of Savoy. The Ex-Minister and his wife were induced to attend this *fete*, and very reluctantly to leave their daughter, who excused herself on some slight pretext, at home. They were absent but a short time; yet in the interval the vague apprehensions they seem to have entertained, were fatally verified. Their daughter had disappeared, and forever. At that hour of the night, she had quitted the hotel, alone, and without even a change of dress. The police were immediately sent in search of traces of the fugitive. The young advocate, who was at first suspected to have a hand in the elopement, was examined; but he proved himself to be totally ignorant of the occurrence; not a vestige of her was to be discovered within the jurisdiction of the authorities of the city; but this absence of all evidence raised a strong presumption that she would only be found in the precincts of some convent, more inaccessible than a prison or a tomb.

Application was made to the Archbishop of Turin, as the supreme ecclesiastical power of the kingdom, for leave to pursue these inquiries or for information, if he possessed it, on the subject; for, meanwhile, the anxiety and anguish of this unfortunate family had been raised to a pitch which we shall not attempt to describe; and even the public, startled by the actual disappearance of a young lady, still a minor, the daughter of a gentleman who came amongst them as the representative of a foreign sovereign, took the liveliest part in their extreme distress.

The Archbishop thought fit to reply to this application, that he had reason to believe that Mademoiselle Heldivier had indeed sought refuge in a convent, but that he was unable to state where she was at present. A few days more, however, brought the whole transaction to light. When the Archbishop of Turin asserted that he was unable to state where this young lady was, he might have stated, and he did afterwards acknowledge, that no person living had had so great a hand in the affair as himself. For two years he had been carrying on a system of secret communication with Mademoiselle Heldivier. Thwarted by her parents in her attachment for the young advocate, she had sought to avenge herself on them, by transferring her confidence from her father to this priest,—from her natural protectors to the jealous arms of the Church of Rome. The Archbishop, unwilling to commit himself by a written order, had furnished his convert with one-half of a sheet of paper cut in a particular manner; the other half was given to the Abbess of the Convent of Santa Croce in Turin, with orders to receive the bearer of the corresponding fragment at any hour of day or night. Provided with these credentials, the fugitive found shelter in the convent walls; but, by the advice of the Archbishop, her flight was deferred until her father, by the delivery of his letters of recall, had, as these clerical conspirators contend, surrendered those diplomatic rights and privileges which would have been fatal to their scheme.

The fact being thus ascertained, a strong effort was made to bring the authors of this plot to account for their action, and to yield up the young person whom they had gotten into their possession. Setting aside the odious secret acts by which this alleged conversion had been effected, and the irreparable injury done to an honorable family, the case was one which demanded the strongest remonstrances as an unparalleled invasion of the law of nations, and of the rights of diplomatic persons. A Dutch subject, a minor, the child of a Dutch minister, is encouraged to quit her father's abode, received into a convent, and there detained, not only by moral but by actual force, since every attempt even to search these convents was successfully resisted by the clergy. The King was personally appealed to by the distracted father. His Majesty granted him an audience; but, in answer to the prayers and demands of M. Heldivier that his daughter might be restored to him, the only reply which that absolute monarch dared to make, was, that whatever might be his own opinion on the subject, if he presumed to interfere with the ecclesiastical jurisdiction of the convents, he should be excommunicated!—Such an answer, on such an occasion, might have been expected from a Philip II. of Spain; and such powers, as are thus recognised and established, fall little short of those of the Inquisition. The principle contended for on behalf of the Church of Rome is this,—that any child having completed the age of twelve years may, for any cause, motive or pretext, throw off the parental authority, and fling itself under the protection of the church. If the child be a Protestant so much the better, since, while it abjures its filial duties, it abandons its religious faith; but, whether Catholic or Protestant, the protection of the church, thus sought and thus given, is absolute and inviolable.

There are few countries now in Europe or the world, where such a doctrine as this would not be demolished by the ordinary notions of civil rights and of justice. But the dominions of the King of Sardinia are one of those countries. In vain did Mr. Abercromby, our own intelligent Minister at the Court of Turin, and Baron Mortier, the representative of France, protest against so monstrous a principle, especially when applied to the children of foreigners accidentally or officially residing in Piedmont. In vain did they represent that Mr. Heldivier, as a diplomatic person, had an incontestable right to quit the country in peace, taking with him *all* his family. The inexorable grasp of the Infallible Church prevailed. The King of Holland appears to have taken this outrage upon the family of his Minister, with a most unbecoming indifference and pusillanimity; and Mademoiselle Heldivier remains in the Convent of Santa Croce, where she has formally abjured the Protestant heresies, and will probably take the veil on the completion of her noviciate.

We have no wish to draw any excessive or unjust inferences from this strange occurrence, which seems to belong not only to another country, but to another age; but it exhibits an awful picture of what the uncontrolled power of the Romish clergy may still dare to effect, and a humiliating example of a government which has allowed the ties of private right and public law to be broken asunder, because it is itself a victim to the worst form of bigotry, and in the most servile subjection to spiritual oppression.—*Banner of Ulster.*

Politics—In the Memoirs of Rev. Dr. Rice, we find a letter from the late excellent and admirable Wm. Wirt, in which he thus amusingly expresses his unfitness for political life:—"I am sick of public life; my skin is too thin for the business; a politician should have the hide of a rhinoceros to bear the thrusts of the folly, ignorance and meanness of those who are disposed to mount into momentary consequence by questioning their betters,—if I may be excused the expression, after professing my modesty, 'There's nought but care on every hand;' all, all is vanity and vexation of spirit, save religion, friendship and literature."

Robert Hall.—A minister of the English "Parliamentary religion" was expatiating on the important part which, as he said, the "Church of England" would have in introducing the millennium. Robert Hall listened to him with some impatience, and when the rector closed his remarks, the orator replied with all his characteristic energy—"your church help forward the millennium! Sir—the first puff of the millennium will blow it up in atoms, which shall be found no more at all."

A noble lady of Florence lost a valuable pearl necklace, and a young girl who waited upon her was accused of the theft. As she solemnly denied the charge, she was put to the torture. Unable to support the terrible infliction, she acknowledged that she was guilty, and without further trial was hung.—Shortly afterwards Florence was visited by a tremendous storm, and a thunderbolt fell upon a figure of justice on a lofty column and split the scales, one of which fell to the earth, and with the ruins of a magpie's nest containing the pearl necklace.

A Fixed Point.—A German drawing-master once told of a lad who wished to sketch landscapes from nature. The teacher told him that the first object was to choose some *fixed point of view.* The sagacious pupil chose a cow grazing beneath a tree. Of course his *fixed* point soon began to move hither and thither, as she was attracted by the sweetness of the pasturage; and the lines of his drawing fell into a strange confusion.

This is a correct type of those who choose public opinion for their moral fixed point of view. It moves according to the provender before it, and they who trust to it have but a whirling and distorted landscape.

An Oath Reflected Upon.

Mr. Romaine hearing a man call on God to curse him, offered him half a crown if he would repeat the oath. The man started,—"what, Sir, do you think I would curse my soul for half a crown?" Mr. Romaine answered, "as you did it just now for nothing, I could not suppose you would refuse to do it for a reward." The poor fellow was struck with the reproof, and said,—"may God bless you, Sir, and reward you, whoever you are. I believe you have saved my soul. I hope I shall never swear again."

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THE PREACHER.

FRIDAY, JANUARY 24, 1845.

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

TERMS—One Dollar per annum, in advance.

We have received a copy of Dr. Claybaugh's Address to the Students of the Theological Seminary, at Oxford, delivered at the opening of the session. Although it is, in this *dyspeptic age*, almost too solid a dish to be served up in the columns of a newspaper, yet such is the seasonableness of the subject and the excellency of the matter, that we propose to give it entire to our readers. The number of students in attendance in the seminary, we learn from the published catalogue, is *ten*.

Mr. Taggart's concluding review, unfortunately did not come to hand in time for the present number. It may be expected in our next.

A Reply to the Review of Mr. Grier's Lecture on Temperance, may be expected in our next.

Our Missionaries.

A letter received from Mr. Barnett, dated, Boston, 6th inst. informs us that our missionaries to Palestine were in good health and spirits, and expected to sail that day in the American Brig Susan, direct for Smyrna. May that God who rules in the armies of heaven and among the inhabitants of the earth, so control the elements and direct the winds, that these devoted servants of the living God, may be conducted safely to the place of destination. Let prayers daily ascend to God in their behalf from all parts of our church; and let all the congregations under the care of our Synod, remember that this mission is to be sustained, not by good wishes merely, but by *efficient deeds*.

Presbytery of Monongahela.

The Presbytery of Monongahela held an adjourned meeting at Deer creek church, which has hitherto been under the pastoral care of the Rev. James M'Connell, on the 15th instant. The object of the meeting was to take into consideration the propriety of dissolving the pastoral relation between the congregation and their venerable pastor. Our aged Father has been the pastor of this congregation for a period of more than thirty years. When he began to labor among them, it was the day of small things. The congregation assembled for worship in a *tent*. After some time, a log building corresponding with the size and circumstances of the congregation, was erected for a house of worship. In process of time, the place became *too strait* for them, and a comfortable and spacious brick building has been erected, which is now occupied by a large and respectable congregation.

In consideration of the great age and feeble health of their venerable pastor, it was the wish of the congregation to release him from his arduous labors. And having given the Presbytery satisfactory assurance that they would contribute to his support as long as it may please the Head of the Church to spare his life, it was thought to be expedient to dissolve the relation.

It must be gratifying to our venerable Father, to see that the people among whom he has spent the vigor of his days, are not unmindful of his past services. And it deseves to be recorded to the honor of the congregation, that having enjoyed the labors of their aged pastor during his vigorous days, they are disposed now, when he is no longer able to bear the burden and heat of the day, to contribute of their worldly substance to render the evening of his days free from care.

May the congregation soon enjoy the labors of a faithful pastor; and may our venerable Father, in the evening of life, enjoy, in abundant measure, the peace of God which passeth all understanding; and when the will of his Master shall have been accomplished, may his sun go down in an unclouded sky.

A Willing Mind.

A few days ago, we met with a subscriber in our office, who had called to pay his subscription for the Preacher. With this gentleman, who is a member of a sister church, we had not the pleasure of any previous acquaintance. In the course of conversation, he kindly inquired into the condition and prospects of our Theological Seminary, and the benevolent operations of our church.—He then stated that he wished to contribute something, as a testimonial of the interest which he felt in the cause in which we are engaged. After being informed in relation to the different funds of our church, and the objects to which they are appropriated, he selected the Young Men's Fund, as the one which specially interested him. The design of this fund is to afford assistance to pious young men, in necessitous circumstances, who are prosecuting studies preparatory to the holy ministry. To this fund our friend contributed *five dollars*.

Here we have an example of a man who is in moderate circumstances, who not only contributes to the support of the interests of religion in his own church, but who, unsolicited, comes forward to the aid of a sister church. And we were led to ask,—How many are there in our own church who have ever contributed the same amount to this fund? And we thought within ourself, that if there was only a *willing mind*, how easy would it be to sustain the different benevolent enterprizes in which our Synod is engaged!

The Scottish Paraphrase.

The General Assembly of the Church of Scotland, in the year 1647, gave a recommendation to Mr. Zachary Boyd "to translate the other scriptural songs in metre, and to report his travels to the commission of Assembly, that after their examination thereof, they may send the same to Presbyteries to be there considered until the next General Assembly." The year following, a committee was appointed to revise the labors of Mr. Boyd.

From the published acts of the General Assembly, it would appear that there was little disposition in the Church of Scotland to enlarge the psalmody of the church, by any addition to the book of Psalms. And hence, though the subject was occasionally urged upon the attention of the Assembly, it was not until the year 1751, (more than a century after the first introduction of the subject) that an act was passed, allowing the use of the paraphrase of other scripture songs, "*in private families*." See Acts of Assembly, May 20th, 1751. And it was not until the year 1781, that an act was passed allowing the use of the paraphrases, "in public worship, in congregations where the minister finds it for edification." See Baillie's Letters, volume 3, page 555. And from that time to the present, the paraphrases have been used in some churches, while many others confine themselves to the use of the songs contained in the book of Psalms.

From our review of the history of Psalmody in the Church of Scotland, published in a preceding number, it will appear that the practice of that church is very different from that of the Presbyterian Church, and others in the United States.

1. The Church of Scotland adopted a version of the book of Psalms, prepared with singular care; "newly translated and diligently compared with the original text, and former translations; more plain, smooth and agreeable to the text than any heretofore." Whereas, that which is used by the Presbyterian Church, and others in the United States, is not a version of the book of Psalms, but is an imitation of the Psalms of David, in the language of the New Testament. It is substantially the work of Dr. Watts, of which he himself gives the following account: "I have 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 some beautiful allusion to christian affairs."

2. The Church of Scotland has never given her sanction to the very objectionable principle, that the book of Psalms is a "Jewish," in opposition to an "Evangelical," system of Psalmody, and therefore not suitable for the use of the church under the gospel dispensation. The Church of Scotland agrees with those churches in this country, which plead for the use of an inspired psalmody, in using, in the worship of God, a translation as literal as may be, of the whole book of Psalms; while she differs materially from those which use only select portions of the book of Psalms, and these not translated, but imitated in the language of the New Testament. And in one respect, the Church of Scotland differs from the former class of churches, in allowing, to a limited extent, the use of what may be termed, human composition. It will be recollected, however, by our readers, that, as we have shown in a former number, some of the churches in Europe, after having for a time made some use of the paraphrases, have become dissatisfied with them, and have returned to the exclusive use of an inspired psalmody.

Review of Grier on Temperance.—No. 3.

In my last number, I intimated an intention to notice one or two more passages, in order to prove the charge prefered against the lecture—that is—that it is calculated to encourage the drunkard in his course.

To this I proceed. In speaking of "the nature and rational purposes" of what the lecture calls the legitimate use of intoxicating drinks, he remarks "that they are generally used by sober people." 1. "To refresh and nourish the system and invigorate the mind." Page 60, "again (61) we have the following sentiment by way of conclusion, drawn from the author's exposition of Prov. 31:6, 7—"those, then, who are especially entitled to alcoholic drinks, are poor and needy; they are to use wine and strong drink, not for the purpose of producing intoxication, but of gladdening their hearts and banishing any painful consciousness of their poverty, and consequent misery." Lest this sentiment might not be contained in the passage quoted the lecturer supports it with the authority of "the Rev. and pious Mr. Gouge, from which it would seem that he is anxious that it be established by some authority, whether it is divine or human. This author, we are told, lived in the seventeenth century, let us hear him. "In a chapter on drunkenness," (says our author) he has the following remarks: 'Drunkenness is a sin whereby in drinking, men so far exceed the measures of necessity and honest delight, as they distemper both their bodies and minds thereby. By necessity, I mean such a measure as is needful to preserve our health and quench our natural thirst. By honest delight, the liberty which God in Christ has given his children, at times of rejoicing, to drink, not only for mere necessity to quench their thirst, but also for christian delight and pleasure.'"

Our author seems to be so highly pleased with this sentiment, that he repeats the language with emphasis, "not only for necessity, but also for christian delight and pleasure;" and from this he comes at once to the conclusion; "It appears, then, that any intoxicating liquor whose composition qualifies it for this effect, may be used as a source of nourishment to the body, and as a means of cheering the heart."

Now, who does not know that the class of men to whom this passage of Scripture, quoted by the author, is made to apply, is the class of all others most liable to indulge a love of strong drink, and to become by it? Why since my earliest collections, and no doubt long before, it has been a proverb, the truth of which has been sealed in the miseries of thousands that poverty, and disappointment and sorrow seek relief in the flowing bowl—and now the author sanctions the course; and not only so, according to his interpretation of Scripture, they are allowed to indulge, not to intoxication according to his view of it, but in gladdening the heart, and banishing any painful consciousness of their poverty and consequent misery. But even this is not all—according to this interpretation, this state of consciousness must be kept up. They are to forget their poverty and to remember their misery no more. As drinking cannot remove their poverty or misery, but only increase it, on this plan of interpretation, it must be necessary to keep up their state of unconsciousness by the use of wine and strong drink. May I not ask, where is the veriest sot that would ask for more!

As it regards Mr. Gouge's opinion, (for it is no more,) I might be allowed to inquire what measure of intoxicating liquor is necessary to preserve life? I believe that many eminent and skilful physicians have given it as their deliberate conviction, that intoxicating liquors are not at all necessary to the preservation of either life or health, and they are now fully sustained in their opinion by hundreds and thousands of living examples and witnesses.

Again, what are we to understand by "a natural thirst?" Is it that our natural appetite for drink is at any time, or at all times to be satisfied with intoxicating drink? If so, I think it would be much easier for a man to tell why "he turns down his shirt collar" than to tell why he should satisfy it in such a manner. As for "a natural thirst" for strong drink itself, I believe it has no existence, nor ever had—it is wholly artificial—the creature of habit and indulgence. Our lecturer seems to admit this. On page 53 he says, "where a man loves any intoxicating liquor so much that he cannot be content when he has it *not*, we may safely conclude that he is intemperate when he has it." Now I should suppose that whoever has a thirst for intoxicating liquor would not feel himself contented without it, and yet to satisfy that thirst, comes within the range of necessity according to the opinions of Messrs Grier and Gouge. But even this is not the worst extent to which they are willing to go. They would drink, or at least allow others to drink, not only for mere necessity to quench their thirst, but also for christian delight and pleasure!" O tell it not in Gath, that there is christian delight and pleasure in pouring down intoxicating liquor even after thirst has been satiated. To acknowledge the fact that some professing christians do make a god of their belly, and tarry long

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cups till wine inflame, is humiliation
gh, but to denominate this, christian de-
and pleasure, is downright and intolera-
alschood and slander. For the pious
Gouge, some apology may be framed
the remoteness of the time in which he
, and the darkness and error under which
tendom labored on this subject from long
lished usages—but how the pious and
eted Mr. Grier will excuse himself to
christian community of this day, for
ing out to the light, and exposing and
ioning such a foul slander on the chris-
ame, is indeed a painful inquiry?

t us now sum up what the author has
for the defence and encouragement of
runkard, if perchance a brief view of it
serve as an antidote against its pernicious
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"much wine, plenty of wine."
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pleasure. All this he has done after
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consistently with his design to avoid
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gh a stranger who knew nothing about
abits of life, his general manner of con-
ing, might not discover it, yet he is intem-
te. His inclination to use such a liquor
assumed the character of a lust, and all
is sinful." Yes, after he has deliberate-
ld us on page 48, that "those who ac-
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a moderate use, become enslaved to it,
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t, and according to this standard they do
feel right when they are without it, and
no doubt owing to this unpleasant, dull
ng in the system, rather than a simple
of ardent spirits, that they repeat at reg-
intervals, their accustomed draught."
gainst any attempt to sanction such sen-
nts from scripture authority, I enter my
ous, earnest and solemn protest. Had
production fallen into my hands without
name of the author, or had I been igno-
of his character, his virtues and his moral
th, I could hardly have resisted the con-
ion that the sentiments to which objec-
has been made, have been interspersed
ugh the work on the plan according to
h Paine's Age of Reason has been bound
nd sent forth to the world in the same
me with his Rights of Man. The latter
ded to give currency to the former, while
former is calculated to sweep away the
figment of foundation from the latter. In
mind there is no doubt that these senti-
nts are adapted with a fatal ingenuity to
circumstances and the character of the
nkard, and calculated, as far as possible to
ncile his conscience with his course, and
y him blindfold and headlong to ruin.
am far, very far from attributing this to
gn in the lecturer, it is the result of par-
and contracted views of the subject on
ch he writes. A knowledge of his char-
r and real sentiments on this subject, pre-
le the thought that he would designedly
ress himself in such a manner as to en-
rage the drunkard in his course. Unhap-
, however, it has been his misfortune
s to express himself, and it affords a strik-
instance of the folly of dogmatizing on a
ject which has been but little studied, and
too, in the most unfavorable circumstances.
Above all, it exposes the vanity of setting up the claim of exclusive scripture temperance in direct opposition to the decisions and recommendations of the highest and most respectable judicatories of the church of Christ throughout the world. In my next, I propose to notice what the author calls his "scripture arguments," more particularly for the purpose of ascertaining what they do prove, whether the author's peculiar proposition, or the general principles of the Temperance Association. J.

God's Providence in the Permission of Sin.

We have spoken of God's physical agency in all second causes, and have shown that it is not inconsistent with his merely permitting the sins of men. We have here a few words, more particularly with reference to that permission.

It will be seen from what we have before shown, that God is in a higher sense the author of all good, than he is of evil. He is the author of all good in nature, including the substances, motions, actions and perfections of things, and so he is of all virtues, whether civil or spiritual. As God himself is the chief good, so he is himself the author and origin of all good. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." "God is light, and in him is no darkness at all."—And though he says that he "creates evil," he says it in the sense that he creates the scourge for those that do evil. He creates the physical evil which comes as the punishment of the wicked; but the nature of the case shows, that evil in the sense of sins committed—is only permitted that is, it *is not hindered by God.* For, to say that he effects them by his own will, or approves of them, were an impeachment of his holiness; to say that he knew them not, were an impeachment of his wisdom; to say that he could not hinder them were an impeachment of his omnipotence.—God said to Abimelech, "I also withheld thee from sinning against me; therefore I suffered thee not to touch her." Of the heathen it was said, "who suffered all nations to walk in their own ways." And then it is said, "for God is faithful, who will not suffer you to be tempted above that you are able to bear."

Nor does the fact, that God suffers sinners to do what is contrary to his will expressed in his commands, imply that he has opposite wills about the same thing or event. For the sins which take place, he does not will, as sins, or for what they are in themselves; but he wills to suffer the evil to take place, with a view to the good consequences which he can, in his overruling providence bring out of it. He did not will the selling of Joseph. His soul abhorred the act. But what he willed in the case was, that an event should take place, which would head a train of events, issuing in the elevation of Joseph and the preservation of his father's family.—Hence there was a full propriety in Joseph's saying, "ye meant it for evil, but God meant it for good." God was choosing good, while he permitted an act which he abhorred. So that there were not two opposite wills meeting upon the same thing, one will respected the quality of the act, and the other the good to which the act might be overruled. So in the case of the affliction of Job. There an evil agent is brought upon the stage, that the whole may be shown forth in life and action. God permits satan to exert his malice upon Job, not because he sympathized with satan's malice, or had any will concurrent with that, but he did it, as the whole narrative shows, with an eye upon the beneficial and glorious result to be educed. The same may be said of the sins committed in the crucifixion of Christ.

This permission has by some been called an *efficacious* permission. It cannot be so called, if by the term is meant that God effects the sin; but it may be so called, if no more is meant, than that it secures the certainty of the event, and that it is a part of his scheme of operations, by which he works all things after the counsel of his own will—by which he carries on an effectual government over all the wills and purposes and designs of men, and brings all to just such an event as he desires. They greatly err, who maintain that God permits sin by inattention, and that he controls the event without controlling the beginning of the process; for he must control the beginning in order to control the event. And the scriptures speak as if his mind and determination were employed about the whole process. "It is not ye that sent me hither, but God." "And I will harden his heart, that he shall not let them go." The hardening of the heart of the king, was the very beginning of that act of disobedience; so the sending of Joseph to Egypt, was the first act in the other drama; yet God's determination was concerned in both.

So far we are on sure ground; for the light of the scriptures shines upon it. But here the question naturally arises,—How can all this consist with the freedom of man? Here let it be noted well, what ground the scriptures do, and what they do not illumine. That the providence of God acts in all second causes, and in all the actions of men, is clear from scripture. And, on the other hand, that the contingency of second causes and the freedom of man remain unimpaired, is also a settled truth, implied in all scripture, and consonant with all experience. Now, suppose we should leave the matter here,—what more would need to be said? Nothing, if both these positions were firmly believed. What more can be said? Nothing that will carry any explanation, available to common minds, of the positive mutual relations between these two indisputable truths. If the mind admit these two truths as matters of fact, in all their length and breadth, and plead no inconsistency between them, it goes as far as the Bible goes, and stops where the Bible stops. But some will have it, that these two facts must be inconsistent; and here they array their philosophy against divinely revealed facts.

It should be counted a superfluous labor, to show that God's word is more to be relied on than their speculations. For when it is demonstrated by the highest form of evidence, the testimony of God and the clear consciousness of man, both that God acts all in all, and that man is free and responsible in all, it is too late to ask whether one of these truths can consist with the other; for it is proved that they actually do consist, and our inability to reconcile them would not make either of them untrue. Suppose we say, The decrees and providence of God are such, that there is a fixed certainty respecting all future events, and therefore man cannot be free. Yet God tells us, and our own consciousness confirms it to be a matter of fact, that we are free. Our reasoning, then, going against a matter of fact, must be allowed to be inconclusive. On the other hand, suppose we say, It is a well-established fact that we are free, and that second causes are contingent; and, therefore, what is said of the certainty of decrees and providence cannot be true. Here, again, is our lame reasoning against a well-established fact.

Here, then, are two great facts, as the two opposite banks of a stream, deep and fathomless. Standing upon either bank, we stand upon solid ground; but if we attempt to ford or bridge over the stream, between them, we are lost in its depths. Yet the depth of the stream does not make the land less solid on either side; nor does our inability to bridge over the chasm, between these firm and fundamental truths, make them any the less true.—*New England Puritan.*

Lying Punished.

One day there occurred a tremendous storm of lightning and thunder, as Archbishop Leighton was going from Glasgow to Dublane. He was seen at a distance by two men of bad character; but they had such a reverence for the clergyman, they had no courage to rob him, yet they wished to fall on some method of extorting money from him. One of them said, "I will lie down by the wayside, as if I was dead, and you shall inform the Archbishop I was killed by the lightning, and beg money of him to bury me." When the Archbishop arrived at the spot, the wicked wretch told him the story, he sympathized with the survivor, gave him money, and proceeded on his journey. But when the man returned to his companion he found him really dead. Immediately he began to exclaim aloud, "O, sir, he is dead! O, sir, he is dead!" On this the Archbishop discovering the fraud, left the man with this important reflection, "it is a dangerous thing to trifle with the judgments of God." My little readers, remember God knows and observes all the vain excuses and frauds and lies of which you are guilty; he knows all the lies that have ever been uttered by the tongue, and conceived in the heart, since the world began; he has all lying children's names, with the place where, and the time when, and the circumstances connected with, every lie you have imagined in your heart, in the book of his remembrance; and he will know all lying and deceitful children as well as men, when small and great stand before him. Pray, my dear children, that God would deliver you from a lying tongue, deceitful lips, and a heart that imagines preverse things.

Causes of the Increase of Crime.

"It is an ascertained fact, that above *a million a year* is annually spent in Glasgow on ardent spirits; and it has been recently asserted, by an intelligent operative in Manchester, that, in that town, £750.000 more is annually spent on beer and spirits, than on the purchase of provisions. Is it surprising that a generation which has embraced such habits, should be sunk in sensuality and profligacy, and afford a never-failing supply for the prison and transport ships?

At present about 60.000 persons are annually committed in the British Islands, for serious offences, worthy of deliberate trial, and above double that number for summary of police offences. *A hundred and eighty thousand* persons annually fall under the lash of the criminal law, and are committed for a longer or shorter period to places of confinement for punishment. The number is prodigious—it is frightful.

Blackwood's Magazine.

Good humor is the clear sky of the soul, on which every star of talent will shine more clearly, and the sun of genius encounter no vapor in its passage. 'Tis the exquisite beauty of a fine face—a redeeming grace in a homely one. It is like the green in a landscape, harmonizing with every color, mellowing the glories of the bright soul, and softening the hue of the dark.

Little solid acquirement is to be expected from promiscuous reading.

MARRIED,

By Dr. Pressly, on the 11th inst., Mr. WILLIAM M'BRIER to Miss NANCY BROOKS, all of Allegheny city.

By the Rev. M. M'Kinstry, on the 15th inst., Mr. M. C. EKIN, of Westmoreland county, Penn., to Miss NANCY PATTERSON, of Allegheny county, Penn.

Moneys Received for the Preacher,

Not otherwise receipted.

Robert Riddle.	Rev. J. Neil.
Hugh Roy.	Robert M'Clure.
John Berry, Jr.	Stewart Steele, 2.
John Forder, 2.	John Moore.
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MISCELLANEOUS.

MY DAUGHTER'S GRAVE.

"Oh! light may her spirit recline on its pillow,
And gentle and soft be her sleep!
In the summer's mild eve I could sit by yon willow,
To think of her beauty and weep."—*Moore.*

I had a little daughter once,
And she was wondrous fair;
Like twining links of the yellow gold
Was the waving of her hair,

Her face was like a day in June,
When all is sweet and still,
And the shadows of the summer clouds
Creep softly o'er the hill.

Oh! my daughter's voice, I hear it yet;
It steals upon my ear
Like the singing of a joyous bird,
When the summer months draw near.

Sometimes the notes would rise at eve,
So fairy-like and wild:
Her mother thought a spirit sang,
And not an earth-born child.

So sweet she was when full of glee,
And her golden tresses bound
With a garland of the simple flowers
By shady streamlets found.

She never bore the garden queen—
The red rose—on her breast;
Our own sweet flow'ret ever loved
The forest wild-flowers best.

Like them, she seemed to cause no toil,
To give no pain nor care.
But to bask and bloom in a sheltered spot,
In the soft and balmy air.

Her fate like theirs—they come in spring,
And with summer's reign decay;
And she with his last parting smile
Passed from life's path away.

We will miss her in the hour of joy,
For when all hearts were light,
There was no step so gay as hers,
No eyes so glad and bright.

We will miss her in the hour of woe,
For then she tried to cheer,
And the soothing of the simple child
Could dry the mourner's tear.

She was too pure for earthly love;
Strength to our hearts was given
To yield, resigned, her childhood's light
To a brighter home in Heaven.

PLORATOR.

The Servant and his Doctorate; Scotch Degrees.

When the University of St. Andrew's *sold* her honors—a proceeding which provoked Dr. Johnson to tell the heads of the college that they would get rich by degrees, and which has now been long abandoned—a certain minister who deemed his ministrations would be more acceptable and more useful, if he possessed what the Germans call the doctor-hat, put £15 in his purse, and went to St. Andrew's "to purchase for himself a good degree." His man-servant accompanied him, and was present when his master was formally admitted to the long desired honor. On his return, "the doctor" sent for his servant, and addressed him somewhat as follows: "noo, Saunders, ye'll aye be sure to ca' me *the doctor*, and gin ony body spires at you aboot me, ye'll be aye sure to say, the doctor's in his study, or the doctor's engaged, or the doctor will see ye in a crack." "That a' depends (was the reply) upon whether ye'll ca' me doctor, too. (The reverend doctor stared.) Aye, it's just so; (continued the other) for when I fand it cost sae little, I e'en got a diploma mysel'; sae ye'll just be good enough to say—doctor, put on some coals, or, doctor, bring me the whiskey and hot water, and gin ony body spires at ye aboot me, ye'll be aye sure to say the doctor's in the stable, or the doctor's in the pantry, or the doctor's digging potatoes, as the case may be."

London Bap. Mag.

Blasphemy Indictable.

A person was indicted at New York, in 1811, for aspersing the character of Jesus Christ, and denying the legitimacy of his birth. He was tried, condemned, fined and imprisoned. On that trial, Chief-Justice Kent, still living, and believed to be second to none in the country in point of legal knowledge, expressed himself as follows:

"The people of this state, in common with the people of this country, profess the general doctrines of christianity as the rule of their faith and practice; and to scandalize the Author of these doctrines is not only, in a religious point of view, extremely impious, but even, in respect to the obligations due to society, is a gross violation of decency and good order. Nothing could be more offensive to the virtuous part of community, or more injurious to the tender morals of the young, than to declare such profanity lawful. It would go to confound all distinction between things sacred and profane." "No government," he maintained, "among any of the polished nations of antiquity, and none of the institutions of modern Europe (a single monitory case excepted) ever hazarded such a bold experiment upon the solidity of the public morals as to permit, with impunity, and under the sanction of their tribunals, the general religion of the community to be openly insulted and defamed." "True," he adds, "the Constitution has discarded religious establishments. It does not forbid judicial cognizance of those offences, against religion and morality, which have no reference to any such establishment, or to any particular form of government, but are punishable because they strike at the root of moral obligation, and weaken the security of the social tie. To construe it as breaking down the common law barriers against licentious, wanton and impious attacks upon christianity itself, would be an enormous perversion of its meaning."

These opinions were fully sustained by the decision pronounced in Pennsylvania, at the trial of a man indicted for blasphemy, not against God directly, but against the Bible; the design charged upon him, being that of "contriving and intending to scandalize and to bring into disrepute and vilify the christian religion and the scriptures of truth." On that occasion, the late Judge Duncan said, that "even if christianity were not a part of the law of the land, it is the popular religion of the country; an insult to which would be indictable, as tending to disturb the public peace;" and added, "that no society can tolerate a wilful and despiteful attempt to subvert its religion."

It is well when we can do right, and be commended,—but let friends and the public condemn, rather than conscience.

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Feb. 9, 1844—1y. S. MOORE.

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The Preacher

JOHN T. PRESSLY, D. D., *Editor.* PITTSBURGH, FEBRUARY 14, 1845. VOL. 3—NO. 5

TERMS.

The Preacher will be published semi-monthly, the second and fourth Fridays of every month, 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 for the Preacher for his trouble.

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

ADDRESS,
BY JOSEPH CLAYBAUGH, D. D.

There is a semi-infidelity abroad, the sum of which is,—*christianity is a good thing: but down with the church.* The truth of the christian religion has in the discussions of the last and present century, been surrounded with such a flood of light, and the divine inspiration of the scriptures has been so triumphantly vindicated and so luminously displayed, and the distribution of the Bible as the word of God, is, throughout the Protestant world, a movement so univesally popular, that none but a charlatan or a fool will risk his reputation for sense and honesty, by avowing his unbelief.

But as imperfection attaches itself to the christian profession,—to the individuals who make it,—to the church, the society in which it is made, and to the officers of the church, who are set for the administration of its government, and for the defence and promotion of christian doctrine and practice; and inasmuch as that authority, with which those officers are vested, has been abused; the enemy finds that he can, with more show of reason and a better prospect of success, turn his powers of assault *on the church;* and, by bringing her authority, her discipline, and thereby her very constitution and whole scheme of agency into contempt and hatred, hopes to peril her existence, and with it that *truth*, of which she is "the pillar and foundation." His creed runs thus, "the christian religion is a good thing; but the christian profession is hypocrisy; church discipline is usurpation over conscience; its exercise, tyranny; subjection to it, base servility; church-officers are ambitious claimants of prerogative, and church-members, their dupes. The gospel is good, but its official preaching, its regular systematic dispensation, is priestcraft. Christianity is of heaven; the church of man. The christian religion is beneficial, the church works mischief. Let christianity live, but down with the church." Thus, that enmity, which dares not assail christianity itself, assails the *appointed*, and the *only* means, by which this religion can be maintained and extended in the world, and the only means by which it receives a definite and specific character, and a living and efficient embodiment. I called the spirit which speaks and acts in the tone and manner just described, *semi-infidelity:*—it is *infidelity itself*, only with a tinsel mask. And it is rife.—It displays itself in the indifference of the non-professing world to the profession of that religion which it admits to be true and good; in the numerous flouts against the christian ministry and the church, to be found in certain publications of the day, and in none more than in those of experimenting reformers, and ultra-philanthropists; in the inculcations and practices of those who would annul ecclesiastical organizations, and merge all ecclesiastical distinctions; in the levity with which people join and leave the church; in the increasing popularity of the sentiment, that there is no divinely-instituted form of church government, and that the church is merely a voluntary association, and, in the growing unpopularity of church discipline, not only in the world, but in the church itself, as is manifested by the disposition to set aside and trample down established rules, to sympathize with irregular and disorderly church-members, and to gainsay, complain of, set at nought, and otherwise resist and weaken the exercise of discipline. Let a church-member, for example, commit scandal.—Until process is commenced, he is a monster; a thousand tongues are busy against him. But, let the church take it up and pass censure, and he is quite a clever fellow. He has the sympathies not only of the world, but of a great many members of the church. And, you will often hear those sympathies expressed in cavils and objections against the court, dealt out by those ecclesiastical Solomons, who are so very wise as to understand perfectly those things which they know nothing at all about. In a word, the *censured* man is a *persecuted* man, and the officers of the church are his persecutors. And he who stands up for order and discipline, encounters from a certain class the unenviable epithet of *tyrant;* and the court that does it, is an *inquisition.*

Now, while all this arises from the malice of the carnal heart against the truth and law of God, it yet shows that there is mournfully prevalent a very great ignorance of the nature, source, design and uses of church power; that the minds of people are not impressed with the fact, that God has instituted church government, and directed its form and administration, and that this form and administration are adjusted, with infinite wisdom, to the social condition and religious interests of man.

The Church of God is a Divinely-organized Society; her members exist in a regular association, by the will and appointment of God; and the laws, institutions and officers, as well as the principles of that association, are from Him. The semi-infidelity, to which I have adverted, not only opposes the idea of a divine organization, but of any organization whatever. With it religion is a thing only between man and his Maker, and not between man and man at all. Social, man may be in every thing else; but here he must be a perfect recluse. Let a vague, undefined, christianity pervade the minds of men, but let not its principles be reduced to a determinate form in books, in creeds and confessions; let their be no associations of men, united in professing and maintaining certain doctrines and rites; let there be no set order of men officially to declare and administer them; and let there be a universally tolerant charity, that shall look kindness and approbation on one class of doctrines and ceremonies as well as another. This is the popular creed of those who pride themselves on their liberal and enlarged views, and who look down on the controverted points of religion as *little* matters, beneath the notice of a liberal mind. A creed, by the way, popular, because it furnishes a reputable plea for ignorance and indolence, for which, like parsimony, any thing will do for an excuse.—But how near are these wise ones to the wildest fanatics! History informs us of those who hold that every christian is under the infallible guidance of an immediate influence of the spirit, so as to supersede the instructions of an outward revelation, and to set him above fixed rites and ordinances, and their stated observance. Of course there is no room for officers to instruct and govern. To put the christian under teachers and governors, would be to degrade him. Christians may agree to meet, in hopes that the spirit will move some of them to speak to the edification of the rest; but whom he may move is unknown, or whether he will move any is uncertain; but, whoever is moved is at once set for the time above the control of his brethren. Such was the scheme conceived in the brain of George Fox, and in substance professed by his followers; but practically abandoned; for experience taught them, that without an organized association, they would soon cease to exist. Hence, they have adopted an organization with office-bearers, its gradation of something like courts, and its executive authority, with power to judge, and to receive and exclude members.

Now, we can conceive of individuals holding the principles of the christian religion and practising its precepts, in what may be called a *state of nature*, as opposed to a state of society. And holding the same principles and feeling the obligation of the same duties, we can conceive of them as *morally* united, one in faith, in morals, in affection, in hopes and interests. But we cannot conceive of them in this state, and at the same time having stated times and established forms of social worship. Such times and such forms imply social organization. The idea, that the christian religion is to exist, and continue, and spread, and overspread the earth, without such an organization, is preposterous.—It is repugnant to the nature and relations of man as a social being. Had God thus, in some mysterious way, made christians, and then left them to get along in maintaining and extending their principles, without directing any organization; had he appointed no seasons and no ordinances of social and public worship; had he given no instructions or rulers; had he given them no command to associate, and no directions how they should do it; still, nature and reason would dictate, that they should associate, and that, by rights inherent in them as a society, they had, and should use, the power to adopt a form of government, make rules and regulations, fix upon institutions of religion, and upon times and seasons of worship, establish rites and ceremonies, for the good of the whole, and for the maintenance and extension of their principles; and power to appoint the requisite officers for carrying out all these arrangements; and likewise to provide for a regular succession of such officers. If the principles of the christian religion be true and good, and of salutary tendency, and above all, if they be capable of conferring the highest benefits on the whole world of man, it is important, reason and benevolence demand it, that they should be preserved and extended. The very laws of our social nature teach, that the friends of these principles should unite in so doing; and that there may be wise and efficient co-operation, there must be a plan of action, and there must be laws, and their must be officers to carry out the plan and put the laws in force, and these officers must be clothed with authority, and this authority implies subordination. *Order is Heaven's first law;* and, had God not positively instituted the church and prescribed its form of government, reason and nature would have demanded a voluntary association to supply the lack.

But in this case, the people would be the source of power. With them it would remain to settle every thing; to establish either by themselves, or by their representatives, the ordinances, and the times and seasons of worship; to determine the form of church government, the different grades of office, and the nature of the power to be lodged in each; to determine also who should be clothed with office. The people would be the source of all power, and the officers of the church, only their agents to execute the popular will. Nothing would be from God, but simply the doctrinal principles and moral precepts.—Man would have the determination of the whole system of agencies and means, by which these principles and precepts should be preserved and extended. All this would be left to the wisdom and prudence and fidelity of man!

Such a theory of the origin and organization of the church, would be conformable to the popular theory of the origin and organization of the state; a theory of civil government, in one respect true, so far as it asserts the original equality of the people, leaves them to determine their particular form of government, and makes all the power of the rulers to pass through their hands, and the rulers, therefore, to be the servants of the people; but false, if it makes the people, the *original source* of power to the exclusion, or resistance of God, by whom kings reign and princes decree justice, and whom both rulers and nations are bound to obey and serve.—God established civil government. He gave the fundamental organization of the state. He laid its foundation in the *family constitution*, in which are recognized the two great principles of *natural equality* and *social subordination.*

The theory of the church just sketched, is not, so far as I know, advocated to its whole extent by any denomination of christians.—The society of friends practically adopted it in substance, though their principles lead to the discarding of all ecclesiastical organization. But though not in form advocated by any sect, it is, perhaps, the very theory which nestles in the hearts of thousands in our country, who would be sorry to be counted the enemies of the religion of Christ; and is partially avowed. It conforms so to our notions of liberty and independence, and of the self-improving perfectibility of man. It falls in so exactly with the voluntary association principle, in certain quarters the popular principle of the day. And it harmonizes finely with the prevalent disposition to improve on God's institutions. And it has much to recommend it to that numerous class, who admit that the precepts of the gospel are true and good, but who would have the church devoid of authority.

Congregationalism, or independency, approximates this theory. For, while it teaches that the church is divinely constituted, and that her order as well as her faith, is established by God, it yet maintains that the whole power of government and consequently of appointing to office, is vested in the assembly of the faithful; that it is the will of God that christians living in the same neighborhood and agreeing in the faith and order of the gospel, should *form themselves* into a society, and that such society is a *complete* church, and that the whole government of the society is with the people, so that it belongs to them (not simply to elect, from officers otherwise appointed, those who shall serve them,) but to appoint and clothe with office their own teachers and rulers, and to determine all censures and acts of government; so that whatever power their teachers and rulers, have, is derived from the people. No wonder, if in this age of democracy, (I use the word without reference to the political parties of the day) the popular leading should be to the independent form of church government. But it labors under serious difficulties. It wants scriptural authority.—Its radical principles are incompatible with the unity of the visible organized body, it converts the church into a horde of petty democracies, all independent. Through the depravity of man, it is mournfully true, that the church of Jesus Christ is riven into sects, but independency, *on principle*, breaks it up into numberless little neighborhood clans.

It is *not* fact, that God has lodged the government of the church with the people.—The representation of scripture-history is not

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the people first, and then a form of government determined for themselves and by themselves. No more is it, the people first, and the power of government lodged by God in their hands, and the transferring of that power to whom they will, they deciding who are qualified for office and appointing to it as in the state. The church and the state are not only distinct, but very different institutions; and though in their constitution analogous in some respects, yet embodying different principles and instituted for different purposes, so that we should not form our idea of the one from the other. The most perfect form of civil government is that which is founded in, and adapted to, the nature and social relations of man with direct reference to his *earthly* interests, as life, property, and reputation; the most perfect form of church government is founded in, and adapted to the nature and social condition of man with reference to his spiritual and eternal interests. In relation to the latter, man is, from the very nature of religion, which is a thing of revelation and of peculiar divine influence, and from the nature of man as a depraved being, much more dependent on God, than he is in relation to the former. It is reasonable therefore that God should leave with the people a power in the state, which he does not leave with them in the church.

The historic fact is, that in setting up the New Testament church, the officers are appointed first, and that by Jesus Christ himself. Through *their* labors men are converted into christians, and by them divinely inspired, and executing their Master's will, these christians are organized into a society, and furnished with officers. Paul and Barnabas "ordained elders in every church," Acts 14:23. A criticism has been raised from the word rendered *ordained*, in favor of popular appointment, but as it connects with Paul and Barnabas, it describes their agency in the matter. "God hath set some in the church: first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles, then *gifts* of healing, *helps*, *governments*, &c." 1 Cor. 12:28. Here observe, 1. The church is regarded as *one whole*, and it is in this one Catholic Church, that these officers are set. They are primarily officers of this society viewed as a whole. Their special connection is a secondary idea. 2. They are "*set*," or *constituted* by God; "God hath set." *He* is the source of power. And 3. He hath lodged this power, not with all, but with some; "God hath set, *i. e.*, officially constituted, *some* in the church." And 4. While this is said of extraordinary and temporary officers, it is also said of those which are ordinary and permanent, as *teachers, helps and governments*. The same principles are taught Eph. 4:7—16, which see. And, that it was designed to be a standing rule to the end of time, that those already in office, and not the body of the people, should decide on a candidate's qualifications, and ordain to office, is evident from the fact, that the directions which the apostles gave for regulating the future appointment of officers, are to be found in epistles, addressed, not to the people, but to those who were officers in the church. It is only in the epistles to Timothy and Titus, that such instructions are given. Yet, the people have the privilege of choosing, who, out of those, whom the officers of the church may ordain, shall be their spiritual guides and rulers.—Thus, even in appointing deacons, whose office related to the temporalities of the church, the electing power was with the people, who must cast their votes according to certain principles divinely prescribed; but the *ordaining* power was with the apostles; "wherefore, brethren, *look ye* out among you seven men of honest report, full of the Holy Ghost and wisdom, whom *we may appoint* over this business." Acts 6:3. The distinction between election and ordination is important. The latter makes a man an officer of the church, and clothes him with official powers; the former merely determines the place where he shall exercise his office. Ordination decides the question of his qualifications; election, that of his particular location.

It is not my design, at this time, to enter into the scriptural argument to show which form of church government is of divine appointment. This will be done in the ordinary lectures of the course. All that is now intended is to sketch the history, for the purpose of developing the outlines of that form; and this, with the design of turning your attention during the remainder of this discourse, to the fact, *that this form is deeply seated in the moral and social constitution of man.*

Of the permanent church officers brought to view in the New Testament, the most prominent are *presbyters* or *elders*. They are sometimes called *episcopi* or *bishops*, a word signifying *overseers*, and not so much an official title as descriptive of the duties of their office. It and the word rendered elder, or that might be translated *presbyter*, are used interchangeably; as Acts 20:17,—"He sent to Ephesus and called the *elders* (presbyters) of the church,"—compared with verse 28th, where he says to these elders, "Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you *overseers*," that is, *bishops*, as the same word is elsewhere translated. So in Titus 1:5—7.—"For this cause left I thee in Crete, that thou shouldst set in order things that are wanting, and ordain *elders* (presbyters) in every city, as I had appointed thee. If any be blameless, &c.; for a *bishop* must be blameless as the steward of God." Here *bishop* and *elder* (presbyter) refer to the same office. And when the apostle, Philip. 1:1, speaks of "the bishops and deacons" as the church officers of "the saints at Philippi, he obviously uses the word *bishop* as convertible with *elder* or *presbyter*. The *bishops* of that church were the same in office with the *elders* which Titus was to ordain in every evangelized city in Crete, or with the *elders* of the church of Ephesus, mentioned in Acts, who, as we have seen, are expressly called bishops.

These presbyters were of two classes,—those who labored in teaching, as well as ruled, and those who ruled only.—"Let the elders that rule well, be counted worthy of double honor; especially they who labor in word and doctrine." The scriptures also recognise the fact, that these presbyters met in a body, called a *presbytery*, to transact the government of the church, and that it was in this aggregate capacity that they ordained to office. I might refer you for proof to Acts 13:1—3, where such a body, with the laying on of hands, set apart Paul and Barnabas to minister to the heathen; in connection with the injunction of Paul to Timothy, 1 Tim. 3:14.—"Neglect not the gift that is in thee, which was given thee by prophecy, with the *laying on of the hands of the presbytery*."

Now, that system of church government, which teaches that the power of government and of appointing to office is lodged with the *presbyters*, and is to be exercised by them when met together, or acting as *presbyteries*, or courts of *presbyters* or elders, is PRESBYTERIANISM. And, really, from our historic sketch, it does seem to be taught in the word of God.

The features of this system are,

1. One Catholic visible church.

2. The power of government, involving that of appointing to office, lodged, not with the people, but with a class of officers that God has set in the church, namely presbyters.

3. These presbyters are of two classes, ministerial and ruling.

4. The ministerial are on equality in all things; and in government, ministerial and ruling both on parity.

5. A gradation of presbyterial courts, that is, courts composed of presbyters.

It differs from the political, or voluntary association principle, in asserting that church power is derived from Christ, limited and defined by his will, and that all its legitimate acts have the sanction of his authority.

It differs from *independency*, 1. In asserting the unity and catholicity of the visible church;—2. In lodging the government with officers whom God has set in the church, and not with the people;—and, 3. In maintaining a gradation of courts; a principle necessarily resulting from the two former.

It differs from *prelacy*, 1. In asserting the parity of the clergy;—2. In asserting lay elders, as office-bearers vested with government and disciplinary powers. I need not say wherein it differs from Popery; for that is the offspring of prelacy; or, rather it is but prelacy towering up, until the Babel erection is completed, and on its vertex stands, in bold relief against the heavens, the figure of "my Lord God, the Pope." Presbyterianism is the *juste milieu* between the despotism of one earthly head, and the other equally fatal extreme of no church government at all.

[To be continued.]

The following communication we have received from one of the oldest and most devoted ministers of our church. Great complaint has been made, by some who wish to be regarded as the special friends of Mr. Grier, in relation to the notice which has been taken of his lecture in the Preacher. If we have been so unfortunate as to fall into a mistake, with regard to the tendency of the lecture, it will appear from the communication of our friend, that, in this respect, we are not singular. If we, who have looked at the lecture through the smoke of the Iron city, have mistaken its tendency, it would seem that some, who may be supposed to enjoy a purer atmosphere, have fallen into a similar error. ED.

"A Word in Season, How Good is It?"

THE TEMPERANCE CAUSE, GUERNSEY COUNTY, OHIO.

Mr. Editor:—I hope your reviewer of Mr. Grier's lecture will neutralize its deleterious tendency on the habits of the community. From reading this lecture, had I no other acquaintance with Mr. Grier, I certainly would set him down as a lover of ardent spirits. I believe, however, this is not the fact. Yet certain it is, that the most abandoned drunkards in our neighborhood, consider him as their devoted friend. And the retailers of ardent spirits with us, feel themselves deeply obligated to Mr. Grier, for lending them a helping-hand, to bear up their sinking cause. One copy of the lecture has appeared among us. I know of but one sentiment by those who had truly enlisted in the temperance cause, and have read it, and that is, that Mr. Grier will be claimed by the inebriates of our day, and they will do him the honor of holding him forth as the generalissimo of their ranks. Yes, they will crown him with this honor, and they will not give him the liberty of resigning his station. The only remedy for Mr. Grier is, to come out and review his own work.

One grand error pervades the entire lecture. It is this, Mr. Grier views society, not as it is, but as it should be. As a counterpart of this error, Mr. Grier sustains the temperance principle. This he does, when showing the cases in which we should abstain from intoxicating liquors. He states, that "Those who cannot make a temperate use of alcoholic drinks, are, without a single exception, under obligations to abandon them altogether." Here we have the great principle of the temperance reform. Put community for "those who cannot make a temperate use of alcoholic drinks," and then we have the hero of anti-temperance teaching the very wholesome, the common-sense doctrine, that when a community cannot make a temperate use of intoxicating drinks, without running into excess, then that community ought to abstain. What need for more than a simple statement of so obvious a principle, to put to the blush every opponent of the temperance reform.

One idea more, and I have done. Mr. Grier is said to be successful in ministering consolation to the comfortless, but I sincerely fear that his lecture will be the means of breaking more hearts than ever he will be instrumental in binding up. Besides, what madness should drive any man to oppose theory to facts. The temperance reform is not a theory,—it is not a mere experiment; it constitutes a part of the history of our age. Certain excrescences will, of course, attend its march; and it is so with every form of organized society, civil and religious.

HUMANITAS.

Reply to Mr. J's Review of Grier on Temperance.—No. 1.

Mr. Editor:—The readers of your paper have been entertained, for a few weeks past, with some remarks on my lecture on the Subject of the Use of Intoxicating Liquors. A very few of these remarks are editorial; the rest are intended for a review of the lecture.

In the editorial remarks and in the review, the opinion is confidently expressed that my lecture "will promote intemperance," and encourage "the drunkard in his course." This, it must be confessed, is a serious charge, though, perhaps, not any better founded than one which has sometimes been preferred against the Bible,—that it tends to produce licentiousness and immorality of conduct. It is, however, a serious charge, and I think those who have so publicly preferred it, should, in consistency and reason, return me to my Presbytery, for having published an immoral work; for such a work my lecture must be, if it will, by any proper efficacy of its own, "promote intemperance," and encourage the "drunkard in his course." It is really too bad, if I may, with impunity, advance in the pulpit, and publish, through the press, principles of a demoralizing tendency; principles, which, if adopted and conscientiously carried out in practice, will lead to intemperance; this is contrary to the express injunction of Paul, when he says,—"be not drunken with wine, wherein is excess;" and is indeed "an iniquity to be punished by the Judge." It is surely time that my Presbytery would call me to an account; if it does not, the church and the world will certainly judge it is unfaithful, and a partaker of my sin; if they do not, there is only one other conclusion to which they can come. The reader can guess what it is. Would not my Presbytery call me to an account if I were to preach, and to publish, through the press, principles which would encourage profane swearing, gambling, Sabbath-breaking, and such like sins? Certainly it would; my "excellent character" would not, in such a case, shield me from its censures; why, then, should it connive at a work which will promote intemperance, and encourage the drunkard in his course? Certainly it cannot do it and be faithful.

For my own part, however, I have not yet seen any evil which has resulted from the delivery and publication of my lecture; it may have occasioned some vain and useless, and even worse than useless talk; but the Bible has done the same; the discourses of our Lord did the same thing; and yet, surely, the Bible and the discourses of our Lord are not, in themselves, calculated to produce this effect; and though I am not to be understood as placing my lecture on a level with the Bible, or the discourses of our Lord, yet, I am to be understood as conveying the idea that it may have occasioned some kinds of evils, and yet be innocent. The Bible has occasioned many things which it expressly condemns and prohibits.

But still, as your readers are informed that it will promote intemperance, and encourage the drunkard in his course, I feel inclined to give, for the sake of those who may not see it, and before I take any particular notice of the review of Mr. J., a brief statement of, at least, some of the reasons which induced me to prepare it, and a succinct account of its general design and plan.

1. In the first place, then, the leading temperance men around me, proceed to such extremes in theory and practice, that I could not countenance them; and, because of this, I was complained of as a hinderance to the temperance cause.

2. In the second place, their complaints and proceedings placed me in what I conceived to be a false position. If they were right in all their views and measures, and just in their complaints, I was wrong. For

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both these reasons, then, I thought that the lecture, which I have published, was called for on the ground of self-defence.

3. In the third place, I thought I could see an effort, on the part of some temperance men, to mould public opinion to suit their own fancy; and, then, if not to substitute it in the place of God's word, at least to establish it as a rule of conduct. Now, it is certainly right to bring public opinion up, if possible, to the requirements of God's word; but I think it is not necessary to bring it beyond these requirements, and much less to make that use of it which places consistent disciples of Christ in a false position.

4. In the fourth place, I was urged to give my views of the temperance question. Some wished an exposition of those passages of scripture in which is contained the legislation of God on the subject of the use of intoxicating liquors, and all wished me to define my views with regard to temperance societies. Hence, to meet the wishes of all, I took up the general subject of the use of intoxicating liquors, and examined it in all its relations and bearings.

The design of my lecture is threefold:

1. To state, illustrate, defend and enforce the principles of temperance contained in the Bible, and, in connection with this, to define and describe the principal features of such a temperance society, as, in my judgment, might claim for itself a decidedly scriptural character.

2. To defend myself and those who are identified with me in sentiment, from the unjust aspersions cast upon us by those who assume what I believe to be unscriptural ground, and who, by occupying it as if it were scriptural, and only and exclusively so, necessarily place us in a false position.

3. To detect and expose the unscriptural principles, which are advocated in the leading temperance journals of the day, and to show that the position which most temperance men have now assumed is contrary to the scriptures.

The plan of my lecture, therefore, is the following: I consider the origin and nature of a liquor which possesses the intoxicating property; then I inquire, after some digressive remarks in relation to unfermented liquids, if it is scriptural to use such a liquor in ordinary circumstances, in any sense, and to any extent, as a beverage, then, I anticipate and answer an objection, viz: that though my arguments may be conclusive in relation to wine, yet they do not establish any thing with regard to other intoxicating liquors, and especially ardent spirits; to this I reply, by showing that as the scriptures allow a use of intoxicating liquor, which is common in the sense of being opposed to medicinal and sacred, therefore, any liquor of this kind may be so used, if it be not, for some other reason than the simple fact of its being intoxicating, unfit for such use; then I remark, that this is a point which we must determine for ourselves; and I express my belief, and try to show that ardent spirits are not fit to be used as a beverage,—used in the way of dram-drinking; and, having disposed of this point, which lies at the very foundation of the general subject, I proceed to consider the nature and rational purposes of this legitimate use of alcoholic liquors; and, with regard to the former, I show that it must be temperate; then I inquire, very practically, what constitutes temperance in the use of such liquors; and here, I remarked, that in settling this question, regard must be had to the nature, the composition of the liquor; this leads me to speak of the different kinds of intoxicating liquors; and, in the course of my remarks, I again expressed my conviction, that ardent spirits are not fit to be used as a beverage; but intimating, at the same time, and by way of guarding, as I state in the lecture, against the extreme views and dogmatical assertions of some, that it might be advantageous to some persons at all times, and to any person under peculiar circumstances, to use them after the manner that nitrie acid is sometimes used; that is, as a qualifying ingredient in an occasional beverage; they being almost as unfit to be used in the once common dram-drinking way as nitrie acid itself. Some fermented liquors, such as cider and beer, I suppose might be tolerated, not as a substitute for water, but as an occasional beverage; then, having utterly condemned the common tavern and grogshop trafic in any alcoholic liquor, and having considered the purposes for which any such liquor may be used, whose composition qualifies it to answer these purposes, I go on to consider the circumstances under which total abstinence from all intoxicating liquors becomes a revealed duty; and on this point, instead of encouraging the drunkard in his course, I endeavor to convince him from the scriptures that, rather than abuse alcoholic liquors, and himself by means of them, he should abstain from them altogether,—should have nothing to do with that which, to him, is the "stumbling-block" of his "iniquity;" then I proceed to show that, in our use of such liquors, we should be careful to guard against any thing which might countenance the abuse of them in any way, or by any person; then I show, from various considerations, that the once common, and still too prevalent usage in relation to such liquors, and especially ardent spirits, is radically wrong, and necessarily productive of evil; and with this the first part of my lecture ends.

In the second part, I consider the lawfulness of total, universal abstinence from all intoxicating liquors, and show that, in itself considered, it is not unscriptural; the principles on which, if such an enterprise be undertaken at all, it should be attempted and advocated; the inducements to it, and the strength of them; the best means of effecting it, on the supposition that it can be effected at all; and then I conclude with a variety of reflections.

It is while discussing the best means of effecting total, universal abstinence from all sorts of intoxicating liquors, on the supposition that it can be effected at all, that I am led to speak of temperance societies. On this point I offer various remarks; in the course of these remarks, I show, from temperance writings, prose and verse, that the principles on which temperance societies, generally speaking, are now organized, and on which they surely seem to act, is, that total abstinence from all intoxicating liquors is, somehow or other, an ordinary duty, and that, as such, it should be inculcated upon all men; a society organized on this principle I condemn; I condemn it, even if the principle of its organization does not involve the erroneous doctrine contained in the principle just mentioned; I condemn it, in the latter case, on its own confession; because, while it recognizes my right to at least some intoxicating liquors; to those whose composition qualifies them to be a wholesome occasional beverage, it is unwilling to let me exercise it; and whether I exercise it or not, complains of me as a hinderance to the temperance cause, because I refuse to pledge myself that I never will exercise it, and to join with them in teasing others till they are in a manner compelled to do likewise; just as if I had a scriptural right to molest others in the enjoymant of an opinion, the correctness of which, or the prudent exercise of a right, the reality of which I do not myself pretend to deny; this, surely, would be the very reverse of that which Paul enjoins, when he says, "let every man be fully persuaded in his own mind."

Objecting to a society of the kind just described, I contend, in the lecture, that a society, if we have one at all, should be organized on a principle which will lead the associated and reforming body to proceed in the cause of temperance reform, just as far as mankind generally are individually bound by the word of God to proceed; and then, if, as individuals, we see proper to abstain from every thing which can be supposed to contain alcohol, we can do so; and if we wish, we can, as individuals, suggest to others the propriety of doing likewise. This principle of organization does not forbid us to do this; but it is utterly inconsistent with a combined and systematic effort to establish the practice of total abstinence from all sorts of intoxicating liquors. An attempt of the latter kind is contrary to the scriptures, and must necessarily occasion animosity and strife amongst brethren; it must be the one, and it must do the other, not because total abstinence, in itself considered, is unscriptural, but because it is not, in ordinary circumstances and cases, a positive duty; it is a matter of indifference, and, therefore, an attempt to establish it universally must be an aggression on our scripture rights, and must occasion animosity and strife. A few brethren organize themselves into a society, for the purpose of establishing the practice of total abstinence, not from ardent spirits merely, but from all sorts of fermented liquors, either because they believe such abstinence to be a revealed duty, or that, if it is not, it ought to be so; they call upon other brethren to sign their pledge, and join them in their enterprise; some of these brethren refuse to do so; they are urged; they still refuse; the consequence is they are denounced as the opposers of temperance reform,—as greater hinderances to it than the drunkard himself. Thus a breach is made between brethren; animosity and strife ensue, and the reforming society, by assuming and undertaking too much, defeats in a great measure its own design.

Such is a very inadequate, but so far as it goes, honest account of a lecture which will promote intemperance, and encourage the drunkard in his course. If I could believe that it would, by any proper efficacy of its own, produce such an effect, I would burn it, cast its ashes into the Ohio river, and let them be carried onward to the place where the water of that noble stream finds its level. I am persuaded, however, that if it encourages the drunkard in his course, it will do it in the same way that the doctrine of election produces, as some say it does, licentiousness of conduct.

That some lovers of strong drink may wilfully misinterpret my lecture, and then profess to take encouragement from it, is not impossible; and especially when they have the example of a respectable minister of the gospel to countenance them, and the benefit of his literary and scientific acquirements, such as they are, to assist them in that part of the business which consists in misrepresenting my lecture. But I am not responsible for the sin of those who misrepresent my lecture. Peter informs us, that there were men in his day, who wrested some things in the epistles of Paul, as they did the other scriptures, unto their own destruction; and I am positively certain that if the drunkard takes encouragement from any part of my lecture, he will have, in the first place, to wrest it from its proper and consistent meaning, and if he does this, he does it at his own peril, and will finally have to account for this sin just as well as the sin of drunkenness. In my next number I will commence a more particular examination of Mr. J's review.

J. GRIER.

For the Preacher.

Mr. Editor:—In your last number, I noticed a report in relation to the home missionary field. I here call your attention to a station in the Northwest of Ohio, viz: Urbana and Campaign county. This was recommended to General Synod, by the Springfield Presbytery, as a station asking the labors of a missionary all the time, but this was not granted. The writer was appointed to the Springfield Presbytery, with the view to labor in that station June and July, which he did with great pleasure, and he trusts that his labors were not in vain. On the last Sabbath of July, the sacrament of the Lord's Supper, was administered in the court-house, Urbana, Ohio, as a missionary station.—Seven persons were admitted to the communion by examination, and eight by our certain knowledge of their being in good standing in the Associate Reformed Church, making in all fifteen. These are highly respectable and influential, and the impression made by our labors in Urbana and the county seemed favorable, we had at least an increased and increasing attention. The writer was sorry to leave them when his time appointed expired, and he would now affectionately recommend them, as the Presbytery has already done, to the fostering care of General Synod. Urbana is a beautiful county seat, containing from one to two thousand inhabitants, in the heart of the rich valley of Mad river, it is also on the line of the railroad from Lake Erie to Cincinnati, which line is in progress and will soon be completed; this will make an important place in the county, and it may be so to the church with care and the blessing of God.—Yours, &c.

A. BOWER.

ALLEGHENY BIBLE SOCIETY.

The Anniversary meeting of the Allegheny Bible Society was held on Tuesday evening Jan. 28th, in the Rev. Mr. Rogers' church.

The annual report was read by the Rev. Dr. Wilson.

The following resolutions were offered and adopted being sustained by appropriate addresses from the Rev. Drs. Elliott, Wilson, Halsey and Rogers.

Resolved, That we will make in the strength and the grace of Christ, increased efforts for the holy scriptures.

Resolved, That we cordially approve the efforts of the board to introduce the Bible as a class-book into our schools.

Resolved, That we will support the board of managers in employing an agent to organize Bible societies in the villages in the neighborhood of the cities and along the rivers.

The following persons were elected officers for the coming year.

Rev. Mr. ROGERS, President,

Rev. Dr. ELLIOTT,
" Dr. PRESSLY,
" Dr. WRIGHT,
" Dr. WILSON,
} Vice Presidents.

J. Schoonmaker, *Cor. Sec'y.*

Theo. H. Nevin, *Rec. Sec'y.*

John Mitchel, Treasurer and Librarian.

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The Life of Faith.

There are two things spoken of faith in scripture, which highly deserve the attention of every true believer. The first is, the state of safety in which he is placed by Christ, and is delivered from every evil and danger in time and eternity, to which sin had justly exposed him; and the second is the happiness of this state, consisting in an abundant supply of all spiritual blessings freely given to him in Christ, and received as they are wanted, by the hand of faith, out of the fullness of Christ; by which means, whoever has obtained this precious faith ought to have a quiet conscience, at peace with God, and need not fear any manner of evil, how much soever it be deserved; and thereby he may at all times come boldly to the throne of grace, to receive whatever is necessary for his comfortable walk heavenwards. Every grace, every blessing promised in scripture, is his, and he may and does enjoy them. So far as he lives by faith upon the Son of God, so far his life and conversation are well ordered, his walk is even, his spiritual enemies are conquered, the old man is mortified with his affections and lusts, and the new man is renewed day by day after the image of God in righteousness and true holiness. And from what he already enjoys by faith, and from the hopes of a speedy and perfect enjoyment, the scripture warrants him to rejoice in the Lord with joy unspeakable and full of glory.

Romaine.

The force of gun powder is not shown till a spark lights on it. So till temptation comes, we know not ourselves.—*M. Henry.*

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EXPOSITORY LECTURES.

9 ¶ Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountain of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.

10 For they know not to do right, saith the LORD, who store up violence and robbery in their palaces.

11 Therefore thus saith the LORD GOD, An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the LORD, As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch.

13 Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts,

14 That in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite the winter-house with the summer-house; and the houses of ivory shall perish, and the great house shall have an end, saith the LORD.

I will sanctify my great name which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. The relation between God and those who are professedly his people is such, that his honor, in the view of men, is identified with their conduct. They are called by his name, and they profess to be governed by his laws. And consequently the world will form an estimate of the character of the God whom they serve, and the nature of their religion, from what appears in their walk and conversation. If regardless of the obligations of their christian profession, they practise the works of the flesh, God's name by which they are called is profaned, in the sight of the heathen; dishonor is reflected upon the character of Him whose servants they profess to be; and their religion is exposed to the contempt of the world.

It was the sin of ancient Israel that, notwithstanding the peculiar relation which subsisted between them and the true God, and the strong obligations under which they were brought to love and serve him, they walked not in his statutes, neither did they execute his judgments, but conformed to the manners of the heathen that were round about them. It therefore became necessary that he should vindicate the honor of his name in the sight of the heathen, by an open and public manifestation of his displeasure against their sin. Accordingly he declares,—"I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and *my hand that I have laid upon them.*"

God was now about to vindicate the honor of his name which had been profaned among the heathen, by the sinful practices of his professing people, and the prophet is directed to give notice to surrounding nations that they might assemble to witness the execution of the divine judgments, and see in them the evidence of God's abhorrence of sin.—"Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof." Verse 9. The inhabitants of Ashdod, or the Philistines and the Egyptians, who had long been the enemies of Israel, are called to assemble upon the mountains of Samaria, that from this elevated position they might take a view of the tumults and disorder and oppression which prevailed.—Moses had long since predicted, that for their departing from the living God, Israel in future ages should suffer to such an extent, under the effects of the divine displeasure, as to excite the surprise of surrounding nations. "All nations shall say, wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger? Then men shall say, because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt; for they went and served other gods." Deut. 29:24. And that they might see the equity of his proceedings with Israel, the nations around are called, in the first place to take a view of their provoking conduct in forsaking the God of their fathers. In the days of Jeroboam, the son of Nebat, who made Israel to sin, the kingdom of Israel, as distinct from Judah, may be regarded as commencing a course of apostacy from God. To prevent the people from going up to the house of the Lord in Jerusalem; and to establish the kingdom in his own hands, Jeroboam set up two golden calves, one in Bethel, and the other in Dan; and said to the people, "it is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt." And with the establishment of idolatry, laxity of morals, and licentiousness of life prevailed in Israel. The *tumults* which were produced by contending factions in Israel, are particularly specified. When a people who are acquainted with the law of God, become so hardened in sin, as to disregard its authority, little respect will be paid to the established laws of society when they happen to stand in the way of the accomplishment of their ambitious or unhallowed purposes. And accordingly, when Israel trampled upon the authority of God, and set up idolatry, the claims of social order were disregarded, and might triumphed over right. Tumults prevailed; confusion and disorder extended throughout the community, and violence took into its own hands the reins of government. The history of Israel as recorded in the books of the Kings, furnishes ample evidence of the truth of this statement. From the time of Jeroboam, who made Israel to sin by making indolatry the established religion of the kingdom, but few of the kings of Israel were permitted to die a natural death; while very commonly, the throne was reached by the exercise of violence and the shedding of blood. For half a century, immediately preceding the days of Amos, the throne of Israel was commonly occupied by usurpers. Shallum conspired against Zachariah, and after having murdered him, ascended the throne. And Shallum after wearing the crown for the short space of a month, experienced a similar fate at the hand of Menahem. Pekahiah, the successor of Menahem, after a short reign, fell a victim to a conspiracy formed by Pekah, one of his officers. And the throne of Pekah, after he had fallen by the hand of violence, was usurped by Hoshea. And in the midst of these bloody contests for the throne, as a matter of course, multitudes would be oppressed. The successful usurper, after reaching the throne, would endeavor to fortify himself by cutting off those who were suspected to be friendly to the unfortunate victim of his ambition. And while a total disregard of law and order was manifested by those who were high in place, the unhappy example would exert a baleful influence upon the morals of society, and violence and bloodshed and oppression would prevail. So general was the prevalence of evil; and especially so regardless of justice, were those who were in authority, that in the the strong language of the prophet, "they know not to do right, saith the Lord, who store up violence and robbery in their palaces." Verse 10. Their hearts were so set upon evil, and they had so completely surrendered themselves to the government of lawless passions, that they had no regard for right, and no disposition to practice it. The hand of violence cut off those who stood in its way, and the usurper seized the possessions of those who fell victims to his avarice and ambition, so that the gains of robbery and violence were stored up in their palaces.

While God is about to bring down upon Israel the effects of his displeasure, the surrounding nations are called to look upon the enormities which were perpetrated, that so when they beheld the desolating judgments which were about to be inflicted upon them, the equity of the divine administration might stand vindicated in their view.

In the succeeding verses, the prophet proceeds to declare the judgments about to be inflicted upon Israel. "An adversary there shall be even round about the land: and he shall bring down thy strength from thee, and thy palaces shall be spoiled." Verse 11. It is a principle in the divine government, that human wickedness is often punished in such a manner, that men may see their sin in their punishment. The abuse of power, was a prevailing crime in Israel. The strong took the law into their own hands and trampled upon the weak, and filled their palaces with the spoils of violence and robbery. God would therefore punish their wickedness by bringing against them an *adversary*, more powerful than they, who would bring down their strength and spoil their palaces. And to represent the diminished and distressed condition to which Israel should be reduced, they are compared to a mangled sheep, a small portion of which had been rescued by the shepherd from the jaws of the lion.—"Thus saith the Lord, as the shepherd taketh out of the mouth of the lion, two legs, or a pice of an ear, so shall the children of Israel be taken out, that dwell in Samaria, in the corner of a bed, and in Damascus in a couch." Verse 12. It it supposed that the greater portion of the carcase has been devoured by the lion, so that only the less valuable parts remain, the legs or a piece of the ear. The words here translated *bed* and *couch*, are very commonly use to signify, not what we term a bed, but an eastern mattress or sofa, on which the orientals seated themselves. And according to eastern ideas, the corner of the couch was the seat of honor. Samaria and Damascus being principal cities, those who were seated in the corner of a bed in Samaria and in a couch in Damascus, may be understood to be the princes and nobles, the men of wealth and influence in Israel. In the desolations coming upon Israel, this class of her population should in an especial manner suffer. A remnant only should survive the destruction which was coming upon the nation; and those should be of the more obscure part of society. So that their escape is described under the similitude of a shepherd who can deliver, from the jaws of the lion, the legs or the ear only of the prey.

This prediction began to receive its accomplishment about fifteen years after this time, in the reign of the usurper Menahem. Pul, the king of Assyria, came against the land, and to purchase peace, Menahem, the king of Israel, paid him a tribute of one thousand talents of silver. To raise this sum, Menahem exacted the money of all the mighty men of wealth. 2 Kings 15:20. And, finally, in the reign of Hohsea, after a siege of three years, Shalmaneser, king of Assyria, took Samaria, and carried Israel away into Assyria, and placed them in Halah and Habor, by the river Gozan, and in the cities of the Medes. The Lord was very angry with Israel, and removed them out of his sight; so was Israel carried away out of their own land to Assyria unto this day. 2 Kings 17:23.

Among the various sins of Israel, on account of which God had a controversy with them, their idolatry occupies a prominent place. Their idolatry was aggravated by the fact that God had not only revealed himself to them, but had given them so many proofs of the utter impotency of idols and of his infinite superiority over them. It argued not only criminal ingratitude, but likewise stupid perverseness to forsake the worship of God, who had given so many and such indubitable proofs of his power and goodness, for the service of those dumb idols which could not protect their blinded devotees. Accordingly, the prophet is directed to make known, that when God should visit the sin of Israel, he would in a particular manner manifest his displeasure against their idolatry. "Hear ye and testify in the house of Jacob, saith the Lord God, the God of Hosts, that in the day that I shall visit the transgressions of Israel upon *him*, I will also visit the altars of Bethel, and the horns of the altar shall be cut off and fall to the ground." Verse 13:14. The altar of Bethel was set up by Jeroboam the son of Nebat, whose name is branded with infamy, as the man who made Israel to sin. This prediction was fulfilled by Josiah king of Judah, who labored with becoming zeal in the extirpation of idolatry, and in the restoration of the worship of God. The sacred historian informs us that, "the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place Josiah brake down, and burnt the high place, and stamped it small to powder, and burnt the grove." 2 Kings 23:15.

And while the monuments of idolatry should be demolished, the splendid mansions of their nobles and the houses of pleasure of the wealthy, whose example exerted a corrupting influence upon the common people, should experience the effects of the divine displeasure. "I will smite the winter house with the summer house, and the house of ivory shall perish, and the great house shall have an end, saith the Lord." Verse 15. Their wealth which they abused in the gratification of their lusts would not avail to protect them from the ravages of those whom God would send against them, as the executioners of his judgments.

From these words we may learn,

1. That the state of things in the church is truly deplorable, when those who ought to recommend religion by their exemplary deportment, expose the cause of Christ to reproach by an unholy life. Such was the low state of religion in Israel, that the surrounding heathen are called to look with astonishment upon a people who know not to do right, and who store up violence in their palaces.

2. When a nation, to whom God has given his law, treats his authority with open contempt, God may be expected to vindicate his own honor by raising up an adversary against that people. Israel trampled upon the authority of God in setting up altars dedicated to idolatry; and God raised up an adversary in the person of the king of Assyria, by whom they were removed out of his sight.

3. Idolatry on the part of those to whom God has given a revelation of his will, is very unreasonable, as well as highly provoking sin, which God will assuredly punish. "In the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Bethel."

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

NO. X.

In the preceding part of this review, the arguments of the author have been taken up in the order in which they appear in the sermon; and how far we have succeeded in showing that they are inconclusive, we leave with the candid reader to decide.

In this number it is designed to examine some answers to "objections," furnished by our author. And here, I may observe, that some of the main objections to the vague system have been, I think, overlooked.

1. He says, it is objected "there is danger of error in pursuing the course we recommend." Our author (as usual) charges the origin of such an objection to "a pre-conceived bias." This bias is a very convenient thing, for it is the easiest way to put down opposition, without pursuing the old and tedious method of using arguments. He affirms, in opposition to this objection, that "there is no more danger of error in throwing into verse the matter contained in other parts of the Bible, and particularly in the New Testament, than that in the psalms." Now we would admit the force of this reason, if our opponents gave a *literal metrical* version of "other portions of the Bible." This they do not attempt; and the farther they depart from the words of the Holy Ghost, the greater the "danger of error."

Thomas Dick says, "when a poet takes an insulated passage of scripture, and spins out a dozen stanzas about it, he may interweave, and most frequently does, as many fancies of his own as he pleases." Perhaps the author of "the philosophy of religion" was afflicted with this "pre-conceived bias," that belongs so peculiarly to the advocates of the Lord's songs. But our author might have gone farther than to notice the danger of error, he might have attempted to meet the objection, that error has been introduced into the church by means of evangelical hymns. And in order to overturn this serious objection, it would be necessary to show that we must not depend on the testimony of Drs. Philips, Green, Alexander and Ralston, which we noticed in the eighth number of this review. Now will our author charge these respected Doctors of Divinity, in the Presbyterian Church, with "a pre-conceived bias," because they attest the existence (not

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e danger only) of error by means of evan-lical psalmody? Here is a real horned emma.

2. The second objection, noticed by our thor, is drawn from "the change of ver-ons." In answer, he affirms that more anges have been made by the advocates of e exclusive system than by them. How s accords with truth, I confess I cannot scover, and yet I cannot find in my heart charge the author with designed false-od. But it will not be denied that those o adhere to the songs of the Lord alone, e a version that is about two hundred ars old; but those who use human psalmo-have had "many different Hymn Books roduced into their churches, lecture-rooms d families;" such is the language of the mmittee on psalmody, who reported to the eneral Assembly of 1843. But why not ve "many different Hymn Books?"—ange is an elementary principle of the stem, while stability belongs to the Lord's ngs, for they are a portion of that word at abideth forever. But we do not object a mere change of versions, provided the w be superior in point of composition, and faithful, or, if possible, more faithful to e original, than the version employed for o hundred years. But let us be under-ood, it must be a true version, not an imi-ion, carved out according to human fancy d ingenuity.

3. "It is objected," says our author, "that is adding to the scriptures to pursue the urse we advocate." To this objection, he plies, "that it is no more adding to the riptures, than we add to them in preaching d prayer." He states further, that it is only sing the scriptures for one of the impor-nt purposes for which they were given, mely, as an infallible rule to direct us in nging, just as in preaching and praying." his combination of the terms singing, eaching and prayer, is a sort of patent ar-ment that seems to be employed on all oc-sions, and about as well suited to meet one jection as another. But although the anges should be rung on these words, in very sentence, it cannot obliterate the wide stinction between songs composed in words hich man's wisdom teacheth and the songs the Lord, which are the words of the Ho-Ghost. But we noticed in our last, the stinction between prayer and singing, and, erefore, we need not repeat it. But is it ot a great pity that the ancient reformers, lezekiah, Ezra and Nehemiah did not un-erstand that the scriptures were designed as rule for composing songs of praise? for hile they make many changes in the wor-hip of God, in the way of reformation; hile they read in the word of the Lord and ive the sense, or, in other words, preach to e people, they did not prepare any new ngs, but they employed the antiquated ngs of David and Asaph. Must we be-eve that they too were biased and warped favor of the exclusive system?

But if the practice of our opponents may ot be designated by the harsh-sounding rm of adding to the scriptures, to me it eems evident that it is adding to "the songs f the Lord." But perhaps some may think hat there is amends made by taking away ome from the songs of Zion, so that thus hey "balance the account." I have before e a copy of "Dr Watts' Imitation of the salms of David, as improved by Mr. Bar-w;" and these bear internal evidence of omething being added and something taken way; for instance, the last psalm has just ne-half taken away and the rest imitated; salm 109th has only twenty-eight verses ken away, and three imitated. Thus it ppears that our opponents have a kind of rule that works both ways."

4. Our author next notices the objection, ised from the want of divine authority for aking our songs of praise. In answer to is, he says, "I do not know that direct and positive proof, in scripture language, can be iven for making our own sermons and rayers; yet who doubts the propriety of this, rovided they be scriptural? Such proof we o not propose to give for composing scrip-ural songs. Our authority for so doing, is erived from plain and unavoidable inference. We have the same authority for throwing into verse scriptural matter, derived from other portions of the Bible, than that contained in the book of Psalms, and especially from the New Testament, which we have for paraphrasing, by throwing into verse the book of Psalms itself, as is done in the version of Francis Rouse, which is in use by the advocates of the exclusive system of psalmody. It is the revealed will of God, (as has already been shown,) that we are to derive our songs from the word of God. This command obviously implies the duty and privilege of throwing the matter of that word into verse, in order that we may sing it in our worship."

Now, reader, this is what our author says, and all he says, in meeting a call for a divine warrant, and to what does it amount? It amounts to another resort to the patent argument, drawn from sermons and prayers, for the making of which he professes to know of "no direct and possitive proof, in scripture language." Now it must be evident to every one who understands the nature of the controversy about psalmody, that positive proof, in scripture language, is not required by those who employ only the Lord's songs, for the use of songs of human composition in the worship of God. I will venture to say, in their behalf, that they will be perfectly satisfied with the plain and unavoidable inference, drawn from the word of God. But, alas, our author has failed to point out any scripture from which an inference can be legitimately drawn in favor of such compositions. As to sermons and prayers, there is abundant proof that, if they are framed according to the word of God, they have the sanction of divine authority.

We have the authority of prophets and apostles, yea, of the great Teacher, for expounding the word, for giving the sense, for reasoning out of the scripture, for speaking according to this word, and for comparing spiritual things with spiritual; and in prayer, "if we ask any thing according to his will, he heareth us." But we have no authority, expressed or implied, for composing our songs of praise. These are prepared to our hand; these are the Lord's songs; they come down to us with the stamp of divine authority upon them; and, notwithstanding all that has been said and hinted against their suitableness to the new dispensation, we must still believe that they are as much superior to human composition, as the word of the living God is superior to every other book in the world. Our author asserts that we have the same authority for throwing scriptural matter from other portions of the Bible into verse, that we have for versifying the psalms. Indeed! Some proof of this assertion would be very desirable, but all we can find is another assertion that we are to derive our songs from the "word of God." Nothing is said in the word of God about the source whence we are to derive the matter of our songs; but we are clearly taught to sing psalms and hymns and spiritual songs, which are prepared, of course, beforehand; and these titles clearly designate "the songs of the Lord," which no christian will deny to be "the word of Christ;" for they were prepared by the inspiration of his Spirit. But, if our author be correct, that there is the same authority for versifying other portions of scripture besides the psalms, and if it be a duty and a privilege so to do, then surely there must be an obvious disregard of authority, a palpable neglect of duty, and a backwardness to improve their privilege, on the part of those who employ the psalms imitated, but who have no other book in the Bible so imitated that it can be sung in the worship of God. If the faith of our author be the same as that of the church with which he is connected, there must be a great discrepancy between their faith and practice. "The committee on psalmody," recommended to the General Assembly of 1843, that "the received prose translation of the psalms be set to music," but if they had acted on our author's views, they would have recommended that other portions of the word, and especially the New Testament, be thus set to music.

5. Our author attempts to answer the following objection: "We have a book of songs in the Old Testament, but none in the New. If God had intended that we should use an evangelical psalmody, why did he not give us a book of songs in the New Testament?" To this our author replies, "It was not necessary. For, as we have already seen, he has given us, in the word of Christ, an infallible rule to direct us in our devotional singing, as well as in preaching and prayer, and commanded us to make use of it for this purpose." Now if there be any command for making songs, or for using the Word as a rule for this purpose, we would thank the author to show us where it is.

He has proposed an objection that he has not met, and cannot meet, according to the system he advocates. It does not meet the objection fairly, to say that a book of psalms, in the New Testament, is unnecessary, because we have the word of Christ as a rule to direct us in making songs, or the source from which to derive the matter of praise, "which needs only to be thrown into verse." If this answer be valid now, it was equally so under the former dispensation, when the Old Testament was completed, which would, according to our author, be the rule to the Jews, by which they might make their own songs of praise. Now if our author be correct, God did something that was not necessary for his church of old; for he furnished her with an infallible rule to make songs of praise, and superseded the use of that rule, by making these songs by the direction of his Holy Spirit. Reader, is not reasoning which conducts to such a conclusion, calculated in its nature and tendency, to derogate from the wisdom and goodness of the Author of the book of Psalms. But where is the book, chapter and verse where we are commanded, either directly or indirectly, to use the word as a rule to direct us in making our songs of praise? Our author has told us there is such a command, but so far as I am concerned, he has left me in the dark about where it is to be found. A footnote referring to this important command, I think, would have been preferable to the note appended to our author's sermon, in which he proves (yes, Reader, for once he proves beyond dispute,) from a very ancient document, that the version of the psalms that we employ, was called—what? an imitation, perhaps? no; but a paraphrase. Well, this is rather unfortunate; but it was certainly time that our author should prove something, for he had dealt long, as we think, in assertion without any proof. But had he only examined the title page of any bona fide copy of Rouse's Version, he might have read the following, and saved the time and trouble of searching up ancient documents: "The Psalms of David in Metre; Translated, and Diligently Compared with the Original Text and Former Translations." Now we are willing to balance the term translation, against that of paraphrase, and leave it with the reader to settle the question, which is the more correct term.

Our author still rings the changes on the terms preaching, prayer and singing, so that they appear something like the burden of the song, repeated at the conclusion of every stanza. But as our author seems to regard those exercises as precisely upon the same platform, we should like to know how it is that the songs employed by the church, must be prepared beforehand, and receive the sanction of "the highest judicature of the church," while it is left with the ministers to compose, or pronounce extempore, their own sermons and prayers. Why should there be such an inviduous distinction made among those that are supposed to be such close kindred.

Again: our author calls on the advocates of exclusive psalmody, for scriptural proof for using only the one hundred and fifty songs contained in the book of Psalms. He answers by saying, "We are directed for proof to 2 Chron. 29:30;" and then he tells us that "this passage has been abandoned by the most intelligent and candid, even of the advocates of an exclusive psalmody." He adds, "and that too with propriety; for it is obvious that the command which it contains, has reference only to the occasion on which it was given. If we suppose this command to be of perpetual obligation, then we must also allow the command contained in the twenty-seventh verse, to present burnt-offerings, and employ trumpets and other musical instruments in the worship of God, to be of perpetual obligation." Reader, I could not deny you the pleasure of seeing the kind of reasoning that is employed to sustain the vague system; and I think, from the specimen here given, you will conclude that the reasoning and the system it is brought to support, are very nearly related. It is certainly treating his opponents ill, to produce only one portion of scripture as employed by them in support of their position, and then turn round and state that even that has been abandoned by the most intelligent and candid among them! But examine his interpretation of this passage, and his inference drawn from it. He says, "it is obvious that this command has reference only to the occasion on which it was given." Indeed! If that be so, then we think such a command never would have been inserted in the sacred volume; because it could be of no manner of utility there. But see again how he jumbles together in one mass, burnt-offerings, musical instruments and psalmody, and concludes that if the one be of perpetual obligation, so must the others. Now this by no means follows; but if a writer will permit his pen to run at random, he may draw any kind of conclusion from any passage of scripture. Burnt-offerings and ceremonial observances have served their appointed time, and so have been removed by him who "caused the sacrifice and oblation to cease;" but the "songs of the Lord" belong to "those things which cannot be shaken," and therefore "remain." Hear our author a little more on this passage: "Even allowing the direction under consideration to be of universal and perpetual obligation, it does not prove enough to answer the end for which it is adduced. It would only prove the propriety of using those psalms which were written by David and Asaph. But many of them were penned by Heman, Jeduthun and others. For these it furnishes no authority." Here is certainly a very refined criticism on the terms of the command; and had our author not proclaimed his utter abhorrence of hair-splitting, I would have thought he had fallen into that little business himself. But our author adds, "It is, moreover, obviously implied in the passage which we are now considering, that other words than those of David and Asaph, might with propriety have been used." Strange indeed; and yet there is no authority to use the words of Heman or Jeduthun! Consistency is sometimes a rare commodity. Is it not an astonishing inference to draw, that because one thing is commanded, another thing not commanded, is implied, and that the latter may be done with the same propriety as the former. Would it not be much more rational to infer that since Hezekiah directed to the use of the Lord's songs, that some men among them, troubled with a spirit of novelty, had departed from these, and therefore, as he was reforming abuses in the worship of God, he calls them to the use of the songs of divine appointment?

There is nothing more in the sermon that I design to notice; as what follows is rather a repetition of some things noticed already. I am satisfied that the tendency of the sermon is evil. I have it from a source entitled to credit, that a church-member who had been taught to view the scripture Psalms as a Jewish Collection, refused to sing the 137th Psalm, when read by the pastor; and the reason he gave to my informant was, that he never "sat and wept by Babel's streams." How pernicious the tree that produces such fruit. But I have extended these Essays far beyond my original design. I have not "set down aught in malice." I desire to live in peace with all men; but a sense of duty prompted me to attempt to defend what I regard as the cause of truth. If this Review shall be blessed for the promotion of the purity of the worship of God, the writer will be satisfied; and he who employs "the weak things of the world to confound the things which are mighty," shall receive the glory.

"Do thou, O God, arise and plead
The cause that is thine own."

S. TAGGART.

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THE PREACHER.

FRIDAY, FEBRUARY 14, 1845.

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

TERMS—One Dollar per annum, in advance.

☞Any of our subscribers to whom it may be covenient, residing in Erie, or Mercer, can make payment to the Editor's son, Joseph H. Pressly, now in Erie.

Bower on Psalmody.

The new edition of Mr. Bower's work on Psalmody, formerly noticed in the Preacher, is now ready for delivery, and can be obtained at $1.25 per dozen, or 12 cents per copy.

The annual sermon, for the benefit of the Female Missionary Society, in connection with the First Associate Reformed Church of Allegheny city, was preached on the evening of Sabbath the 2d inst., by Rev. John Ekin, from Matt. 10:6. "Thy kingdom come." The nature of the kingdom, the manner of its coming, and our duty in relation to its advancement, were the topics which were discussed in a manner very satisfactory to an attentive and crowded auditory. At the close of the service a collection was taken up amounting to a little over thirty dollars.

The Editor would take occasion to add, that the worthy members of this society have been prosecuting their works of faith, and labors of love, with zeal and perseverance for several years past, during which time they have raised, for the spread of the gospel in foreign lands, about five hundred dollars.—And we give publicity to the fact, not only as a just tribute to them, but in the hope that their praiseworthy example may provoke our sisters, in our congregations generally, to go and do likewise.

Mr. Taggart's Review of Mr. Eagleson's Sermon, is concluded in the present number. And the attentive reader, we think, cannot fail to have observed the perfect ease with which every argument in support of an uninspired psalmody, in opposition to the songs of inspiration, is swept away. And we may here be permitted to add, that all the discussion which we have seen on this subject, serves more fully to confirm the conviction in our mind, that the only principle which can be sustained by the authority of scripture, is that which pleads for the use of the songs of inspiration to the exclusion of the compositions of uninspired men. We well remember, that in our younger days we felt a strong desire to take greater liberty on this subject. But the very arguments by which the advocates of what they term an "evangelical psalmody," (which is nothing more nor less than a system of psalmody composed by uninspired men,) instead of producing conviction, really alarmed us. And however desirable the principle might appear before it was examined, when we inquired into the arguments by which it was maintained, we were compelled to abandon it.

Mr. Grier's Reply.

On a preceding page, will be found the first number of our friend's reply to the review of his lecture. We must be permitted to say, that we do not think that it was altogether reasonable to expect the privilege of reply before the review was completed.—And for this very obvious reason. If it is necessary that Mr. Grier should reply immediately to the review, there may exist a similar necessity for the reviewer to reply to him; and then, as a matter of course, the review itself must be suspended.

But though we do regard this hasty reply as rather unreasonable, yet we have thought proper to gratify our friend, by the immediate introduction of this number of his reply. He complains that we have misrepresented his views, and have done him injustice, by expressing the opinion, that the tendency of the lecture will be injurious to society. We therefore give him an opportunity of informing the public what he himself thinks of the lecture and of its legitimate tendency.

A paragraph in the reply has been omitted for two reasons. In the first place, the reply is unreasonably long, occupying about double the space appropriated to the review. And in the second place, the paragraph omitted has reference to a publication which appeared in another periodical, with which we have no concern.

As our friend has already published a book of two hundred and thirty-six pages on the subject of Temperance, which at least appears to be somewhat "*aggressive*" in its character, we ought surely to be allowed to examine the contents of the dish already furnished, before he presents us with another. One would suppose, that from a volume of such a size, we migh learn, unless we are of dull apprehension, what are the author's views on the subject of which he treats.—We shall not, therefore, publish any additional numbers of the reply, until the review is completed. And as we do not wish to occupy an undue portion of our paper with this discussion, the reply must not take up more room than the review.

And to our old friends who have *threatened* to withdraw their support from the Preacher, because the Editor cannot agree with them, in relation to the merits of the lecture, we would say, with all kind feeling, brethren, the Preacher does not ask your support as a matter of *charity*. If you do not think that in the contents of our paper, you receive value for your DOLLAR, you can withdraw your subscription whenever it seemeth good in your own eyes.

The Temperance Reform.

Mr. James Grant, author of "Impressions of Ireland and the Irish," speaking of the salutary results of the temperance reform in Ireland, states that "upwards of *five millions* have taken the temperance pledge;" and that a person might "travel for weeks in Ireland without seeing an individual drunk." At a public meeting recently held in Exeter Hall, at which Lord John Russel presided, Mr. Buckingham stated that he had "travelled in Ireland for some four and a half months, over a distance of three hundred miles," during which time he had "seen only three drunk men." On the same occasion, Mr. S. C. Hall, stated that he had "latterly travelled through every county in Ireland, and had seen but one drunk man." It would appear, from these statements, that the temperance society may have done "*some good*" in Ireland.

AN APOLOGY.

A short article entitled, "A RUMSELLER'S DREAM," recently found its way into the columns of the Preacher. And as we understand that it has given great offence to some of our readers, whose sympathies seem to have been aroused in behalf of this portion of the community, we owe them an apology.

1. And in the first place, it must be admitted, that the article in question is rather an officious, meddling production. The design of the dream is to show that the conscience of a Rumseller had become alarmed, or at least, in the estimation of the dreamer, that it ought to be alarmed at the contemplation of the effects resulting to society from his *honest calling*. But what right has any man to suffer a dream to pass through his mind, which would be derogatory to a Rumseller? Since, it is now clearly established that all men have a right to use intoxicating drinks, in a "discreet and becoming way," it is clear that every man who can buy a barrel of rum has a right to sell it in a discreet and becoming way, to those who have a right to use it. And therefore, it is manifestly meddlesome, on the part of any man, even by his dreams, to interfere with the business of the Rumseller!

2. But, in the second place, how this dream found its way into the Preacher, we are somewhat at a loss to tell. Editors, like other men, are sometimes in a hurry. And sometimes when a scrap is wanted to fill up a corner in a paper, they are subject to the necessity of taking an article whose length corresponds with the vacancy to be filled, though it may not be in all respects, just what they would desire. Whether we actually read this dream before it appeared in our own columns, we cannot now recollect certainly. But, of course, had we duly considered the matter, we would not have offered such an indignity to this useful and respectable class of society. And we hereby forbid all dreamers to publish their nonsensical ravings. which would go to reflect upon the useful and honorable calling of a Rumseller. We hope this apology will be sufficient. If it should not prove satisfactory, we would make this further proposal.

If any of those, whose sympathies are on the side of the Rumseller, will furnish a short, well-written article, showing, by facts, how greatly the business of selling rum contributes to the peace and happiness of families, and the general good order and prosperity of the community, we will publish it in the Preacher. And this, it is hoped, will atone for the wrong which we may have done to any of the fraternity, by giving publicity to the dream.

ANNUAL REPORT.

The annual report of the Sabbath School of the First Associate Reformed Church of Allegheny city, for the year 1844.

The annual address to the superintendents, teachers and scholars of this Sabbath School, was delivered in the presence of a large assembly, on the evening of the 22d ult., by Mr. Joseph D. Steel, from 2 Kings 5:3.—"Would God my Lord were with the prophet that is in Samaria, for he would recover him of his leprosy."

An interesting report, exhibiting the present condition of the Sabbath School, of which the following is a summary, was read by the Secretary, Mr. James Greer.

Number of classes,	35
Average number of scholars in attendance,	190

The number of verses of scripture, and questions in our catechisms committed during the year, will appear from the following tabular statement:

Female Department.

CLASS.	TAUGHT BY		SCHOLS.
1	Miss Herron,		4
2	" M. J. Fleming,		8
3	" Sanderson,		5
4	" Stewart,		6
5	" Miller,		5
6	" Pressly,		5
7	" Arters,		2
8	" Grier,		6
9	" Porterfield,		7
10	" Jemison,		5
11	" Winton,		6
12	" Reid,		5
13	" Dunlap,		5
14	" Dyer,		3
15	" Otterson,	(new class)	6
16	" J. Creighton,	"	7
17	" N. Creighton,	"	5
18	" S. Fleming,	"	6
19	" Morrison,	"	6
20	" Walker,	"	6
21	" M Ginnis,	(just formed)	5
22	" Reside,	"	4
		Total	111

Male Department.

CLASS.	TAUGHT BY		SCHOLS.
1	Mr. Armstrong,		5
2	" Patterson,		7
3	" S. Herron,		9
4	" Dyer,		6
5	" Craig,		6
6	" Martin,		4
7	" J. Herron,		6
8	" Rey,	(not reported)	5
9	" F. M'Cantz,		5
10	" W. M Cantz,		8
11	" Campbell,		6
12	" Irwin,	(newly formed)	7
13	" Reed,	"	5
		Total	83

Amount in both departments,	194

The number of volumes in the library present, is only about 162. An additional supply of books is much needed, and will be hoped will soon be obtained.

The officers in the Sabbath School, are Superintendents; in the male department Messrs. Hanna, Walker and Irwin, and in the female department Misses Arters, Herron and M. J. Fleming.

WM. DAVIDSON, *Treasurer.*
J. S. IRWIN, *Librarian.*
JAMES GREER, *Secretary.*

The Pastor of the congregation embraces himself of the present opportunity to express the great gratification he has experienced in witnessing the diligence and zeal of the members of his charge, who have kindly co-operated with him in this benevolent work. And while he feels grateful to all, he cannot refrain from giving utterance to his gratitude especially to "*those women* who have labored with him in the gospel." To the general orderly behavior of the children, he takes pleasure in bearing testimony. And his heart's desire and prayer to God for them is that they may grow up in the fear of the Lord, so as to be a comfort to their parents, blessings to society and ornaments to the church of Christ.

RECENT PUBLICATIONS.

The Quarterly Review of the American Protestant Association.

The January number of this valuable quarterly has come to hand. The title of the first article, "*Protestantism prior to the Reformation;* or an answer to the question, *where was your religion before Luther,*" is by the author of the "Natural History of Enthusiasm," and is worth the price of the volume. Subscribers can obtain their copies at Mr. Carter's, where subscriptions are likewise received.

Price only ONE DOLLAR per annum.

The Jewish Chronicle.

A monthly periodical, published under the direction of the American Society for meliorating the condition of the Jews. Those who feel an interest in the seed of Abraham may derive much valuable information from this publication. Mr. Carter, who is agent for the work, has received the January number. Price ONE DOLLAR per annum.

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e Divine Right of Church Government,

Wherein it is proved, that the Presbyte-
n government, by preaching, and Ruling
lers in Sessional, Presbyterial and Synod-
l Assemblies may lay the only lawful
im to a divine right, according to the holy
iptures.

Such is the title of a duodecimo volume,
pared many years ago, by "SUNDRY MIN-
ERS OF CHRIST, WITHIN THE CITY OF
NDON," at a time when peculiar circum-
nces led to a very thorough investigation
he subject of church government. There
not to be found perhaps any where within
same bounds, a more thorough scriptural
ence of the divine right of the Presbyteri-
form of church government. The work
or sale at Carter's bookstore No. 56 Mar-
street.

eview of Grier on Temperance.—No. 4.

n noticing Mr. Grier's scripture argu-
nts, my principle design is to inquire
ether they really support his peculiar pro-
itions on this subject, or sustain him only
the ground from which he labors to jostle
mperance associations.

Here it becomes necessary to compare
ws; and when the society and the lectur-
occupy the same ground, it is but justice
award to the former a pre-emption right;
lecturer must yield his claim on account
its recent origin; and I hope that neither
nor my readers will be taken too much
surprise to find that this is the case to a
y great extent.

They occupy common ground in refer-
e to the use of intoxicating liquor, as an
tract question. This is a point which
lecturer evidently wishes to appropriate
himself, but it is just as evident that it has
n pre-occupied by the society. Before
lecture was thought of, the temperance
ociation of his own county, in a circular,
ctioned and issued for the express pur-
se of presenting their principles to the
blic,—set forth this proposition in quite as
minent a light as the lecturer has done.
d the reader, by referring to that docu-
nt, will be able to judge of the additional
ce with which the lecturer has establish-
it.

It is moreover a principle involved in eve-
pledge I have ever seen or heard of. The
ception "for sacred or medicinal purpo-
," or the limitations "as a beverage, for
ertainment, or as a token of friendship,"
arly imply the lawfulness of the use, as
abstract question merely. And I have
to hear, for the first time, of a pledge
hout either of these exceptions or limita-
ns.

It is true I have heard of individuals who
e denied this proposition, and of meetings
ich have resolved to that amount, and
may be possible that societies have been
med on this principle of which I have no
owledge; but this does not necessarily at-
h to the cause. And while I remonstrate
d protest against such folly and fanaticism,
el that the cause of temperance societies is
more chargeable with them, than christiani-
is chargeable with the delusions of a Joan-
Southcoat. Fanatics may prate about the
opriety and importance of substituting some-
ng else in the place of wine on the com-
nion table. And a self-styled National
atoga Convention, may pass resolutions
m which I dissent, but I am no more con-
ted with these, as a temperance man, than
m with the decrees of the Council of
ent, or the ravings of a Mormon prophet,
a christian. If Mr. Grier's christian prin-
les are to be judged of by an infidel, he
uld certainly not be willing that he should
n his judgment from the dogmas of a
tholic council, or the tenets of a notorious
onary; he wishes to stand on his distinc-
principles as set forth in the standards of
church to which he belongs. Surely
perance men may claim the same right,
appeal to their distinctive principles.
d here we occupy the same ground with
the lecturer, and have a prior claim. Instead of being our object to prove that the use of intoxicating drinks is unlawful, we expressly except for sacred and medicinal purposes, while we proclaim to the world, that the sole object of our association is to break down and abolish those drunken usages which custom had made a law, and to banish from every rank and grade of society, all *unnecessary* use of intoxicating drinks. All the lecturer's arguments, therefore, drawn from scripture, to prove the lawfulness of the use of intoxicating liquor, fall on the side of our association. And so far, at least, instead of making it out unscriptural, he proves it to be scriptural. Had Mr. Grier's researches and investigations on this subject been directed more to the great object of all temperance associations, the suppression of all unnecessary use of intoxicating drinks, and less to temperance songs, extracts of speeches and juvenile productions for juvenile amusement, it might happily have saved him the trouble of producing to the public, "low illustrations" of "low ideas," of which he himself is conscious, at least in one instance, and with which, in my opinion, his book abounds.

But while the lecturer and all the societies with which I am acquainted, agree as to the abstract question of the lawfulness of the use of intoxicating liquor, they differ materially in reference to the extent to which this use is lawful. Unable to determine the exact point at which the use of intoxicating drinks changes from a benefit to an injury, temperance societies take their stand on the safe side, and restrict themselves to the necessary use. Such use as may be required in the sacred ordinances of religion. Such use as may be necessary in the composition of medicine, or absolutely necessary to support or rouse the system to its natural tone, when laboring under depression from bodily infirmity.

On the contrary, Mr. Grier contends for what he calls a "discreet domestic use" of intoxicating drink; and lest I should misrepresent what we are to understand by this, I shall endeavor to define it in his own language. Here, of course, it is not to be expected that I shall introduce what the lecturer says of intoxicating liquors as a medicine, as I have already shown he is with us on this point, to which we have a prior claim. It is with his peculiar propositions we have to do. And if they should prove antipodes to these points in which he is with us, the reader will know to whom the fault or the misfortune of inconsistency attaches. By a quotation from the 24th page, I have already shown that the lecturer believes a small quantity of ardent spirits, in a glass of water, "would be, for occasional use, a much more wholesome table beverage than tea or coffee, and might be used with decided advantage as an occasional substitute."

On page 50th, in reprobating the too frequent use of alcoholic drinks, we have the following: "I do not see why any one should use cider, or beer, or wine at regular and stated times, and why these times should be of frequent, even more than semi-daily occurrence." I think the fair inference from this is, that twice a day for table use, is the ultimatum of Mr. Grier's discreet domestic use. In this I am confirmed, when I discover, on the 56th page, after quoting from Prov. 23d, "Who hath wo? who hath sorrow?" &c,—the following: "But it is the expression, '*go to seek* mixed wine,' which I wish particularly to notice."

From this manner of cutting and emphasising the passage, it would seem that "Tarrying long at the wine," is regarded by him as of comparatively little importance. And this would certainly suit very well the sentiments of Messrs. Grier and Gouge, noticed in my last number, which "concede the propriety of using intoxicating liquors, not only for mere necessity, but also for christian delight and pleasure."

This is the issue,—these are the peculiar positions of the lecturer,—and now, what say the scriptures? Do they sustain the principles of the association? or do they condemn them and sustain Mr. Grier? Let us see.

His first scripture argument, in my opinion, makes nothing for his positions, which are peculiar. It is drawn from the blessing pronounced on Jacob, by his father Isaac.—"God give thee of the dew of heaven, and of the fatness of the earth, and plenty of corn and wine." To my mind, the probability is strong, that "corn and wine" in the prophecy represent spiritual priveleges and not temporal blessings. There are different reasons for this. First, they are not mentioned in Esau's blessing. Second, the terms "the fatness of the earth, and the dew of heaven," doubtless describe the richness and fertility of the country which Esau should inhabit.—Edom lay South-east of Canaan, and it is supposed to have been at least, equally fertile. It was doubtless as well adapted to the cultivation of corn and the vine—and Moses, in asking leave to go through the borders, particularly mentions the vineyards of Edom. Now if there was something of vast importance in the blessing of Jacob over that of Esau, it must have been represented by corn and wine, more especially as the country allotted to Jacob was not superior in these productions.

At all events, as there is no account in the life of Jacob of his use of wine, even occasionally, it is rather an inauspicious source from which to draw an argument to sustain the positions of the lecturer. The promise of plenty, and the use made of it by his descendants, are quite distinct questions.

The author's second argument, derived from those passages of scripture in which the abuse of an intoxicating liquor is condemned, falls entirely on the side of the principles of the association, and of course against his peculiar position. The first quotation is from Proverbs, "wine is a mocker, strong drink is raging," &c.

If this be true, surely he is not wise who will allow it, "Semi-daily" as a "table beverage," or who would "concede the propriety of using it, not merely for necessity to quench thirst, but also for christian delight."

I venture to say that no man—no not even the minister of the sanctuary has ever pursued this course without incurring the censure, he has erred through wine, and through strong drink is out of the way; and if he persists in it, "every table will be full of vomit and filthiness, so that there is no place clean."

On the other hand, does not this warning of the holy Spirit, with regard to the nature and the tendency of the use of wine, clearly point out the propriety and expediency of restricting our use of it to sacred and medicinal purposes. Mr. Grier's third argument, drawn from those passages of scripture which prohibit the use of wine on certain occasions, is intended to prove that it was lawful to use it on others. I have already remarked that the lawfulness of the use of wine was a point clearly defined as undisputable by the temperance association, before Mr. G. became an author on the subject. This fact may be a quietus to all his arguments on this head. This argument, however, like the former, falls with peculiar force on the side of the temperance association, as it shows most conclusively, that what may be lawful at one time, and in certain circumstances, may be unlawful in other circumstances at another time.

The next argument is of the same general character, intended to prove what no sane mind will attempt to deny, "the lawfulness of the use of wine, from the fact, that neither Christ nor any of his disciples condemn it. In discussing this argument, the lecturer brings up quite an array of golden opportunities lost by good men, of condemning the use of wine, if such use was sinful.

It seems too much like trifling to talk of Christ and his apostles condemning the use of that which he had seen fit to appoint for use, as a symbol of his blood. That is not the question, but where is "the liberty which God in Christ has given his children at times of rejoicing, to drink, not only for mere necessity to quench thirst, but also for christian delight and pleasure?" Most certainly it is not in the merriment of Joseph and his brethren. That is a mere historical fact; and it would certainly be dangerous to adopt every fact recorded in the scriptures as a precept or a precedent. Where, then, I ask, is the liberty given? Is it in the charge? Beware, least at any time your hearts be overcharged with surfeiting and drunkenness; or the charge, be not filled with wine. We have not yet found it in any of Mr. Grier's scripture arguments, except it be found in the miracle at Cana. This will claim our attention in the next number.

And now Mr. Editor, as it appears that some people think it not very clever to write without letting the public know who does it, you may inform them that it is

JOHN EKIN.

☞The Treasurer of Synod acknowledges the receipt of *four dollars* from the Female Missionary Society of Elk Creek congregation for the foreign missionary fund.

Steubenville Presbytery.

The Treasurer of this Presbytery, W. Lorimer, acknowledges the receipt of $12.15 from the Female Missionary Society of the congregation of Cadiz, Harrison county, for the support of Presbyterial missionary operations within her own bounds, which has been paid over to Mr. Robert G. Thompson, for his very laborious and successful labor in exploring in the counties of Washington and Monroe, Ohio; and Marshall and Ritchie Va., in the months of July, August, September and October last.

The Agent of the St. Louis Congregation, acknowledges the receipt of $10 from Mr. James Thomson, Mercer, Pa., and also $10 from Mr. George M'Cague, Portsmouth, Ohio. Feb. 6th, 1845.

Calvinistic Library.

Subscribers to the Calvinistic Family Library, in the vicinity of Pittsburgh and Allegheny, are hereby notified that they can now be supplied with the fifth vol., by calling on John Fleming, merchant, corner of the Diamond, Allegheny city.

MARRIED,

On Thursday, January 9th, by Dr. Pressly, Mr. ISAAC HUNTER of Pittsburgh, to Miss JANE KENNEDY of Allegheny city.

By Rev. Andrew Power, on the 4th inst. Mr. WILLIAM M'DONALD to Miss MARY SHANE, all of Beaver county.

On the 28th of Nov., last, by Rev. Mr. Page, Mr. GEORGE D'ALMARNE, late of Pittsburgh, to Miss REBECCA TAGGART, daughter of Matthew Taggart, of Peoria, Ill.

DIED,

On the 3d inst. in Allegheny, of a lingering and painful illness, which she endured with much patience and resignation, in the 19th year of her age, Miss ESTHER HAMILTON, late of Listentoney, near Newton Stewart, County Tyrone, Ireland.

Moneys Received for the Preacher,
Not otherwise receipted.

Rev. John Hunter.	Wm. Orr.
Richard Peoples.	Silas Glover.
John Walker.	Price Walker.
Wm. Reid.	Laughlin Dallas.
James Erwin.	James Dallas.
Hugh C. Harris.	Henry Crabill.
William Hall.	Rev. J. P. Pressly.
Rev. S. F. Smith.	Rev. E. E. Pressly.
H. M. Long.	Rev. J. N. Young.
W. K. Cochran.	W. W. Patton.
Jas. Cochran.	James Lindsey.
John Caldwell.	James Blackwood.
Andrew Jones.	Thos. Lindsey.
S. P. Davis, 2.	Dr. E. Agnew.
J. H. Bell.	James Findlay.
Robert M'Connell.	Rev. N. M. Gordon.
Wm. Houston.	A. Woods.
A. R. Johnston.	W. Jamison.
J. A. Liddell.	John Young.
Sarah Craig.	S. W. Scott.
Eli Crockett.	R. R. Mathews.
Nathaniel Paxton, 2.	T. R. Lusk.
H. D. King.	Joseph Mathews.
Rev. James R. Bonner.	Thomas Galway.
Samuel Calwell.	J. G. Ramsey.
John Reynolds.	Samuel Hanna.
Wm. Dunn.	David Ralston.
Samuel Patterson.	A. H. Davis.
John M'Corkle.	Robert Craig.
Thomas Ritchie.	William Walker.
Mathew Thompson.	John M'Lain.
T. F. Baird.	S. B. Graham.
Rachel Arters.	John M'Cloughry.
Mrs. Thompson.	Wm. M'Cune.
S. P. Buchanan.	David Moody.

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...ELLANEOUS.

...E HAPPY HOME.

TRANSLATED FROM THE FRENCH.

...ove the hearth where evening brings
Her loved ones from their daily task;
Where Virtue spreads her spotless wings,
And Vice—fell serpent!—never basks!
Where sweetly rings upon the ear
The blooming daughter's gentle song,
Like heavenly music whispering near,
While thrilling hearts the notes prolong.

For there the father sits in joy,
And there the cheerful mother smiles;
And there the laughter-loving boy,
With sportive tricks the eve beguiles;
And love beyond what worldlings know,
Like sunlight on the purest foam,
Descends, and with its cheering glow,
Lights up the Christian's happy home.

Contentment spreads her holy calm
Around a resting place so bright:
And gloomy sorrow finds a balm,
In gazing at so fair a sight;
The world's cold selfishness departs,
And discord rears its front no more;
There pity's pearly tear-drop starts,
And charity attends the door.

Oft have I joined the lovely ones
Around the bright and cheerful hearth,
With father, mother, daughter, sons—
The brightest jewels of the earth;
And while the earth grew dark around,
And fashion called her senseless throng,
I've fancied it was holy ground,
And that fair girl's a seraph's song.

And swift as circles fade away
Upon the bosom of the deep,
When pebbles tossed by boys at play,
Disturb its still and glassy sleep,
The hours have spent in pure delight,
And wandering feet forgot to roam,
While waved the banners of the night,
Above the Christian's happy home.

The Rose that blooms in Sharon's vale,
And scents the purple morning breath,
May in the shades of evening fail,
And bend its crimson head in death;
And earth's bright ones amid the tomb,
May like the blushing rose decay;
But still the mind, the mind shall bloom,
When time and nature fade away.

And there, amid a holier sphere,
Where the archangel bows in awe,
Where sits the King of Glory near,
And executes his perfect law,
The ransomed of the earth, with joy,
Shall in their robes of beauty come,
And find a rest without alloy,
Amid the Christian's happy home.

LATER FROM OREGON.

Much has been said recently in this country, in relation to the establishment of a newspaper in the Oregon Territory. We can now set the matter at rest. We have, during this week, shipped for Oregon, one of Hoe's best printing presses, several fonts of type from the foundry of Mr. White, a supply of paper from White and Sheffield, and printing ink from Mr. Mather's factory.

It may be asked why those articles are sent to that remote region. We reply, that some eighteen months ago a "government was formed" by the white settlers, similar to that of the territory of Iowa, and a sum of money raised to establish a printing office at the Methodist missionary station at the Williamette.

We perceive that the editors of the Sun have received files of the Sandwich papers of the 4th of September, which contain intelligence from the Oregon Territory to the 2d of August.

"The Legislature of Oregon adjourned a few days before the 3d of July, having passed some important laws. One of their acts is, 'Any person who shall make, sell or give away ardent spirits in the territory of Oregon, South of Columbia river, shall forfeit and pay $100 for each and every such offence.' The Legislature is called the 'Legislative Committee,' and consists of nine persons elected by the people."—*N.. Y. Advr.*

TO LET.

A THREE story brick dwelling, pleasantly situated on the East side of the Diamond, in Allegheny city, from the first of April next.—Rent $110. Inquire at this office.

PROSPECTUS
OF THE
JOURNAL OF EDUCATION,
AND
MAGAZINE OF GENERAL LITERATURE.

THE subscriber has been encouraged by a few friends to undertake the publication of a Monthly Periodical, under the above caption, at Bethany, Virginia. The acknowledged importance of the subject of Education to the general and permanent interests of society, is certainly sufficient to warrant the expectation, that a Journal, devoted to sustaining its interests before the public mind, if properly conducted, will receive a liberal support from an enlightened community. With this expectation, the subscriber has been induced to undertake the publication of this work, devoted to the interests of this all important cause. The whole subject of Education, in all its departments, bearings and tendencies, shall form the subject of the leading articles which shall from time to time appear in the pages of the "Journal." Having been engaged during nearly his whole life, either in acquiring an education himself, or in imparting instruction to others, the Editor flatters himself that he has within his reach such facilities as will enable him to render the "Journal" a work of some interest and utility to all such as may favor him with their patronage in this undertaking. We shall endeavor to render the "Journal" a useful auxiliary to the parent in meeting those high responsibilities to his offspring, which nature has devolved upon him. To all who are entrusted with the interests of general education, either by a general supervision or the practical details of imparting instruction, we shall endeavor to be useful, by presenting to our readers the various systems of instruction which prevail in this country and in Europe, with some discussion of the principles involved, and suggestions as to the merit of the various systems which may claim attention. To all who are not favored with the advantage of a preceptoral instruction, we shall endeavor to point out those means of self-culture which every individual enjoys, and to direct to the proper sources of self-improvement. We shall endeavor to bring the avails of our own experience, in acquiring and imparting instruction, to the benefit of the student in the higher branches of learning; and in general, we shall lay before our readers whatever we shall deem conducive to the advancement of that cause, which has for its object the proper development and training of the great mass of mind of our country. Under our General Literary head, we shall endeavor to make the "Journal" a useful directory to those who are seeking self-improvement or mental gratification in the great field of literature. Such is a very brief outline of the plan of the proposed publication, for which we would respectfully ask the patronage of an enlightened public.

TERMS.

The work will be issued the first week in every month, in common duodecimo form, containing thirty-six closely printed pages in each number, neatly stitched and covered, in fair type and good paper, and mailed to subscribers at TWO DOLLARS per annum, payable on the reception of the first number, which will be issued as soon as a sufficient number of subscribers can be obtained to warrant the undertaking.

A. F. ROSS, *Editor.*

AMERICAN
SUNDAY SCHOOL UNION DEPOSITORY:
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☞ Subscriptions received for the Sunday School Journal, for Teachers, (price 25 cents per annum,) and Youth's Penny Gazette, for children, (price 12½ cents per annum. Jan. 24th.-3m.

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.

FRANKLIN



PRINTING OFFICE,
Third Street, next door to the Post-Office.

DR. GEO. WATT,
PRACTISING PHYSICIAN AND SURGEON.

OFFICE on Smithfield street, near the corner of sixth. april 26—1y.

BANK NOTE LIST,
Corrected for the Preacher, by
Wm. Larimer, Jr. Exchange Broker,
FOURTH STREET, NEAR MARKET.

Par Standard—Gold and Silver.

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Bank Montgom. co.	par	Clinton bk Col. "	do
Doylestown bank,	par	Cincinnati banks,	do
Frank. bk of Wash.	¾	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
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Girard bank, "	5	Bank of Hamilton,	10
United States bk, "	30	Bank of Granville,	55
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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
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INDIANA.		Guineas,	5 00
State bk & branches,	1	EXCHANGE.	
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ILLINOIS.		" New York,	do
State bk & branches,	30	Baltimore,	do
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☞ All BANKS marked thus — are not purchased by the brokers.

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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.

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

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

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.

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 Exposito 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, at 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-two steel engravings, neatly bound in full cloth; $3. Awake thou Sleeper, by the late Rev. John Clark, D. D.

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

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To wholesale purchasers, a liberal discount will be made. ROBT. CARTER,
No. 56 Market, between 3d and 4th st.

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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, with preparation; Walkden's genuine Black Ink Powders Glass Inks pressed and cut; Traveling Inks, different paterns; 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 very extensive variety; Ivory and Bone Folders Prepared India Rubber; Tissue Paper, assorted colors; Writing Paper, blue laid and wove, foolscap and 4to., best quality; Plain and Fancy Fine Note paper, of different sizes; Envelopes, Engl 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 fine 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, Metalic Memorandum Books; Rubber 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 Printing 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 st.

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The Preacher

JOHN T. PRESSLY, D. D., *Editor.* PITTSBURGH, FEBRUARY 28, 1845. VOL. 3—NO. 6

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, J. B. Butler, 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.

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

ADDRESS,

BY JOSEPH CLAYBAUGH, D. D.

[Concluded.]

Presbyterianism is founded in the moral and social constitution of man, as a sinful being favored with a religion and a salvation from heaven; and of all systems of church-government, is best adapted to answer all the ends which such government is designed to accomplish; to secure wisdom, justice, impartiality, vigor and efficiency in the management of the church and in the administration of discipline; to maintain the doctrinal and practical purity, and promote the extension of the church; and, inasmuch as religion and the church have an influence on the world, to promote enlightened freedom in the state.

In illustration of this proposition, I shall now offer a few thoughts. But it is somewhat presumptuous to think of disposing in a few minutes of what demands a volume. Yet, if I shall succeed in suggesting some things that shall lead you to the future investigation of the subject, I shall be satisfied.

Presbyterianism, as constructed in and since the Reformation, is the result of a profound study of the word of God, and of human nature. 1. Its first element, which, to certain extent, it has in common with other forms of ecclesiastical government, but which it asserts with special explicitness and maintains with peculiar jealousy, is that church power *is of Christ*, and therefore, its right administration is clothed with all the weight of his authority. It therefore contains an element which binds the conscience; which secures order and submission for conscience' sake; and makes it intrinsically different from voluntary association, or the Erastian theory. But this principle is much lost sight of in the present day; and the fact that is the secret of that contempt, into which church discipline has fallen, and of the facility with which it is resisted; and with which men transgress its established limits.

Holding, that Jesus Christ is the original source of all church power, Presbyterianism, with a jealousy known to no other system, maintains, that this power as delegated to the officers of the church, is subordinate to his supreme headship and sovereign authority over the church:—that therefore it is subject to the limits which he has assigned it, both as to its objects and design, and the manner of its exercise; that it can coin no new doctrines, nor ordain rites and ceremonies, but merely sustain the doctrines he has revealed and the ordinances he has established; that its arrangements must harmonize with the principles of his word; that it cannot become an engine of state policy, nor of state subjugation; that office-bearers in the church are not a particular order of men promoted for their own aggrandizement at the expense of their brethren, the people; but the servants of Christ in the church for its edification and for the perfecting of the saints, and must not interfere with the liberties of his people.—Thus it makes Christ supreme in all things, and by referring all to Him, both sustains the *religious principle*, and proclaims the true independence of man.

II. Another element of Presbyterianism, and one which it has in common with prelacy, but which distinguishes it from independency, is the doctrine of one *Catholic visible church*. The visible church is one whole. To this whole, church power is given by Christ originally, and to the innumerable local fractional parts of which it is composed. Whatever power they have, is held by them as parts of this whole. When a man is baptized, it is as a member of the whole visible church. When he is appointed an office-bearer, it is of this great body, the *church of Christ*. This is the first idea. His particular place of membership or of ministration and rule, is a secondary matter, a mere matter of arrangement for the sake of order. Then the power of church-government, as delegated from Christ, is not originally that of a petty local faction, but of the whole church; a something that pervades and controls the whole body, and therefore of unspeakably greater practical weight.—The ministry, the sacraments, the discipline are those of that one great body as it is spread abroad through the earth. Membership in it or exclusion from it, is a very different thing from membership in, or exclusion from some little neighborhood society.

This idea of Catholic unity lies at the foundation of a gradation of courts. On the independent system, if an individual be wronged, he has no means of redress. If neighboring factions quarrel, the quarrel cannot be settled. Presbyterianism provides for both difficulties, by its superior courts; and thus guards against the tyranny of petty local societies; and against the multiplication of feuds, and the perpetuation of strife. If it be said that Congregationalists virtually do the same; I reply they do it by adopting Presbyterian principles. Congregationalism is a *hybrid* of Presbyterianism and independency. And a higher tribute to the excellency of the Presbyterian system could hardly be paid, than is paid by them in adopting the thing while they reject the name.

The principle of superior courts secures other advantages, such as results from union of counsel and wisdom, as well as those arising on the score of disinterestedness and impartiality. It also checks assumption of prerogative on the one hand, as it makes every man amenable to a higher court; and on the other hand, it enables a man to act independently of an ignorant and self-willed faction. He feels that he is not their creature; but that in the discharge of his duty, he will be sustained by a court, which they are bound to respect.

III. A third element of Presbyterianism, an element which it has also in common with Prelacy, but which distinguishes it from independency, is that ecclesiastical power is lodged, not with the mass of the people, but with office-bearers whom Christ hath set in the church. The apostles under the guidance of inspiration, having gathered converts, appointed qualified men to teach, to rule, and to administer the ordinances; and lodged with these office-bearers the prerogative of first deciding on the qualifications of others to fill the stations, and then of clothing them with official powers. In this way, qualified and experienced men, instead of the ignorant and confused multitude, are empowered to teach, rule, and administer, to settle questions of doctrine, church-order and discipline; and likewise to determine who shall exercise these important functions in the church.—By this means provision is made to secure to the church a competent board of office-bearers; teachers who are trained for the work, and who shall give themselves to it, and rulers who understand and appreciate the duties of their office. If such officers are not always secured, it is not the fault of the system, but results from its mal-administration. If an ignorant upstart, or a hair-brained, or inflated coxcomb, get into the ministry, it is in violation of a fundamental principle of Presbyterianism. This method of appointing its officers guards the peace and union of the church; prevents difficulties which would arise in congregations if the people had the determination of the question, whether a man should or should not preach the gospel; and secures in the ministry the independent discharge of duty, on the principle that they are appointed to execute Christ's and not the popular will, that while they are the people's servants for their good to edification, they are Christ's as to their authority and powers.

But here Presbyterianism has a popular feature, which must not pass unnoticed. It gives the *election* of their own office-bearers to the people. While the people cannot invest with office, it is yet their privilege to say, who of those that are, or may be, so invested, shall bear rule over them. The reasons and advantages of this are presented in the usual form of a call: "We,—being assured by good information, and *our own experience*, of the ministerial abilities, piety, literature and prudence, as also of the *suitableness of the gifts* of you, Mr. A. B., have agreed to invite, call and intreat; and by these presents do *heartily* invite, call and *intreat* you, to undertake the office of pastor among us, and the charge of our souls." Reason teaches, that people will profit more under the pastor of their own choice; that to have a minister forced on them would defeat the very design of the ministry; that where the hearty consent, and earnest desire of the people concur in the pastor's settlement, they will wait upon his ministry and submit to his authority, in love and confidence, and "with respect and obedience in the Lord," and every way "support and encourage" him in his work; and that as different gifts suit different people, so people are the best judges from their own experience, under whose ministry they derive most instruction and profit. From this it is evident, *that calls should not be hasty*. When people lose sight of their own spiritual profit, and without hearing a man, or after hearing him only once or twice, call him, because he has happened to attract popular attention, or because of family or party connections, they depart from Presbyterian ground.

But, while the people have the privilege of choosing their own pastor, that election takes place under the eye of the Presbytery; the call must be made through the Presbytery; the ordination and installation are in the hands of the Presbytery; it is with the Presbytery to decide as to the qualifications of the candidate, to determine whether he is worthy to be intrusted with the pastoral office, to determine whether the people are hearty and willing to support him, whether the election is a fair one, whether the call is sufficiently unanimous, whether it is the call of the congregation or only of a party, and a variety of other circumstances. In a word, while the Presbytery cannot compel a settlement contrary to the will of either of the parties, it can "prevent the ordination of a particular person to a particular congregation." All this is in harmony with the principle, that Christ has lodged the power of church-government, not with the people, but with those office-bearers which he has constituted.—And the edification of the church requires it. It is necessary, in order to secure to the church the peaceful and harmonious enjoyment of a competent and faithful ministry.—The fact is not to be disguised, that there is at present in Presbyterian churches, too often a practical leaning to independency, in congregations and preachers arranging the whole matter of a pastoral settlement themselves, so as to leave Presbyteries little to do, except, for form's sake, to sanction what they have already done. This, unless checked, will work distraction and other mischief in congregations, and lead to selfishness, artifice, venality, emulations and strife among ministers and probationers.

IV. *The parity of ministers is a prominent feature of Presbyterianism.* Prelacy affirms a distinct and superior order of office-bearers in the church, *bishops*, with whom is lodged the power of government. Bishops are the seat of power. They appoint to office, and they confirm membership. Here the government and discipline of the church within a *diocess*, or province, are in the hands of one man. The power given to pastors to oversee the flock, is derived from the bishop, and is held under responsibleness to him. In the language of "King Charles the martyr of blessed memory," (who by the way was a respectable defender of prelacy, if he was a bad prince) "the bishops are *episcopi gregis et pastorum*, and the presbyters only *episcopi gregis*.

Now Presbyterianism maintains the parity of the ministry, and places the power of government, not in any one singly, but in them as met together either in the congregational, the classical, or synodical presbytery. In the first named case, the individual minister acts with his session in relation to the affairs of the congregation, subject to the supervision of the classical presbytery.

Some of the advantages of this system are:—

1. That it precludes ambition, and its consequent and concurrent corruption. 2. In placing the government of the church in a board of officers, instead of in one man, it secures its wiser and more impartial administration. 3. In keeping it out of the hand of one highly elevated dignitary, it guards against despotism and its correlate sycophancy. 4. Its tendency is to secure an abler, more faithful, evangelical, and independent ministry, and to protect the church from the evils of favoritism. 5. It secures promptitude, efficiency, and adequateness in the administration of church discipline throughout congregations. If it ever happens, that an ambitious, assuming, overbearing presbyter plays the prelate, and carries his own projects, and gets his own favorites and dependents into office, and the church involved in his wrong-headed measures; it is not the fault of the system, but arises from the fact, that his co-presbyters play the craven, and shrink from their duty, or are not sufficiently vigilant and sharp-sighted; for they have the power to prevent it.

V. A fifth element in Presbyterianism is the office of *Ruling Elder*. This also gives the system a popular character. Wise men and experienced men, endued "with gifts for government," are appointed from among the people to aid the minister in the government of the church. The office is based, as to scriptural evidence, on such passages as 1 Tim. 5:17, where a distinction is made between elders that simply "rule," and elders who, besides ruling, "labor in word and doctrine;" 1 Cor. 12:28, where the apostle, enumerating the offices which God has set in the church, mentions "governments" as one; and Rom. 12:8, where, in a similar enumeration, "he that ruleth" is mentioned. "To this class of elders, it does not belong to preach the word or to administer the sacraments; but as far as relates to the government of the church, their voice in judicatories, [in session, presbytery, and synod] is equal to that of the preaching presbyters." Besides their public duties in church courts,

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they, as fellow-laborers with the pastor have many private duties to perform; such as visiting the flock, teaching the young and the ignorant, comforting the feeble-minded, supporting the weak, counseling the inquiring, admonishing the heedless, finding out the wandering, reclaiming the back-sliding, visiting and praying with the sick and dying, conducting social prayer-meetings, and reporting to the pastor things which it is important for him to know, in order, that in feeding the flock, he may minister fully to its actual wants. Such was this office in the apostolic church, and such in the churches of the Reformation.

What admirable wisdom is displayed in giving this office a place in the organization of the church. The oversight of no single pastor could reach every family, and every individual; and meet all the wants of the people, in a congregation of ordinary size. But here, provision is made for carrying instruction, admonition, and comfort, as they may be needed, to all. These elders have opportunities of knowing the state of the people, which pastors cannot have. Being located in different quarters of the congregation, they dwell among the people as neighbors, have every-day intercourse with them, and are more on a level. This enables them, not only to impart much seasonable instruction themselves, but to furnish to the pastor much useful information, enabling him to give the very best direction to his labors. Besides, ministers are often young men, lacking experience and knowledge of mankind; and the aid which such may derive from men of experience, and practical acquaintance with men and things, is incalculable; especialy in the exercise of discipline. And in all cases, it is true as a general rule, that in a multitude of counsellors there is safety. By joining men of practical wisdom with the pastor, however judicious and prudent he may be, there is greater security for wisdom and impartiality. There is also a division of responsibility; and those are called to bear the burden with the pastor, who are recognized as of the people; and who serve as a connecting link between him and them. Joining as ruling elders do in the transactions of the higher judicatories, they appear there, in a sense, the representatives of the people, and of the constituent portions of the church under the supervision of such courts. Thus the prejudices and jealousies, together with the evils growing out of them, which would otherwise lie against presbyteries and synods as corporations of ministers, are prevented by the introduction of an intelligent and independent eldership. Finally, as this office opens up a field of honorable usefulness for the lay members of the church, its tendency is to excite in them a virtuous emulation to improve in knowledge and other christian attainments, and to take an interest in the transactions of the church; and by joining this with the privilege of the people to elect their own office-bearers, the Presbyterian system individualizes every member of the society, and teaches him, however obscure he may be, that he has his place, and his importance, and his responsibilities in the church; and thereby tends to his elevation.

I might next notice the respective powers which the Presbyterian system assigns to sessions, Presbyteries, and Synods; and the relations which these judicatories bear to one another. This would furnish room for much practical rem rk. But time fails.

In this brief sketch of the reasons and advantages of the Presbyterian form of church-government, enough has been said to show that, while it rests on scriptural evidence, it is eminently adapted to secure all the ends of church-government. Making the Lord Jesus Christ the source and dispenser of ecclesiastical power, it binds the conscience to order and law. It makes provision to furnish the church with qualified teachers and governors, and to secure a just, impartial, wise, efficient adequate administration of discipline. While it maintains the authority and honor of Jesus Christ, it guards the liberties of his people. By placing the Lord's servants all on a footing of equality, it fosters a noble spirit of independence, checks ambition, and prevents usurpation. By associating the elders of the people in government, it cuts off clerical domination. It is also Catholic in its principles, and adapted to preserve and promote christian and ecclesiastical union. Were the system fully carried out, we should see the church instinct with life and activity in all her members; a body healthful, and beyond example, efficient in the extension of its principles. We should also find the church imparting intelligence, virtue, and freedom to the state.

All this is not theory. It would be an interesting and useful exercise to trace its verification on the page of history. We might show you how the christian republic in primitive times, under its Presbyterian organization, extended the religion of the cross, enlightening, purifying, and elevating man; and how the church declined in doctrinal purity, and vital piety, and spiritual efficiency, along with the introduction and growth of the prelatic element. How the Waldenses, those indomitable conservators of truth, of piety, and of freedom, during the dark night of Papal power, were organized on the Presbyterian model. How the same is true of the Culdees, who so long resisted the power and corruption of Rome in Ireland and Britain, and who continued to exhibit a testimony in favor of truth, till the dawn of the Reformation. How Presbyterian Geneva became the radiating centre in the Reformation churches, sending out her own truth, and literature, and civil, and religious liberty into France, and Germany, and the Netherlands, and England, and Scotland, and thence to America; attracting all Europe to herself, and though an inconsiderable city with a population of only a few thousands, swaying a power over the minds of men in religion, in literature and politics, of which no kingdom in Europe could boast. How Presbyterian Scotland continued united in the love and defence of the truth, and increasing in the knowledge and love of liberty, during more than a century of intrigue and persecution, until she triumphed; while Prelatic England became the prey of faction and revolution, and swarmed with sectaries and fanatics.—How, in the former country, intelligence, piety, and the love of freedom pervade the mass of the population and have done so for generations; whilst the lower classes in the latter, are ignorant, oppressed, and degraded.—How the Puritans in England, who struggled for religious and civil liberty, and struggled on under the act of uniformity and other oppressive and nefarious acts, until they obtained the act of toleration and the liberties which ensued, were chiefly Presbyterian. How, in our own country, the Presbyterian influence went undivided to sustain the war of the revolution. How the system of common schools, that system which would educate the entire people, originated, and was first successfully carried into operation, under Presbyterian influence, in Geneva and in the land of Knox. How, under the direction of that class of divines, who drew up the Presbyterian form of church-government at Westminster, a life and energy were inspired into the English Universities, and a taste for literature engendered, to which English literature is indebted for its augustine age, and the church of England for many of her brightest ornaments.

A church under the Presbyterian form of government may become corrupt, just as a nation with the purest republican form of civil government. But why? Just because its principles are suffered to fall. But let the spirit of Presbyterianism awake, and rouse the body to activity, and carry into operation its own principles; and a reformation is the result. Just as it would be in a wisely constituted republic. An appeal to history will sustain the position, that Presbyterianism, just in proportion as it has been carried out into efficient action, has ever subserved the cause of evangelical truth, practical religion, sound morals, solid literature, general education and regulated liberty.

The tendency of the age is to religious, as well as to civil anarchy. Many in church and state, are longing for that golden age, when there shall be "no king in Israel, but every man shall do what seemeth right in his own eyes." In certain quarters, some are hurrying back to Rome. Anarchy begets despotism. The difference is not great between a religion of human authority and no religion at all. The enemies of church-government as directed to the support of gospel truth and vital piety, can easily coalesce with the greatest spiritul despotism on earth.

There is a close connection between that form of church-government which Christ has instituted, and that system of faith which Christ has revealed; between Presbytery and a pure gospel. The latter is the soul, the former the body, perfect, well-proportioned, healthful and untrammeled—through which this animating principle puts forth its energies upon the church and the world. He who made the soul, made the body, and made it to be the wisely contrived organ of the former's operations. This soul may operate through some other organization, but not with equal advantage, nor with such powerful activity. The gospel may live and do good under other ecclesiastical forms, but not to the same extent, nor with the same advantage, as under this. Above all, Geneva is the natural enemy of Rome. * * * * *

Hence, while the doctrines of the gospel are of chief importance, the principles of church-government are not unimportant; and the character of the age adds importance to their study. You are to know nothing, save Jesus Christ and him crucified; but know him in all his offices, as King, as well as Priest and Prophet; in his supreme headship and authority, as well as in his righteousness and truth. "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in any thing contrary to his word, or besides it, in matters of faith or worship." Take your idea of the church, then, from his word. That form of the church, which his word describes, is His institution. In it he records his name. There especially he dwells; and there is specially present to bless.—"Walk about Sion and go round about her, tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God, is our God for ever and ever. He will be our guide unto death."

Be the spirit of Presbyterianism yours; conscientious subjection to the will of Christ; that catholic spirit which longs and labors for the unity of the visible church on Bible principles; a respect to the authority of church courts; a spirit of brotherly equality, and generous independence in thought, word and action; and that love to the souls of the people which will make you ensamples to the flock, and not lords over God's heritage.

Dr. Clark.

In a brief History of the town of Salem, N. Y., by the late Dr. Proudfit, recently published in the Christian Instructor, we find the following remarks, which will recall to the recollection of many of our Southern and Western readers a venerated name. Dr. Clark was, at the time of his death, pastor of the church at Cedar Spring, S. C., which was formerly under the pastoral care of the Editor of this paper; and in the grave yard connected with that church, his mortal remains now repose.

Speaking of the original inhabitants of Salem, Dr. Proudfit says, "A part of the original settlers were composed of a colony from Scotland and Ireland. This gentleman, after being educated in Scotland and admitted to the ministry of reconciliation, was appointed to labor in Ireland for the purpose of promoting the Protestant religion, the seeds of which had been deposited in that soil soon after the commencement of the Reformation. After laboring in that field for many years with fidelity and great success, and amidst privations and persecutions, and even imprisonments, he set out in search of freedom in this Western world. He, with his infant colony, partly Scotch and partly Irish, embarked at Belfast, Ireland, on the 20th of April, 1764, and after a tedious and perilous voyage, reached the city of New York early in the summer of that season. This band of pilgrims, with few resources of their own, or friends to counsel or assist them upon their arrival, became dismembered, and spent their first year, some of them in the Highlands of the State, some of them in Stillwater of Saratoga county, and a few probably the most inconsiderable section, the Scharoon county, by the advice of the Hon. Robert Harper, a gentleman formerly from Ireland, and at that time Secretary of the Senate. In this barren and inhospitable region, covered at that time with almost perpetual snows, they soon became disheartened, and in the summer of 1765 or '66, under the auspices and paternal care of their esteemed pastor, Dr. Clark, they made choice of Salem as their place of destination. Having received intelligence of this as an eligible location for a permanent settlement, the different divisions of the colony soon abandoned their temporary residences and rallied once more around the standard of their valiant and disinterested pioneer and patron.

This is a world of vicissitude and change. After Dr. Clark, by persevering exertion had succeeded in redeeming this band of pilgrims from oppression, civil and ecclesiastical, in the old world, and participated with them the toils and perils of a voyage across the Atlantic, and with all the solicitude and affection of a father, had watched over and nurtured them in this wilderness, some dissensions arose between him and the church which, about the year 1778, issued in his dismission. But this dispensation of Providence, however dark, through the controlling power of Him who brings light out of darkness, was overruled for the more extended usefulness of this servant of the Sanctuary, and to the greater enlargement of Zion. He immediately repaired to the South where he was honored to be the instrument of founding a variety of churches, some of which have continued to flourish more than half a century. There, about the year 17[illegible] he terminated his long, laborious, and eminently useful career, and entered the joy of his Lord to occupy a seat among those who turn many to righteousness, and shine as a star for ever and ever. Dr. Clark, in whatever attitude he is contemplated, stands before us as no ordinary man. In addition to those ministerial qualifications with which he had been intrusted by the Great Master of the Sanctuary, he excelled in the equal powers, and through the influence of that divine unction with which his mind was eminently imbued, he possessed a very happy aptitude for blending religious instruction with his ordinary intercourse with the world. Indeed, he apparently lost no opportunity. He itinerated from place to place, of scattering around the incorruptible seed, and [illegible] certain no doubt that many particles of it watered by the dews of divine grace, have sprung up, bearing fruit to life everlasting. The habitual tendency of his conversation will appear from the following fact, recently related to me by the lady in New York with whom he usually lodged during his occasional visits to that city. Dr. Clark was called to visit a settlement in the State of New Jersey, some distance from Hoboken ferry over the Hudson river, and being unacquainted with the route, this lady secured a young man to conduct him. After they had advanced some distance from the ferry, they were met by a traveler, who inquired the way to Hoboken. When the Doctor, having given the information, immediately added, "Now, sir, I have been showing you the way to Hoboken, I will show you, also, the road to heaven. It is by Jesus Christ the Mediator; he is 'the way and the truth and the life,'" and without any other remarks immediately proceeded on his journey. How much might be done for the honor of the Master, and for the spiritual interests of men by seizing those favorable opportunities for dropping profitable instruction, which frequently occur."

Rise early, for it is difficult to recover time.

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Keith's Land of Israel.

The following extract from this interesting work of Dr. Keith, relative to the territorial extent of the land promised to Abraham, will probably give to most of our readers a much more enlarged view than they have generally entertained:

"In round numbers, the average breadth of the promised land would thus be six hundred miles, which multiplied by its length, five hundred, gives an area of 300,000 square miles, or more than that of any kingdom or empire of Europe, Russia alone excepted. The jesting Frenchman is brought down from his boasting when it is seen that a region half the extent of France would need to be added to its size, before the land of "the great nation" would equal, in superficial extent, that land which the Lord gave to the seed of Israel. It exceeds, in the aggregate amount of square miles, the territories of ten kingdoms of Europe, Prussia, Belgium, the Netherlands, Bavaria, Saxony, Hanover, Wirtemburg, Denmark, Sardinia, and Greece, and its relative proportion to Great Britain and Ireland is 300 to 118, or more than two and a half to one. Were the average breadth to be reckoned at 500 instead of the medium, 600 miles, which, from the inequality of the sides, may be nearer the truth, the superficial extent of the promised land alone would still exceed that of the largest kingdom of Europe.

But Israel, extensive as are its bounds, is not destined to stand alone. Its mightiest adversaries of old shall be its servants. No prince but of Israel shall rule in Egypt or Assyria. The former country will add to Israel's dominion, or subservient domain, an area of 15000 square miles. The latter, including Mesopotamia, and "stretching beyond the Tigris as far as the mountains of Midia," and from the mountains of Armenia to the Persian gulf, leaves no region that shall not own immediate fealty to the kingdom of Israel, from the Eastern shores of the Mediterrannean to the borders of Persia, and the vicinity of the Caspian. Such is the power of the living God; such the liberality of his gifts to the people whom he chose, as his own by another covenant than that which they have broken; and such, in topographical relations alone, is the provision that is made, as thus revealed, for the completion of the promise, that Israel shall finally be a blessing in the midst of the earth. Thus saith the Lord, "It shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for the goodness and for all the prosperity that I procure unto it."

Jews in Rome.

On the 18th of March, I arrived in Rome. I might fill a volume with reflections which this wonderful city naturally suggests; but my limits forbid more than a few brief notices. Among the numerous remains of heathen magnificence, cruelty, and superstition, one of those which most powerfully affected me was the arch of Titus. This was raised to commemorate the conquest of Jerusalem by that Emperor. A train of captive Jews, together with the table, the seven branched candlestick, and the vessels of the temple are sculptured upon it. What a monument of the faithfulness of God's judgments! "Because thou servedst not the Lord thy God,—the Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth: and ye shall be plucked from off the land whither thou goest to possess it." Deut. 28: 47, 49, 63.

But if this ancient memorial of the captivity of my people affected me, how much more did the sight of their present captivity in this which calls itself "the Holy City!" I have witnessed their oppression and degradation in many parts of the Continent; but never did I see them so "trodden down" as at Rome. They live in a certain part of the city called the Ghetto, closed in by two gates, at each of which stands a centinel; and so strictly are they confined to this place, that when the Tiber overflowed many of their houses a short time since, the sufferers were not allowed to move out of it, to obtain even temporary accommodation in another quarter. Close to one of the gates is a church, on the outside of which is a representation of the crucifixion; under which there is written in Hebrew—"I have spread out my hands all the day unto a rebellious people." Isa. 65:2. No Jew can go out or in by this gate without beholding what he can only regard as a studied insult to his feelings. Did the Pope and his cardinals ever read the Epistle to the Romans, given forth by the Holy Ghost through Paul? "Boast not against the branches,—thou bearest not the root but the root thee."—How wonderfully has professing Christendom overlooked God's oft-repeated declaration, that though He punishes Jews for their iniquity, he is "sore displease l" with others who "help on the affliction!"—*Herschell's "Visit," &c.*

The Necessity of the Spirit's Influence.

With a religion so argumentable as ours, it may be easy to gather out of it a feast for the human understanding. With a religion so magnificent as ours; it may be easy to gather out of it a feast for the human imagination. But with a religion so humbling, so strict, and so spiritual, it is not easy to mortify the pride, or to quell the strong enmity of nature; or to arrest the currency of the affections, or to turn the constitutional habits; or to pour a new complexion over the moral history; or to stem the domineering influence of things seen and sensible; or to invest faith with a practical supremacy; or to give its objects such a vivacity of influence as shall overpower the near and hourly impressions that are ever emanating upon man from a seducing world. It is here that man feels himself treading upon the limits of helplessness. It is here that he sees where the strength of nature ends; and the power of grace must either be put forth, or leave him to grope his darkling way without one inch of progress towards the life and the substance of christianity. It is here that a barrier rises on the contemplation of the inquirer,—the barrier of separation between the carnal and the spiritual, and on which he may idly waste the every energy which belongs to him in the enterprise of surmounting it. It is here, that after having walked the round of nature's acquisitions, and lavished upon the truth all his ingenuities, and surveyed it in its every palpable character of grace and majesty, he will still feel himself on a level with the simplest and most untutored of the species. He needs the anointing which remaineth. He needs that which fixes and perpetuates a stable revolution upon the character, and in virtue of which he may be advanced from the state of one who hears, and is delighted, to the state of one who hears, and is a doer! Oh! how strikingly is the experience even of vigorous and accomplished nature at one, on this point with the announcements of revelation, that to work this change there must be the putting forth of a peculiar agency, and that it is an agency which, withheld from the exercises of loftiest talent, is often brought down on an impressed audience, through the humblest of all instrumentality, with the demonstration of the spirit and with power.

Dr. Chalmers.

The Christian's Self-abasement.

Nor are those exercises of mind which arise from a view of personal unworthiness and deficiency entirely of a painful nature.—Having been taught to aspire to a high standard of excellence,—having been brought to feel their guilt and helplessness,—the servants of Christ cannot indeed indulge in that self-complacency which is the result of insensibility and ignorance. But when you hear the language of complaint poured forth by the people of God on account of imperfections which no human eye can detect—"My soul cleaveth to the dust;" when you see the tear of penitence, or hear the voice of prayer, in reference to sins of which none but themselves know the nature and aggravations—"cleanse thou me from secret faults;" when you observe them bowed down in deep self-abasement before the Majesty of heaven—"I abhor myself and repent in dust and ashes;" when you listen to the sigh of holy expectation, breathed after blessings which, having been taught to value, they long to attain—"one thing have I desired of the Lord, that will I seek after; that I may behold the beauty of the Lord, and inquire in his temple;" O think not that, in such a frame of mind they are unhappy. These are the aspirings of the heaven-born soul to the excellency of its nature. There is a calm and hallowed blessedness enjoyed, which they would not forego for all that the world calls good.—And mark the end. This is the gray and sombre twilight—the morning of the celestial day which is soon to shed the full effulgence of its noon tide glory on the soul.

Cruelty Killed by Kindness.

A young woman in Vermont married a poor, but worthy man against her father's wish. He drove them from his house, and closed his door and heart against them.—They came down near Boston, went to work, and prospered. After many years, the father had occasion to come to Boston. He concluded to go and see his daughter, expecting a cold reception. His daughter and her husband received him most kindly and lovingly. After staying with them a while, he went back to Vermont.

One of his neighbors hearing where he had been, asked him how his daughter and her husband had treated him.

"I never was so treated before in my life," said the weeping and broken-hearted father. "They have broken my heart; they have killed me; I don't feel as though I could live under it."

"What did they do to you?" asked the neighbor. "Did they abuse you?"

"*They loved me to death*, and killed me with kindness," said he. "I can never forgive myself for treating so cruelly my own darling daughter, who loved me so affectionately. I feel as if I should die to think how I grieved the precious child when I spurned her from my door. Heaven bless them, and forgive me for my cruelty and injustice to them."

Who does not see in this an infallible cure for difficulties between man and man? There is not a child or a man on earth, who would not feel and say that that daughter, though so deeply wronged and outraged by her angry father, did right in treating him as she did. The father was her enemy, but she was not his. He hated her while she loved him.

An Old Bottle.

A short time ago, a member of a temperance society, in one of the Suffolk societies, was accosted by an old tippler, who has earned an unenviable notoriety by his constant and frequent visits to the spirit-bottle and beer-barrel, and the following colloquy ensued:

"I say! you tetotaller."

"Well, what is it?"

"You're all wrong, and I can prove it."

"How?"

"Oh! out of the Bible; I've been readin' it."

"That is worthy remarking certainly; but what do you find there condemnatory of tetotalism?"

"Why this here,—it says you may'nt put no strong drink of no sort into old bottles."

"Does it say so?"

"Yes, and you can't make any thing of it; can you?"

"Certainly I can."

"No you can't,—I defy you."

"But I can; you say that men ought not to put strong drink into old bottles."

"Yes, that's it, ha! ha!"

"Then you must keep all strong drink out of yourself, for you are a regular old bottle."

"Hem, I can't stop wasting my time with you,—good morning."

Be always ready to assist another, for good nature gains the love of all.

Jews in Palestine.

The influx of Jews to the Holy Land has been very great of late. There is no more room in Jerusalem for them; they have already spread over a part of the Turkish quarter. Many new comers have settled at Jaffa and other places along the coast.

Jewish Intelligencer.

The heart of man is his worst part before it be regenerated, and the best afterwards; it is the seat of principles, and the fountain of actions. The eye of God, and the eye of the christian ought to be principally fixed upon it.—*Flavel.*

The Bishop of Exeter has written a letter to his clergy, directing the wearing of the surplice and other formalities, interpreted as being an enforcing of Puseyite peculiarities.

Moneys Received for the Preacher,
Not otherwise receipted.

John McMechan.	Isaac Stuart.
Elizabeth Walker.	Adam L. Stuart.
Samuel Lindsay.	James T. McBride
Mathew Crawford.	A. P. McBride.
Rev. A. Blakie.	Thomas McBride
Andrew Dickson.	Wm. Jones.
Rev. S. C. Millen.	Joseph Jones, Esq.
Wm. Reed.	Wm. Dale.
N. B. Craig.	David Black.
John Robinson.	R. S. McClain.
Wm. Gammell.	Elijah Carson, 2.
David Moreland.	Wm. Andrews.
James McLaughlin.	Holland Dungan.
Rev. G. Wilson.	James Thompson.
Rev. A. Sharp.	Wm. Frazier.
Jamison Hennon.	John Andrews, sen.
A. L. Irwin.	Robert Stewart.
Miss M. Brown.	M. Dinsmore.
George Rea.	S. D. Livington.
Polly Blair.	

PROSPECTUS

For Publishing a Weekly Newspaper in Allegheny City Entitled the

ALLEGHENY CITY ATLAS.

IT was our intention, at the time we discontinued the publication of the Daily, to publish a Weekly paper, in this place, whenever the citizens manifested an urgent desire for it. The time, we confidently think, has arrived when there does appear to be a general want of this kind, as we have been very pressingly solicited to undertake it once more, notwithstanding the many failures that have been made.

It is obvious to any reflecting man, that this city is increasing very rapidly in importance, in almost every aspect. Indeed it cannot be otherwise. There are *resources* that *will* be developed—advantages of a great variety that *must* be improved. Cannot one paper, then, be sustained in a place possessing all the privileges of a chartered city *corporation*, containing between TWELVE and FIFTEEN thousand inhabitants? We most confidently believe it can, and therefore are determined to make the effort.

It was urged against us before that we were promoting the interests of a portion of the inhabitants at the sacrifice of those of the rest—and therefore did not make a good city paper. We willingly admit some force in the objection, as our daily was wholly a party sheet. A paper, then, that gives you the General News, and which is not attached to any particular party, but pursues a course of moderation, fairness and honesty on all subjects, is what is needed. It will readily be conceded, however, that it is impossible to please every body; but what pleases most persons, is the nearest to pleasing every body that can be arrived at, and should be satisfactory to any reasonable man. But while we leave ourselves at full liberty to express an opinion on any subject that may offer itself, whether political or moral, we *wish it to be known*, that it is not our design to publish a Political journal, devoted to the creed or tenets of any party. *The leading object of the paper will be to give* LOCAL *information*—to subserve the interests of this growing and prosperous city.

Besides it will contain, every week, a summary of Foreign and Domestic Intelligence, together with a variety of interesting literary matter. We will strive also to make it of interest to the ladies, by allotting a portion of the paper especially to them, and thus making it a good "Family Newspaper."

We hope, then, that there will be sufficient encouragement offered to give it a fair start, and that every citizen will use his influence in its behalf, that it may be permanently established.

TERMS.—Two Dollars a year, if paid when the fourth number is received; Two Dollars and Fifty Cents, if not paid until after the first quarter, and Three Dollars, if not paid until a year has expired.

N. B.—Subscriptions will be collected when the fourth number is issued.

Feb. 15, 1845. KENNEDY & BROTHER.

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EXPOSITORY LECTURES.

1 Hear this word, ye kine of Bashan, that are in the mountains of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

2 The Lord God hath sworn by his holiness, that lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish-hooks.

3 And ye shall go out at the breaches, every *cow at that which is* before her; and ye shall cast them into the palace, saith the Lord.

4 ¶ Come to Bethel, and transgress; at Gilgal multiply transgressions; and bring your sacrifices every morning, and your tithes after three years:

5 And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord God.

AMOS 4:1—5.

It is the distinguishing glory of man, that God his Creator hath taught him more than the beasts of the earth, and hath made him wiser than the fowls of heaven. But while, as a rational and intelligent being, he is exalted far above the brutes that perish, such is the abuse which, under the influence of depravity, he often makes of his powers, that his conduct compares disadvantageously with that of the irrational creation. Accordingly, the Bible sometimes sends men to learn a salutary lesson, from the humblest of the inferior animals. Go to the ant, thou sluggard, consider her ways and be wise. And at other times to reprove him for the indulgence of those appetites and passions, which are more becoming in the brute than in the man, he is compared to the ferocious lion, that is greedy of his prey. And at other times, to indicate the complete ascendency of the animal passions, so that in his conduct, the characteristics of the brute appear more prominently than those of the man, he is addressed as though he belonged to one of the inferior tribes.

Of this we have an example in the passage before us. Here the men of Israel, on account of their addictedness to animal gratifications, their stupidity and proneness to wander from the path of duty, are addressed as though they were a part of the brute creation. "Hear this word, ye kine of Bashan." Verse 1. The country of Bashan, lying East of the Jordan, was remarkable for the fertility of its soil, and for its luxuriant pastures. As the natural consequence, the cattle of Bashan, enjoying peculiar advantages, were distinguished for their good qualities. Accordingly, when enumerating the special favors bestowed upon Israel, Moses employs the following language: He supplied them with "butter of kine and milk of sheep, with fat of lambs and rams of the breed of Bashan, and goats with the fat of kidneys of wheat." Deut. 32:14. The nobles and men of wealth in Israel, who were revelling in luxury, and gratifying their lusts at the expense of the poor, are addressed as cattle fed in the rich pastures of Bashan, or roaming upon the fertile mountains of Samaria. And to indicate the prevalence of wantonness and effeminacy, they are addressed as the *kine*, or cows of Bashan.

The sins which are here charged upon Israel, are the same which have already been specified; the oppression of the poor, and the worship of idols. Verses 1 and 4. For both these sins, the prophet, as we have seen, had already reproved them, and had warned them of the judgments which continuance in transgression would certainly bring upon them. But regardless of the divine admonitions, they continued to go on in their evil ways; and God who has no pleasure in the death of the sinner, but that he would repent and live, repeated his warnings. "They would not hear; but the word of the Lord was unto them, precept upon precept, line upon line, here a little and there a little."

1. Their sin consisted in the disregard of justice, and in the oppression of the poor. Hear this word, ye kine of Bashan, which *oppress the poor, which crush the needy.* Regardless of their obligations to God and to their fellow-men, their conduct towards the poor, who were in their power, is compared to that of fat and well-fed cattle, among whom the strong trample upon the weak. The officers of justice accepted bribes and perverted right, and the rich taking advantage of the necessities of the poor, reduced them to a state of subjection.

In various ways it is in the power of the wealthy and unprincipled to oppress the poor. Sometimes the poor are oppressed by withholding from them the wages which are due to them as the reward of their labor. After they have faithfully performed the stipulated service, the wages which they have earned, and which are necessary for their support, are withheld. And perhaps to obtain justice from the man they have served, it becomes necessary to engage in a tedious and vexatious course of law. And thus it sometimes happens, that the poor man has to submit to as much trouble in procuring his own, after he has earned it, as in performing the service by which he became entitled to it.

Again, the poor are sometimes oppressed by taking advantage of their circumstances, and rigorously exacting the payment of a debt, which adversity may have rendered impracticable. The man may be fully disposed to discharge his obligation; but circumstances, not subject to human control, may at present put it out of his power. Afford him time and he may not only have the disposition but the ability to meet all his engagements. But the unfeeling oppressor, who has him under his power, regardless of those circumstances which plead for the exercise of lenity, may lay his iron hand upon him. The consequence is, the needy are crushed, while their property is sacrificed to satisfy the claims of a merciless tyrant.

Such cruelty and oppression, as the prophet here speaks of, it seems were practised in Israel, in the days of Nehemiah. There was at that time, it is said, "a great cry of the people and of their wives against their brethren the Jews." The cause of this distress was, that the poor had been subjected to the necessity of mortgaging their lands and their houses for corn; and such was their distress, that they had to sell their own children into bondage to procure the means of subsistence. "We bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already." Neh. 5:5.

Instead of commiserating the misfortunes of the poor, these unfeeling oppressors looked upon their distress with complacency. They say to their masters, into whose hands they had sold the poor, "Bring, and let us drink." Let us make ourselves merry upon the fruits of oppression, and let us gratify our lusts at the expense of the needy. It is an evidence that the heart is peculiarly under the hardening influence of sin, when men can not only shut up the bowels of their compassion against the needy, but even rejoice in the prospect of making gain out of their misfortunes.

Such being their sin, the prophet, in the next place, declares the punishment which they might apprehend. "The Lord God hath sworn by his holiness, that lo the days shall come upon you, that he will take you away with hooks, and your posterity with fish-hooks." Verse 2. To impart the greater solemnity to this declaration, and to give the fullest assurance that this is no idle declaration, it is expressed in the form of an oath. The Lord God *hath sworn by his holiness.* As he could swear by none greater, he sware by himself. By the divine appointment, an appeal to God, in the form of an oath, is designed to give the fullest assurance of the truth of what we affirm. "An oath for confirmation is an end of all strife." And the divine example affords the most satisfactory evidence of the lawfulness of an oath on proper occasions. When our Lord says,—"Swear not at all;" he is to be understood as forbidding profane swearing, and not as condemning a solemn appeal to God, in an oath, as an act of religious worship.

As their sin consisted in oppressing the helpless and the destitute, there should be a correspondence in their punishment. They should be delivered up into the power of those who are too strong for them, and they should be taken, as fish are caught with a hook. And not only should the calamity come upon themselves, but their descendants, following in their footsteps, should experience the same fate. This prediction was fulfilled in part, when Shalmanezer came up against Samaria, and after a siege of three years took the city. Then were these oppressors of the poor caught with hooks as fish in the water; and they were taken out of their own land, and were removed to Halah and Habor, by the river of Gozan, and to the cities of the Medes. And when the city of Samaria was taken by Shalmanezer, after a siege of three years, it may be supposed that the walls were broken down, and that every one would endeavor to make his escape through the breach that was nearest to him. "Ye shall go out at the breaches thereof, every cow at that which is before her." And in their endeavors to escape, they would cast away the gains of oppression which they had stored up in their palaces. The expression, in the latter part of the verse, is somewhat elliptical. They shall cast away the palaces. That is, in their consternation, and in their efforts to save their lives, they will be willing to cast away those things on which their hearts are peculiarly set, even their goodly treasures in their palaces.

2. Another sin for which the divine judgments are denounced against them, is their idolatry. And for this, the men of Israel are reproved in the two following verses: "Come to Bethel and transgress; at Gilgal multiply transgression." The language here used is evidently to be understood in an ironical sense. Since you are joined to your idols, and will not forsake your idolatrous practices, go on in your wayward course, and reap the fruits of it. Go to Bethel and Gilgal, places consecrated to idolatry, and present your offerings to the idols which you have chosen. "Bring your sacrifices every morning, and your tithes after three years." According to the divine commandment, the Israelites were required, every third year, to lay up their tithes in a storehouse, that the Levite, the stranger, the fatherless and the widow might eat there and be satisfied. Deut. 14:28. To this law there is here an allusion. The prophet adds,—"Offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings." In their idolatrous worship, they copied after the divine ritual, while their offerings were presented to dumb idols. Since, then, you are wedded to your idols, go on and see what advantage you will, in the end, derive from this service. When men disregard the divine admonitions and will not hearken to the word of the Lord, to turn from the error of their ways, it is a righteous thing with God, to leave them to take their own course. Ephraim is joined to his idols, let him alone.

The words we have considered, suggest the following reflections:

1. He who abuses the gifts which God has conferred upon him,—whether it be wealth, or power, or learning, or superiority of intellect,—for the purpose of injuring his fellow-men, is worthy of the name of a brute, rather than of a man. All God's gifts are good; and they are bestowed upon man to be employed in doing good and dispensing happiness around him. But how often does human depravity abuse power, in oppressing the weak and defenceless! How often is wealth employed for the purpose of crushing the needy! The Israelites who abused their wealth and power in oppressing the poor, and in crushing the needy, are addressed, not as men, but as the kine of Bashan.

2. When we see how wicked men encourage each other in doing evil, it should arouse us to activity and zeal in provoking one another to love and good works. While the oppressors of the poor say to each other, Bring, and let us drink, that our sense of right may be drowned, and our hearts steeled against the cry of distress, let christians say to one another, "Come ye, let us go up to the mountain of the Lord to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths."

3. Whatever may be the present prosperity of those who go on in sin, iniquity shall finally be their ruin. God has not only declared it plainly, but has sworn by his holiness that it shall be ill with the wicked.

4. The zeal of the devotees of idolatry and superstition, should make us ashamed of our coldness and inactivity in the service of the true God. Shall the worshippers of dumb idols bring their sacrifices every morning, and shall the christian professor say,—I have not time to offer sacrifice to God in the morning? Shall the devotee of a vain superstition, bring his tithes and store them up for the stranger, the fatherless and the widow, and shall we have the bread of life dispensed to us abundantly, and yet make no provision for the supply of the poor heathen who are perishing for lack of knowledge? Shall those who regard lying vanities bring their thank-offerings, and present them on the altar of their false gods, and shall we withhold the willing tribute of grateful hearts from Him who giveth us richly all things to enjoy?

Death of John Huss, A. D. 1415.

From "the Reformers before the Reformation." Emile de Bonnechose.

Then commenced the afflicting ceremony of degradation. The Bishops clothed John Huss in sacerdotal habits, and placed the chalice in his hand, as if he was about to celebrate mass. He said, in taking the cup, "our Lord Jesus Christ was covered with a white robe, by way of insult, when Herod had him conducted before Pilate." But thus clad, the prelates again exhorted him to retract, for his salvation and his honor, but he declared aloud, turning towards the people, that he should take good care not to scandalize and lead astray believers by a hypocritical abjuration. "How could I," said he, "after having done so, raise my face to heaven? With what eye could I support the look of that crowd of men whom I have instructed, if should it come to pass, through my fault, that those same things which are now regarded by them as certainties, should become matters of doubt; if, by my example, I caused confusion and trouble in so many souls, so many consciences, which I have filled with the pure doctrine of Christ's gospel, and which I have strengthened against the snares of the devil. No, no. It shall never be said that I preferred the safety of this miserable body, now destined to death, to their eternal salvation."

The Bishops then made him descend from his seat, and took the chalice out of his hand, saying, "O accursed Judas! who, having abandoned the counsels of peace, have taken part in that of the Jews, we take from you this cup filled with the blood of Jesus Christ!"

"I hope, by the mercy of God," replied John Huss, "that this very day I shall drink of His cup in His own kingdom; and, in one hundred years, you shall answer before God and before me."

His habits were then taken off, one after the other, and on each of them the Bishops pronounced some maledictions. When, last of all, it was necessary to efface the mark of the tonsure, a dispute arose amongst them whether a razor or scissors ought to be employed. "See," said John Huss, turning towards the Emperor, "though they are all equally cruel, yet can they not agree on the manner of exercising their cruelty."

They placed on his head a sort of crown or pyramidal mitre, on which were painted frightful figures of demons, with this inscription, "the arch-heretic;" and when he was thus arrayed, the prelates devoted his soul to the devils. John Huss, however, recommended his spirit to God, and said aloud, "I wear with joy this crown of opprobrium, for the love of Him who bore a crown of thorns."

The church then gave up all claim to him, declared him a layman, and, as such, delivered him over to the secular power, to conduct him to the place of punishment. John Huss, by the order of Sigismund, was given up by the Elector Palatine, vicar of the empire, to the chief magistrate of Constance, who, in his turn, abandoned him to the officers of justice. He walked between four town-sergeants to the place of execution.—The Princess followed with an escort of eight hundred men, strongly armed, and the concourse of the people was so prodigious that a bridge was very near breaking down under the multitude. In passing by the Episcopal Palace, Huss beheld a great fire consuming his books, and he smiled at the sight.

The place of punishment was a meadow adjoining the gardens of the city, outside the gate of Gotleben. On arriving there, Huss kneeled down and recited some of the psalms

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tial psalms. Several of the people, hear- him pray with fervor, said aloud, "we ignorant of this man's crime; but he of- up to God most excellent prayers."

When he was in front of the pile of wood, ich was to consume his body, he was re- amended to confess his sins. Huss con- ted, and a priest was brought to him—a n of great learning and high reputation.— e priest refused to hear him, unless he wed his errors and retracted. "A heretic," observed, "could neither give nor receive sacraments." Huss replied, "I do not l myself to be guilty of any mortal sin; I now that I am on the point of appearing ore God, I will not purchase absolution a perjury."

When he wished to address the crowd in rman, the Elector Palatine opposed it, and ered him to be forthwith burned. "Lord us!" cried John Huss, "I shall endeavor endure, with humility, this frightful death ich I am awarded for thy holy gospel— don all my enemies." Whilst he was ying thus, with his eyes raised up to ven, the paper crown fell off, he smiled, the soldiers replaced it on his head, in ler as they declared, that he might be rned with the devils whom he had obey-

Having obtained permission to speak to keepers, he thanked them for the good atment he had received at their hands.— Iy brethren," said he, "learn that I firmly lieve in my Savior, it is in His name that suffer, and this very day shall I go and gn with Him!"

His body was then bound with thongs, th which he was firmly tied to a stake, ven deep into the ground. When he was affixed, some persons objected to his face ing turned to the East, saying this ought not be, since he was a heretic. He was then tied and bound again to the stake with his e to the West. His head was held close the wood by a chain smeared with soot, d the view of which inspired him with pi- s reflections on the ignominy of our Savior's fferings.

Fagots were then arranged about and un- r his feet, and around him was piled up a antity of wood and straw. When all these eparations were completed, the Elector alatine, accompanied by Count D'Oppen- eim, Marshal of the Empire, came up to him, d for the last time recommended him to re- act. But he, looking up to heaven, said ith a loud voice, "I call God to witness at I have never either taught or written hat those false witnesses have laid to my harge—my sermons, my books, my wri- ngs, have all been done with the sole view rescuing souls from the tyranny of sin; and erefore, most joyfully will I confirm with y blood that truth which I have taught, ritten, and preached, and which is confirm- d by the Divine law and the holy Fathers." The Elector and the Marshal then with- rew, and fire was set to the pile! "Jesus, on of the living God," cried John Huss, have pity on me!" He prayed and sang hymn in the midst of his torments; but oon after, the wind having risen, his voice was drowned by the roaring of the flames. He was perceived for some time longer mo- ing his head and lips, and as if still praying, nd then he gave up the spirit. His habits were burned with him, and the executioners ore in pieces the remains of his body, and hrew them back into the funeral pile, until he fire had absolutely consumed everything; he ashes were then collected together and hrown into the Rhine.

From the New England Puritan.

Is God the Author of Sin?

The truths of the gospel have been more uccessfully opposed by reproaches than by rguments, and of all the reproaches which ave been invented against them, none in- olves more boldness, malignity and blas- hemy than this: that the doctrine of divine rovidence, which we have exhibited, makes od the author of sin. And yet, it is wor- hy of remark, that the language currently sed by our divines, is much more guarded, gainst even a seeming of such a sentiment, han are many prominent passages in the scriptures. The Spirit of Inspiration has no fear that God will be made the responsible author of sin, when it says that God blinded the minds of some, and that he hardened their hearts, that he gave them up to a spirit of error, that he sent upon them a strong de- lusion to believe a lie, gave them up to a re- probate mind, and the like. Yet you will rarely find this idea brought out by our di- vines in more unqualified terms than these; so that the reproach, that we make God the author of sin, falls with equal weight upon the teaching of the scriptures.

We have already considered the agency of God, as it is related to the sins of men, and shown that it does not make God in any way culpable in the sins of men; but it may be well to look to this point exclusively for a few moments.

We have seen that the agency of God is concerned even in the sinful acts of man, so far as to preserve the powers and faculties of the man, and to sustain the exercise of those faculties in particular acts. This is implied in that "in him we live, and move, and have our being." Hence, so far as the act of man, be it holy or be it sinful, is an exercise of the man's natural and physical faculties, God is in a sense the author of that exercise. But as to the moral qualities of the act, he cannot be said to be even so much as the physical cause; for he does not, by any act of his own, impart to the sinner the wicked dispositions from which the acts pro- ceed: nor does he infuse the spirit of disobe- dience which gives to the act its wicked character. Considered as the mere exercise of the faculties which God has given us, every act is good, and may have God for its author. It is the wrong exercise of heart, or in other words, the rebellious selfishness of the mind, which makes the act a sin, and of this God is not even the physical author.

The fact that God permits sin, and is even the author of the physical act of sin, while he reprobates its moral nature, mysterious as it may seem, may be illustrated by a familiar comparison. Our missionaries in India are publishing a paper for circulation among the heathen, in which they permit heathen writers to set forth their strong reasons in favor of idolatry, in order to give the missionaries an opportunity to refute these reasons, and demonstrate the folly and wickedness of hea- thanism. In publishing these arguments for heathanism in a christian paper, they must become the publishing agents in giving birth to productions most abhorrent to their own minds. But their publishing such articles for such a purpose, does not make them the authors of those articles. As God acts in the physical act of the sinner, while he ab- hors the sinner's intent and temper of mind, and the natural tendency of the sin, so these missionaries act in the physical act of the publication, or persuasives to heathanism, while they abhor the productions which they publish; and, while they publish heathanism as a means of the more rapid destruction of heathanism, just so God permits sin as a means of securing a more effectual conquest over sin. This shows that there is no in- consistency in admitting that God may have an agency in the physical act, while main- taining that he is not the moral author of sin.

Much less is God the moral author of sin, by commanding it, or approving it, or per- suading to it, for every act of sin is most se- verely condemned by him. He is of purer eyes than to look upon sin. He tempts none to evil, nor can he be tempted by any one. And yet, having under his govern- ment a universe, every particle of whose substance, and every minute event of whose history is dependent on him for being, and yet a universe in which sin has found a place, that sin must be under the permission and control of his providence. He permits sin to have existed under his government. He controls and restrains it while it is in ex- istence, and overrules and directs it to an end which subserves his wise and benevolent designs.

That he permits the existence of sin we have abundantly shown. But this is not by a moral permission, implying approbation of it, or a relaxation of the law prohibiting it; but it is a negative act, not hindering the sin. Nor is it, as the Pelagians say, a mere *otiose* permission; that is, a having no will or care about it. He exercises a distinct will and purpose not to hinder the sin in every case where it occurs. He wills not that sin shall be committed, but that he will not hinder its commission, that he may take occasion from it to show forth his glory. The Arminian notion that God permits sin to take place be- cause he cannot hinder it without marring the free agency of man, is groundless; for, if this were true, God could never hinder sin. If he may hinder Paul from sinning without impairing free agency, he may also hinder Judas, or satan, without impairing free agen- cy. And, though the scriptures give us no details of positive reasons why God suffered angels and men to fall, we may rest assured, that in doing it there was no departure from his holiness, for he was not bound to use his power to hinder sin. There was no depart- ure from his wisdom; for, after he had placed man in a mutable state, his wisdom did not bind him to secure him against a change, and make him immutable. There was no departure from his goodness; for his love to a creature, while obedient, did not bind him to secure him against the possibility of trans- gressing.

Besides, if sin had not entered, there could have been no illustrations of God's justice in punishing sin, and none of that display of all his perfections, which is to be had in the whole work of redemption; and, under the present economy, sin is permitted for other reasons. It is permitted as a punishment of previous wickedness, and as a chastisement of the people of God, and as an example to warn others of the dangerous nature of sin.

But here, perhaps, it will be suggested, that a man who has the power to prevent sin, and does not, is a partaker of the guilt, and in some circumstances this is true of men, but not of God. For God is bound by no such law; for he sustains very different relations to his creatures.

Besides this permission of sin, there is also in many cases a judicial act, giving up the sinner to a course of sin in punishment for his former wickedness. This involves the withdrawal of restraints, and the suffer- ing of the heart to harden, and the conscience to become callous and blinded. But neither in this desertion of the sinner, nor in the per- mission of sin, can God be made to appear as the author of sin.

But here the question arises, whether the scriptures do not ascribe some agency to God in the sins of men, which comes near- er than this to making him the author of sin. It is not denied that there are passages of scripture in which, through the accustomed boldness of the Oriental languages, there is a seeming of this idea in the assertions literal- ly taken. Many passages have the expres- sion in the active form for the sake of ener- gy and force, when the sense strictly re- quires them to be understood in a passive tense. It is said that David *kept alive*,—lit- erally *vivified*,—the Moabites; where the meaning is that he did not kill them. And that Noah kept alive,—literally vivified,— the animals in the ark. So there are passa- ges figuratively expressing positive action, on the part of God, in the sins of men, that are to be understood of permission or with- drawal of restraints. So God is said to have hardened the heart of Pharaoh, when the meaning strictly is, that he did not soften it, or that he suffered it to be hardened. But there are passages in which more is express- ed; as of the sin of David, in the affair of the wife of Uriah; God said, "Thou didst this thing secretly, but I will do it before all Is- rael, and before the sun." Now the ex- pression literally is, that God would do just that thing which David did himself; but the event proved the meaning to have been, that, as David had abused the wife of another in secret, so it should come about in the retri- butive arrangements of Providence, that an- other, even his son Absalom, should abuse David's wives, not secretly, but before the world and before the sun. So David said that God had bidden Shimei to curse David.

There are many passages in which a sim- ilar figure is used. The expression, howev- er, in some cases implies more than a bare permission. For, by the permission of the sin, there is accomplished a purpose of jus- tice or punishment, and both are involved in the expression. So when the wicked men conspired in the death of Christ, God not only suffered it, but determined through it to effect the redemption of the world. So that Herod and Pilate did nothing but what God's hand and counsel determined before to be done. Here was a purpose to permit wicked- ness to take its course, and coupled with that, a purpose to use that wickedness as an in- strument of great good.

The conclusion of the whole matter is, that though God from eternity foresaw and permitted such sins as actually occur, and that he even, for wise reasons, determined that through his permission they would sure- ly take place, yet this does not make him the author of sin; because he only *is* the author of sin who commits it, effects it, or approves of it. For it is one thing to will a sin itself, and quite another to will, for good reasons, not to hinder another from sinning.

MISSIONS.

The following remarks, from a European Journal, contain a just tribute to the import- ance of the missionary enterprize:

"The subject of missions is not simply a question of morals. The genius of discov- ery views with delight the advance of this mighty enterprize, and exults in the forma- tion of bodies which bid fair to lay open ev- ery portion of the habitable globe. The ge- nius of science has, too, at length discovered that she has much to hope with respect to an enterprize from which at first she expect- ed nothing. Those men whom she was wont to treat with scorn, are already surpass- ing the most adventurous of her sons, and pouring at her feet stores of the choicest facts from every part of the world. The genius of literature also gazes with rapture on the happy omen. She clearly sees that in the missionary brotherhood, she has found the men who are to extend her empire to the ends of the earth, and give her throne a sta- bility that will be as lasting as the sun. She beholds them subduing language after language, reducing them to the laws of gram- mar, and fixing them in the columns of the lexicon. She sees, with grateful wonder, the school-houses rising in the desert, and hears, in the depths of solitude, the creative crash of the printing press, as it pours forth its intellectual bounties. The genius of commerce next advances, with selfish look and courtly step, to do homage to the her- alds of salvation. She discovers in them the successful pioneers of the merchant. The genius of legislation closes the approv- ing procession. She has at length reached the conclusion, that in every clime the mis- sionary is the unchangeable friend of freedom and justice, of law and order; that it is his province, and alone in his power, to prepare the savage for the enjoyment of the most perfect liberty, and teach him how to use, without abusing it. Yes, the nations them- selves, who dwell in darkness, and who are groaning under the burden of their affliction, are at length convinced that the missionary is at once their only light and their only friend. Him, of all white men, they can and do trust, and only him. Oh! how great are those persons who humble themselves that they may exalt their species! How honorable the missionary institution, which, at incalculable expense, and by incredible la- bor, seeks only the good of all countries, and asks nothing in return? Is not this to re- semble Deity? Is not this transcendently grand?"

The treaty negociated by Mr. CUSHING, secures to Americans the privilege of erect- ing hospitals and temples of worship at each of the five free ports,—an indulgence never before allowed to foreigners, and a most hon- orable expression from the Chinese in favor of our missions.

In evil things, satan separates the end from the means; in good things, the means from the end.—*P. Henry.*

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THE PREACHER.

FRIDAY, FEBRUARY 28, 1845.

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

TERMS—One Dollar per annum, in advance.

The board of Superintendents of the Theological Seminary of the First Associate Reformed Synod of the West, will please to take notice that the annual examination of the Students will commence on Tuesday, the 18th of March, at 10 o'clock A. M.

OUR MISSIONARIES.

It is gratifying to witness the interest which christian brethren of other denominations take in our mission to Palestine. It is hoped that this will serve to stimulate the members of our own church, to greater activity and zeal in sustaining this mission. What is doing, in our congregations generally, to promote this great object? Are there systematic efforts in operation, in all our congregations, large and small, rich and poor, to secure regular contributions to the Foreign Missionary Fund? Have our dear friends denied themselves, and left kindred and country, to seek after the lost sheep of the house of Israel, and shall we not cheerfully second their benevolent efforts?

Among other notices of our missionaries, we extract the following from the Jewish Chronicle:

"The Rev. Mr. Barnett, and Dr. Paulding, have recently sailed from Boston to Smyrna, whence they will proceed to Jerusalem, as missionaries from the Associate Reformed Church of the West, to the Jews in Palestine. Dr. P., is accompanied by his wife and two children.

It is with no ordinary degree of satisfaction, that we record this most interesting fact in our journal. To the Associate Reformed Church, then, belongs the honor of being the first body of christians in the United States, and as yet, the only body that has sent forth these messengers of love "to the lost sheep of the house of Israel." It is an honor for which any church might well be—not proud, but thankful. And we also rejoice, while we give thanks to God on her behalf.—*Jewish Chron.*

We have received a communication subscribed by nine individuals residing in Scott county, Iowa, expressing an earnest desire for a visit from some of our missionaries.—We assure our friends that we will do what we can to prevail on General Synod to send them a missionary next summer. Who, of our young men, that are prepared to endure hardness, as good soldiers of Jesus Christ, will respond to this call,—"here am I; send me?"

The attention of the citizens of Allegheny city, and of the surrounding country, who may desire to obtain a respectable secular paper, is directed to the prospectus of Kennedy and Brother. It is high time that our young and thriving city should begin *to walk alone*, without holding her older sister by the hand, and depending on her for every thing. She needs, and is able to sustain a paper of her own. These gentlemen who propose to publish the "ALLEGHENY CITY ATLAS," are active, enterprising young men, of good character, who deserve, and it is hoped will enjoy the liberal patronage of a discerning public.

There are, at this time, in the state of Massachusetts, according to statements contained in Eastern papers, *one hundred and twenty towns*, in which there is not to be found a single *grog-shop*. It would seem to be no very extravagant supposition, that the temperance society may have done "some good."

REPORT

Of the Inspectors of the Western Penitentiary.

We have received a copy of this interesting document. It must be gratifying to every benevolent mind, to see the laudable exertions which are made to improve the moral condition of those who are experiencing in confinement, the bitter consequences of a sinful life.

The number of prisoners, on the 1st of January, 1845, was 130,—there being since the first of last year, a reduction of 18; which is probably to be attributed to the progress of the temperance reform, more than to any other cause.

The habits of the prisoners, according to their own account of themselves, will appear from the following statement:

Temperate	9
Moderate drinkers	11
Intemperate	110

The above statement furnishes a striking practical commentary on the influence of intemperance in the production of crime.

An Unreasonable Demand.

Though some men, without due consideration, may have questioned the propriety of employing, in the worship of God, the sacred hymns contained in the book of Psalms, yet all sober reflecting men will concede that the use of them is proper. And surely it is very reasonable to admit, that since God has given us a collection of hymns, which are confessedly the productions of his own spirit, it is his will that we should use them in celebrating his praise. Whatever room there may be for diversity of opinion with regard to the relative merits of different hymn books which men have prepared, and whatever reason there may be to question the propriety of their introduction into the worship of God, there can be no diversity of opinion among consistent believers in the divine inspiration of the Bible, with regard to the propriety of using *God's Psalm book* in his worship. We are just as sure that it is the will of God that we should sing these songs of praise in his worship, as that they are the productions of his spirit.

This, then, is admitted. But there are many who will go with us thus far, who at this point stop and demand—where is your authority for maintaining that no other system of songs is to be used in the worship of God but that which is contained in the word of God? That the songs contained in the book of Psalms should be used, we freely admit, but where is the use of others forbidden?

This argument, which is perhaps the principal reliance of the advocates of human composition, may be thus stated: The use of evangelical hymns, composed by uninspired men, is not forbidden in the New Testament; therefore it is allowed!

That the reader may see the utter fallaciousness of this argument, let him subject it to the following test: To pray for the dead, is not forbidden in the New Testament; therefore it is allowed! To pray to the Virgin Mary, is not forbidden in the New Testament, therefore we may address our supplications to the "Queen of Heaven!" The New Testament does not forbid the keeping of Lent; therefore it is proper to observe this Romish solemnity! The reader can easily perceive that if this argument is worth any thing, it will establish the propriety of observing the superstitious rites of Popery. But, no! the Divine rule in relation to the worship of God is not—Do that which I have not forbidden; but—"What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it."

It is, then, an unreasonable demand on the part of the advocates of a psalmody composed by uninspired men, to say—Where do the scriptures forbid the use of hymns composed by uninspired men? Nay, rather, we would say—where is the use of them commanded? The appointment of God is our rule in his worship. And it is the more important that we sacredly observe this rule, since our Lord has said—"In vain do ye worship me, teaching for doctrines the commandments of men."

RECENT PUBLICATIONS.

The Divine origin of Christianity, by J. G. Pike.

This is the title of a very neat little volume on a subject of the first importance. At a time when infidelity is put forth in an insiduous form in much of the popular literature of the day, it is greatly important that the minds of all, and especially of our youth, should be fortified against its seductive influence. In this volume, the overwhelming evidence of the divine origin of our holy religion is presented in a clear and convincing manner. It would be well for parents who regard the eternal interests of their children, to put into their hands this instructive manual. A copy can be obtained at Carter's Book store, 56, Market street.

Review of Grier on Temperance.—No. 5.

The miracle performed by our Lord at the marriage in Cana of Galilee, has been regarded by the opponents of temperance societies, as an unanswerable argument on their side of the question. An account of it is recorded John 2:1—10. And it is introduced by Mr. Grier, page 34th of his lecture, as "an extremely favorable opportunity to undeceive men, if they were in error in relation to the lawfulness of using an intoxicating liquor." It is again introduced, page 42, as an approved example of the use of wine.

It has already been plainly stated, that our temperance association is considerably before hand with Mr. Grier, in asserting the lawfulness of the use of an intoxicating liquor. So far, therefore, as this point is involved, his arguments are lost; and not only so, but on our side. It is with his peculiar propositions we have to do; with the opinion that intoxicating liquor is to be used as "a table beverage;" that it may be used "semi-daily," and "not only for mere necessity, but also for christian delight and pleasure."

The question now is: Does this passage, viewed in the light of other scriptures, and fairly understood, sanction these sentiments?

I candidly and freely confess, that the almost universally received interpretation of this passage, and the one which the lecturer evidently adopts as his own, does seem to favor the profuse use of wine.

So far as I have been able to consult commentators, they appear unanimous in the opinion, that the miracle of changing water into wine was performed after the stock, provided for the occasion, had been exhausted; that the water-pots were capable of containing, as stated by Mr. Grier, a large quantity, "at the lowest estimate, fifty-four gallons. And that the water in these pots, filled up to the brim, was all converted into wine."

From this view of the passage, I must confess it becomes very difficult, if not impossible, to defend our Lord from the charge of countenancing and encouraging a very profuse use of wine. This, to my mind, involves the interpretation in inextricable difficulty; for, if it be correct, it makes this passage stand alone in the Bible. And not only so, but directly opposed to a number of the plainest and most unequivocal passages to be found in any production. I say, that this interpretation makes this passage stand alone in the Bible; because, if it be correct, it gives encouragement to the profuse use of wine from the example, the sanction, and the immediate creative almighty power of the Lord himself; while there is not another passage from Genesis to Revelation that can, by any kind of fair construction, be made to speak such a sentiment.

I pen this in the face of all the apparent examples of the use of wine, which the lecturer has summoned and arrayed from the scriptures. Let us take them in order. The first is taken from Genesis 14:18, in reference to which the lecturer employs the following graphic language, page 40: "Melchizedec treated Abraham, on a certain occasion, not only to bread, but also to wine, and his conduct in the latter particular was not sinful." To my mind, there is here much of the language of Ashdod; it is too much of the dialect of the grogshop to be employed by a minister of the gospel with reference to such illustrious persons as Melchizedec and Abraham. For my part, I had always been inclined to suppose that Melchizedec, on the occasion referred to, brought forth bread and wine, not as a host, but as a priest. And this opinion is founded on the fact, that his priestly office is mentioned in immediate connection, as in his blessing Abraham. At all events, it is far from affording any sanction to the profuse use of wine.

The case of Noah is the next, and, in my opinion, an unfortunate example for the approved use of wine, if we reflect on the consequences, recorded doubtless for our warning. Nor is the case improved in the lecture by that very familiar, and, on all occasions, introduced illustration, for which the author manifests a doting fondness throughout his work.

The next is the case of Isaac, when about to bless his son. Does the fact that an aged and venerable patriarch, laboring under the diseases and infirmities of old age, and wishing to summon up all the little remains of vitality in his system, to discharge a most important duty, used wine on one occasion, prove that it should be used as a table beverage, or that it should be used profusely? I think not.

The case of the Levite, Judg. 19:18, is a mere historical fact, which can determine nothing in reference to duty. That of Nehemiah is no more. And though it is often introduced by Mr. Grier, as an approved example of the use of wine, I think, if I understand him right, it is decidedly condemned by him in another part of his book. On page 66, the lecturer proceeds to notice "circumstances which clearly establish the absolute necessity of total abstinence from such a beverage. In the first place, those who are called to the performance of high and responsible duties, and especially those of this class of persons who act in the capacity of judges, are in circumstances which dictate the propriety of total abstinence from such a beverage." These, I think, were precisely the circumstances in which Nehemiah was placed. "Circumstances which dictate the propriety of total abstinence," according to Mr. Grier, and yet Nehemiah's use of a "store of all sorts of wine;" is brought forward, by the same Mr. Grier, as an approved example of the use of wine. This I regard as a strong instance of the danger of writing a lecture long, and on such a variety of topics, that we may forget in one part what we say in another.

It may be well in noticing this example to advert to an oversight in the lecture in treating of, or rather quoting this passage. It may be of some importance in determining whether wine was used as "a table beverage," or semi-daily, to know that while the other preparations were daily made, it was only once in ten days that a "store of all sorts of wine" was provided.

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The instances of Job's family drinking
e in their elder brother's house, I think
te as unfortunate as that of Noah, when
reflect on the painful anxiety which such
ourse of conduct occasioned in the mind
a pious father, and the fatal catastrophe in
ich it was terminated.

The example of David I think wholly ir-
evant, as it is only by a far-fetched infer-
ce that the conclusion can be drawn, that
used wine at all. And nothing can be
ermined in reference to the times or quan-
y.

This sums up all that Mr. Grier has been
e to produce in favor of his peculiar pro-
sitions, except the miracle at Cana. And
far are they from proving the lawfulness
the use of wine as a beverage, semi-daily,
for christian delight or pleasure, or even
profusely, according to the interpretation
w under consideration, that they each fur-
h strong inferences against such uses of
ne.

The fact is, that the only instances in
ich the use of wine is spoken of with the
probation and sanction of scripture, are
ecisely such as are excepted by our socie-
as, for instance, sacred purposes; where
e worshipper, under the former dispensa-
n, was to offer up his wine with other of-
ings; and as a medicine or restorative, as
Prov. 31:6, "Give strong drink to him
at is ready to perish," &c. In every oth-
instance, that I can now recollect, the use
wine is mentioned in the Old Testament,
a mere historical fact, which can never be
mitted as precedent, authorized by the
pirit of God, unless sanctioned by express
recept. And most assuredly not when di-
ctly opposed to it.

In the New Testament we find the same
es sanctioned, as in the sacrament of the
upper, and the instructions of Paul to Tim-
thy. And unless it be found in this mira-
e of our Lord at Cana, there is no sanction
f the profuse use of wine to be found with-
the limits of the sacred record. But if,
deed, this passage sanctions the profuse
se of wine, it must appear the more strange
s all such use is so plainly and decidedly
ondemned in various passages of both the
ld and New Testaments. As for instance,
rov. 23:20, "Be not amongst wine-bibbers;
mongst riotous eaters of flesh." Again,
erse 29, "Who hath wo? who hath sorrow?
who hath contentions? who hath babblings?
who hath wounds without cause? who hath
redness of eyes? They that tarry long at
he wine, they that go to seek mixed wine.
look not at the wine when it is red, when
t giveth his color in the cup, when it mov-
th itself aright. At the last it biteth like a
serpent and stingeth like an adder." Isaiah
5:11, "Wo unto them that rise up early in
he morning, that they may follow strong
drink; that continue till night till wine in-
flame them." Hab. 2:15, "Wo unto him
that giveth his neighbor drink, that putteth
thy bottle to him, and makest him drunken
also, that thou mayest look on their naked-
ness." When we come to the New Testa-
ment, we find the following plain passages
on the same subject: Luke 21:34, "Take
heed to yourselves, lest at any time your
hearts be overcharged with surfeiting and
drunkenness and cares of this life, and so
that day come upon you unawares." Eph.
5:18, "Be not drunken with wine wherein
is excess, but be filled with the Spirit." 1
Tim. 3:3, "Not given to wine." Titus 1:7,
"For a bishop must be blameless as the
steward of God: not self-willed, not soon an-
gry, not given to wine." Titus 2:3, "Teach,
that the aged women likewise be in behavior
as becometh holiness: not false accusers, not
given to much wine, teachers of good things."

In the face of all these plain passages, in
which the profuse use of wine is so decided-
ly condemned, I think we ought to be ex-
tremely cautious of adopting an interpretation
of any passage that must contradict what is
here said, and especially when the character
and conduct of our Savior must be implica-
ted. Now it does appear to my mind, that
if the generally received views of this mira-
cle be adopted, namely: that it was perform-
ed after the stock, provided for the occasion,
had been exhausted, and that it was profuse-
ly furnished by miraculous power to the
will and the taste of the guests indiscrimi-
nately,—that it must be very difficult, if not
impossible to vindicate our Lord from the
charge of disregarding the dictates of his
own Holy Spirit, when he says, "Be not
among wine-bibbers."

From such a thought the heart of every
friend of the Savior turns away with disgust
and horror. And I confess that it is with
no ordinary feelings of pleasure, that I re-
flect that this interpretation is but the opin-
ion of man; and, as I believe, an opinion for
which the passage furnishes no real founda-
tion. It seems to me, like the opinion
which, in years gone by, prevailed almost
universally throughout christendom, and
which still prevails with a certain class, that
because the use of wine is frequently men-
tioned in the scriptures, that, therefore, the
free and frequent use of intoxicating drinks
is authorized and sanctioned. An opinion
for which there is just about as much ground,
as that, because idolatry is frequently spo-
ken of in the scripture, therefore, idolatry is
sanctioned by the scriptures. In like man-
ner, because the custom of drinking wine
profusely, on occasions of marriage, in the
times of our Lord, did prevail amongst cer-
tain classes; therefore, at the marriage which
our Lord attended and honored with his pre-
sence, wine was drunk profusely. And not
only so, but having been exhausted, was fur-
nished profusely by our Lord in a miracu-
lous manner.

There is an error here into which I think
commentators have fallen, and against which
it is necessary to guard. It is this: supposing
that there was a uniformity of display and
splendor and luxury throughout all classes
amongst the Jews on marriage occasions.
We have some accounts of these, evidently
drawn from the more wealthy classes, and
from which the preparations and enter-
tainments of the poorer class, no doubt differ-
ed as much as the humble entertainment of
the country cot, differs from the gorgeous
show and foolish extravagance of the aristo-
cracy in our own country. It is I believe
conceded on all hands that the parties be-
longed to the poorer class among the Jews,
and, in my opinion, this passage affords no
sufficient evidence that any wine whatever,
had been provided or used previous to that
furnished by the miracle of our Lord.

There is no doubt that the original term
rendered "wanted," primarily and most fre-
quently conveys the idea of failing or com-
ing short—but it also signifies, to want, to
be without, to be destitute of. Literally
rendered, it would be, "wine being wanting."
The expression in the close of the tenth
verse does not necessarily suppose that wine
had been previously used on the occasion.
"Thou hast kept the good wine until now."
It is just as easy and as consistent with the
grammatical construction of the passage to
suppose that the antithesis lies between set-
ting forth at the beginning, and keeping until
now. As between wine previously used, and
that now presented. The former I believe
to be the true antithesis.

Nor do I think that there is sufficient evi-
dence from the language of this passage to
sustain the opinion that all, or any of the
water, was changed into wine in the pots.
On the contrary, the language plainly inti-
mates that it was not. There can be no
doubt that it was wine when tasted by the
governor of the feast; but it is just as plain
to my mind, that it was water when drawn
by the servants, because it is expressly so
called. Let us look at it as it stands, John
2. 8, 9. Jesus saith unto them, fill the wa-
ter-pots with water. And they filled them
up to the brim. And he saith unto them,
Draw out now and bear unto the governor of
the feast. And they bare it. When the
ruler of the feast had tasted the water that
was made wine, and knew not whence it
was, but the servants which drew the water
knew.

Is any one disposed to inquire, why fill
the pots with water if not to be all converted
into wine? I reply, for the purposes for
which they were set there. And that all
who were disposed to examine might satisfy
themselves that what was good wine when
borne to the ruler of the feast, was water
when drawn from the pots.

In this view of the miracle, there is no
difficulty to reconcile the conduct of our
Lord with those passages to which we have
referred, or to refute the charge brought
against him, of being "a wine bibber."
There is here no mention of profuse drink-
ing, all that has been said about it is, that
the governor of the feast tasted the wine and
complimented the bridegroom on its quality;
the rest has all been supplied by fruitful ima-
gination.

There may be some, however, who can-
not imagine why Christ should work such a
miracle, if not to gratify the appetites of
those present. To this I reply, that he did
not furnish wine when he fed the thousands.
He had a reason for every thing he did, and
especially for all his miracles. The use of
wine had become a part of the marriage cer-
emony amongst the Jews. The presenta-
tion of wine to the bridegroom and the bride
was an important part of the duty of the
ruler of the feast. And the ceremony
of partaking, on the part of the bride-
groom and bride, seems to have been re-
garded about as important as that of joining
hands in modern times. Now, as our Lord
evidently conformed himself to the innocent
forms and customs of society, and as wine
would be a very desirable object on such an
occasion and in such circumstances, it was
by no means beneath the dignity and charac-
ter of Christ to furnish it in a miraculous
manner. That sufficient for this purpose
was furnished to the governor of the feast,
there is no doubt; and that any more was
furnished, in my opinion, cannot be proved

If this view of the passage be not more
consistent with the plain common sense
meaning of the language, pre-conceived opin-
ions being laid aside, as well as more con-
sistent with the whole tenor of scripture
precept on this subject, I am perfectly wil-
ling that it be condemned and thrown aside;
but I must be allowed to dissent from any
interpretation which makes Him, who is
Truth, contradict in his practice what he in-
culcates in his precepts.

At all events, Mr. Grier and those who
may be turned about and led by him, are
welcome to all the encouragement afforded
from the literal language of this miracle for
the common table beverage, or semi-daily
use of wine. All that is here said about the
use of wine is, that the ruler of the feast
tasted it; the rest must be supplied by their
own imagination.

It is now high time to apologize to you,
Mr. Editor, and your readers, for the length
of this communication and for so long pro-
tracted a review on so hackneyed a subject.
For the first I offer, no doubt a most accep-
table apology—I long to be done with it.
For the second, I offer, in addition to what
has been said, that Mr. Grier, in the produc-
tion under consideration, has assailed not
only the principles of an association to
which a very large and respectable portion
of the ministers and members of the A. R.
Church belongs, but, at the same time, the
recommendations of the highest judicatories
of our church. This I hope to demonstrate,
if you and your readers, in your clemency,
will hear me patiently. J.

MARRIED,

On Wednesday, the 19th inst., by the Rev. Wm. D. Moore, W. A. Lewis M'Farland, of Mercer county, to Miss Mary E., daughter of the late Wm. Larimer, Sr., of Westmoreland county, Pa.

DIED,

On Monday morning at 7½ o'clock. Mrs. Margaret Arbuckle, consort of John Arbuckle, Esq., aged 64 years.

On the 15th December last, at the missionary station of the Associate Presbyterian church, Savannah Grande, Island of Trinidad, in the 51st year of his age, George Kerr, late of the city of Allegheny. Mr. Kerr and his wife left this place in the beginning of November last, purposing to spend the remainder of their days in aiding the infant mission lately commenced by this branch of the church, but an all-wise Providence has seen meet to remove him just as he entered upon the field of labor. It is a consolation to know that, although dying in a strange land, his covenant God, to whom he had devoted himself, was present with him, and enabled him to finish his course with joy.

Also, at the same place, on the 30th of December, Rev. David Gordon, one of the missionaries. Mr. Gordon had labored with much success in the island for about eighteen months, and just in the midst of his usefulness, after having surmounted, in a great measure, the difficulties incident to the commencement of a foreign mission, it has pleased his Divine Master to remove him from the scene of his earthly labors, we trust, to the enjoyment of the reward which awaits his faithful servants. Thus, the Head of the church has been speaking hard things to our brethren at the commencement of their foreign mission. We hope, however, that they will not be discouraged or interpret these things as an intimation that he desires to see the work abandoned; rather that he desires to stir them up to more prayerful effort. We hope soon to hear of others offering themselves to take the place of our departed brother, and saying to the Lord, "Behold! here am I, send me."

On the 14th instant, Alfred, son of Rev. Joseph and Jane Osborne, aged 19 months and 24 days. "Suffer little children to come unto me and forbid them not, for such is the kingdom of heaven." D.

On the 2nd of November last, Martha, only daughter of Hutcheson and Martha Bovard, aged 6 years, 1 month and 5 days.

At her residence in Hopewell township, Beaver county, Pa., on the 26th day of January last, Mrs. Margaret Nevin, consort of John Nevin, sen., in the 66th year of her age. During the last ten years of her life she was the subject of a protracted illness, her disease was one of which medical history gives no account of a single case being successfully treated. For the last two years of her life she was confined to her room, and a great part of that time to her bed, under excruciating pain, which she bore with much christian patience. The deceased was a christian woman of superior worth, a prudent wife, a kind and affectionate mother, and a sincere friend. She was a consistent and worthy member of the Associate Reformed Church for upwards of forty years. She anticipated for some time before her last, that her dissolution was drawing nigh, and frequently expressed herself as being perfectly resigned to whatever might be the will of her heavenly Father. As long as a merciful God blessed her with strength and eyesight, she devoted a great portion of her time to reading and meditation upon the Scriptures, and gave satisfactory evidence that she was growing more heavenly minded the nearer she approached her dissolution; her mind exercised the faith and the hopes of the Christian to the end. The last words she spoke, that could be understood, was a prayer to God to take her out of affliction, and receive her spirit into that rest which remaineth for the people of God.

Though at times she entertained some doubts, yet her continued reliance upon the merits of a crucified Savior gives comfortable evidence that she had been savingly acquainted with the religion of Jesus.

In the death of Mrs. Nevin, the church and a numerous circle of surviving relatives and friends have sustained a loss, yet what is loss to them is unspeakable gain to her. We may confidently trust that she is among the number of those of whom it is said, "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. N.

The heart of man is his worst part, before it be regenerated, and the best afterwards; it is the seat of principles, and the fountain of actions. The eye of God, and the eye of the christian ought to be principally fixed upon it.—*Flavel.*

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MISCELLANEOUS.

Tahitian Female's Lament.

The white man came from a far-off land,
In his eagle-winged canoe,
And his voice was soft as the ocean bland,
When it bids the storm adieu—
As music sweet, and it told of peace,
And brotherhood, and love,
For the stranger came in the gracious name
Of the Spirit who reigns above.

He spake, and the whoop of war was hushed,
The spear was laid aside,
Though our race was fierce as the famished wolf,
Which prowls in the prairie wide;
They listened as if for breath or life,
Entranced by the stranger's spell,
Till I thought that the jar of hateful war
Had screamed its own farewell.

Another came, and he seemed the same,
In speech and feature fair,
He breathed the blessed Savior's name,
And he prayed the Christian's prayer;
He stretched his hands to the holy hill,
And cried to the Spotless One,
"O Father! grant that thy gracious will
May here, as in heaven, be done."

But the heart that seemed with meekness bent
Was filled with fiercest pride,
And the hands of prayer all gory were,
With blood of brother dyed,
The voice which softly rose at night,
And the Savior's praises sang,
Was harsh in the morn as the baleful horn
That wakes the battle clang.

His promise peace, but his actions war:
Say, heaven, how should this be?
Alas! alas! that our wretched race
Should live this day to see;
Oh! can the Book itself be sure—
Its promises be true—
Since they who learn its precepts pure
With blood their hands bedew.

If a heathen horde, with fire and sword
Had o'er our island swept,
And the truth with deadly hate assailed,
I had less sorely wept;
For the blinded people fondly dream
That their idol-gods delight
In the lance's gleam, and the hopeless scream
Of the horror-breathing fight.

But the christian man—a fiend of blood!
O Christ! our faith sustain,
And grant thy grace to our trampled race
When they plead to men in vain.
And let me feel, though flesh be false
That thou art true for aye,
And wilt from deepest darkness bring
The full meridian day.

That thou wilt not our race forsake,
But their downcast hearts upraise,
And the spoiler's bow of battle break
And his power and pride abase;
That thou wilt hush the storm of war,
And the slave from chains release,
And bring once more from the land afar
The messenger of peace. W. M'D.

Missions Appreciated in India.

An officer in the East India Company's military service has recently given thirteen thousand dollars to the Free Church of Scotland, to be expended in promoting missions in India. This fact shows that benevolent men, living in the midst of the heathen, are deeply impressed with the importance of introducing among them the blessings of christianity. In the letter containing the donation, above referred to, the writer says, "I thank the Lord that from the hour he put it into my heart to place this money at your disposal for a mission in these parts, I have had much peace of mind. I was assured that the desire came from God; and his grace has supported me throughout, and enables me to say, 'All things come of thee, O Lord, and of thine have I given thee.'"

TO LET.

A THREE story brick dwelling, pleasantly situated on the East side of the Diamond, in Allegheny city, from the first of April next.—Rent $110. Inquire at this office.

W. O'H. ROBINSON,
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Aug. 9th.—1y. Pittsburgh.

FRANKLIN



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PRACTISING PHYSICIAN AND SURGEON.

OFFICE on Smithfield street, near the corner of sixth. april 26—1y.

PROSPECTUS
OF THE
JOURNAL OF EDUCATION,
AND
MAGAZINE OF GENERAL LITERATURE.

THE subscriber has been encouraged by a few friends to undertake the publication of a Monthly Periodical, under the above caption, at Bethany, Virginia. The acknowledged importance of the subject of Education to the general and permanent interests of society, is certainly sufficient to warrant the expectation, that a Journal, devoted to sustaining its interests before the public mind, if properly conducted, will receive a liberal support from an enlightened community. With this expectation, the subscriber has been induced to undertake the publication of this work, devoted to the interests of this all important cause. The whole subject of Education, in all its departments, bearings and tendencies, shall form the subject of the leading articles which shall from time to time appear in the pages of the "Journal." Having been engaged during nearly his whole life, either in acquiring an education himself, or in imparting instruction to others, the Editor flatters himself that he has within his reach such facilities as will enable him to render the "Journal" a work of some interest and utility to all such as may favor him with their patronage in this undertaking. We shall endeavor to render the "Journal" a useful auxiliary to the parent in meeting those high responsibilities to his offspring, which nature has devolved upon him. To all who are entrusted with the interests of general education, either by a general supervision or the practical details of imparting instruction, we shall endeavor to be useful, by presenting to our readers the various systems of instruction which prevail in this country and in Europe, with some discussion of the principles involved, and suggestions as to the merit of the various systems which may claim attention. To all who are not favored with the advantage of a preceptoral instruction, we shall endeavor to point out those means of self-culture which every individual enjoys, and to direct to the proper sources of self-improvement. We shall endeavor to bring the avails of our own experience, in acquiring and imparting instruction, to the benefit of the student in the higher branches of learning; and in general, we shall lay before our readers whatever we shall deem conducive to the advancement of that cause, which has for its object the proper development and training of the great mass of mind of our country. Under our General Literary head, we shall endeavor to make the "Journal" a useful directory to those who are seeking self-improvement or mental gratification in the great field of literature. Such is a very brief outline of the plan of the proposed publication, for which we would respectfully ask the patronage of an enlightened public.

TERMS.

The work will be issued the first week in every month, in common duodecimo form, containing thirty-six closely printed pages in each number, neatly stitched and covered, in fair type and good paper, and mailed to subscribers at TWO DOLLARS per annum, payable on the reception of the first number, which will be issued as soon as a sufficient number of subscribers can be obtained to warrant the undertaking.

A. F. ROSS, *Editor.*

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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.

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ALLEGHENY, Aug. 23d, 1844.

AMERICAN
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☞ Subscriptions received for the Sunday School Journal, for Teachers, (price 25 cents per annum,) and Youth's Penny Gazette, for children, (price 12½ cents per annum. Jan. 24th.-3m.

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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.

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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.	¾	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, "	5	Bank of Hamilton,	10
United States bk, "	30	Bank of Granville,	55
Mon. bk of Brownsv.	¾	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
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Bank of Lewistown,	1	Exchange bk, Virgin.	1
Bank of Middletown,	do	Farmers' bk Virginia,	1
Carlisle bank,	do	*Mer & Mech* bk Wheel.	¾
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State bk & branches,	30	Baltimore,	do
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Feb. 9, 1844—1y. S. MOORE.

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The Preacher

JOHN T. PRESSLY, D. D., *Editor.* PITTSBURGH, MARCH 14, 1845. VOL. 3—NO. 7.

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, J. B. Butler, next door 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.

Where a private conveyance does not offer, subscribers will please transmit through the Post-master.

Objections to Predestination Answered.

It is objected to this doctrine, that by God's marking out a particular course of action for every man, and predetermining his final destiny, it places his fate beyond the sphere of his own control, and renders him a passive machine in the hands of his Maker. To this it may be answered, it is believed that the doctrine is satisfactorily proven both by reason and by revelation; and as all parts of the divine dispensation harmonize, it is therefore consistent with the free agency of man. This certainly ought to satisfy any one who is disposed to submit his puny judgment to the declarations of Divine Truth. But, indeed, I cannot see how the denial of the doctrine in any degree relieves the difficulty which is made in this connexion. The foreknowledge of God with respect to the actions of men, assuredly, renders their existence as certain as would his decrees. For to assert that God foreknows all things, contingently, is as much as to say that he does *not* foreknow all things. If the Divine Being contemplates an event to come *as a contingency*, then he must wait until the *contingency eventuates* before his knowledge upon the subject is complete. But he informs us that *all things* past and to come, are eternally present to his view, and if this be so, he must know the *result* of every *contingency*, and so, of course, there can be no contingency with him at all. All things therefore, will happen certainly and determinately, as he foreknows their existence; and by this fixedness, will as much destroy free agency, as though we were to give the doctrine the equivalent term of predestination. But going even farther than all this, and leaving out of the question, decree, foreknowledge, or any thing of the sort which is supposed to clog the free agency of actions and events, let us concede for a moment that things come to pass in the hap-hazard way that some would contend for. If the universe is upheld, it is still certain, even in this extreme case, that things will eventuate in some way or other. It is still self-evident that every action must come to its particular result. Under these circumstances, suppose a traveler to commence a journey to a distant land, no being in the universe foreseeing any thing with regard to the progress or result of his expedition. After traveling a little distance, he begins to argue with himself in this way: "Now, it is very certain that on this day one month, I shall either be at the end of my journey or I shall not. If I am to be there by that time, I will be there; if I am not to be there, I won't be there. It is now most certain that one of these things will be true when the time arrives, and whichever it is to be, it will be, however indolent or industrious I may be on the way. I will not, therefore, trouble myself about it, but go awhile in another direction, and if I am to get to the end of my journey by the time appointed, I will be there, at any rate." The folly of such a palliation for indolence, all would condemn. But is this folly any greater than that of a sinner who should excuse his indifference with regard to his soul's salvation by saying, "If I am one of the elect, I shall be saved, and if I am not, I shall be lost, let me act as I may." There is no shadow of essential difference between the two cases. The traveler had no reason to expect that he should arrive at his place of destination unless he persevered in pursuing his journey; neither had he any reason to conclude that he would fail in arriving, within the appointed time, if he continued to travel. So also God has promised to the sinner that if he will seek he shall find, and that if he will strive, in the use of the proper means, to enter into the kingdom of heaven, he shall not be denied admittance. If he, therefore, perseveres in seeking, he has as much reason to expect acceptance, as the traveler who journeys day by day has to anticipate an arrival at the place for which he set out. The result, in each case, is alike unknown to the persons concerned; and each has the same reason to expect that this result will eventuate in accordance with that course of conduct which he may pursue. Again, a soldier goes into the field of battle, and whilst awaiting the signal for the commencement of the combat, he enters into soliloquy with himself to the following effect: "When this battle is ended, I will either be among the number of the slain, or I shall escape alive. Now, if I am to be killed, I shall be killed, and if I am to escape, it is very certain that I shall escape, whether I fight valiantly, or fly from the scene of danger. I will, therefore, stand still, and neither expose myself to peril by mixing in the front of the battle, nor defend myself if I am attacked; for as one of two events must happen to me, and as that one which is to be will be, why it is useless for me to endeavor to control the event which will inevitably come to pass." Now this, as before, all will say, is bad reasoning. We can easily perceive, in this case, that although there necessarily is this fixedness of things, yet events are brought about by the instrumentality of means; and that no one has a right to expect a given result, without the use of certain intermediate means, which naturally effectuate this result. That this is alike the case with him who argues as the soldier does, and with one who believes that his final state is predestinated, is most evident to every candid mind; and the only objection which, with any shadow of reason, can be made in this connexion, is the assertion that, in the one case, the event depends upon the agent's own act, and is, therefore, a contingency which his own choice decides; whereas, in the other instance, the result is already decided for him before any exercise of choice, on his part, has been made. To this, it is answered, that in the latter case, the result as truly eventuates in agreement with the choice which the agent himself makes, as it does in the former; and that he is as truly unconstrained in the exercise of that choice as though when free from the supposed constraint which predestination imposes, he is, nevertheless, under the inflexible necessity (as he must be at any rate) of choosing *one* course of action, and not having it in his power to act in two or in a thousand contrary ways, at the same time. Every agent, in whatever system he is supposed to act, must of necessity pursue one, and but one course of action at one time. And if it is this confinement to one particular course of action, (which every human being must submit to) that is supposed to destroy free agency, then there can be no such thing as a free agent in existence. For assuredly the fact that an agent's actions exist in accordance with the choice of his Maker, no more destroys the free exercise of his capacity for choosing, than though his choice of action should always contravene the will of Deity. All this may be argued without reference to the foreknowledge of God, as admitted in the scheme we are opposing; which (foreknowledge) the doctrine of contingencies must virtually deny. And the real acknowledgement of the foreknowledge of God, it is believed, is an assent to the doctrine of predestination.

It is, again, objected to the doctrine of election, 'that it exhibits God as exercising partiality in his dispensation toward his creatures—granting blessings to some, and denying them to others, without any apparent reason for making such distinctions. To this it is most satisfactorily answered, that we are wholly the property of God, and that he assuredly has a right to dispose of us as his sovereign pleasure may dictate, that none of us merit his favor, and if any obtain it, there is certainly no injustice done to those whose guilt is rewarded with no greater punishment than it deserves. If this, however, will not satisfy the objector, it may be observed, that this right of Deity to dispose of his own as he pleases, has been exercised by him, and acted out in almost every circumstance and relation of life. To this matter of fact, let us now attend. One man is born in a land of civil and religious liberty—a land of Bibles and gospel privileges. Another spends his "threescore years and ten" in a desert corner of the earth where the herald of gospel peace has never sounded his "glad tidings" to cheer the gloom of "unreformed nature." Will any say that this is the result of accident? or was so ordered because of the merit of one over the other, and of his just claims upon the favor of heaven? No *Christian*, it is presumed, will pretend to ascribe his distinguished privileges to either of these sources. Will he then refuse, with humble gratitude, to trace them to the good pleasure, and sovereign purpose of Him, "who worketh all things after the counsel of his own will!" One is born of pious parents, who training him up, under the influence of good example, and placing within his reach the means of literary and religious instruction, thus afford distinguished advantages for forming correct principles, and pursuing the path of virtue and happiness. Another, drawing his first breath in the sink of poverty and profligacy, and learning, with the earliest dawn of intellect, the lessons of vice and depravity, from paternal precept, grows up acquainted only with the practice of crime, and is prepared for the blackest iniquities which human passion let loose may suggest. One is born in Egypt, the land of the most debasing superstition, and with his first utterance learns to lisp an idolatrous worship to the beasts of the field, and the creeping tenants of the Nile. Another is bred to believe that his ablutions in the Ganges will wash away his sins, and prepare him for an inheritance among the blessed beyond the grave. A third is taught that murder, and theft, and suicide are acts of virtue and heroism: whilst a fourth, born in our own favored country, and holding in his hand the Book of eternal truth, learns the true dignity of his nature, and is guided by this lamp of life in that path of obedience to the will of heaven, which man's unassisted waywardness would never discover. Now what are all these but living monuments of that unconditional sovereignity which the Divine Being does exercise over the destinies of men? He has expressly told us that a "sparrow falleth not to the ground without" his direction; and as he has also informed us that we "are of more value than many sparrows," we know that his hand orders our destiny, and that there is no such thing as *chance* in all his boundless dominions. Neither will any sober man say, that the peculiar blessings he may enjoy are granted him upon the ground of his own superior merit. How, then, shall we account for this inequality in the condition and natural advantages of men? If any one can find another reason why these things are so, than the simple one that God's sovereign pleasure has so ordered it, he will make a discovery which, in my opinion, will do credit to his penetration. Some possibly may think that all this is answered, when they say that these are only temporal matters which are unimportant and fleeting, and not to be regarded in relation to eternal things. But is it not true that eternal consequences hang upon these things? Does not he that is born a savage, die a savage? Does not he who is taught from infancy to worship idols, die an idolater? And is it not evident, as far as we can see, that he who is bred to vice and villany, has far *less* [illegible] for traveling "the straight and narrow way which leads to life," than he who is nurtured and brought up to know and love his duties to his Creator? Indeed, where would be the propriety of offering up our praise and thanksgiving to God for our great and distinguished privileges above the heathen, if an inhabitant of a heathen country possesses equal advantages with us, to know and do the will of the Creator? And if, as a last resort, it should be said that the blessings heaven bestows may be misimproved, and so prove but a greater curse to us, it may be most appropriately replied, that this serves only more clearly to evidence the fact that the way of man is not in himself, and that in every circumstance the event "is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

In conclusion, it may be observed, that the old worn-out objection to this doctrine—that the believer of it may as well fold his arms in conscious impotency, and wait the fate wich the decree of God has predetermined for him—meets the most triumphant refutation in the fact, that the doctrine actually does not produce this effect upon those who believe it, than whom none are more industrious to "work out their salvation with fear and trembling," or more active to put in operation the means through which all who will, may come to the knowledge of the truth, and obtain an interest in that redemption, which our Lord and Savior has graciously and freely offered to a sinful world.

Prot. and Herald.

FAMILY RELIGION.

Keep up family devotion. It is not enough, that you and yours profess to own the truth as it is in Jesus. Care must be taken, and means used, that you and yours be well acquainted with that truth.

You must read the scriptures to your families in a solemn manner, requiring their attendance on your reading, and their attention to it, and inquiring sometimes whether they understand what you read. I hope none of you are without Bibles in your houses, stores of Bibles, a Bible for every member. Thanks be to God we have them cheap and common, in a language that we understand. When Popery reigned in our land, English Bibles were scarce things. A load of hay, it is said, was once given for one torn leaf of a Bible. But now, Bibles are every one's money.

You must also catechise your children and household. Let them learn some good catechism by heart and keep it in remembrance, and by familiar discourse with them, help them to understand it as they become capable. It is an excellent method to teach our children the things of God, by talking of them as we sit in the house, and go by the way, when we lie down, and when we rise up.

The early consecration of your children

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in prayer and faith to God, as it lays a strong and lasting obligation upon them to live in the fear of God, so it brings you under the most powerful engagements imaginable to bring them up in that fear. The child you gave up to God, God, as it were, gave back to you with the same charge that Pharaoh's daughter gave Moses' mother, *take this child and nurse it for me;* and in nursing it for God, you nurse it for better preferment than that of being called the son of Pharaoh's daughter. It is worthy of observing, that he to whom God first did the honor of covenanting blessings upon his seed, was eminent for this part of family religion. "I know Abraham, that he will command his children and his household after him, to keep the way of the Lord." Gen. 18:19. Those, therefore, who would have the comfort of God's covenant with them and their seed, and would share in that blessing of Abraham which comes upon the Gentiles, must herein follow the example of faithful Abraham. The covenant of grace is forfeited, if care be not taken with it to transmit the means of grace. To what purpose are they discipled if they be not taught? God expects that they should be brought up for him.

Consider what your children are now capable of, even in the days of their childhood. They are capable of receiving impressions now which may abide upon them while they live; they are turned as clay to the seal, and now is the time to apply to them the seal of the living God. They are capable of honoring God now, if they be well taught; and by their joining, as they can, in religious services with so much reverence and application as their age will admit of, God is honored, and you in them present living sacrifices, holy and acceptable. The hosannas even of children well taught will be the perfecting of praise, and highly pleasing to the Lord Jesus.

Consider what your children are designed for; we hope, in this world they must be a seed to serve the Lord, which shall be accounted to him for a generation. They are to bear up the name of Christ in their day, and into their hands must be transmitted that good thing which is committed to us. They are to be praising God on earth, when we are praising him in heaven. Let them then be brought up accordingly, that they may answer the end of their birth and being. They are designed for the service of their generation, and to do good in their day. Consult the public welfare, then, and let nothing be wanting on your part to qualify them for usefulness, according to their place and capacity.

Consider especially what they are designed for in another world; they are made for eternity. Every child you have has a precious and immortal soul that must be forever either in heaven or hell, according as it is prepared in this present state; and perhaps it must remove to that world of spirits very shortly; and will it not be very mournful if through your carelessness and neglect, your children should learn the ways of sin, and perish eternally in those ways? Give them warning, that, if possible, you may deliver their souls; at least that you may deliver your own, and may not bring their curse and God's too; their blood and your own too, upon your heads.—*Mathew Henry.*

THE RULING ELDER.

The following Address was delivered by Dr. Smyth, of the Presbyterian Church in Charleston, S. C., on the occasion of the ordination of some Ruling Elders. It is worthy of an attentive perusal, by all those who would have proper views of this important office.

An Address to Ruling Elders,

Wherein is exhibited the relation of Ruling Elders to the people, to the Ministry, and to the Church at large.

Christian Brethren,—Allow me, in the name of this church and of my brethren in the ministry, to welcome you to the honor, the responsibility, and the labors of the office of Ruling Elder. The nature, end and object for which this office has been instituted in the church, you have already heard. It stands in a three-fold relation:—first, to the people; secondly, to the pastor; and thirdly, to the church at large.

Your primary relation is to the members of the church. Of these you are the representatives. From their number, and by their free votes, you have been called to this honorable office. To you they have delegated, in a great measure, the exercise of their ultimate rights, in the government and discipline of the Church. You are, therefore, truly *their representatives*, and are responsible to them, and to Him who is their and your common Lord, for the manner in which you discharge your functions. For it is provided in our form of government, that an elder may not only become incapable of performing the duties of his office, by age or infirmity, but may also become unacceptable in his official character to a majority of the congregation to which he belongs, though not chargeable with either heresy or immorality; and that in such a case the members of the church may request, or, if necessary, require him to "cease to be an active elder." You will, therefore, pay all due regard to your spiritual constituents, by whom, in accordance with the example of Apostolic Christians, and the practice of the primitive and reformed churches, you have been so honorably elected to office. Ever cherish the remembrance of this relation which you sustain towards them, and the correspondent obligations under which it lays you to seek their best spiritual and christian welfare. They have given you the highest possible testimony that they have confidence in you as christian men, and that they esteem you very highly in love. Reciprocate these feelings in your conduct towards them. Be kindly affectioned towards them. Make their acquaintance. Visit them in their houses. Cultivate kind and friendly dispositions. Let them feel that you take an interest in them, in their children, and in all their spiritual troubles. Give them your advice, when it is desired, in reference to any worldly matter which may perplex or trouble their minds. Especially regard the young members of these families, and by your interest in their education, prospects and happiness, endeavour to secure their affection for the church of their fathers; and their hearts and lives and services for the cause of Christ, in the morning of their days. Be present, as far as practicable, at all their meetings, both on the Sabbath and in the week; and let nothing short of necessity satisfy you as an excuse for forsaking the assembling of yourselves in their meetings for prayer as well as for more public worship. Frequently visit the Sabbath school, if you can do no more, and let every meeting for the improvement of the young have peculiar claims on your attention and presence. If possible, be ready to offer prayer when necessary or desirable, by the bedside of the sick, the sorrowful and the dying, or whenever and wherever you may be desired; and be ready also to give a reason to every man that asketh you of the hope that is in you; to counsel the ungodly; or to direct the awakened and inquiring sinner.

Remember, however, that while you are the representatives of the people, you represent not their *wishes* and *opinions*, but their *duties* and *obligations*, their *rights* and *privileges*, as these are laid down in those heavenly laws to which you and they are both alike subject, and which no power on earth can either alter, modify, abridge, or enlarge. Cherish, therefore, exalted views of your *spiritual independence and authority*. You are officers of Christ, and in his kingdom; and within this jurisdiction no laws of man, and no whims, caprice or passions of men, have any right to enter. Your instructions come not from man, but from Him to whom the highest among the sons of men are subject, whose will is the law of the universe, and whose word is the exposition of his will respecting the inhabitants of this lower world. Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be brought into bondage by no undue regard either to the *favor* or the *frowns* of men. Be ye wise as serpents; so as to avoid giving any offence either by pride, or sycophancy; by harshness or indifference; by severity or laxity of discipline. Be very scrupulous and conscientious in discovering the path of duty; and as fearless in pursuing it, whether men will praise or whether they will condemn. Seek not popularity at the expense of fidelity; nor provoke jealousy and displeasure through any vain and wanton assumption of a reckless bluntness and harshness either of manner or of speech. And remember, that to your own master you stand or fall; and that, accordingly as you commend yourselves to His approval, will you be either condemned or rewarded, whatever may be the opinion of men.

So much for your relation to the members of the church. But you stand also related to its bishop or pastor. For you are the representatives of the people, chosen by them for the purpose of exercising government and discipline in conjunction with the pastor. The grand, primary and characteristic office of the bishop is authoritatively to teach whatsoever Christ has commanded. But as the highest office includes the less, and implies the authority necessary to discharge all its functions, so does the ministry include not only the function of teaching, but also the office of ruling; not only what pertains to the office of the bishop, but also what pertains to the office of the elder and the deacon; and not only what relates to the spiritual interests of the church, but also to the general superintendence of the temporal affairs, and whatever concerns the welfare of the church. But in order that the bishops of the church might give themselves supremely to the ministry of the word and to prayer, these other offices were created in order to aid and assist them in these several spheres; the elders in all that relates to the spiritual government of the church, and the deacons in all that has regard to the temporal interests of the congregation. And hence, in the reformed churches, in the Scotch church formerly, and in the Free Church of Scotland now, there existed in every church not only a spiritual court called the Session, but also what is called the Deacon's Court, composed of the pastor, elders, and deacons. So that while the pastor was recognised as head of the church in all its relations, the elders represented the interests of the people in the same various aspects; while the deacons, after receiving counsel from both, carried out the common views of the whole body in all that pertained to the poor, and the outward expenditures of the church.

Such, then, is another aspect, my dear brethren, of your high calling. Your office is second in dignity and importance only to that of the bishoprie; and you are associated with the pastor in taking the entire oversight of the flock, "over which, the Holy Ghost has appointed you." Much of the authority and power of your office has, by an evil and disastrous custom, fallen into other hands, or is no longer exercised at all; but it is not the less—but the more—necessary to bring forward their nature and their claims, that with the reviving spirit of Presbyterianism, the office of Ruling Elder may be generally restored to its true elevation, and to the exercise of all its functions. The great object, therefore, of your office, so far as it respects the congregation over which you preside, is to constitute, with the pastor or bishop, a spiritual court for all matters of government and discipline; a common council by whom all its interests may be guarded and advanced, and a body of assistants and co-workers by whom the labors of one minister may suffice instead of many; his labors being subdivided, and his time principally given to the pulpit, to the visitation of the sick, the inquiring, and the spiritually distressed; to the public business of the church, and to the defence of the truth, not only in the pulpit, but through the press, which has become, next to the pulpit, the mightiest instrumentality either for good or for evil. On you, therefore, must your minister lean, as his Aarons and Hurs, when wearied and faint. To you must he seek for counsel in times of perplexity and doubt. In you must he find strength and influence in carrying out the discipline of the church, and enforcing the obligations of christian discipleship. To you must he especially look for an example of consistency and devotedness, both as hearers and doers of the word, both in your personal walk and conversation, in the christian regulation of your families, and in your willing and ready co-operation, to the utmost of your ability, in every cause of benevolence and christian charity.

This leads me to remind you, that by the constitution of our church, you bear also an important relation to the church at large.—For, as the representatives of the people, you are entitled to sit as delegates in all our ecclesiastical courts, and there to deliberate, speak and vote on all matters that can come before the body, and also, to carry into execution all their determinations, except where they imply functions peculiar to the office of the ministry, such as presiding in any court, preaching, administering sacraments, ordaining, or pronouncing sentence of suspension, and final excommunication. In this way, the popular character of the church is effectually secured; the rights and liberties of Christ's elect people, maintained inviolate; the encroachments of a spiritual hierarchy and priestly despotism checked; and the free, public, and open constitution of all our ecclesiastical proceedings perpetuated. The recent history of our own church, and that also of our sister churches in Scotland, and in Ireland, will prove to you how potent is the influence which an enlightened and devoted eldership can exert, in withstanding the attacks, both of external and internal foes; in arousing a sleeping church to a due sense of its danger, and to a full exercise of its powers; and in thus lifting up a standard against the enemy, when he rushes in like a flood, either in the form of heresy, or error, or cold Laodicean formalism, or in Erastian conspiracy with the powers of this world, to betray into their hands, the crown and prerogatives of the only King and Head of the church. And, in other days too, as you retrace the footsteps of the flock, upon the bleak and barren moors, and by the deep and secluded valleys, or the midnight gathering, by the light of lantern or torch, under heaven's open canopy, you will find that had not the pastors of the church been cheered by bold and fearless under-shepherds, they never could have preserved through such bloody and fiendish persecutions, and against such fearful odds, that little flock whom God has preserved upon the mountains of Piedmont, in Scotland, in Ireland, and in this wide empire, and to whom he has yet purposed "to give the kingdom."

To you, then, ye elders of the church, are committed the oracles of God. You, too, are set, like ministers, for the defence of the truth and purity and liberty of the gospel.—And upon you, in no inconsiderable measure, hang the destinies of the church. Estimate then, as you ought, the privilege of occupying your place when delegated to it, on the high field of our ecclesiastical legislatures and general assemblies, the exalted councils of the church. Be ready to meet every such opening by any reasonable sacrifice of time and expense. Interest your hearts in all the business and proceedings of the church.—Study thoroughly its doctrines, its history, its polity, and its welfare. And whenever the war-cry of danger is heard upon its borders, be ye ready to come up as standard-bearers of the cross, to the help of the Lord against the mighy.

And let this cheer and encourage you, brethren, in this arduous, self-denying, but glorious labor, that he who has called you to the work, will also fit, qualify, and inspirit you for its discharge; be present with you in every emergency; guide and direct you in all time of perplexity; make you bold as lions, and harmless even as doves; give you a heart to love him, and a tongue to pray to, and to praise him; fill you with joy and satisfaction in discharging your Master's work; and when the day of toil is over, and the night of rest is come, recompense you a hundred fold for all your labors, welcome you, as good and faithful servants, into the joy of the Lord, and encircle your brow with a crown of glory that shall never fade away.

Neither will he leave you alone and unaided, to undertake all the duties involved in

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this labor of love. He who has overcome your reluctance, and silenced your objections, and put it into your hearts to enter into the vineyard, and, as he shall enable you, labor in its cultivation; he who stirred up the heart of Zerubbabel and others, in his day, will, if we pray to him in earnestness and importunity, lead others also to awake from their slumbers, and to come forth at the voice of their brethren, saying, "here, Lord, are we, send us." With these encouragements, therefore, and in this hope and expectation, "be ye, therefore, brethren, steadfast and immoveable, and always abounding in the work of the Lord, forasmuch as ye know that your labor will not be in vain in the Lord."

Review of Grier on Temperance.—No. 6.

It has already been remarked, that the lecturer is with the society against which he writes, to a very considerable extent. Reference has been made to the fact, that notwithstanding all that Mr. Grier has said about the lawfulness, and the right of using intoxicating liquors, he proceeds to show, that while there are situations which dictate to those who occupy them, the propriety—there are also circumstances which clearly establish the absolute necessity of total abstinence from such a beverage. This I think about as strong and positive language as I have heard on this subject, from any friend of the society. Absolute necessity, clearly established by circumstances, leaves no way of escape; and total abstinence from such a beverage as can intoxicate, without exception or limitation, would perhaps be regarded rather an unscriptural or rather an antiscriptural position in a pledge. Query—can it be better in a lecture from the pulpit, than in a book?—I think not; and it is hoped that sufficient evidence has already been furnished, that it is not on this point that the lecturer is with us. Here he overshoots the mark, just as far as he falls below with reference to the use of intoxicating liquors. As has been remarked, that temperance pledges, so far at least as they have come under my observation, are limited to common use, or except for sacred and medicinal purposes. Even the pledge quoted by Mr. Grier, clearly expresses this limitation, though he takes no notice of it. But it is a fact, and one that has occasioned no little surprise to my mind, that while the lecturer asserts in the most positive and dictatorial tone, that in certain circumstances there is a propriety, and in others an absolute necessity, for total abstinence from intoxicating drink, he does not make any exception for medicinal—no, not even for sacred purposes.

In this I refer, not merely to what has been quoted from page 66, but to different expressions, to be found in the following pages:—page 72, "If a man cannot use an intoxicating liquor in moderation, he should not use it all. He is, in such case, bound to act on the principle of total abstinence." Again, p. 74, "But if a man cannot make a moral and prudent use of intoxicating liquors, he should abstain from them altogether; they are to him an idol, and the stumbling-block of his iniquity." Another example may be found on the top of page 80, still stronger, if possible, but which I will not quote on account of its being interwoven with the author's favorite illustration, by which he often renders himself unassailable before the public.

But if we take the author's proposition and heads of discourse in this part of his lecture, in connection with these exceptions and limitations of temperance pledges, and do not follow him out too far in his wordy illustrations, we will find a very remarkable coincidence.

The instance which, according to the lecturer, dictates the propriety of total abstinence, has already been referred to; it is that of persons who act in the capacity of judges. The circumstances in which a man should wholly abstain from all intoxicating liquors, are—1st. "When we are employed in the direct and immediate service of God." Here, had the author been a little better acquainted, or more familiar with the subject, he would have doubtless made the exception for sacred purposes. As wine was among the offerings required to be presented, and, as it would seem, to be partaken of by the offerer under the former dispensation; and where the use of wine is required of us in one of the most direct and immediate approaches which we make to God under the present.

2. "That if a man cannot use an intoxicating liquor in moderation, he should not use it all."

3. "There are certain conditions on which it may become our duty to abstain, for the sake of others."

These certain conditions with the lecturer are two:—1st. That some of our professing brethren have conscientious scruples with regard to the lawfulness of using intoxicating drinks. 2d. That those for whose sake this abstinence is practised, are weak brethren. In discussing and illustrating the first of these conditions, the lecturer occupies about thirteen pages. In immediate connection with the condition, he adds: "It is certain that some professing christians in the days of the apostles, had such scruples." To prove this, as I suppose, he states first the fact, that "The Jews, without exception, were prohibited by the law of Moses the use of certain kinds of animal food." In the second place, he brings up Josephus, Philo, and Whitby, for the purpose of establishing the character and opinions of the Essenes, as an illustration of the expression in the 2nd chap. of Ep. to the Colossians, "Touch not, taste not, handle not." In the third place he states, that "Some of the Gentiles held precisely the same views concerning meat and wine which the Essenes did." Quoting Whitby and Josephus as authority for the opinion, that the Pythagoreans were regulated by the same principles as the Essenes, at least, in reference to meat and wine.

It is on the supposition that some of the early converts to christianity from these sects, retained, after their conversion, an opinion of the unlawfulness of the use of meat and wine, that Mr. Grier explains the passages: "Let no man, therefore, judge you in meat or drink." "It is good neither to eat flesh nor to drink wine, nor anything whereby a brother stumbleth, or is offended, or is made weak," as referring to them. While, on the other hand, he draws the conclusion from these passages, that some of the early converts did retain an opinion that meat and wine were unlawful. This, to say the least, has never been considered a very satisfactory method of reasoning.

The lecturer proceeds, page 80, "Some of the Jewish converts, as this passage of scripture evidently supposes, considered those meats forbidden by the law of Moses to be still unlawful: others of them, if there were any such, as there no doubt were, who belonged to the sect of the Essenes, condemned all sorts of meat and wine too; some of the Gentile converts did the same thing. And who can tell me for what reason the Apostle mentions wine in connection with those meats which some considered to be unlawful? Who can tell for what reason he places it within the limits of precisely the same rule of conduct, if it be not this, that some professed converts to christianity considered it to be unfit for use? I cannot see, for my own part, why it should be mentioned, in the connection in which it is, if some of the converts, either from amongst the Essenes or the Pythagorean Gentiles did not still retain their conscientious scruples with regard to the propriety of using it."

Now, there is a reason which satisfies my mind that this could not be the reason why Paul places wine in this connection. It is this, that no convert to christianity in the Apostle's days, could question the lawfulness of the use of wine. To the use of that they were called, as appointed by Christ himself in the ordinance of the supper, frequently, as many suppose, every Lord's day. And in the then existing circumstances of professing christians, to question the lawfulness of using wine in this respect, would be at once to question the authority of Christ. Nor can I find any evidence, or persuade myself that Paul attached so much importance to the "right" of using wine as "a table comfort," or "a table beverage," as the lecturer does. His anxiety was all on the other side of the question: "Be not drunk with wine," "not given to wine," the "drunkard" shall not inherit the kingdom of God.

It is, I think, very unfortunate for Mr. Grier's interpretation, that he has brought the passages already quoted, together on the same page, for this simple reason, that, according to his theory, they contradict or neutralize each other. His explanation of Col. 2:16, "Let no man judge you in meats or drinks," is, let no man rule you. Let no man, having made an arbitrary distinction in meats and drinks, impose upon you a correspondent rule of conduct. The other, Rom. 14:21 "It is good neither to eat flesh nor to drink wine," &c, Mr. Grier says, is "a rule always to be observed on certain specified conditions?" Now, as Paul does not specify any conditions, I see no other way in which we can understand the lecturer, than that he is willing to receive this as a rule of conduct, provided he is permitted to specify the conditions. Hence he proceeds to make these specifications. To these we shall attend bye and bye; in the mean time let us follow the lecturer through some four or five pages, till we get his explanation of the passage, page 84, "Let not, then, your good—your liberty to eat meat of all kinds—and to drink wine too—let not your good be evil spoken of. Give up, while circumstances remain what they are, give up the interdicted meat and wine; make this small sacrifice for the sake of pleasing your weak brethren." What! let no man having made an arbitrary distinction in meats and drinks, impose upon you a corresponding rule of conduct, and yet give up, while circumstances remain what they are—give up the interdicted meat and wine for the sake of pleasing your weak brethren!! It appears to me, that on this plan of interpretation, the author would make the scriptures quite as inconsistent and irreconcilcable as the different parts of his own long lecture.

He must certainly allow the correctness of his interpretation to be called in question before this can be admitted; and I think the error lies in the interpretation, "Let no man rule you." The original term, sometimes at least, signifies to find fault with, to condemn. This I suppose to be the signification in this passage, for the reason already assigned; which, to my mind, is amply sufficient, but to which another quite as strong may be added. It is this—to render it rule, or govern, would make the Apostle address a party merely in the Colossian church; and that too with an advice by no means calculated to better the state of things amongst them. It would make him address those whom the lecturer regards as the strong, among those to whom he writes, in the following manner: "Don't let those weak-minded professed brethren rule you in reference to meats and drinks."

But adopt the idea of finding fault, or reproaching, as the one here intended, and we have the Apostle, as most certainly he is, addressing, not a party, but the whole church at Colosse, and giving them advice perfectly consistent with what he gives the church at Rome. "Let no man judge you or reproach you, or entertain hard thoughts of your conduct in reference to meats or drinks," &c. As these are matters of indifference in themselves, you are at perfect liberty to please one another and to pursue that course of conduct which will be more for edification. Bring the other passage along side, and mark how beautifully it harmonizes with and strengthens this. "It is good neither to eat flesh nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." This apparently trifling change in the rendering of this single text, which in my view truth requires, will cripple up completely and incurably, some fifty or an hundred pages of the author's fine spun theory.

Let us now turn to take a passing notice of the "specified conditions" on which the lecturer is willing to take the declaration of Paul as a rule—"It is good neither to eat flesh nor to drink wine," &c.

1st. There must be weak brethren, weak in the faith; and with special reference to this subject, they must believe that the use of wine is unlawful, and the use of wine must grieve them. See p. 84.

2nd. They must be in danger of being tempted to use wine contrary to the convictions of their own consciences, of the impropriety of such use. See p. 85-6.

3d. When there is a danger of prejudicing such against the gospel, and leading them to abandon it altogether. See p. 86.

Now, we might reasonably suppose that, among the conditions, the man who has been so unfortunate as to be by habit brought under the influence of the love of strong drink; who has lost the command of his appetite; who cannot indulge in, or even witness the use of intoxicating liquor, without having that appetite kindled into a lust; the man who, nevertheless, is strongly against that which is at once his misfortune and his besetting sin; who is regular and diligent in his attendance on all the means of grace; the man who, but for this single blot on his character, would be, perhaps, the brightest ornament and the most efficient member in the church of Christ and in the community; that such an one would come in for a legitimate share in the sympathies and regard of the lecturer.

But no; he tells such that "Drunkenness and its concomitant evils were not in the thoughts of the Apostle at all," see p. 88, in laying down this rule. "The brother supposed to be in danger of stumbling," &c. entertaining, as the whole context shows, the belief that wine is not fit for common use—that it is altogether unbecoming those who would trample their bodily appetites under their feet, and assimilate themselves to the gods, as heathen philosophers would say; hence it is, that the conduct of one who uses this article, even in the most temperate and prudent manner, causes him to stumble. See p. 88-9. It is not equally as true that we should abstain from wine, lest we lead some to use it to excess. As it is, that we should abstain from it, lest we tempt some to use it contrary to the convictions of duty. See p. 86.

So, then, according to Mr. Grier's ethics and theology, there is not as much guilt and danger in the moderate use of wine, contrary to the convictions of duty, as there is in the excessive use of wine, contrary to the dictates of conscience, enlightened by the word of God, and in the face of the fearful sentence—"The drunkard shall not inherit the kingdom of God."—Such a sentiment must seal the everlasting condemnation, in a moral and theological point of view, of any production, though it came from an angel of heaven.

[To be continued.]

TEMPERANCE.

The American Consul, at Genoa, in a letter referring to the American Squadron in the Mediterranean, among other interesting facts, states the following:

"Admiral de Very told me, after examining the vessels, that he had never seen a squadron in such perfect order, nor such beautiful vessels. Our naval vessels always excite universal admiration, but this squadron is what the Italians call *veramente un incanto*, and the Columbia is without doubt one of the most beautiful frigates in the world. You may judge of the perfect discipline of the fleet, when I tell you, that twelve hundred men came on shore, and not one broke his liberty, and only one got drunk. But the temperance reformation must take its share of credit for this, for the flag ship is a tetotal ship, and very little is drunk in the other vessels. The impression created in the Mediterranean, by Com. Smith's squadron, will be infinitely more to our credit than any other that has recently entered it; for generally the Italians at least have supposed our seamen were 'a fighting and drinking set of fellows.'"

Cincinnati.—Mr. Cist says, that Cincinnati, with all her "adjacencies," has now a population of 94,000. The annual increase since 1840 has been 11 per cent., sufficient to double the population in seven years and a half.

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EXPOSITORY LECTURES.

6 And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the Lord.

7 And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord.

9 I have smitten you with blasting and mildew; when your gardens, and your vineyards, and your fig-trees, and your olive-trees increased, the palmer-worm devoured them: yet have ye not returned unto me, saith the Lord.

10 I have sent among you the pestilence after the manner of Egypt; your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils; yet have ye not returned unto me, saith the Lord.

11 I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning; yet have ye not returned unto me saith the Lord.

12 Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.

13 For lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, the God of hosts, is his name.

AMOS 4:6—13.

If ye walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins. The history of the divine dispensations towards Israel of old, furnishes a striking exemplification of that great principle in the moral government of God, that righteousness exalteth a nation, but sin is a reproach to any people. While the ordinances of religious worship which God appointed, were faithfully observed, and the divine law was obeyed by this people, the nation was prosperous and happy. God, who has the hearts of all men under his control, made their enemies to be at peace with them; surrounding nations treated them with respect; internal harmony and order prevailed in society; rain from heaven, and fruitful seasons were enjoyed; a benignant providence crowned the year with his goodness, and his paths dropped fatness. But when this highly favored nation, regardless of their obligations to God, walked contrary to him, forsook the ordinances of religious worship which he gave them, and conformed to the idolatrous rites and abominable practices of the heathen around them; then did he cause their own wickedness to correct them, and their backslidings to reprove them, that they might learn from painful experience, that it is an evil thing and bitter to forsake the living God. Among other calamities which they were forewarned to expect as the result of national apostacy, famine is one. By the ministry of Moses, God declared, "it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day, that the heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed."

To such a calamity, the prophet here refers. "I have given you cleanness of teeth, in all your cities, and want of bread, in all your places." Verse 6. The sacred history has recorded various examples of the infliction of this calamity upon Israel. In the reign of the wicked Ahab, we are told that it rained not for the space of three years and six months, and there was a sore famine in Samaria. And during the following reign, there was a famine of seven years continuance. 2 Kings 8:1. The famine was the result of the withholding of the rain. "I have withholden the rain from you, when there were yet three months to the harvest." Verse 11. There are two rainy seasons of special importance to the agricultural interests of the land of Palestine; the autumnal, and the spring rains. To these rains there are frequent references in the sacred scriptures. It is promised to Israel of old, "I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil." Deut. 11:14. The former rain fell out at the time of sowing the grain, and the latter fell out three months before the harvest, or when the grain was beginning to form, and was necessary to bring it to maturity.—The consequence of withholding this latter rain in Judea, was a failure in the crop.

In the infliction of this calamity, God in his providence, had made a distinction between different portions of the country. "I caused it to rain on one city, and caused it not to rain upon another city." The rain does not come at random, nor is it withheld without a cause. For the punishment of the wickedness of them that dwell therein, a fruitful land is sometimes turned into barrenness, by withholding the rain; and again, the rain is sent in wrath, and the fruits of the earth are destroyed. In all these things, they who are wise will recognize the hand of God; and while his judgments are in the earth, they will learn righteousness.

It is no uncommon thing in the present day, to see the same principle developed in the dispensations of Divine Providence.—One portion of the country is favored with refreshing showers, and fruitful seasons; while another suffers under the influence of a withering drought, and vegetation, languishes and dies. Owing to that principle of atheism, which excludes God from the government of his own world, men too generally trace these occurrences no higher than to subordinate causes, and consequently disregard the warning which God in his providence administers to them. This was the sin of Israel. This disobedient and rebellious people did not view the land of God in the calamities which came upon them, and consequently instead of being humbled, and reclaimed from the error of their ways, they continued to pursue their evil course. "Yet have ye not returned unto me, saith the Lord."

One divine scourge having proved ineffectual, the effect of another is tried. "I have smitten you with blasting and mildew." Among the curses which God forewarned Israel to expect, as the punishment of disobedience, it is particularly mentioned, that, "the Lord shall smite thee with blasting and mildew." Deut. 28:22. Blasting, it appears, was the effect of a dry and withering atmosphere, which checked vegetation, and prevented the grain from filling. Mildew, on the other hand, was the result of a dewy moisture, which by its acrimony, corrodes and destroys the grain. And thus, it appears, that when it is the will of God to chastise a people for their sin, he can be at no loss for instruments to execute his purpose. A withering East wind, noxious vapors, and pestiferous exhalations are all obedient to his call, and execute his pleasure.

The truth of this general remark will appear more fully when we consider the next instrument of destruction employed by Divine Providence, in the chastisement of a disobedient people. "When your gardens, and your vineyards, and your fig-trees, and your olive-trees increased, the palmer-worm devoured them." It may not be possible, to determine with certainty, what is the particular insect here referred to, under the name of the *palmer-worm*. Some suppose that it is a species of locust, while others imagine that it is the caterpillar. It was a comparatively feeble insect, and yet a terrible scourge in the hand of Divine Providence, for the chastisement of a disobedient people. And in view of this instrument of divine vengeance, how important and helpless does man appear to be! How vain and presumptuous is it in man, to oppose the purposes of Him, who can employ a feeble worm in spreading devastation and distress through a land!

In connection with the distress brought upon the land, in consequence of the destruction of the fruits of the earth, the pestilence appeared and commenced its fearful work.—This terrific executioner of divine wrath passed through the land, and cut off many of its sinful inhabitants, after the manner of Egypt; that is, in a manner similar to that in which many of the Egyptians had anciently been cut off by the judgments of offended heaven. And while the elements, and the inferior animals were employed in the chastisement of this sinful nation, they were exposed likewise to the ravages of war. The surrounding nations, taking advantage of their impoverished condition, made incursions into the land. Their young men were slain with the sword, and their horses, provided for their cavalry, were destroyed, so that the air was polluted with the stench arising from their carcases.

And to arouse this people to a sense of their danger, and to open their eyes to the alarming fact that God was dealing with them in judgment, his hand was stretched out against them, in a great variety of ways. "I have overthrown some of you as God overthrew Sodom and Gomorrah." As God overthrew Sodom and Gomorrah, suddenly and fearfully, so some of the Israelites had perished fearfully, by the visitation of Divine Providence, while others escaped from destruction, in such a remarkable manner that, by an expressive figure, they are represented as a "fire brand plucked out of the burning." But regardless of the warnings of Divine Providence, as well as of the expostulations of his word; neither alarmed by the judgments, nor allured by the mercies of the Lord, "yet have ye not returned unto me, saith the Lord."

Since, therefore, the chastisements with which they had been visited, had failed to produce the desired effect; since instead of humbling themselves under the mighty hand of God, and reforming their ways, they continued to pursue their rebellious course, they are warned to prepare for still more fearful manifestations of the divine displeasure.—"Because I will do this unto thee, prepare to meet thy God, O Israel."

And 1. Consider what apology you can plead, in behalf of your sinful couse. You cannot plead the want of instruction, and warning in extenuation of your guilt. God raised up faithful prophets to teach you the good and the right way. He set before you, the great advantages, to be enjoyed as the result of the faithful observance of his laws, and faithfully warned you, in relation to the calamities which a course of disobedience would inevitably bring upon you. His word to you has been precept upon precept, line upon line, here a little, and there a little. Prepare then, O Israel, to meet your God, by considering what plea you can urge in arrest of judgment.

2. Consider the character of him with whom you have to do. He formeth the mountains, and createth the wind, and declareth unto man what is his thought; that maketh the morning darkness, and treadeth upon the high places of the earth. Are you prepared to contend in judgment with the Almighty? Behold the majestic mountains. These are some of the productions of his power. He but spake the word, and they arose upon their broad foundations, while their lofty summits reached the heavens. Behold the winds which often sweep over the face of the earth, overturning the proudest monuments of human skill and power. Thy God, O Israel, created the winds, and holds them in his fists; and without his permission they cannot move. But when they receive a commission from him to go forth, no power of man can stay their progress. But, though he is the Almighty, and therefore thou canst not resist his power, does the vain thought arise in thy heart, that by thine ingenuity and wisdom, thou canst elude his judgments? Consider, O Israel, that the inmost recesses of the heart are open to his view, and he declareth unto man what is his thought. Let no one promise himself exemption from future calamity, because the divine judgments are suspended for a moment. As the sun, after unfolding his glories in a clear sky, is often soon obscured by intervening clouds, so thy God, O Israel, can, in a moment, turn the morning of prosperity into a night of darkness and distress. Let not any one deceive himself by trusting in those idols, which are worshipped in high places. Thy God, O Israel, treadeth upon the high places of the earth, and he will cover with confusion, the worshippers of idols, while he makes it appear that, "they have no knowledge, that set up the wood of their graven image, and pray unto a god that cannot save."

Let us learn for our instruction.

1. When the goodness of God fails to have the effect of leading us to love and serve God, he often sends affliction, that so, by experiencing the consequences of sin, we may see that it is an evil thing, and bitter to forsake the living God. In the time of prosperity, the nation of Israel became forgetful of God. Wherefore, he visited them with famine, and pestilence, and war, to see whether they could be brought to repent of their sin, and return unto the Lord.

2. It is an evidence that men are growing ripe for destruction, when they remain unconcerned at the very time when the hand of God is stretched out against them in judgment. At the very time when Israel was suffering under the afflicting hand of God, it is said, *yet have ye not returned unto me, saith the Lord.*

3. When, by forsaking Him, God has become our enemy, where shall we find a friend? All nature, animate and inanimate, is ready to espouse the cause of God, in controversy with sinful man. The heavens over his head, in obedience to the mandate of God, withholds her refreshing showers, and the earth under his feet refuses to yield her fruits. The feeble worm, at the call of Divine Providence, goes forth, and spreads devastation through the land.

4. If the afflictive visitations of Divine Providence do not lead men to repentance, let them remember, that for all these things God will bring them into judgment. Therefore, O sinful man, prepare to meet thy God.

AFFLICTION,

Designed to Improve the Moral Character.

But here we speak of affliction in reference to its bearings on God's people: in their case, not only is there a moral influence exerted on others by means of their afflictions, but a direct moral end contemplated in their own blessed experience. He visits them with affliction, that "by the sadness of the countenance the heart may be made better; and just in proportion as this improvement and perfection are superior to mere physical enjoyment or worldly prosperity, in the same proportion ought our gratitude for the benefit conferred, to exceed our sorrow for the suffering inflicted. The mind which is sensible wherein the true stability and happiness of its nature consists, there can be no difficulty in perceiving that whatsoever tends to subdue unruly passions, or to implant, invigorate, and cherish higher principles and affections of the soul, should be valued in proportion to the greatness of its design, however painful it may be in itself. And if the nauseous draught is received with eagerness, when the restoration of bodily health is expected from it, how much more should we be willing to take that cup of sorrow, however bitter, by which our immortal spirits are to be restored to a state of moral healthfulness and vigor!

That the general design of the afflictions with which any of God's people are visited in the present state, is their progressive sanctification and final perfection, is evident from the whole scope and tenor of Scripture, wherein the necessity and usefulness of affliction, for this end, are frequently stated in very emphatic terms, and illustrated by apposite examples: "This is the will of God concerning you," says the apostle, "even your *sanctification;*" and this being the grand object of God's design in Scripture, is also the end of all his dealings in providence. It is not only said, "that affliction yieldeth the peaceable fruit of righteousness," but that "God chastens us not for our pleasure, but for our profit, that we might *be partakers of his holiness.*" That this is the design of all the afflictions with which we are visited, may well serve to reconcile us to them, even when they are most frequent and most severe. For to a mind which is sensible of its own high capacity, and of its best interests, what object can appear truly great or desirable as this,—a progressive, and ultimately a perfect conformity through the sanctification of its powers to the very image and character of God?

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is capable of such a resemblance, is ery highest proof of his dignity as a ra- l and moral being. That God designs a resemblance, is the noblest proof of flection; for what higher gift could he w than a character similar to his own? that affliction is one of the means by h this boon is to be bestowed, and this blance improved and perfected, is one e most precious truths of scripture, and very sweetest consolation of sorrow. e we sensible of the infinite capacities nprovement and happiness which such sign, on the part of God, necessarily es on the part of man; were we duly ssed with the consideration, that the ity of our nature consists in our capa- of knowing God, and being like to him; the misery and degradation of our pre- estate, flow from our ignorance of God, the dissimilarity of our thoughts and gs to those of the Divine mind; that nly prospect of being restored either to or happiness, depends on our being red, in some measure, to a state of con- ity to the will and likeness of God; and for this high and lofty end, affliction is oyed as a means by which, if duly im- ed, that end may be attained in some ure on earth, and enjoyed perfectly and ally in heaven;—oh! what heart would murmur or complain, because of the es by which the rock is beaten into a rmity with God's image; or because of ire of that furnace, by which the dross ir nature is separated from the pure and ious ore, and out of which we are to e as "gold seven times purified,—ves- of honor, fitted for the Master's use?"

AFFLICTION,

itted to Improve the Moral Character.

hat affliction is a means *fitted* to this might be inferred from the fact, that it mployed as such by a God of unerring lom, who knows our frame and all the ences by which it can be affected, for l or for evil. But we are not left to con- e of it as an arbitrary appointment, be- t which and its end, no natural adapta- can be traced. It is not only a sove- n, but a suitable remedy, and adapted, in y respects, to the evil which it is design- o cure. The evil of our present condi- consists mainly in our affections being nged from God and given to the crea- ; in our tendency to "forsake the foun- of living waters, and to hew out for selves in the world, cisterns, broken cis- s, which can hold no water." The con- ion betwixt alienation from God and at- ment to the creature, is so intimate and , that the one is inseparable from the r; it being a law of our nature, that our ctions and desires must have some object which they fix their regards, and from ch they draw, or expect, their gratifica- ; and if they be once estranged from l, their proper object, they will infallibly on some one or more objects in the world. is their attachment to these objects, n once formed, capable of being easily ken. If they are attached to wealth, they g to it with the tenacity of avarice: if to er, with the recklessness of ambition; much, that so long as these objects are in their grasp, or capable of being either oyed or hoped for, they will effectually and occupy the whole mind, and exclude d and all spiritual things. Now God's thod of breaking up this unhallowed and rading attachment betwixt a rational and nort l creature, and the lying vanities of world, is by either removing the favour- object from his reach, or smiting it with urse, or visiting him with sickness, which ils his relish for it; in one way or other, d shatters his favorite cistern, so as that shall find it to be "a broken cistern, ich can hold no water." Were this done, r all his fond dreams of happiness, and earnest endeavors for its attainment, with other view than to disappoint his hopes l blast his efforts, we might pity the fate man, and wonder at the dispensations of d; but when it is done with the view of ering his affections from objects which unworthy of them, and which, even were they attained, could not satisfy or fill the de- sires of an immortal spirit; and, above all, with the view of raising his thoughts and af- fections to God himself, as his chief good and satisfying portion, we cannot fail at once to see the benevolence which prompts God to interpose, and the wisdom of the means by which he endeavors to raise man to his true happiness, by the overthrow of his dearest earthly delusions, and the disappoint- ment of his fondest earthly hopes.

Thus, a man who, forgetting his immortal prospects, debases his nature by making him- self the slave of avarice; whose earliest thoughts and latest cares are engrossed with money; who thinks of nothing, speaks of nothing, cares for nothing, and does nothing, without a reference to the accumulation of a fortune; who, for this, lives the life of a slave, and stirs not from his place of bu- siness, and plies the oar of trade "from shining morn to dewy eve;"—on such a man, what could have so powerful an effect as the total ruin of his fortune, and the scat- tering of his gains? Cruel, indeed, would such an issue be to all his anxious thoughts, and prudent plans, and industrious habits, and bold enterprises, had he no other than an earthly prospect; but God designs that man for eternity,—he offers him a portion in heaven,—money stands between him and that prospect; and God dashes the cup of prosperity from his trembling hand, that it may not drown his soul in everlasting perdi- tion. And is not this a benevolent deed? Is it not dictated by the highest wisdom, as the very discipline which is most necessary, and will be most effectual in such a case?

Again, a man who, losing all relish for the sweets of divine contemplation, and the ex- ercise of his moral affections, gives himself over to the indulgence of his sensual appe- tites; who finds his highest happiness in the gratification of his palate, or the excitement of intemperance, or the habits of profliga- cy,—on such a man, what would have so powerful an effect as the total ruin of his health, and the visitation of an illness which left him neither the capacity nor the wish for his favorite indulgences? God designs that man, also, for eternity; but he lingers around the cisterns of worldly pleasure, in the fond hope of realizing a happiness which he has long waited for in vain: God shatters the cistern, and dashes the cup of pleasure out of his reluctant hand, that he may no longer deceive himself with the vain hope, but seek to the fountain of living waters which spring- eth up unto everlasting life. And is not this, also, a benevolent deed,—however painful may be the present disappointment, and how- ever protracted the suffering which it occa- sions, is it not dictated by the highest wis- dom, as the very discipline which is most effectual in such a case?

Again, a man of ardent affections has al- lowed his heart to be estranged from God, by an undue attachment to his wife, or chil- dren, or other relatives and friends. Amiable as his kindness to them appears, yet, if they engross that place in his affection which is due to God only, his heart is not in a right moral state, and his happiness is based on a precarious foundation. God takes away the desire of his eyes by a stroke; he is stunned by the shock of bereavement; but, perhaps, even this is not enough; his affections thus violently severed from one object, may only gather into greater strength, and settle on another; that other is also smitten and dies; and it is not till, by such strokes, he is im- pressed with the vanity of every thing, save the enjoyment of God as his chief good, that the afflicting hand of Providence shall be withdrawn from him and his house. Pain- ful, indeed, is the breaking up of a family by bereavement, when death smites one, and then another, of the happy household; and desolate, indeed, is the heart of him who is thus left alone in the wilderness where roses had encircled his path; but they had stood betwixt him and God, and it was in mercy and faithfulness that God sent a worm into his gourd, till it withered around him and died.

Prefer a peaceable life with moderate gains, to great advantages with irregularity.

Calvin and Servetus.

In a preceding number, we gave a part of an article, which appeared in the New York Evangelist, in which there is a very satis- factory vindication of the character of Calvin from the calumny which has been charged upon him relative to the death of Servetus. It is well known that the enemies of the great Reformer have been in the habit of holding him up to public odium, as the au- thor of the death of this unhappy man. As this calumny is repeated from age to age, it is important that the friends of the truth should be ready, from a knowledge of the facts in the case, to refute it as often as it may be brought forward

In the extract already published, the writer admits, for the sake of argument, that Calvin had an active hand in the death of Servetus. What then? All that could be said against Calvin is, that he, in common with others, was under the influence of the error of the age. It was the general sentiment of the age in which Calvin lived, that heresy should be punished with death. An estimate of the character of the man must be formed accord- ing to the standard of the age in which he lived. It would therefore be unreasonable to reproach Calvin for doing that which, ac- cording to the universal sentiment, was right and proper. It was the fault of the age, ra- ther than of the man. "If, then, Calvin 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 his tolerance of heresy and blasphemy. This was his crime."

Our author proceeds, in the next place, to show that "*Calvin neither burned Servetus, nor caused him to be burned.* No such charge, we think, can fairly be brought against him. His action in the case stopped far short of this. When that impious man, already under sentence of death for his blas- phemies, escaped from Vienna and came to Geneva, Calvin, who knew the corrupting influence of his writings and discussions, in- formed the civil authority of the fact, and caused him to be apprehended and brought to trial. This he felt bound to do. For as he says, he had received the freedom of the city, and was, therefore, under obligation to impeach him, if guilty of any crime. We freely admit what is now stated, namely, that he caused Servetus to be apprehended and brought before the civil tribunal, and that he acted as the accuser in the prosecution. But in doing this, we contend that he did no more than he was bound to do—no more than any good citizen should do. The in- terests of the community required him to act as he did.

The offence for which Servetus was ap- prehended and tried, was no common one. It was not that he differed in opinion from Calvin—not that he rejected the peculiar doctrines of that reformer—not that he ma- liciously impugned the common faith of the churches which had abandoned the com- munion of Rome. No. His shafts were aimed at the very vitals of religion—at the existence and nature of God. His crime was the most revolting blasphemy. He ob- stinately persisted in asserting the triune God to be a triple-headed monster—a phantom of devils. He declared that all things—the earth and hell, wicked men and Satan him- self, are a part of God. He was tried, not simply because he believed these horrid ab- surdities, but because for years he had not ceased to inculcate them in his writings and conversations, wherever he could find a read- er or a hearer. He was open and pertina- cious in his efforts to disseminate these blas- phemies, and thus to undermine the founda- tions of moral obligation, and of civil so- ciety.

Blasphemy constitutes an offence against the community, and ought to be punished. So Calvin thought—so the whole of Christ- endom, in his day, believed. He felt, there- fore, that it was his duty, as a good citizen, to prevent such mischief in Geneva, by pre- venting Servetus from uttering his blasphe- mies there. In doing this, we claim, he acted correctly. If Servetus had come to Germany a notorious robber, if for years he had been engaged in plundering the commu- nity, and Calvin having the evidence of the fact in his possession, had caused him to be apprehended and tried, as an offender against the peace and order of society, who would condemn him? Is it not the duty of a good citizen to detect the hiding-place of the rob- ber, and to put it out of his power to rob others? All are agreed here. But the robber is comparatively a harmless man, when view- ed in connexion with the blasphemer. For the action of the one affects the property of men; that of the other, destroys the great principles by which society is held together. The former tramples upon the law of God, the latter not only dashes to the earth the law and Lawgiver, but blots both out of be- ing, even. The success of the robber may embolden others to act as he does—but that of the blasphemer converts men into fiends, by cutting them loose from all moral obliga- tion.

We know that such men are wont to raise the cry of persecution, whenever they are restrained from their wickedness. But per- secution is an attempt to force the conscience of a man to make him believe contrary to his convictions of truth. This the law can- not, ought not to do. Conscience is not to be controlled by human laws. The freedom of opinion is above the reach of any human tribunal. But the punishment of blasphemy is a very different thing. A man may think as he pleases, but he has no right to utter sentiments which corrupt the minds of men. He has no right to exhibit an obscene pic- ture, or to give utterance to obscene or blas- phemous language. He has no right to do this. The legal maxim, applied to property, is equally applicable in this case. *Sic utere tuo ut alienum non laedas.* Let each one so use his own freedom, so enjoy his own faith, as not to injure the rights of others. Blasphemy interferes with the rights of others. It is, therefore, an offence against the interests of the community. It was so re- garded in Geneva, in the sixteenth century, and it has been so regarded in almost all chris- tian countries ever since.

[To be continued.]

The Light of Nature.

The celebrated Mr. Hume wrote an essay on the sufficiency of the light of nature; and the no less celebrated Dr. Robertson wrote on the necessity of revelation, and the insuf- ficiency of nature. Hume came one even- ing to visit Robertson, and the evening was spent on this subject. The friends of both were present, and it is said that Robertson reasoned with unaccustomed clearness and power. Whether Hume was convinced by his reasoning or not, we cannot tell, but at any rate he did not acknowledge his convic- tion. Hume was very much of a gentleman, and as he rose to depart, bowed politely to those in the room, while as he retired through the door, Robertson took the *light* to show him the way. Hume was still facing the door:—"Oh, sir," said he, "I find the light of nature always sufficient;" and continued, "pray do not trouble yourself, sir," and so he bowed on. The street door opened, and presently, as he bowed along the entry, he stumbled over something concealed, and pitched down stairs into the street. Robert- son ran after him with a light, and as he held it over him, whispered softly and very cunningly, "You had *better have a light from above*, friend Hume; and raised him up, bid him good night, and returned to his friends.

Observe.—The duty and wisdom of daily worshipping that God who made all things, and made them to be *that* to us which they are. The revolutions of the day and night oblige us to the solemn sacrifice of prayers and praises, every morning and every even- ing.

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THE PREACHER.

FRIDAY, MARCH 14, 1845.

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

TERMS—One Dollar per annum, in advance.

The Board of Superintendents of the Theological Seminary of the First Associate Reformed Synod of the West, will please to take notice, that the annual examination of the students will commence on Tuesday, the 18th inst., at 10 o'clock A. M.

Discourses will be delivered on the evenings of Tuesday and Wednesday, at 7 o'clock, in the First Associate Reformed Church, Allegheny, by the students of the third year. The public are respectfully invited to attend.

The attention of the friends of Education is directed to the Prospectus of the Journal of Education, on the last page. Though we have not the pleasure of an acquaintance with Mr. Ross, we have no doubt, from information received, that he is well qualified for the task he has undertaken.

THE WEATHER.

We had intended to prepare a short notice of the weather. And we designed to say, that after a winter of unusual mildness, the "joyous spring" had "looked out and smiled" at an early period. But before we had reduced our thoughts to writing, when we arose this morning, (11th March,) after our peaceful slumbers, we "looked out," and behold the earth was covered with snow. The sight rather checked our propensity to expatiate upon the genial influence of reviving spring. And we remembered that the Poet of the "Seasons," when speaking of the fluctuating state of the weather, at this period of the year, has said, that

"Winter oft returns at eve."

Translation of Turrettin.

"We understand," says the Biblical Repertory, "that a gentleman in Princeton is engaged in a translation of Turrettin, with a view to its publication. Of the scholarship of the gentleman alluded to, we can speak with entire confidence."

We are hardly prepared to say, that we are pleased with this announcement. It would indeed be gratifying to learn, that an edition of the original work of this great Theologian was called for by the literary public. But if our theological students cannot be induced to make themselves so familiar with the Latin language as to enable them to go to the fountain and draw the water for themselves, it would perhaps be better that others should draw it for them, than that they should be altogether deprived of it.

The pamphlet of the Rev. A. Bower on Psalmody, can be obtained at the office of Mr. Allinder, in the Diamond, Pittsburgh, and at the Bookstore of Mr. Logan, in Bridgewater, Beaver co.

USELESS LABOR.

Once on a time, it is said, there was a Quaker meeting. After a long silence a worthy matron arose and addressed the assembly in the following words:

"Friends and brethren, it has always seemed to me to be a very *useless labor* for men to go to war and kill one another. For, if they would have a little patience, death would perform the work, and save them the trouble." After giving utterance to this sensible remark, the speaker resumed her seat.

When we have seen men laboring to prove from the scriptures, the propriety of using intoxicating drinks, we have sometimes thought that *this is a useless labor*. For,

1. In the first place, there are perhaps too many already who show their faith in this doctrine by their works.

2. And, in the second place, it would be no injury to themselves, and no disadvantage to society, if some men would remain all their days in unbelief, in relation to this doctrine.

Revival of Business.

The questions are frequently asked,—"What prospect is there of better times? Is it likely that money will be more plenty, and that business will be more lively with the opening of spring?" These are questions of some importance. But there are some other inquiries, which we would recommend to the serious consideration of our readers.

And, in the first place,—What prospect is there of the revival of true godliness among us? This is a matter about which we should be deeply concerned. Is it, with us, the subject of importunate and persevering prayer, that God would revive his work? Wilt thou not revive us again, that thy people may rejoice in thee? Show us thy mercy, O Lord, and grant us thy salvation.

What are we doing to promote the interests of godliness in our own souls, in our families, and in society, so far as our influence extends? We do not expect to succeed in our secular pursuits, unless we attend to them assiduously. Neither can we expect a revival of religion, unless there is a diligent improvement of the means of grace.

Again: Are you a professed follower of Christ, and do you desire to succeed in your worldly business? Do you believe that all things are subject to the disposal of God's providence? You cannot expect, then, to enjoy prosperity without his concurrence and blessing. Be careful then to acknowledge God in all your ways, and look for his blessing on every pursuit in which you engage. Never neglect the worship of God for the sake of gaining time. To God you are indebted for your time, and therefore he has the first claim to your service. Not only so, but his blessing is necessary to enable you to spend your time profitably.

Again: Remember, while engaged in worldly pursuits, that nothing which is acquired by robbing God of the service which is due to him, will in the end be gain. Better is a little with righteousness, than great revenues without right. Even should you succeed in laying up treasures on earth, while you neglect your duty to God; you could not expect that blessing which is necessary to render them a source of enjoyment. In that case your abundance would prove a source of care rather than of comfort. For, "Better is a little with the fear of the Lord, than great treasure and trouble therewith." Then, "Seek *first* the kingdom of God and his righteousness."

Obeying the Command of the Lord.

There are certain cant phrases, both in politics and in religion, which, though not in themselves improper, are used in such connections, and are employed so incessantly, that they often exert a powerful influence in leading the unsuspecting astray. Such is the phrase at the head of this article. That we should obey every command of the Lord Jesus, is a matter, in relation to which there can be no diversity of opinion among true christians. But there are some professors of christianity among us, who are in the habit of applying the phrase, "the command of the Lord," to all their peculiar usages; and from their continual employment of such phraseology, it would seem to be their object to produce upon the public mind the impression, that they are singular in holding the principle of universal obedience to all the commands of Christ.

It is not necessary for us to prove that it is an article of faith, which is held in common among all the churches of Christ, that it is the duty of the christian ministry to teach whatsoever Christ has commanded, and that it is the duty of the disciples of Christ to conform to whatever he has required. But there may be some diversity of opinion in particular cases, in relation to what is the command of Christ; and hence there will arise some diversity in practice among the professed followers of Christ. And men should be very sure that they interpret the commands of Christ correctly, before they allow themselves to use language which, by implication at least, charges others with neglecting what Christ has commanded.

We have particular reference, at present, to those who teach that obedience to the command of the Lord requires, that in receiving baptism, we should be buried in water—completely immersed in it—and that to receive baptism in any other way, is to disregard the command of the Lord. Teachers of this class often address the fears of their hearers, who have already been baptized, though not in this particular way, and venture to assert, that their baptism will be of no avail; and that, if they are not buried in water, they cannot be saved. And hearing so much said about obeying the command of the Lord, it is not to be doubted, that many become alarmed; and for fear they should be chargeable with disobedience, submit to immersion.

The reader's attention is here particularly requested to one general remark. It is to be taken for granted, that a command which is of such importance that the salvation of the immortal soul depends upon obeying it, would be expressed in such a plain manner, that an honest inquirer of ordinary capacity would be able to understand it. And yet it is an undeniable fact, that many of the best and the wisest of men who ever lived, and who, there is every reason to believe, were sincerely desirous to know and obey the truth, have never been able to see in the word of God a command which requires them to receive baptism by immersion.

But more particularly, we remark, Christ has no where commanded us to receive baptism by immersion. It will be admitted universally, that we are required to confess the name of Christ before men, and that we should profess our faith in him by receiving baptism. But that in receiving the ordinance of baptism, we should be immersed, is not the command of Christ, but a human interpretation of his command. The command which the Lord gave to his Apostles, is, "Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:19. In this command of Christ, there is nothing said about immersing, or burying in [illegible] those who were baptized. But wil[l] said that the word which is translate[d] *tize*, necessarily signifies to immers[e] nothing else. We answer, this is [a] fact. And any one who can read th[e] Testament, may, without the help of [a] Lexicon, satisfy himself that such a[n] tion is entirely without foundation. interview with his disciples, after t[he] rection, our Lord promised that the[y] be baptized with the Holy Ghos[t] 1:5. An account of the fulfilmen[t] promise is recorded in the following [c] And how were they baptized by t[he] Ghost? The Spirit was *poured* [on] them. Acts 2:17. It is then perfectl[y] that they on whom the water of ba[p]tism is *poured*, are baptized in accordance [with] command of the Lord. They, th[en] who receive baptism by being imm[er]sed a river, may obey their own interp[re]tation of a command of Christ; but they c[an]not produce no command of Christ which [re]quires this. It would be well, therefore, th[at] who talk so much about obeying the com[-] mands of the Lord, would be car[e]ful to distinguish between what are really the com[-] mands of Christ, and those things [which] have no higher authority than their [own] imaginations. In a subsequent number we shall resume the subject, and shall [then] additional evidence to satisfy the reader that there is no command of the Lord which re[-] quires that in baptism we should be im[-] mersed in water.

Version of the Psalms.

During the time we were occupied in discussing the subject of Psalmody, it was [our] particular concern to keep the real question at issue, distinctly before our readers. And therefore we were unwilling to be diverted from our design by introducing a discussion with regard to the relative value of different versions. The principle for which we contend, is *a faithful version of the Book of Psalms*. And we use the version authorized by the Church of Scotland, because we believe it to be the best which has been produced in the English language. We are willing to grant, in relation to it, what all say in relation to the common translation of the Bible, that it might, in some instances be amended. But still, we use this version because it is the best which we have.

Some, in the heat of their zeal in opposing what they term a "*Jewish Psalm*-book," have charged this version with being in many instances, not only faulty as a translation, but with teaching error. As to the inconsistency of Presbyterians in preferring such a version against one of the authorized versions of their own church, it is unnecessary to say anything. We propose, however, to notice some few examples in our version, which have, in an especial manner, been the subject of animadversion.

There is, perhaps, no passage in our version which has more generally been condemned, than the first verse of the first Psalm.

"That man hath perfect blessedness
Who walketh not astray
In counsel of ungodly men,
Nor stands in sinners' way."

The Text-book says, "the word *per*[fect] in the first line of the first Psalm, is not only supplementary, but is not true, as it respects this life." A writer of the same school says "we proceed to adduce some examples

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that Rouse's paraphrase is, indeed, a interpretation; and in some instances, erroneous one." And after quoting bove verse, he remarks, "not only, is raphrase loose, but it conveys an idea, the sacred record, and leading to the nt of perfectionism."

a Presbyterian congregation, not one ed miles from this city, in which this ized version is still retained, the officia- inister, on a particular occasion, intro- the service with some remarks explan- and practical, on the first Psalm. Af- had concluded his remarks, he called the congregation to sing, observing, of you who can sing this Psalm, will to sing, but as for my part, I cannot "

readers remember, that in the history we lately gave of this version, it ap- , that the word "perfect," is not, in ginal version prepared by Rouse, nor the version as amended, by the West- Assembly, but was introduced by the of Scotland. And with regard to the *perfect blessedness*, there are two ns which may deserve consideration. correct translation of the original?— express a scriptural truth? To both uestions, we are prepared to give an ive answer.

regard to the question, whether the ion is correct, we observe, that all per- o are acquainted with language know, consequence of the difference in the of different languages, it sometimes be- ecessary in translation, to adopt some of circumlocution to express the sense original. The case before us is an e. The original might be translated, lessednesses! The idea is, that the ss of the man here spoken of, is in- ble—unspeakably great. But as a on strictly literal, would not consist e idiom of our language, the term is introduced to express, in some de- comprehensive meaning of the orig- The prose translation in our Bible, *l is the man*," every one acquainted Hebrew knows, is not strictly liter- we have no hesitation in saying phrase, that man hath *perfect bless-* pproaches nearer a correct exhibi- he fulness of meaning in the original , than the prose translation.

is line in our version has been as- ot only on the alleged ground, that it rrect translation, but that it is unsound —as "*leading to the dangerous fig- perfectionism.*"

able the reader to see the ignorance this objection is founded, all that ary is, that he should advert to the n between perfection *in kind*, and n *in degree*. The happiness of the will be perfect, in degree, when he ed into heaven. But even now, the hath everlasting life, and enjoys, in sus, a blessedness which in its own perfect. Being justified by faith, peace with God, and rejoice in hope ory of God. And through faith in nd love to him, the Apostle Peter e rejoice with joy unspeakable, and ory." And God declares by the (saiah, "thou wilt keep him in per- e, whose mind is stayed on thee." christian now enjoy peace with it his happiness, even now, to re- ope of the glory of God? To re- joice with joy unspeakable and full of glory? Is he now kept, by the grace of God, *in perfect peace?* Then it is true, even in this life, *the "palmy octogenarian"* to the contrary notwithstanding, that he enjoys *perfect blessedness*. And that blessedness, of which he is now a partaker, and which, in its nature is perfect, shall hereafter be perfect in degree.

If men are determined to put an erroneous construction upon the phrase, "perfect blessedness," as descriptive of the condition of the man who has peace with God, there is no help for it. In the same way, men may and do rest the scriptures. Of the patriarch of Uz it is said, "that man was *perfect* and upright, and one that feared God and eschewed evil." And we would ask, does this language lead "to the dangerous figment of perfectionism." One thing is certain, that it is quite as liable to the charge as the obnoxious phrase under consideration. But those who consider what they say, will not hesitate to admit that the language employed in both these instances expresses a scriptural truth.

REDUCTION OF POSTAGE.

As a numerous class of our readers, in common with us, are deeply interested in the new law established by Congress, reducing the rates of postage, we give the following items:

1. After the 1st of July next, all single letters are to be charged *five cents* for any distance under 300 miles, and *ten cents* over that distance.

2. Newspapers, not exceeding 1900 square inches in size, go free within thirty miles of the place where they are printed; for any greater distance they are charged as heretofore.

Received the letter of our friend, Rev. N. M. G. All right.

ANNEXATION OF TEXAS.

However our readers may differ in opinion with regard to the policy of this measure, they will all desire to know what has been done by the National Legislature. The following is a copy of the Joint Resolution, which having passed the House of Representatives, was, with the Amendment of Mr. Walker, adopted by the Senate.

Joint Resolution for Annexing Texas to the United States.

Resolved by the Senate and House of Representatives of the United States of America in Congress Assembled,—That Congress doth consent that the territory properly included within, and rightfully belonging to, the Republic of Texas, may be erected into a new State, to be called the *State of Texas*, with a Republican form of Government, to be adopted by the people of said Republic, by deputies in convention assembled, with the consent of the existing Government, in order that the same may be admitted as one of the States of this Union.

Sec. 2. *And be it further resolved*, That the foregoing consent of Congress is given upon the following conditions, and with the following guaranties, to wit:

First. Said State to be formed, subject to the adjustment by this Government of all questions of boundary that may arise with other Governments; and the Constitution thereof with the proper evidence of its adoption by the people of said Republic of Texas, shall be transmitted to the President of the United States, to be laid before Congress for its final action, on or before the first day of January, one thousand eight hundred and forty-six.

Second. Said State, when admitted into the Union, after ceding to the United States all public edifices, fortifications, barracks, ports and harbors, navy and navy yards, docks, magazines, arms, armaments, and all other property and means pertaining to the public defence, belonging to said Republic of Texas, shall retain all public funds, debts, taxes, and dues of every kind which may belong to or be due or owing said Republic; and shall also retain all the vacant and unappropriated lands lying within its limits, to be applied to the payment of the debts and liabilities of said Republic of Texas; and the residue of said lands, after discharging said debts and liabilities to be disposed of as said State may direct; but in no event are said debts and liabilities to become a charge upon the Government of the United States.

Third. New States of convenient size, not exceeding four in number, in addition to said State of Texas, and having sufficient population, may hereafter, by the consent of said State, be formed out of the territory thereof, which shall be entitled to admission under the provisions of the Federal Constitution. And such States as may be formed out of that portion of said territory lying South of thirty-six degrees thirty minutes North latitude, commonly known as the Missouri compromise line, shall be admitted into the Union, with or without slavery, as the people of each State asking admission may desire. And in such State or States as shall be formed out of said territory North of said Missouri compromise line, slavery or involuntary servitude (except for crime) shall be prohibited.

Mr. WALKER moved to amend the Joint Resolution by *adding thereto* the following:

And be it further resolved, That if the President of the United States shall, in his judgment and discretion, deem it most advisable, instead of proceeding to submit the foregoing resolution to the Republic of Texas as an overture on the part of the United States for admission, to negotiate with that Republic; then:

Be it resolved, That a State, to be formed out of the present Republic of Texas, with suitable extent and boundaries, and with two Representatives in Congress, until the next apportionment of representation, shall be admitted into the Union, by virtue of this act, on an equal footing with the existing States, as soon as the terms and conditions of such admission, and the cession of the remaining Texian territory to the United States, shall be agreed upon by the Governments of Texas and the United States.

Sec. 2. *And be it further enacted*, That the sum of one hundred thousand dollars be, and the same is hereby appropriated to defray the expenses of missions and negotiations, to agree upon the terms of said admission and cession, either by treaty to be submitted to the Senate, or by articles to be submitted to the two Houses of Congress, as the President may direct.

LETTER FROM THE REV. C. W. H. PAULI.

State of the Jews in Holland.

A vast field of missionary labor presents itself in this country, though in many places the Jews are sunk in the grossest darkness and ignorance, and on that account more opposed to the doctrines of the cross,—but on the other hand, there are also many who will not only listen to the glad tidings of salvation, but can even be styled inquiring Jews. The most cheering fact is, the few Jews in this country who have embraced Christianity, have done so from the purest motives. They could not have had any sinister motives whatever, as they enjoy all the privileges of a full emancipation; they can marry Christians, and can educate their children in whatever religion they please.

The Talmud still retains great power in some places. In the towns where rabbies reside, I found the Jews not only ignorant of the Word of God, and consequently the more hostile to Christianity, but also more superstitious than the Jews, in places where there are no rabbies.

From want of room I omit mentioning the numerous small places where I have visited the Jews; by whom I was always received with much civility, and they readily entered into conversation on Christianity.

The Jews in the Southern parts of Holland, I am credibly informed, are nearer the kingdom of heaven than those in the North. I shall, so God permit, visit them next spring. My attention is at present drawn to the Jews of Amsterdam and Rotterdam, where I find abundance of work. May the Lord in his mercy sow the good seed I have, in my utter weakness, endeavored to scatter, to the glory of his name!

Besides a number of Hebrew Prayer-books, I have distributed on this journey one hundred Hebrew New Testaments, twenty copies of the Psalms, four Old Testaments, and above four hundred tracts.

The Rev. Jacob Samuel, a converted Jew, describes, in his work, entitled "Remnant Found," a remnant of Israel dwelling in Daghistan, among the Lesghy tribes, which latter are a fierce and indomitable race of mountaineers, the terror of the countries round about, whom neither Turks, Persians, nor Russians have been able to subdue. They are bigoted Moslems in religion, yet declare themselves to be of the tribe of Dan, and they allow the Israelites, in question, to live peaceably among them. They destroy the mounted Cossack by striking the heels of his horse, thus fulfilling the prophetic description of Jacob—"Dan shall be a serpent by the way, an adder in the path, that biteth the horses' heels, so that his rider shall fall backward." So hopeless is warfare against them considered, that the following proverb is current in Persia—"If any king of Persia is a fool, let him march against the *Lesghies*."

A gentleman was complaining to a pious prelate, that a certain clergyman in his neighborhood was gone mad, for that he did nothing but preach and pray. "I wish then," said the good bishop, "he would *bite* some of my clergy."

MARRIED,

By Dr. Pressly, on Thursday, the 6th inst., Mr. ARTHUR KENYON, of Pittsburgh, to Miss MARGARET COLLINS, of Allegheny city.

By the same, on the same evening, Mr. JOHN F. QUIGG to MARGARET JANE GREER, all of Allegheny city.

DIED,

On the morning of the 26th ult., JOHN, eldest son of John and Jane Sterritt, of Allegheny city, in the 10th year of his age.

Of this interesting youth, thus early removed from this vale of tears, it may be said, with great propriety, as Paul has said of his son Timothy, that from a child he had known the Holy Scriptures. Being early taught to read the Bible, and being from his childhood seriously inclined, he had made great proficiency in committing to memory, the sacred volume, and was remarkably familiar with our elementary systems of christian doctrine. For about twenty-four hours before his departure, it was quite manifest that death was approaching. He manifested no alarm at the prospect of dissolution, but expressed to his pastor a confident hope of an entrance into one of those mansions which Christ has prepared for his redeemed. While his parents have experienced a painful bereavement in the death of this child of promise, they sorrow not as those who have no hope.

Moneys Received for the Preacher,
Not otherwise receipted.

Rev. J. Wilson.	Wm. Hopper.
A. L. M'Cain.	Mary M'Williams.
John Strong.	J. M'Gill.
W. R. M'Cain.	Alexander M'Ewen.
C. Simonton.	James Duff, Jr.
J. C. Moore.	John Matthews.
G. A. M'Cain.	Patterson Baird.
James M'Clurkan.	Joseph Foster.
John N. Moore.	John Price.
A. M'Quiston.	Joseph Robb.
J. C. Johnston.	Hugh Hogue.
J. F. Harper.	James Sloan.
Rosannah McIlvain.	John D. Smith.
George C. M'Fadden.	Rev. G. Gordon.
John M'Fadden.	Robert Brown.
Leonard Harris.	John M'Nary.
Rev. W. Flennekin.	Richard Gray.
R. M. Pressly.	James Brown.
Wm. Wallace.	J. W. Bothwell.
James Irwin.	T. Baldridge.

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MISCELLANEOUS.

The following lines are founded upon an anecdote related of a ship exposed to a dreadful storm, during which the passengers were all greatly alarmed, with the exception of the Captain's little son, who was observed not to manifest any concern. The storm having abated, the passengers asked him why he had felt no alarm. His answer was, "because my father was at the helm."

"My Father's at the Helm."

BY PATTERSON.

A fearful gale swept o'er the sea,
And fierce the tempest raved;
And on the sea, a struggling bark
That storm's wild fury braved.

Now tossed upon the billow's top,
Now deeply sunk between
The swelling waves—successively
That laboring ship was seen.

Each passenger within that ship
Was struck with fear, save one;
A child, the Captain's son, looked on
The storm without a dread, alone!

At length the waves were stilled—the winds
Were hushed. the tempest o'er,
And perils past, the ship went on
Her peaceful way once more.

And then, unto that little child,
The passengers drew near,
And asked him, "why, amidst the storm,
He, only, showed no fear."

"What should I fear?" he nobly cried,
"No storm could us o'erwhelm,
This well I knew, while I beheld
My father at the helm!"

So ought each heaven-bound traveler
Life's tempests calmly view;
Trusting that HE, who's "at the Helm,"
Will guide us safely through!

What though we feel the stormy winds
So fearfully prevail;
And make our feeble vessel bend,
Beneath the furious gale.

Remember, then, though danger's form
Does threaten to o'erwhelm,
We are supported by the thought
"My Father's at the helm!"

'Mid storms we feel as safe as when
Refreshing breezes swell
The sail; for FAITH, in either case,
Assures us, "All is well!"

Oh! may this happy thought sustain
My passage to the realm
Of peace and bliss; full well I know
"My Father's at the helm!"

Love to Christ.

Let us, who have become recipient of a spark of this grace, esteem it highly—it is an invaluable pearl; and small as this pearl may be, yet it is of more value than the whole world; however small the spark is, it may still become a glowing heat, a flame of the Lord, when carefully cherished and attended to. Preserve it cautiously, by a truly circumspect walk; avoid all unnecessary intercourse, friendship and entanglement with the men of this world, and every other occasion of temptation. In such circumstances we ought to conduct ourselves like one who walks against the wind with a lighted taper, or who passes through the forest with a precious jewel; for the enemies of our souls, who watch for our treasure, are every where in ambush: we must, therefore, be constantly upon our guard, and pray that he who has kindled, will preserve this sacred flame even unto the end.—*Archbishop Leighton.*

From the Sandwich Islands.—A total abstinence temperance society was organized at Honolula, on the 17th of August, under the name of "Hawaiian Total Abstinence Union." The people at the Hawaiian Islands had nearly all united in the temperance reform without a society, but they concluded last summer to follow the example of their brethren in America.

Those are the most valuable, that are the most serviceable, and those are the greatest lights, not that have the best gifts, but that humbly and faithfully do the most good with them.

The English papers complain of the extreme coldness of the season, which exceeds any thing known there for many years.

FRANKLIN



PRINTING OFFICE,

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PROSPECTUS
OF THE
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THE subscriber has been encouraged by a few friends to undertake the publication of a Monthly Periodical, under the above caption, at Bethany, Virginia. The acknowledged importance of the subject of Education to the general and permanent interests of society, is certainly sufficient to warrant the expectation, that a Journal, devoted to sustaining its interests before the public mind, if properly conducted, will receive a liberal support from an enlightened community. With this expectation, the subscriber has been induced to undertake the publication of this work, devoted to the interests of this all important cause. The whole subject of Education, in all its departments, bearings and tendencies, shall form the subject of the leading articles which shall from time to time appear in the pages of the "Journal." Having been engaged during nearly his whole life, either in acquiring an education himself, or in imparting instruction to others, the Editor flatters himself that he has within his reach such facilities as will enable him to render the "Journal" a work of some interest and utility to all such as may favor him with their patronage in this undertaking. We shall endeavor to render the "Journal" a useful auxiliary to the parent in meeting those high responsibilities to his offspring, which nature has devolved upon him. To all who are entrusted with the interests of general education, either by a general supervision or the practical details of imparting instruction, we shall endeavor to be useful, by presenting to our readers the various systems of instruction which prevail in this country and in Europe, with some discussion of the principles involved, and suggestions as to the merit of the various systems which may claim attention. To all who are not favored with the advantage of a preceptoral instruction, we shall endeavor to point out those means of self-culture which every individual enjoys, and to direct to the proper sources of self-improvement. We shall endeavor to bring the avails of our own experience, in acquiring and imparting instruction, to the benefit of the student in the higher branches of learning; and in general, we shall lay before our readers whatever we shall deem conducive to the advancement of that cause, which has for its object the proper development and training of the great mass of mind of our country. Under our General Literary head, we shall endeavor to make the "Journal" a useful directory to those who are seeking self-improvement or mental gratification in the great field of literature. Such is a very brief outline of the plan of the proposed publication, for which we would respectfully ask the patronage of an enlightened public.

TERMS.

The work will be issued the first week in every month, in common duodecimo form, containing thirty-six closely printed pages in each number, neatly stitched and covered, in fair type and good paper, and mailed to subscribers at TWO DOLLARS per annum, payable on the reception of the first number, which will be issued as soon as a sufficient number of subscribers can be obtained to warrant the undertaking.

A. F. ROSS, *Editor.*

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ALLEGHENY, Aug. 23d, 1844.

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The Preacher

JOHN T. PRESSLY, D. D., *Editor.* PITTSBURGH, MARCH 28, 1845. VOL. 3—NO. 8.

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.

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

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Church of Rome sanctions many idolatrous Practices.

Every act of religious worship which is ered to a creature, is a sin against the first mandment of the decalogue. "Thou lt have none other gods before me," is precept by which acts of worship are ricted to the Supreme Being, and every sion of that commandment is an idola- s offence. The second commandment haped with special reference to the prac- of bowing down to graven things, and positive prohibition of the use of images eligious worship. It includes every spe- of pictorial representation in the term, keness of anything that is in heaven ve, or that is in the earth beneath, or that the water under the earth," and as if ctually to close the door against every verse distinction by which its real mean- might be evaded, the clause is added— ou shalt not bow down to them, *nor* serve n." The Romish system of worship is udied and elaborate violation of every ciple of the first and second precepts of decalogue. Instead of confining the ven- on publicly practised in its communion, he worship of the living God, and ap- ching him through the intercession of the at Mediator, it invests a host of inter- ces- of its own appointment with mediato- power, and so far from scrupulously rving the letter of the second precept, church of Rome has actually erased it the table of stone upon which the fin- of the Lord has engraved it, and after tring in some of her authorized cate- ns, that it is an unnecessary amplifi- n of the *first* commandment, she en- es images and pictures of the Father, and Holy Ghost, of the Virgin Mary the saints, in her temples of worship, commands her children to bow down e them and render due veneration. Her ine is, "That the images or pictures of st, of his blessed mother, ever virgin, ther saints, are to be had and retained; hat due honor and veneration are to be to them." Here again, in order to re- this evident violation of a plain precept Lord, the distinction is made between ve. honor, which is paid to the sacred s, and *divine* honor, which is offered to God; just as, in the invocation of aints, to whom prayers and hymns of are addressed, it is asserted that the ip of the saints and of the virgin can- e objectionable in the sight of God, se Romish theology distinguishes va- degrees of veneration, which are de- ed as dulia, hyperdulia and latria—the ndicating the kind of worship offered saints; the second, that which is due Virgin Mary; and the third, that pertains only to God. In order to he declaration of the apostle Paul, who es that there is "One God, and one tor between God and man, the man Jesus," thus at once proving the un- ral nature of the Romish invocation nts, another distinction is made be- tween mediators of intercession and the mediator of atonement, losing sight at once of the important fact in the christian system, that Christ's intercessory power is based upon the atonement which he has made as the mediator between God and man. Not only are pictures and images worshipped, together with the spirits of departed men and women, but the relics of those whom the Church of Rome has canonized as saints, are also venerated. The bones and raiment, or patches of the garments of so called saints, are approached with reverential awe, and the Romanist bows down to them and thus *serves* them. "The Grounds of Catholic Doctrine," a little catechism, which is put into the hands of Roman Catholic children, or of such who desire to become acquainted with the doctrines of *the church*, offers the following definition and apology:

"What do you mean by relics?

"The bodies or bones of saints; or anything else that has belonged to them.

"What grounds have you for paying a veneration to the relics of the saints?

"Besides the ancient tradition and practice of the first ages, attested by the best monuments of antiquity, we have been warranted to do so by many illustrious miracles done at the tombs, and by the relics of the saints (see St. Augustine, &c.,) which God, who is truth and sanctity itself, would never have effected, if this honor, paid to the precious remnants of his servants, was not agreeable to him."

A catalogue published in 1753, contains, amongst other curiosities, the following duly authenticated relics:

"In St. Peter's Church they have the cross of the good thief, somewhat worm-eaten; Judas' lantern, a little scorched; the dice the soldiers played with, when they cast lots for our Savior's garment; the tail of Balaam's ass; St. Joseph's axe, saw and hammer, and a few nails he had *not* driven, St. Anthony's mill-stone, on which he sailed to Muscovy; part of the wood of the cross, and a nail of the same. Part of the manna in the wilderness, and some blossoms of Aaron's rod. The arm of St. Simeon, ill kept. The image of the Blessed Virgin, drawn by St. Luke, the features are visible; one of her combs; and twelve combs of the apostles, all very little used. Some relics of Abraham, Isaac and Jacob. A part of the body of St. Mark, and a portion of his gospel in his own handwriting, *almost legible*. A finger and an arm of St. Ann, the blessed virgin's mother. A piece of the Virgin's veil, as good as new; quantities of her hair; a piece of the rope with which Judas hanged himself, &c. &c."

The veneration which is paid to relics is of the most extravagant character, and the superstitious regard with which Romanists cherish them, is as humiliating as it is ridiculous. How much better it would be to imitate the virtues of the saints than to preserve the very best authenticated relics which they have left. The absurd idolatry of this feature of the Romish worship is aggravated by the gross impostures which it has encouraged. The wood of the cross which is revered with the worship of *latria*, has been disseminated throughout the world in sufficient quantities to build a fleet of ships, and yet there is always enough on hand to furnish the faithful with any desirable quantity, because it grows in exact proportion to the demand. This is deliberately affirmed by Roman priests themselves. Is it not a strange perversion of religious worship, authorized by a church which arrogates the exclusive title to the christian name and character, to enjoin upon the faithful to offer to the instrument of torture, which in Roman and Jewish law was declared *accursed*, the same degree of worship which they are taught to pay to God himself! Thomas Aquinas, whose theological opinions are quoted as oracles, and who is honored with the appellation of the "divine St. Thomas," declares: "If we speak of the very cross on which Christ was crucified, it is to be worshipped with divine worship, &c." "We both speak to the cross and pray to it, as if it were Christ crucified on it." P. 3, Qu. 2, 5, Art. 4. The Roman Pontifical, revised and published at Rome, in 1595, by order of Pope Clement VIII., contains "the order for the processional reception of the emperor," and in this directory it is said, "The cross of the legate, because latria is due to it, shall be on the right hand; and the sword of the emperor on his left." (Finch, p. 289.) In the Roman Missal, such prayers as these are addressed to the wood of the cross. "O cross, only hope! hail! In this glory of thy triumph, give an increase of grace to the pious, and blot out the crimes of the guilty." (Exalt. of the cross, Sept. 14.) Again, "O cross, who hast obtained comeliness and beauty from the Lord's limbs, receive me from men, and restore me to my master." (Feast of St. Andrew, Nov. 30.) It would be hard to conceive a case of more aggravated idolatry than these prayers and ceremonies exhibit. Notwithstanding the indignant denials with which the charge of idolatry is repelled in Roman Catholic catechisms, the practical details of the operation of their system sufficiently prove that the distinctions which are made in theory, are far more fanciful than real. Dr. Moore states a fact in his View of Society and Manners [illegible], which is a strong exemplification of this truth, and shows conclusively that adoration through images, employed as helps to devotion, very naturally becomes direct image worship:

"Here it is a popular opinion that the Virgin Mary is very fond, and an excellent judge of music. I received this information on a Christmas morning, when I was looking at two poor Calabrian pipers, doing their utmost to please her, and her infant in her arms. They played a full hour to one of her images, which stands at a corner of a street. All the other statues of the Virgin which are placed in the streets, are serenaded in the same manner, every Christmas morning. On my inquiring into the meaning of that ceremony, I was told the above-mentioned circumstance of her character. My informer was a pilgrim, who stood listening with great devotion to the pipers. He told me, at the same time, that the Virgin's taste was too refined to have much satisfaction in the performance of these poor Calabrians, which was chiefly intended for the infant, and he desired me to remark, that the tunes were plain, simple, and such as might naturally be supposed agreeable to the ear of a child of his time of life."

The fact that the use of images, as "aids to devotion," is really synonymous with image worship, is farther confirmed by the recognition of certain images as miraculous, and by the votive offerings which are left at the shrines of favorite idols. Why, if the veneration does not terminate on the images, is any distinction made between them?

The exact similarity between the practice of the Church of Rome in her authorized invocation of the saints, and the prediction of Paul respecting the "demon gods," to which the apostacy was to give heed, is worthy of remark. The word *daimon*, or *daimonion*, was always used by the ancient Greeks to designate the spirit of a departed hero or heroine, to whom a species of inferior religious veneration was paid, and who was invoked as an intercessor or mediator, on the ground that it was a mark of humility thus to approach the primary gods. It was against this error that the apostle Paul directs the caution to the Colossians: "See that none beguile you of your reward in a voluntary humility and worshipping of angels," but into this very error the Church of Rome has fallen. Like the ancient pagans, modern Papists declare that they deem it a mark of humility to address themselves to secondary mediators, under a sense of their unworthiness to approach the Deity through the direct intervention of the Lord Jesus Christ. Of all the saints who are invoked by Romanists, none are held in such esteem as the Virgin Mary, who is styled the mother of God. Whilst single prayers are addressed to other saints, whole volumes of supplications to her are issued from the Roman Catholic press, and it may safely be affirmed, that more prayers are offered to the Virgin Mary by Romanists, than to all the other saints in the calendar, and far more than they address to God. At the close of the present Pope's Encyclical letter, from which we have already made large quotations, the following passage occurs:

"But that all may have a successful and happy issue, let us raise our eyes to the most blessed Virgin Mary, who alone destroys heresies, *who is our greatest hope, yea the entire ground of our hope.* May she exert her patronage to draw down an efficacious blessing on our desires, our plans and proceedings, in the present straitened condition of the Lord's flock." Thus, by pontifical authority, the Virgin Mary has been declared the ENTIRE GROUND of the Papist's hope. How different was the Psalmist's expectation: "My soul, wait thou *only* upon God; for my expectation is from him. He only is my rock and my salvation."

In the books of devotion published with the approbation of Romish bishops, the prayers which are addressed to the Virgin Mary, represent her as the dispenser of grace, and of all the blessings requisite for salvation. It is true, in Roman Catholic catechisms we find the assertion, "We never give her divine or supreme honor, which is due to God alone," but the stubborn realities of Romish practice do not accord with this declaration, as a few extracts from authorized works will show. On page 131 of the "Month of Mary," a small volume composed of "Meditations, Prayers, and edifying Examples, in honor of the B. V. Mary, arranged for each day in the month," published in Baltimore, "with the approbation of the Most Rev. Archbishop," the following prayer may be found:—"O Mary, my most holy mother! great is my confidence when I reflect that Jesus is my advocate with thy heavenly Father, and that thou, my most amiable protectress, dost intercede with thy Son for me. Never will I cease to invoke thy divine Son and thee. Too long, alas! have I neglected to have recourse to prayer, and for this reason my soul is so feeble, so indisposed, and covered with so many wounds. Had I called upon thee on certain occasions, when I felt the full need of thy assistance, I would not have offended my God, and lost his holy grace. O thou, my only refuge! obtain for me now one precious grace, which I desire with my whole heart, because I know now better than ever, how necessary it is for me; I ask for the spirit of prayer and supplication, which is the grace of praying always with fervor and attention, of having recourse to thee in all my necessities, and of living and dying in invoking thee. I am firmly persuaded, O my most amiable mother! that if I am faithful in calling on thee, my salvation is secure!"

The Scriptures teach us that every good gift and "every perfect gift is from above,

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and cometh down from the Father of lights," but it appears from this prayer, that every good and perfect gift is to be ascribed to the favor of Mary. She is the Papist's "only refuge," and his "salvation is secure," on condition that he is "faithful in calling on" her.

Another extract from the same book will furnish a sufficient proof of the idolatry of the Church of Rome; it may be found on page 146, at the close of a prayer addressed to the Holy Virgin: "All that I regret is, that I cannot love thee as much as thou deservest, and as tenderly as I should; but ACCEPT MY HEART, which I now offer thee, that thou mayest dispose of it according to thy pleasure, and that thou mayest inflame it with the sacred fire of thy love, Amen!" Who is that, who says, "My Son, give *me* thy heart?" The same whose law is summed up in two commands, the first and greatest of which is this: "Thou shalt love the *Lord thy God* with *all thy heart*, with all thy mind, with all thy soul, and with all thy strength." In page 33, of the same book, under the head of practice, the following counsel is given: "Carry always about your person a medal of the Blessed Virgin; press it from time to time to your heart, repeating these words: "*Mary, my mother, may this heart ever be thine.*" Ere we follow this advice, let us listen to the great God, who claims the heart as his: "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to *graven images.*"

There is another feature in the Romish system of worship, which should not be forgotten in this connection: we allude to the sacrifice of the mass, in which, according to Papal theology, "is offered to God, a true, proper, and propitiatory sacrifice for the living and for the dead." "In the mass, Christ himself is really present, and by virtue of the consecration, is there exhibited, and presented to the Eternal Father, under the sacramental veils, which, by their separate consecration, represent his death." In short, Romanists are expected to believe that the wafer and the wine are changed into the Lord Jesus Christ himself. Amongst other canons of similar import, the Council of Trent has decreed, "Whoever shall deny that, in the adorable sacrament of the Eucharist, the entire Christ is contained under each kind, and under the single parts of each kind, when a separation is made, let him be accursed." And again, "Whoever shall say that Christ, as exhibited in the Eucharist, is eaten only spiritually, and not also sacramentally and really, let him be accursed!" (Canons 3 and 8, concerning the Most Holy Sacrament of the Eucharist.)

From these definitions, it appears not only that the host or consecrated wafer is converted into the body and blood of Christ, but that if a single host be divided into any number of parts, each particle is the entire Christ. In the decree of the Council of Florence, it is expressly stated, "that Christ is entire also under every part of the consecrated host, and of the consecrated wine." This monstrous dogma is the source of the most abject idolatry. Romanists defend themselves by asserting that they do not worship the *wafer* in the Eucharist, because after the consecration it is a wafer no longer, but is God himself. In reference to this, the Council of Trent enjoins: (Sess. 13, Can. 5.) "The faithful must give to the Holy Sacrament of the Altar that divine adoration that is due to God only; and it must be no reason to prevent this that Christ our Lord gave it to be eaten."

So far then as theory is concerned, the charge of idolatry is fastened upon the Church of Rome by this single canon; for it stands to reason, unless there can be millions of Christs in earth, that transubstantiation is a figment. If this dogma of the Church of Rome be true, then the doctrine of the scriptures cannot stand. God's word assures us that there is "ONE God and ONE Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time," but the Council of Trent tells us that there may be many Christs contained in the fragments of a single wafer, and consequently as many Gods as there are Christs. The doctrine of transubstantiation wherever it is believed, originates gross superstition, and is the source from which many of the peculiar regulations and ceremonies of the Church of Rome have proceeded. The Roman Missal presents a variety of singular rules and cautions to be observed in the celebration of mass. If a wafer should fall on the towel, this must be washed three times; should it fall upon the carpet covering the floor of the sanctuary, the same number of ablutions must be performed, and should it fall so that the communicant receives it in his hand, the offending member must be held out until the close of the service, when it is rubbed with bread, and washed several times before the patient can be dismissed. The bread and water used in the operation, are to be either buried or burned. The same Directory provides, that "if the consecrated host disappear, being taken away by some accident, as by the wind, or a miracle, or a mouse, or any other animal, and cannot be found, then let another be consecrated; and let that animal, if he can be taken, be killed and burned, and his ashes cast into consecrated ground, or under the altar." Again, "If any requisite be wanting, it is no sacrament; for example, if it be celebrated out of the holy ground, or upon an altar not consecrated, or not covered with three napkins; if there be no wax candles; if it be not celebrated between daybreak and noon; if the celebrator have not said matins with lauds, or if he omit any of the sacerdotal robes; if these robes and the napkins be not blessed by a bishop; if there be no clerk present to serve, or one who ought not to serve, a woman, for example; if there be no chalice, the cup of which is gold, or silver, or pewter; if the vestment be not of clean linen, adorned with silk in the middle, and blessed by a bishop; if the priest celebrate with his head covered; if there be no missal present, though he have it by heart, &c. &c."

It is obvious from these extracts, that wherever Popery prevails, there must necessarily be a proportionate increase of superstition, and its usual concomitant, formality; and it must be remembered, that the doctrine of the "real presence" has for centuries been a test question; it was the touchstone by which heretics were tried in the early part of the reign of Henry VIII., and throughout the period of persecution over which bloody Mary presided. The Church of Rome, to be consistent with her avowed principles, will be constrained to introduce into our cities the public procession of the host, and when public opinion can once be brought to sanction this parade, it will not be long ere every spectator, without distinction, will be compelled to bow the knee to the wafer god, or stand with uncovered head whilst the consecrated host is borne along the streets. The procession of the host is a common ceremony in Roman Catholic countries, and the tinkling of the bell by which it is preceded, is the signal which demands instant homage to the wafer idol of the Church of Rome.

In addition to all that has been asserted and proved respecting the influence, bearing and effects of Romanism on the civil and religious institutions of our country, there is another aspect presented by our subject, to which we shall advert in conclusion.

An Affectionate Persuasive to the Practice of Family Worship.

Professing Christian Friends,—For it is such that I desire to address, "suffer the word of exhortation" on a very important, and yet much neglected duty—that of *Family Prayer.*

"What"—I dare say many of you may be ready to exclaim,—"family prayer much neglected in christian families!"—Yes! strange as it does sound, it is no less true; so true, indeed, that I venture to say that, even within the circle of your own acquaintance, for every one family in which the worship of God is daily observed, you will find three in which it is entirely neglected.

That this is a true, and at the same time a sad state of things, I think you will admit. How is this? Surely those persons who thus neglect so obvious a duty, must have very satisfactory reasons for so doing. Some have no reasons at all, others have some excuses that they urge; but none, I fear, can, with a clear conscience, excuse themselves before God.

It is with the hope that, by the blessing of "the God of all the families of Israel," I may be the means of leading such of you as are living in the culpable omission of this duty, to see the sinfulness and danger of your conduct, and of stirring up those of you who know the sweets of family prayer, to be more urgent in your endeavors to restore to our beloved land the once familiar, though now sadly deserted, "family altars." I would earnestly request your attention, while I state and examine some of the chief reasons assigned for the non-observance of family worship.

1. There are some who say, that they do not regard family prayer as a binding duty. They will not deny that it may be a good thing in itself, and even very proper where it can be *conveniently managed;* but as there is no express command for it in the Bible, they cannot be sinning in not observing it.

Can there be one professing follower of Christ, with any pretensions to consistency, who thinks or speaks thus? Alas! there is—there are many. Are there any such among those I now address? If there be, pause, I beseech you, and reflect. Do you mean all that you say? Were God, who tries the hearts, to call you to account with respect to this duty, think, would you be satisfied to go into his presence with this excuse?—*No express precept!*—Do you mean that you may safely neglect any duty that is not enjoined in terms as express as "Thou shalt not kill!"—"Thou shalt not steal!" Ah! my friends, you have cause to tremble for your spiritual condition, when you begin to try with how little service you may satisfy your conscience, or maintain your christian name. Mark to what conclusion such an apology might lead. There is no such express precept for the observance of the first day of the week as the Christian Sabbath; but will you, for this reason, dare to neglect to keep holy "the Lord's day." Attendance on public worship is not enjoined in such an express command; but will you, for this reason, dare to forsake "the assembling of yourselves together" in the sanctuary? There is no express command determining the precise frequency with which the Lord's Supper is to be celebrated; but will any of you, for this cause, venture frequently or systematically to absent yourselves from "the table of the Lord?" But not to multiply instances—there is no such express precept enjoining the admission of females to the communion; but "when the disciples come together to break bread," will any of you dare to exclude them? Or rather—will any sister in the Lord, for this reason, deny herself the blessed privilege of "showing forth the Lord's death till he come?" Ah! my friends, consider what you are about when you urge, as an excuse for the neglect of this duty, *the want of an express command.* Do not deceive yourselves. Be honest with yourselves. Be honest with God, whom you profess to serve,—What do you call a commanded duty? "Is it not enough for the faithful servant *to know his Lord's will?*" Luke 12:47 Do you think that he would set to questioning the precise terms in which he intimated it? Or are you prepared to say, that it is not the will of God that you should pray with your families?

Surely what holy men have practised, and what God approves, must be pleasing to God. You admit that it is your duty to please God. Would you have the testimony that God gave to righteous Enoch?—Heb. 11:5. Then must you "walk with God." Gen. 5:22, 24. Do you expect the blessing of Abraham, of Isaac, and of Jacob, to rest on you and your seed? You must walk in their footsteps. Gen. 18:19; 26:24, 25; 35:1—4.

Would you be found on the Lord's side, and would you have it known whom you serve? Let, then, Joshua's resolution be yours: "As for me and my house, we will serve the Lord." Josh. 24:15. Do you desire that your prayers may "come up as a memorial before God?" Then imitate the conduct of the good Cornelius, who was only "a devout man," but one "who feared God with all his house." Acts 10:1—

Again, surely what God denounces is to be shunned. Our safety lies in pursuing an opposite course. Now, read this solemn passage of God's word, as it is written Jer. 10:25, "*Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name.*" These are words full of very solemn warning. Meditate on them. Upon whom is God's fury to be poured out? On the heathen. Why? Because they know not God. And on the families. Why? Because they "call not on God's name." Do you receive this passage as the word of the living *God,* who *cannot lie?*" Do you believe that God means to do what he threatens? If you not, then, see that he classes "families" with the benighted heathen, and lays them both under the same curse. And will you now dare, for another day, allow your families to remain with this denouncement hanging over their heads? If you love them, you cannot; as you believe the God of truth, you dare not; as you hope to be found "faithful in your house," you this day will not be allowed to pass even the voice of rejoicing and salvation is heard in your tabernacle."

2. There are others who admit the duty of family worship, but who urge that they *are deficient in what they conceive to be necessary gifts for performing it.* Now, my friends, you are not in a more unfavorable condition than the class I have been considering. Hear your character and doom from the servant who knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Luke 12:47. You know you should pray, but you want language or courage. I admit you have not yet begun. Ah! my friends, how thankful ought you to be that he has not begun to pour out his fury on you and your loved ones for your neglect! Let the very fact of your having hitherto neglected this duty, be a reason for your commencing it immediately. Will you calmly examine your excuses? *You pray in secret, but you are not accustomed to pray with others.* Sad admission, indeed! Have you never known what it is to say, Our Father?" Then have you been shutting yourself out from much of the "fellowship of saints," which you never can enjoy until you know what it is "to pray with and for others." And what is it you want to enable you to begin? You say you want language. Well, the gift of prayer, or what is called, is a very precious gift; but it is well known that all are not equally favored in respect of it. But what is it that you really want? You surely are not like "those who think they shall be heard for their much speaking." Matt. 6:7. Nor can you think that God will hear you for your fluency in praying. The prayers recorded in scripture are most of them short—all of them to the point. Now, let me ask you—Do you feel a poverty of language in making known your wants and difficulties to a friend whose help you seek? Is it, do you think, more difficult to make God understand you? It cannot be. "Thou understandest my thoughts afar off. There is not a word in my tongue, but lo, O Lord, thou knowest it altogether." Ps. 139. "Your Father knoweth what things you have need of, before you ask him." Matt. 6:8.

You say you pray in secret. Is it then difficult to find language in family prayer? It may be so. Yet you need not pass another day without this gift. God never imposes a duty without providing the needful strength. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5. If there be with you "the willing mind," then here is the way.

You say, again, *you want courage.* Perhaps this also is true. "The fear of man bringeth a snare," (Prov. 29:25;

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this is no excuse for your running into it. ermit me to suggest this inquiry:—Is there t a little pride at the bottom of this pro- ssed timidity? Courage to acknowledge od before your own wife, or children, or mestics! In what circle could you be ore at ease? What stronger motive could u have to make the attempt, than the tem- ral and spiritual welfare of your own loved usehold? How many things requiring a uch greater effort of moral courage, do you dertake for their sakes! And will you t make an effort for this? You surely ll. Then, do you really wish to begin is duty? Do you really wish to possess is needed courage? You know you can- t pray aright, either in secret or in the fam-, without the aid of God's Holy Spirit: The Spirit helpeth our infirmities." Rom. :26. This, then, is exactly what you ed. And here is the way to obtain it: If ye, then, being evil, know how to give od gifts unto your children, how much ore shall your heavenly Father give the oly Spirit to them that ask him? Ask, d it shall be given you; seek, and ye shall d; knock, and it shall be opened unto ou. For every one that asketh, receiveth; d he that seeketh, findeth; and to him at knocketh, it shall be opened." Luke 1:9, 10, 13. Seek, then, God's Holy pirit to enable you to pray before your fam- y. Let this be your first prayer, "Lord, ach us to pray." Luke 11:1. And it shall ot be long ere "you and your house are erving the Lord" in this most blissful uty.

3. *The want of time* is urged by others, ho admit the *duty*. I confess this appears o me the most wicked of all excuses. Just ook at it, my friends, when put down in lain terms. "*I know and allow I ought o worship God with my family, but I have ot time. It is true there are twenty-four ours in a day, but I have to give one-half, r two-thirds of these to my business or to ny employers, and the rest I need for re- reshment and sleep, to fit me for my con- inually recurring duties, so that I have ot a moment to spare.*" Now, such an xcuse as this requires plain and faithful ealing. To say nothing of the practical nfidelity of such a sentiment, I hesitate not o say, that it is not true in point of fact. It nay be true that you do not allow yourself ime; but you surely never seriously made he attempt to take time. You may hurry rom your work-shop, your mill, your ware- ouse, or your counting-room, to your bed; erhaps to your evening's amusements, as is oo often the case; and when the morning lawns, you may hasten from bed to your several employments; but it is not true that you cannot spare a quarter of an hour, morn- ng and evening, for the worship of God. I know and lament that many of our me- chanics and workmen in manufactories have o rise early and sit up late, in order to earn a scanty provision for themselves; but I also know many belonging to this class that never fail to gather their families around them for prayer and reading God's word, both morn- ng and evening; and who, instead of grudg- ng the time thus spent, declare that the short space so employed is the most delight- ful part of the day, and that its influence sanctifies and sweetens even their daily toils.

Consider, my friends, what you say, when you assert that you cannot spare time for the daily worship of God. If your excuse means anything, it means that you think that your temporal interests would suffer, were you to devote even a small portion of your time to the service of God; and that, there- fore, you think it at least your interest to serve Mammon rather than God. This, from professed followers of Christ! Not to speak of your heartlessness and want of love to Christ's service, think of how much unthank- fulness, how much distrust in God's pro- vidence—unbelief in his faithfulness—dis- regard of his honor, are implied in such sentiments and conduct. Remember *your time is not your own.* It is meted out to you day by day, hour by hour, by God, who gives you your life, your health, your strength, and skill to fit you for prosecuting your several employments; "for in him we live, and move, and have our being." Acts 17:28. "Without me ye can do nothing." John 15:5. He may, whenever he pleases, take away your health, and give you more leisure than you would wish; or he may take away your employments from you al- together. And seeing you neglect his ser- vice for them, would it not be but righteous judgment? Has not God promised to pro- vide for them that trust in him? "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Psalms 37:3. And is not his faithfulness pledged on behalf of those that truly seek him? "commit thy way unto the Lord; trust also in him, and he shall bring it to pass." "He will fulfil the desire of them that fear him; he also will hear their cry, and will save them." Ps. 37:5; 145:19. Have you forgotten the command,—"Thou shall worship no other God?" Exod. 34:14. And know you not that the Lord is a "jea- lous God," and that "he will not give his glory to another? Exod. 34:1; Isa. 42:8, My dear friends, "you cannot serve God and Mammon." Matt. 6:24. You must give daily some more decided evidence that you serve God and not Mammon, otherwise God may be provoked to punish your ini- quity upon you and your children. Exod. 20:5. Believe me, shortsighted indeed is that worldly policy which makes you so niggard of the time spent in God's service, and so lavish of that spent in the service of Mammon. "Them that honor me, I will honor." 1 Sam. 2:30. "They that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee." Ps. 9:10. "Godliness has the pro- mise of the life that now is, and of that which is to come." 1 Tim. 4:8. But it shall be very different with those that aim at worldly prosperity without God's help and God's blessing. They may, indeed, for a time, "be great in power, and spread like a green bay tree; but they shall be cut down like grass, and wither as the green herb." Ps. 37:35. "They may die rich, but they have had their portion in this life." Psalms 17:14. Fearful, indeed, are the denun- ciations of God's wrath against all such; "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord: for he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." Jer. 17:5, 6. "Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall he dark in his tabernacle, and his candle shall be put out with him. Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God." Job 18:5, 6, 21.

My dear friends, I should have liked to give you a few directions to assist you in your first attempts to set about the discharge of this delightful duty, but space will not at present permit. Let me, however, in con- clusion, entreat you, as you value your true happiness here, and your welfare hereafter, "think on these things," and may "the Hearer of prayer," not only give you grace to see family prayer to be at once your duty and your privilege, but also impart every needed gift to the right and profitable dis- charge of it. And may he thus be more and more glorified in all them that are his.

For the Preacher.

Christ Restoring to Life the Daughter of Jairus.

AN EXTRACT.

Having excluded those scorners, "he took her by the hand and called, saying, Maid, arise. And her spirit came again, and she arose straightway." The spirit which had just departed, came back to its former abode. The bloom of health and of beauty again appeared upon her countenance, which but now, was pale in death. The current of life again flowed through her veins, and she arose to the embrace of her yet weeping pa- rents. Here surely was the power of God; and its exercise proclaimed the Savior to be divine.

And what, are we able to imagine, must have been the emotions of the parents whose daughter he had just restored to life? With deep and painful anxiety they had watched by her couch, while fatal disease was prey- ing upon her vitals. With tender solicitude had they marked every change upon her countenance and affectionately ministered to her wants. Her father, believing that if Jesus would come and lay his hand upon her, she would live, had hasted away from her dying bed to implore his presence. But before his return, information reached him, which real- ized his worst fears. Death had accomplish- ed his work, and he came only to behold her, pale and lifeless in his cold embrace. But now a stronger than death has robbed him of his prey, and she stands before them in all her former beauty and animation. The eye that had been closed, apparently forever, again meets theirs in fond recognition; and the smile that had often cheered and won their hearts, again throws its enchantment around them. Tell me, then, if thought and language have the power to do it, what emo- tions of unutterable joy must have thrilled the bosoms of her parents, when they beheld her thus restored to life.

But this astonishing event contains in- struction and comfort for christians, while mourning the loss of beloved friends.

The gospel teaches the doctrine of a re- surrection—that this same Savior who per- formed this wonderful miracle, shall come again, and that the dead shall hear his voice, and come forth out of their graves. He him- self has said, "Marvel not at this, for the hour is coming, in which all that are in their graves shall hear his voice, and shall come forth." And the event which we have been just considering, leaves the assurance, that he possessed the power to accomplish this glorious work. He who could call back the departed spirit, as he did in this instance, we may well suppose, can again vanquish death and restore to life, the millions that slumber in the dust. He who could stand by the grave of Lazarus, and call him forth—who could restore to life the widow of Nain's son, and who triumphed over the grave in his own resurrection, can, we may be confident, ac- complish all this. And, at the time appoint- ed, he will come and fulfil his promise, and despoil the grave of its trophies. He still lives and reigns the same Almighty Savior, and will not fail of anything which he has said. His language respecting himself is, "I am he that liveth, and was dead; and be- hold, I am alive for evermore, Amen; and have the keys of hell and of death."

From this glorious truth, then, which only the gospel reveals, what comfort may we derive, and what hopes may we cherish in regard to those who have been separated from us by death? It is true, they must slumber on in the silence of the grave, until the pe- riod of the resurrection. But at that time shall they and we live again, and appear in the presence of the Savior. And may we not imagine, that then friend shall meet and recognise friend?—that kindred shall meet kindred, and hail each other with heavenly joy and unspeakable delight; that parents shall meet their children—even those tender little ones, of whom the Savior while on earth said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Surely then may believers (and it is only of such that we now speak,) moderate their grief at the loss of be- lieving relations, and indulge the consoling hope of meeting them in a world where they shall never again endure the pangs of sepa- ration. The separation may indeed seem to be long, but the time will come when they shall meet to part no more. Have you then, believers in the Lord Jesus, resigned to the grave beloved friends, who like yourselves trusted in the Divine mercy? Assuredly may you hope to join them in mansions of glory, where nothing shall imbitter your joy or mar your fellowship. Have you been called to part with your tender offspring, while yet the innocence of childhood threw around them all its charms, and engaged your ten- derest affections? Then refuse not to be comforted; for, saith God thy Savior, "The promise is to you, and to your children;" and you shall again behold them with more than all their earthly loveliness, and in a world where they shall never be torn from your embrace.

And we should also remember, that when the Savior removes by death our believing friends, he takes them to himself. Their happiness is not delayed until the time of the resurrection. Ministering angels conduct their departing spirits to the realms of bliss, where they enjoy the presence of God and the felicities of heaven. Their bodies do indeed sleep in the silence of the grave, but they sleep in Jesus. And when he comes again, they shall appear with him, and in his glorious likeness, and be forever the abodes of their sanctified spirits.

Surely these truths ought to console us for the loss of those whom we tenderly loved; and they urge strongly upon us the duty of confiding in Him, who "is the re- surrection and the life." If we would meet them in a world of happiness, we must live by faith and hope in him, and commit our immortal interests into his hands. Let, there- fore, the desire to be with those from whom we are now separated, impel us to be faith- ful in the service of Jesus, who will at last conduct us to that happy world whither they are gone, and where our fellowship shall be still more delightful than when we mingled together on earth. O.

At the annual meeting of the "Sabbath Association of Pittsburgh and Vicinity," held on the 7th inst., the following officers were chosen for the ensuing year:

FRANCIS HERRON, D. D., *Pres't.*

John T. Pressly, D. D.
Rev. James Rodgers,
Rev. Wm. Preston,
John Irvine, Esq. } *V. Pres't.*

Rev. A. M. Bryan, *Cor. Sec'y.*
David R. Kerr, *Rec. Sec'y.*
Gabriel Adams, *Treasurer.*

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" Passavant,	Thomas Hamm,
Richard Edwards,	G. Adams,
John Chambers,	Henry Sterling.
Philip Mowry,	

Luther's Divine.—Three things make a divine: prayer, meditation, and temptation.

MARRIED,

By Dr. Pressly, on the 12th instant, Mr. James Ross, of West Deer township, Allegheny county, to Miss Elizabeth Douglass, of Allegheny city.

By the Rev. John Gilmore, on the 6th instant, Mr. John Bratty to Miss Sarah Irwin, all of Allegheny county.

By the Rev. Richard Gailey, on the 20th ult, Mr. Wm. Duff to Miss Drusilla Brannen, all of Hampfield, Westmoreland county.

By the same, on the 6th instant, Mr. Samuel Warden to Miss Margaret Andrews, all of Mt. Pleasant, Westmoreland county.

Moneys Received for the Preacher,
Not otherwise receipted.

James Potter, Jr.	R. M. Brown.
James Potter, Sr.	Wm. Brown.
Robert Potter.	Thos. Keton.
David Carnahan.	Jesse Peaden.
Wm. Edgar.	John Johnson.
John Mitchell.	Wm. M'Clung.
Rev. H. Forsythe.	J. Rider.
John Lemon.	Wm. Waddle.
Rev. T. Turner.	John W. Simpson.
Robert Boyd.	James Hagerty.
James M'Caw.	Rev. James Grier.
John Thompson.	Mary Stirling.
Wm. Aiken.	T. Pollock.
Samuel Aiken.	James Hop.
W. R. Chesnut.	Thos. Blair.
John M'Elroy, Jr.	Rev. J. Gilmore.
Samuel M'Elroy, Sr.	Robert Long.
Israel P. Boyd.	David Martin.
Thos. B. Gordon.	James Francis.
James M'Connell.	William Millen.
John Junk.	Rev. Jas. M'Carrell.
Martin Logan.	Jane Pollock.
Edward Gilchrist.	David White.
John Campbell. 2.	James Gibson.
Wm. Little.	J. W. Douds.

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EXPOSITORY LECTURES.

Hear ye this word which I take up against you, even a lamentation, O house of Israel.

2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land: there is none to raise her up.

3 For thus saith the Lord God; the city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel.

4 For thus saith the Lord unto the house of Israel, seek ye me, and ye shall live:

5 But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

6 Seek the Lord, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth.

8 Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord is his name:

9 That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them

12 For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.

13 Therefore the prudent shall keep silence in that time; for it is an evil time.

14 Seek good, and not evil, that ye may live; and so the Lord, the God of hosts, shall be with you, as ye have spoken.

15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.

AMOS 5:1—15.

And Jehoshaphat said, is there not here a prophet of the Lord besides, that we might inquire of him? And the king of Israel said unto Jehoshaphat, there is yet one man, Micaiah, the son of Imlah, by whom we may inquire of the Lord, but I hate him, for he doth not prophesy good concerning me, but evil. From these words, we learn, that sometimes it becomes the duty of the faithful prophet to deliver a message which bears heavily upon those to whom it is addressed, and that on account of his faithfulness in proclaiming the word of the Lord, the messenger of God sometimes incurs the displeasure of those to whom he is sent. Ahab, the king of Israel, sold himself to work wickedness in the sight of the Lord; and consequently it became the duty of the faithful prophet to testify against his evil course, and to announce the judgments which his wickedness was bringing upon him. But the fidelity of the prophet provoked the royal displeasure. As the king was not willing to forsake his sins, he became impatient under reproof, and turned away with contempt from a prophet, who could not be induced to spare his lusts and gratify his vanity by prophesying smooth things. "I hate him," says Ahab, respecting the faithful Micaiah, "for he doth not prophesy good concerning me, but evil. The command of the Lord, however, to all his messengers is, "cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins," whether they will hear, or whether they will forbear.

Amos was called to perform the duty of a faithful prophet at a difficult time, and was sent to his countrymen, for whose welfare he was deeply concerned, with heavy tidings. But however unwelcome it might be to a rebellious people, his message is faithfully delivered. "Hear ye this word which I take up against you, even a lamentation, O house of Israel." In the first three verses of this chapter, the prophet gives utterance to a *lamentation* over the pitiable and unhappy condition into which the house of Israel had brought themselves by their apostacy from God:—"The virgin of Israel is fallen." The kingdom of Israel is here denominated the *virgin* of Israel, probably to indicate that it had never been in subjection to a foreign power, since it was a kingdom. And to indicate the certainty of the approaching calamity, it is described, as though it had actually come upon her. The virgin of Israel *is fallen.* Her unhappy condition is represented under the similitude of one who has been prostrated to the earth and is unable to arise. And what renders her condition the more deplorable is, there is no one disposed to help her in the time of her distress:—"She is forsaken upon her land; there is none to raise her up." She forsook the service of the true God, to follow after lying vanities; and now her idols are unable to help her. And such is the experience of the workers of iniquity. By departing from God, and forsaking the society of his people that they may follow the multitude to do evil, they sooner or later bring themselves into distress. But those very persons who have been instrumental in leading them astray, forsake them in the time of need, and there is none to raise them up.

To such a calamitous condition was Israel reduced, that the once flourishing and populous kingdom had become feeble and helpless. The city which could at one time send forth a thousand warriors into the field, could now muster only an hundred; and in that which formerly produced an hundred, now only ten were left. This predicted desolation of Israel, which, to indicate its certainty, is described according to the prophetic style, as an event which was past, came upon the kingdom of Israel some fifty years after this time, when Shalmaneser, the king of Assyria, came up throughout all the land, and went up to Samaria and besieged it three years, and carried Israel away into Assyria and placed them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes.

But while the prophet is directed to denounce the divine judgments which would certainly overtake the house of Israel, divine mercy, at the same time, pleads in their behalf:—"Thus saith the Lord unto the house of Israel, seek ye me, and ye shall live."—Though you have provoked my displeasure by forsaking mine ordinances, and following after the vanities of the heathen; though by your injustice and oppression, you have rendered yourselves unworthy of my favor, yet even now, after all your backslidings, be persuaded to turn from your evil ways and live. Be entreated to consider your danger, and the utter impossibility of obtaining help from any other source than from me:—"Seek not Bethel, nor enter into Gilgal, and pass not to Beersheba." Confess and forsake your sin, in looking for help to those dumb idols which you were wont in times past to worship in Bethel, in Gilgal, and in Beersheba. Return to the worship and service of the God of Israel, and ye shall live. "Gilgal shall go into captivity, and Bethel shall come to nought." If you persist in your idolatrous course, your destruction as a kingdom, is inevitable.

To arouse this rebellious people to repentance, the exhortation is repeated:—"Seek the Lord and ye shall live, lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel." The wrath of God, to which their sin exposed them, is compared to fire. And if, by their continuance in a rebellious course, the fire of God's wrath should be kindled into a flame, and break out in the house of Joseph, or kingdom of Israel, they are forewarned that none of the idols, in whom they had trusted, would be able to quench it.

In the following verses, the prophet proceeds to set before the house of Israel, in a variety of particulars, their numerous and aggravated sins; repeats his exhortation to return to the path of duty, and enforces his exhortation by weighty considerations.

1. In relation to their sin, God declares by his prophet, "I know your manifold transgressions, and your mighty sins." Depraved man of whom it is said that he "drinketh iniquity like water," becomes so accustomed to do evil that he often does that which is sinful without considering what he is doing. And after he has perpetrated the most aggravated sins, the recollection of them often passes away speedily from his deceitful and desperately wicked heart, so that he experiences no concern on their account. But O, sinful man, though you may have persuaded yourself to believe that your sins are but few in number, and trivial in their nature, God, against whom you have rebelled and to whom you are accountable, knows your *manifold transgressions and your mighty sins.*—And though the remembrance of them may be obliterated from your mind, God *knows* them all. He knows all your ungodly deeds which you have ungodly committed, and all your hard speeches which you have spoken against him. And God, who knows all your transgressions, will bring every work into judgment, with every secret thing.

As it respects the particular sins of the house of Israel, they are the same with those for which they had already been reproved.—They are charged with idolatry. Instead of seeking God in the way of his own appointment, it is intimated that they went to Bethel, and other places appropriated to idolatry, to worship idols. And withholding from God that service and religious worship which was due to him, they soon became regardless of the rights of their fellow men. Those, whose business it was to dispense justice between man and man, perverted judgment:—"Ye who turn judgment to wormwood, and leave off righteousness in the earth." Verse 7. So regardless were they of the principles of equity, that the man who had money could by a bribe obtain from the officers of justice, a sentence against the poor, regardless of the righteousness of their cause:—"They afflict the just, they take a bribe, and they turn aside the poor in the gate from their right." Verse 12. *In the gate;* that is, in the place of public concourse, where the courts of judicature assembled. It is a deplorable state of society, where the law is under the control of money, so that the man can obtain sentence in his favor, not because he has right on his side, but because he can offer the largest bribe.

In connexion with the perversion of judgment, they were guilty of oppressing the poor:—"Your treading is upon the poor, and ye take from him burdens of wheat." Verse 11. So regardless were they of the rights of the poor, whose dependent condition placed them in their power, that they, as it were, walked over them; and so insatiable was their thirst for wealth, that they took from the needy *burdens of wheat*—the very bread which was necessary for the support of their families.

And what tended greatly to aggravate their sin, they were utterly unwilling to have their iniquity reproved, "They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly." Verse 10. They did not pretend to deny that their conduct was wrong, and called for reproof, but they did not wish to hear it reproved; and therefore they hate him that rebuketh in the gate." They did not deny that those who testified against the iniquity of their doings, spake the truth, but it was truth which they did not like to hear. And therefore, "they abhor him that speaketh uprightly." Their is little hope of those who are so determined to persevere in an evil course, that they are unwilling to hear their sin reproved.—Correction is grievous to him that forsaketh the way, and he that hateth reproof shall die. He that refuseth instruction, despiseth his own soul; but he that heareth reproof, getteth understanding.

As an evidence of the general prevalence and boldness of impiety, it is added that, "the prudent shall keep silence in that time; for it is an evil time." Verse 13. When the wicked walk on every side, and the vilest men are exalted, the workers of iniquity sometimes become so bold and hardened that they will not hear a reproof. To rebuke them openly for their sin, under such circumstances, would be to expose ourselves unnecessarily to danger, and to excite their wrath without doing them any good. The prudent man will therefore remain silent and comply with the direction of our Lord, "give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you."

2. The exhortation to return unto the Lord and amend their ways, is repeated,—"Seek the Lord"—"seek good, and not evil," "hate the evil and love the good, and establish judgment in the gate." The great importance of the duty is indicated by the various forms of expression under which it is urged. And from the language here employed, we learn that the repentance which God requires must be manifested, not merely departing from iniquity, but likewise by turning to the practice of duty. The counsel of Daniel to king Nebuchadnezzar, "break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor." And as it had been a prevailing sin in Israel, that the poor were oppressed by perverting justice, the house of Israel are called to amend their ways by establishing judgment in the gate.

3. The arguments by which the exhortation to repentance is enforced, are addressed both to their hopes and their fears. To excite their hopes, the prospect of forgiveness notwithstanding their manifold transgressions and their sins, is set before them:—"Seek the Lord, and ye shall live"—"seek good, and not evil, that ye may live; and so the Lord God of hosts shall be with you"—"It may be that the Lord God of hosts will be gracious unto the remnant of Joseph." If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared." Therefore "let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption. And he will redeem Israel from all his iniquities." An argument likewise addressed to their fears. Seek the Lord, lest he break out like fire, in the house of Joseph, and devour it. How impotent and helpless is sinful man, when the Almighty ariseth to judgment! See his greatness as displayed in the works of his hands, particularly in the constellations of heaven. "He maketh the seven stars and Orion." His power and majesty are displayed in his providence:—"He turneth the shadow of death into the morning, and maketh the day dark with night." In the literal sense of these words, God in his providence, produces the regular succession of day and night, so that after darkness covers the earth a season, the cheerful morning breaks forth and dissipates the gloom of the night. But what strikes the mind with greater surprise because of rarer occurrence, sometimes in an eclipse, the glory of the sun is obscured, and the day is suddenly made dark with night. And in their figurative acceptation, these words sometimes receive a striking accomplishment. In the history of nations and individuals. God sometimes interposes in a remarkable manner, and the darkness of adversity gives place to the cheerful morning of prosperity. And again, we see nations and individuals as suddenly brought down from the height of prosperity, so that the day is made dark with night.

Both for the purpose of alarming the fears of the unfeeling oppressors of the poor, and for the encouragement of the humble, and contrite in heart, to seek the Lord, the attention of the house of Israel is directed to the kind interposition of Divine Providence, in behalf of the helpless and defenceless:—"He strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress." Verse 9. Let not then the strong man glory in his strength; nor let the weak be discouraged, but let them trust in the Lord. There is no king saved by the multitude of an host; a mighty man is not delivered by much strength. An horse is a vain thing for safety, neither shall he deliver any by his great strength. Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy. To deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord; he is our help and our shield.

And finally they are urged to amend their ways by the consideration that the gain which they had acquired by injustice and oppression, would yield no permanent advantage;—"Forasmuch, therefore, as your treading is upon the poor, and ye take from him burdens of wheat; ye shall build houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them." Verse 11. It is here supposed that they might succeed in their iniquitous course, for a time, so as to acquire wealth by grinding the face of the poor, but they should not enjoy their ill-gotten gain. It should speedily pass from their grasp

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The conclusion, then, from the whole sub-
: is, that whatever may be the present
n connected with the practice of iniquity,
shall, in the end, be ill with the wicked;
the reward of his hands shall be given
n.

HEAVEN,
A Place of Perfect Purity.

There is a vast difference betwixt the state
believers on earth, and their state in hea-
,—between sanctification begun through
ce, and sanctification perfected in glory.
re, holiness appears as in its first dawn,
the morning twilight gradually progres-
, indeed, and the harbinger of "perfect
," yet still dim and obscure, and fre-
ntly overspread with clouds; but there,
shall shine, in meridian splendor, a sun
hout decline. Here, the power of in-
elling sin, although broken, is not destroy-
the growth is checked, but the roots
ain deep in the heart. There, not only
reign, but the presence of sin shall be
lished, and every lust shall not only be
ressed, but eradicated forever. Here,
n the constitution of human society, and
circumstances of human life, the believer
urrounded with temptation, and apt to be
ier terrified, or ridiculed, or seduced into
There, no temptation shall be present-
but, on the contrary, every influence
n without shall be favorable to the sta-
ty and progress of holiness. Above all,
e, the believer, while he is in part trans-
ned into the image of Christ, by the par-
and obscure views which he is enabled
btain of his glorious character, yet as he
es only through a glass darkly," Christ's
ge on his soul is imperfect, in propor-
as his knowledge is defective; but there
e shall see, face to face," and "when
rist shall appear, he shall be like him, *for*
shall see him as he is."
t is one of the sublimest doctrines of
pture, that men may become like to God
nself, in point of character. And can we
icipate such a result, without seeing that
s the highest perfection of our moral na-
, and a source of the most exalted satis-
tion and happiness? "I shall be satisfied
en I awaken in *thy likeness*," says the
dmist,—satisfied not till then, for our na-
is not perfected, nor its high capacities
d, if we rest short of this; but then, sa-
ied to the full; for what higher attain-
nt, or what nobler happiness can any
ated being desire, than a character con-
ned to the character of God?
While these views of the character of the
eemed address a very solemn warning to
se who are still disposed to cherish their
l passions, they are fitted to encourage
l comfort the minds of believers, whose
ef burden, while they remain on earth, is
power of indwelling sin. For it assures
m, that *each of them* will then be per-
,—perfect up to the full capacity of their
ral nature. And how cheering is it to
man who is daily struggling against his
ruptions, to know that his struggle will
in victory! How animating to him
o is daily mourning over his backslidings,
know that he will soon be confirmed in a
e of unchangeable integrity! and how
soling when he looks on his best righ-
sness here as "filthy rags," to anticipate
time when he shall be arrayed "in white
es!" And it adds to his consolation, that
around him will be equally holy; that,
dst that innumerable multitude, not one
ious, nor uncharitable, nor sensual, nor
ellious spirit, shall be found; not one
o will ridicule his principles, or seek to
uce him from his piety, but all shall be of
heart and of one mind, and mutual help-
of each others' holiness and joy. And how
soling, even now, to those who have lost
r and dear friends, is the reflection, that
hey were prepared for their departure,
y are already placed beyond the reach of
ny evil influences to which they were
osed, and admitted into a company of the
iest, and best, and happiest spirits in the
verse! Had we been called to leave them
ind us in this world, our anxiety must
e been great as to the influence of that
ted society, and those evil examples to
which they would be exposed after our de-
parture; but there, they shall meet with no
unkindness, no harsh word shall disturb their
serenity, no deceitful friendship wound their
feelings, no seductions sap their principles,
but, being received and welcomed by "the
just made perfect," they are safe up in hea-
ven. And, finally, if we can discern in our
own spirits any evidence of sanctification,
let us cherish it as the first dawn of that
holy light which shall issue in everlasting
day; the springing blade which shall blos-
som in heaven; the earnest and pledge of
the perfection of our nature; nay, as the
first faint beginning of that character which
shall be perfected on high. Oh! with what
reverence should a christian regard his own
soul, if it be now putting on the robe in
which it shall appear before the throne, and
how careful to guard that principle of grace
within him, which is the germ of future
glory!

CALVIN AND SERVETUS.
Blasphemy an offence against Society, and punishable as an offence at Common Law.

[Concluded.]

In England, the principle that Christianity
is a part of the common law, is coeval with
the English law, and that blasphemy is to
be punished, therefore, as an offence at com-
mon law, has long been established in their
courts of justice. They act on the principle,
that whatever strikes at the foundations of
Christianity, tends manifestly to the dissolu-
tion of civil government. The same great
truth is maintained in our courts. In Mas-
sachusetts, in 1834, Abner Kneeland was
tried for blasphemy, and found guilty, and
sentenced to six days' imprisonment in the
common jail. In New York, where tolera-
tion of all religious professions and senti-
ments is secured in the most ample manner,
is carried as far as the peace and order of
any community will allow, the courts have
decided that blasphemy is a crime at com-
mon law. In 1810, a man by the name of
Ruggles, was tried for this offence, and con-
victed, and sentenced to three months' im-
prisonment, and to pay a fine of five hun-
dred dollars. The remarks of Chief Justice
Kent, on that occasion, are worthy to be re-
membered. The counsel for the prisoner
contended, that he could not be tried for an
offence which was not punishable by a law
of the State, because Christianity did not
make a part of the common law. This ob-
jection was overruled by the court. After
alluding to the fact, that in most civilized
countries Christianity is a part of the com-
mon law, the Chief Justice asked, "Shall
we form an exception in this particular to
the rest of the civilized world? Why should
not blasphemy be an offence with us, on the
same principle that it is in other countries?
There is nothing in our manners or institu-
tions, which prevents the application or the
necessity of this part of the common law.
We stand in need of all that moral discipline,
and those principles of virtue which help to
bind society together. To scandalize the
author of the doctrines of christianity, is
not only, in a religious point of view, ex-
tremely impious, but even in respect to the
obligations due to society, is a gross viola-
tion of decency and good order. Things
which corrupt moral sentiments, as obscene
actions, prints, and writings, upon the same
principle, are held indictable."

In causing Servetus to be apprehended and
tried for blasphemy, Calvin did no more
than good men have ever since done—did
what our highest tribunals of justice have
approved and do now approve. He felt that
blasphemy is an offence—a flagrant crime
against the peace and order of society,
against the very existence even of civil go-
vernment, and he acted accordingly. So far,
we contend that he did what was right, what
every good man ought to do. Blasphemy
ought to be punished. How it should be
punished, is a question with which we have
nothing now to do. All we claim is, that it
ought to be punished by the civil authority.
So Calvin felt. And in causing Servetus to
be tried for his revolting blasphemies, we
think he is not to be blamed in the least."

The death of Servetus formed no part of Calvin's design in causing him to be apprehended and tried for blasphemy.

It is true that death was the punishment of
those who *obstinately presisted* in their blas-
phemies. But it was not the inevitable result
of the conviction of such an offence. A con-
fession of guilt, a promise of future amendment
affected the whole issue of the case. Calvin's
object was to prevent the mischief of Serve-
tus, by effecting through this process the re-
formation of the man. He had tried other,
and milder means. He had often admonish-
ed him. For years he had endeavored to
persuade him to desist from his blasphemies,
had omitted no act which benevolence could
prompt, and by which he might induce him
to abandon his wicked course. But it all
availed nothing. He met with nothing from
Servetus in return, but the vilest abuse. In
causing him to be apprehended and tried for
his continued blasphemies, he had the same
benevolent object in view. His aim was to
protect the interests of the community by se-
curing, if possible, the reformation of the of-
fender.

The death of Servetus was not desired by
Calvin. "What my design was," he says,
"became evident in the process of the action,
(*i. e.* in the efforts which he made to induce
him to retract and cease his blasphemy.)—
When my colleagues and myself were sum-
moned, it was by no means our fault that he
did not confer peaceably and fully with us.
He might have redeemed his life by mere
moderation." But he repelled every attempt
to reason with him, and poured forth upon
Calvin such reproaches as made the judges
themselves ashamed and grieved for him.
The reason of this madness in Servetus, is
obvious. There were persons in the senate
of Geneva, before whom Servetus was ar-
rainged, who were bitterly opposed to Calvin,
and who were secretly urging on Servetus,
hoping through his abuse of Calvin to effect
their object—to crush the Reformer. These
men led Servetus to expect a complete tri-
umph over the pastor of Geneva. Hence he
observed no bounds in his abuse of Calvin.
Every name of insult and obloquy was heap-
ed upon him. Cain, Simon Magus, liar and
murderer, were words of constant occurrence.
To the evidence of guilt taken from his wri-
tings, he added the most open and unblush-
ing blasphemies in the presence of the
court. He was emphatically self-condemn-
ed. He astonished every one, even those who
had secretly urged him on in his abuse
of Calvin, by the horrid expressions which
he uttered while on his trial. We may say,
therefore, with Coleridge, "that if *ever a
poor fanatic thrust himself into the fire,
that man was Michael Servetus.* He was a
rabid enthusiast, and did every thing he could
in the way of insult and ribaldry, to provoke
the feelings of the christian church."

"The affair," says the learned Turretin,
"did not come to this issue but with reluct-
ance, nor until all other means to overcome
his obstinacy and bring him to repentance,
had been tried in vain. He might, if he
would, have avoided punishment." Nothing
was done by the court rashly or precipi-
tately. Every effort was made to find out
the truth, and to induce him to retract what
he had uttered, and to abandon his course of
blasphemy. When he objected to being
tried in Geneva, because of Calvin's influence
there, the court ordered the charges to be
written out, together with all that had been
submitted by Calvin in proof of these, and
with all the explanations and arguments of
Servetus, and the whole to be transmitted to
Berne, Zurich, Basel, and Schaffhausen, for
their consideration and judgment in the case.
Permission was also given to the guilty man,
even at this time, to retract any of his blas-
phemies, and to show from the word of God
that his views were correct. All this was
done. These cantons were unanimous in
their verdict. The man was guilty of blas-
phemy, and ought to be punished.

The court sentenced him to be burned to
death. Here was the error in the case. It
was indeed the error of the times, one which
was fully, universally approved by the juris-
prudence of that age. If the court had sen-
tenced him to imprisonment, banishment, or
had mulcted him severely, no reasonable
man would now complain. But death, and
death in its most terrific form, was altogeth-
er too severe a punishment for that, or any
other offence. So Calvin felt. He had no
influence, whatever, in procuring this result.
"From the time the charges were proved
against him, I never uttered a word," he
says, "concerning his punishment." The
sentence was not in accordance with Calvin's
feelings. He wished to save his life by in-
ducing him to retract his blasphemies and
reform; when he failed in this, he exerted all
his influence to have the mode of punishment
changed, but to no effect. For in the view
of the court, there was no substantial reason
for any change. There was no repentance
even professed on the part of the prisoner—
no promise of obedience to the laws—no in-
timation of reform—of ceasing in future from
his blasphemy. Hence the judges were in-
exorable, and the law took its course—a re-
sult which we all deplore; but one which the
guilty man brought upon himself by his folly
and madness. Our position, therefore, is prov-
ed conclusively, that Calvin neither burned
Servetus, nor caused him to be burned. His
object was the reformation of the man, not
his death; the good of the community, not
the ruin of his enemy. If he did not gain his
end in the way in which he endeavored to
effect it, the fault was not his.

The conduct of Calvin in this matter was
viewed as now presented by the great and
good men of his age, and therefore approved
by them. So felt Melancthon, Bullinger,
Peter Martyr, Farel, Beza, bishop Hall, and
many others. There is one, however, whose
remarks bear with peculiar force on this
point.—We allude to the learned and the
pious Turretin. He was pastor and profess-
or of divinity in the Academy of Geneva,
and successor to Calvin in the same.—
Speaking of the attempt of Grotius to fix up-
on Calvin the odium of the punishment in-
flicted upon Servetus, as though he was
"the burner" of that blasphemer, Turretin
says, "Calvin is in this respect, grievously
calumniated against the credit of all history,
and the testimony of all writers who assert
that he only did what belonged to his office,
and this he did that Servetus might be con-
vinced of his profligate and cruel heresy,
and restored from his pestiferous errors to a
better course. But that he was the insti-
gator of the magistrates that Servetus might
be burned, these writers neither any where
affirm, nor does it appear from any consider-
ation. Nay, it is certain that he with his
colleagues dissuaded from that kind of pun-
ishment. But the magistrates, being shock-
ed at his blasphemies, would not consent
that he should be dealt with in a more gentle
manner.

It would be easy to present a strong *a
priori* argument in favor of the conclusion to
which the facts in the case have brought us,
drawn from the great doctrine embraced and
taught by Calvin. For any one must see,
who is unprejudiced, that the great influence
of Calvinism is in favor of religious liberty,
and that persecution is the antipodes of its
genuine spirit and tendency. It has every
where quenched the violence of fire, and stop-
ped the mouths of lions. But we do not need
the help of this argument. The character of
the illustrious Reformer is untouched by such
calumny. Like the arrow shot at the sun in
the zenith, the attempt to mar his name by
such a falsehood, fails to effect its object,
and comes back with disastrous effect upon
the head of him who makes it.

[This article appeared in several successive numbers of the New York Evangelist, last summer. It is reprinted because the calumny which it refutes, is one of the commonest of all those which are directed against the Reformers, and one respecting which Protestants themselves are generally not well informed.]

As we are made out of the earth, so we
are maintained out of it. Once, indeed, men
did eat angel's food, bread from heaven, but
they died,—it was to them but as food out
of the earth. There is meat that endures to
everlasting life,—the Lord evermore give us
that.

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MISCELLANEOUS.

From Fraser's Magazine.

THE OTHER DAY.

Upon the meadows spread below
Full softly fall the flakes of snow,
Yet choke they up the way
That lately wound along the scene,
'Mid fields of gold and swards of green,
Ay, but the other day.

The sun had shrunk into the South,
And every bird had shut its mouth,
And broken off its lay;
And yet, with sultry beams, the air,
And yet, with songs, the woodlands fair
Were full the other day.

All things are here but for a while—
The frown must vanish—fade the smile—
E'en beauty must decay;
And who upon that wrinkled face
The lily and the rose can trace,
We saw the other day?

But Form and Beauty, too, might die,
And fire forsake the aged eye;
Could any mortal say,
My heart is still as warm and light,
As full of hopes and fancies bright,
As 'twas the other day?

Repose mankind can never know—
They change as on the seasons flow—
Until they pass away;
And whilst we live, there's not an hour
That sees not fall some cherished flower
That bloomed the other day.

The mother sadly bends her head
Upon the breast that lately fed
A child with glances gay;
See how her eyes now vainly seek
The softly-dimpled rosy cheek
She kissed the other day!

But wander through all scenes of life,
Through scenes of peace and scenes of strife—
Consult the whole array!
Seek amidst every rank of men,
For one who would not fly again
Back to the other day.

Lovers regret their early sighs.
Regret the maiden's downcast eyes,
Where first she said them nay;
All quaff too soon, all would regain,
The feelings they esteemed a pain,
And quenched the other day.

Children alone look forward still,
They pant to climb life's rugged hill—
Oh! in the valley stay;
Stay in the balmy land awhile,
Where heaven, and earth, and all things smile
Now as the other day,

They listen not, but onward throng—
Farewell to innocence ere long—
Enjoy then whilst you may!
Those radiant brows ere long will lower,
Ere long you will regret the hour
You scorned the other day!

But if in joy, and if in wo,
Along these twilight plains below,
You follow Virtue's ray,
Less bitter pangs may wring your breast,
When rise amidst your hours of rest
Dreams of the other day!

Reverses of Fortune.

Mr. Cist, in the Cincinnati Advertiser, makes the following statements:

I know a business man on Main street refused credit in 1830, for a stove worth twelve dollars. He is now a director in one of the banks, and worth one hundred and fifty thousand dollars at least. Every cent of this has been made in Cincinnati during that period.

I know an extensive dealer in the city, now worth $100,000, and who can command more money on a short notice, for sixty, ninety, or one hundred and twenty days, than almost any man in Cincinnati, to whom I, as clerk for a grocery house here in 1830, sold a hogshead of sugar, with great misgiving and reluctance, under some apprehension of not getting the money when it became due.

I know a business man, a bank director, who sold apples in a basket, when a boy, through our streets.

I knew one of the first merchants in our city in 1825, who could at that period have bought entire blocks of the city on credit, a director in one of the banks, who within ten years of that period, died insolvent and intemperate.

Another influential man of that day, whose credit was unlimited, being president of one of our insurance companies, and also a bank director, died within five years, insolvent and intemperate.

Another individual, who was considered in 1837, worth half a million of dollars, has died since, leaving the estate insolvent.

Jerusalem as seen at Sunset.

We generally resorted to the city as the sun declined. Solemn, sepulchral, is the character then impressed on the mind. Here is a city, still to the eye extensive and populous, but no voice arises from its wide area and the hills and valleys around. The evening breeze rustles among its hoary trees, sweeping sadly the bleak, rocky surface of the ground. The red light glances over the city, touching its domes and minarets with a last dying gleam, and the dreary hills are broken into grand masses of purple and vermillion, while the glen below, where sleep millions of the sons of Israel, and the sad groves which shrouded the agony of Christ, are sinking into the shades of night.

Such is the hour to view Jerusalem, alone, seated under some ancient tree, memorial of her past burden and guilt. Then, looking Eastward over the far horizon of Moab and the desert, glowing in the sun's last rays, complete the indelible impressions of a scene that for its associations is unequalled in the world. Our survey of Olivet would be incomplete without visiting Bethany, (which is in fact at its Eastern extremity) the village to which Jesus so often retired to visit the hospitable family of Lazarus. The path continues from the crest of Olivet, and, as we lose sight of Jerusalem, presents us with a succession of pleasing landscapes. The approach is through the open corn-fields, the white roofs of the sequestered village are seen among groves of olives, which mark nearly the extremity of cultivation, before we reach the solitudes of the desert. There are, on the right, the remains of a building of the middle ages, and on the bleak hill beyond, the more extensive ruins of a castle or convent, overlooking the Dead Sea and the Moab mountains. In the village is shown a tomb, which tradition has selected as that of Lazarus. The pilgrim will linger about this pastoral spot, recalling the walks through the corn-fields, where Jesus plucked the ears of corn by the wayside, or imagining the sister of Lazarus coming forth to meet him, and to conduct him to the tomb of his friend. Of all the walks about Jerusalem, this to Bethany, over the Mount of Olives, is the most picturesque in itself, and the most pleasing in its recollections.—*Bartlett's Jerusalem.*

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ALLEGHENY, Aug. 23d, 1844.

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The Preacher

JOHN T. PRESSLY, D. D., *Editor*, PITTSBURGH, APRIL 11, 1845. VOL. 3—NO. 9.

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

Inward Work of the Spirit.

"He dwelleth with you, and shall be in you."

The work of the Spirit may be viewed in a two-fold aspect, or as consisting of two distinct parts; it includes the *External or Objective Manifestation of the Truth*, on the one hand, and the *Internal or Subjective Application of the Truth*, on the other. These two are equally real, and equally necessary; but they are widely different, as well in their essential nature as in their respective effects. Both have reference to the truth as revealed in the Word—that truth being the instrument which the Spirit employs, whether for the conviction and judgment of the world, or the sanctification and comfort of the Church; and hence the agency of the Spirit, in the case of adult men, is uniformly connected with the instrumentality of the truth. Our Lord's prayer for his disciples—"Sanctify them by thy truth, thy Word is truth"—implies both that the truth is the means, and that God, by his Spirit, is the author of their sanctification. And the same connection is intended, when they are said to be saved "through sanctification of the Spirit and belief of the truth." Hence the Word is expressly compared to an instrument, as when it is called a sword: "The sword of the Spirit, which is the Word of God;" or a hammer: "Is not my word like a hammer, that breaketh the rock in pieces?" (Jer. 23:29,)—an instrument fitted for various uses, and therefore represented under various figures, but still an instrument, and nothing more; for just as a sword, however sharp, and a hammer, however heavy, can accomplish the work for which they are designed only when each is wielded and applied by the human hand, so the Word must be in the hand of the Spirit, and applied by his mighty power, if it is to pierce to the dividing asunder of soul and spirit, or to break the hard and stony heart. Hence also the inseparable connection that may be marked betwixt the Word and the Spirit in many other passages of Scripture: "Open thou mine eyes"—here is a prayer for the Spirit's agency—"that I may see wonderful things out of thy law"—there is the instrumental use of the Word. "The Lord opened the heart of Lydia"—this intimates the forthputting of the Spirit's power—"so that she attended to the things which were spoken by Paul"—this shows the necessity of a preached gospel. And, invariably, the Spirit's work has reference to revealed truth; and it is by means of the truth that he accomplishes his great design.

But while both parts of the Spirit's work—the objective and the subjective—have a relation to the truth, they differ in this, that in the one, truth is outwardly exhibited—in the other, it is inwardly applied; in the former, it is ostensibly presented—in the latter, it is incorporated with the soul, and becomes effectual and saving. There is a wide difference betwixt the two, and they are expressly distinguished in Scripture in such a way as to intimate that the one may exist without the other, while both are necessary for a sinner's salvation. In regard to the *former*, it is said: "The manifestation of the Spirit is given to every man to profit withal."—1 Cor. 12:7. And this manifestation of the Spirit was a supernatural display of divine power, by which the apostles and primitive christians were endowed with miraculous gifts; but it was also a *manifestation of truth*, whose divine authority and infallible certainty were attested by these gifts; and which constituted the substance of the Spirit's witness to Christ. And still the *manifestation of the Spirit* exists; it is embodied in scripture—the sole authoritative standard of faith; the Bible being the permanent witness of the Spirit of Christ—the inspired, and therefore infallible record of his life and teaching; which, wherever it exists, exhibits the Spirit's testimony, and unfolds a divine attestation to the truth. The Spirit still speaks to the Church and the world; not now, as formerly, by inspired lips, but by an inspired Bible. He uses the written Word instead of the human tongue; but he is still the speaker; and the scripture is to be read as the Spirit's message to us. This is the great record of the Spirit's teaching—a visible and objective manifestation of the truth, vouchsafed to all to whom the Word of this salvation comes. And since it was the design of Christ that "the gospel of the kingdom should be preached unto all nations," the dispensation under which we live is emphatically called "the ministration of the Spirit;" for this, among other reasons, the Bible is the Spirit's message, by which he "now speaketh to us out of heaven." In addition to the written Word—which is the sole authoritative standard of faith—there are certain subsidiary means by which the Spirit manifests the truth—such as the christian ministry, who are endowed with gifts and graces suitable to their high calling as ambassadors for Christ, and enabled, in his strength, so to manifest the truth as to commend themselves to every man's conscience in the sight of God:—such, also, as "the living epistles" of which we read (2 Cor. 3:2)—true believers, who being renewed in the spirit of their minds, not only receive the truth, but reflect the light of it, and thus become the light of the world; for "ye," says the Apostle, "are manifestly declared to be the epistle of Christ, written, not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart;"—and such, also, as the rich body of christian literature, which contains the aggregate contributions of many men, in all ages and nations, who have borne witness to the truth, and contended earnestly for the faith once delivered to the saints. All these are subsidiary means—helps to the understanding of the truth—while the scriptures are the infallible rule; and by such means the Spirit exhibits an internal manifestation, or presents an objective testimony, sufficient either to convert or to condemn; and which, in every instance, must prove "either the savor of life unto life, or the savor of death unto death."

But besides this external manifestation, there is an internal work of the Spirit—a real subjective operation on individual souls, by which "their eyes are opened, and they are turned from darkness to light, and from the power of satan unto God." This subjective work is equally necessary *at* and *after* conversion. *At conversion*, it consists in such an effectual application of the truth, as issues in that great saving change; and is beautifully described, in all its parts or stages, by the authors of the Shorter Catechism, when they define "Effectual Calling as the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ for salvation as he is freely offered to us in the gospel." *After conversion*, it consists in such an effectual application of the truth as secures our stedfastness; for "we are *kept* by the power of God, through faith, unto salvation;" and promotes our progresive sanctification; for "we walk in the Spirit, and thus we are freed from the law of sin and death;"—and imparts comfort and good hope; for the God of hope fills us with all joy and peace in believing, that we may abound in hope, through the power of the Holy Ghost" (Rom. 15:13;)—and inspires us with the grace of prayer; "for the Spirit helpeth our infirmities," and "maketh intercession for the saints according to the will of God;"—and so, from first to last, from the commencement to the close of our christian course, the Spirit "fulfils in us all the good pleasure of his goodness," and fills us with his precious fruits; "and we, beholding in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." All this is ascribed in scripture to the direct agency of the Holy Spirit; the first conviction that alarms the conscience, and the latest prayer that escapes from the lips—the deepest penitence and the highest joy—*all* is ascribed to Him "who worketh in us both to will and to do of his good pleasure."

The difference which subsists betwixt the external manifestation and the inward work of the Spirit, is so marked and well defined, that every one may perceive it as soon as it is stated; but where that difference is discerned and its magnitude acknowledged, there may still be a tendency to question the *reality* of the latter, and to resolve the whole doctrine of the Spirit's agency into an external or objective manifestation. This tendency has appeared in the recent history of the church, and has often, in former times, manifested itself in a palpable form;—in the form of an avowed opinion, that the Spirit of God is no otherwise the author of all holiness, than as he is the author of the Bible and the other outward means by which holiness is produced; that he is the Sanctifier, only because he is the Revealer of that truth by which we are sanctified; that he is the Comforter, only because he inspired the promises by which we are consoled; and in fine, that he furnishes the outward means, but leaves men to improve or neglect them, without any further operation on *any* than what is common to *all*. This tendency to question the reality of a subjective work of grace arises from various causes; sometimes from a dislike for the divine sovereignty, which is so necessarily implied in the execution of that work; sometimes from the fear of fanaticism, which is thought, by many, to be the natural offshoot of a belief in a divine supernatural influence; and sometimes, it is to be feared, from a latent, but real and influential feeling of aversion for so near and intimate a fellowship with God, as such a belief declares to be alike necessary and desirable: and as these causes are of very wide and general influence, originating, as they do, in feelings which are common to all men in their fallen and depraved state as sinners, it may well be presumed, that the prejudice against this doctrine is felt more or less by multitudes who are not willing to avow it, or to state it in the shape either of a sceptical doubt or an infidel objection.

[To be continued.]

Twelve excellent Rules for promoting Harmony among Church Members.

1. To remember that we are all subject to failings and infirmities, of one kind or another.

2. To bear with, and not magnify, each other's infirmities. [Gal. 6:1, 2.]

3. To pray one for another in our social meetings, and particularly in private. [James 5:16.]

4. To avoid going from house to house, for the purpose of hearing news, and interfering with other people's business.

5. Always to turn a deaf ear to any slanderous report, and to lay no charge brought against any person, until well founded.

6. If a member be in fault, to tell him of it in private, before it is mentioned to others.

7. To watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.

8. To observe the just rules of Solomon, that is, to leave off contention before it be meddled with. [Prov. 16:14.

9. If a member has offended, to consider how glorious, how god-like it is to forgive, and how unlike a christian it is to revenge. [Ephesians 4:2.

10. To remember that it is always a grand artifice of the devil to promote discord and animosity among members of churches; and we should therfeore watch against every thing that furthers his end.

11. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love, than we should do when acting alone, and indulging a contrary spirit.

12. Lastly, to consider the express injunction of scripture, and the beautiful example of Christ, as to these important things.—[Eph. 4:32; 1 Peter 2:21; John 13:5, 35.

From the Protestant.

THOUGHTS FOR A CHRISTIAN.

Christian—you will soon be in heaven. Very soon all your interest in the affairs of earth will terminate—faith will be lost in sight—hope in possession—prayer will give place to praise—sorrow to joy—labor to rest; and what once seemed distant and uncertain, will then be a present and eternal reality.—Do you not rejoice in the prospect? Are you not glad that you are going home? Do you not long for the visit of the heavenly messengers to convey you there? How delightful it will be to meet your elder brother, "whom having not seen, ye love," and receive his greetings of welcome; how interesting to behold his hands and his feet, that were nailed to the cross; his side, that was pierced by the spear; and his head, now crowned with glory, which once was crowned with thorns. Here you have sung his praise, and celebrated his dying love, in company with your fellow-sinners, and sometimes you have experienced unwonted emotions of gratitude and love: but how tame those songs, compared with the songs of heaven; and how faint that love, when measured by the love of the redeemed in glory! Ah! you know what Paul meant when he said, "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better;" and you can sympathise with the poet and say,

"Now let me mount to join their song;
And be an angel too;
My heart, my hand, my ear, my tongue,
Here's joyful work for you."

And whom do you mean to take with you? Look about quickly and see what friends and acquaintances are out of Christ, ignorant of the joys of heaven and the woes of hell! and if not entirely ignorant, what is far worse, *indifferent*. Tell them of their danger; describe the delights of heaven, and the torments of hell, and speak to them of the blessed Savior. Try to persuade them

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to go with you. Don't go alone, nor be contented with few companions, but take a large company with you. Having labored faithfully with those that are near, think also of others afar off, for "they that turn many to righteousness shall shine as the stars forever and ever;" and how pleasant, how glorious it will be, to hear one, and another, saying, "dear brother, you first told me of Christ, you taught me his love; and but for you, I might never have tuned my sweet harp to his name."

And what account do you expect to render when you get to heaven? Examine the subject, for the time is short! Have you made progress in the divine life, and is your course onward? Have you been found "denying ungodliness and worldly lusts?"—Have you been "rich in good works, ready to distribute, willing to communicate; laying up in store for yourself a good foundation against the time to come?" How stands the account with your soul? Is prayer a delightful employment? is the reading of your Bible a pleasant occupation? is Jesus the friend who is nearest your heart? and his name the oftenest on your tongue? And do you esteem it the most profitable business to "lay up for yourself treasures in heaven?" If you can answer these questions in the affirmative, then all is well! and soon the Master will say to you, "well done, good and faithful servant, enter thou into the joy of thy Lord."

Review of Grier on Temperance.—No. 7.

In looking into the second part of Mr. Grier's lecture, I discover that the author sets out at once, "to consider the lawfulness of total, universal abstinence from all intoxicating liquors." And, strange to tell, after all he has said, he advocates and defends the principle—first, "as a duty in one part of the community;" and second, "as a gratuitous charity in the other."

I have always thought the phrase, "total abstinence," quite strong enough, and requiring the qualification of an immediate limit or exception, as in the pledge. But it appears that this is not sufficiently strong or comprehensive for Mr. Grier; he adds the term, "universal," which, if I understand the force of the term, excludes exception as well as limitation.

But the phrase, "total abstinence," as every one should know, is not used for the purpose of defining the principles of temperance societies, so much as for the purpose of distinguishing those who embrace fermented liquors in their pledge, from those who only extend it to ardent spirits. Hence the phrase has never, so far as my recollection and observation serve me, been introduced into any pledge.

Now, let us lay the pledge of the Amer. Tem. Union, which he introduces, page 148, "with which," he says, "numerous societies throughout the country act in concert." along side Mr. Grier's language on this subject, and let the candid and unbiased decide who it is that, by "awkward reasoning, darkens counsel by words without knowledge."

Pledge—"We, the undersigned, do agree that we will not use intoxicating liquors, nor traffic in them as a beverage; that we will not provide them as an article of entertainment, or for persons in our employment; and that in all suitable ways we will discountenance their use throughout the community."

Mr. Grier, p. 127,—"The lawfulness of totally abstaining from any intoxicating liquor, unless there be special reasons for the contrary course of conduct, cannot be successfully disputed. Wine must be used for sacred purposes; and it might be a duty to use, on some occasions, a little of any intoxicating liquor as a medicine. Besides, if total abstinence would countenance any false principle and unscriptural doctrine, then it would be wrong to practice it."

It is certainly a most singular mode of spending time and of wasting ink and paper, to say that "The lawfulness of totally abstaining from any intoxicating liquor cannot be successfully disputed," and, at the same time, assigning special reasons for a contrary course of conduct. Mr. Grier knew well, as he states it, that the use of wine is required in the ordinance of the Lord's Supper; that this is not only a special, but a standing reason for a contrary course of conduct; and, therefore, total abstinence from this, which may certainly come under the expression, "any intoxicating liquor," can never be a duty. How much more plain and simple the language—"We agree to abstain from all intoxicating liquors as a beverage, or except for sacred or medicinal purposes."

But the lecturer proceeds, pages 129—30. "In that part of the community in which there seems to be a want of power to use an intoxicating liquor as it should be, total, universal abstinence should be attempted and advocated on the principle of duty."

But who is to advocate total universal abstinence in this class? Every individual who has had the least experience amongst this class, knows well that there is not one out of ten, or perhaps an hundred, who will admit that he has not the power to use intoxicating liquors in a proper manner. An almost invariable reply from even the most besotted, when the subject is introduced, is, "I can take it, or I can let it alone." "I have no love for intoxicating liquor."

It is also well known that few, comparatively, of those who use such drink to excess, will admit that they do so; many will persist stoutly in denying it in the face of the most unequivocal testimony. By whom then must this principle of total, universal abstinence be attempted and advocated as a duty?

Doubtless it must be done by others, if done at all. But this is only their own persuasion, and Mr. Grier tells them, in the preface to this lecture, that "it denies them the right to urge their persuasions on others as a rule of conduct."

Now, to my mind, it is clear, that if an individual has no right to urge his own persuasions of duty on another, as a rule of conduct, when he makes them the rule of his own, he cannot strengthen his right much by excepting himself from those rules which he would impose on others as morally binding.

Though the preface was, in all probability, written after the lecture, and ought to be regarded as setting forth its true principles, or at least, the sentiments, of the author at the time, yet, as there seems to be some conflicting ideas, let us for the present throw it aside and suppose that it is the author's real sentiment, that the principle of total, universal abstinence ought to be attempted and advocated as a duty amongst those who cannot make a proper use of intoxicating drink.

Let us suppose that Mr. Grier engages in this work, as he informs us that ministers of the gospel should tell such, that it is their duty, that they are morally bound to abstain. He approaches some of his unfortunate fellow-beings, who have become addicted to strong drink, he lays down his principle plainly and positively, and tells them that it is the only way. They would no doubt feel some curiosity to know his course of conduct in this respect. He informs them that he does not feel that he is under any obligations of this kind at all; he claims the right to use these drinks; he is determined that no man shall interfere with this right. True, he admits that, as a "gratuitous charity," he might waive the right for a time; but he is determined to wait, and try their dispositions, for if any one should take it into his head to insist, that it is his duty to waive this right, he might, by complying, sanction a false principle.

Let us also suppose, that an individual with a pledge in his hand, say the pledge of the Temperance Union, though I prefer the phraseology of some others; still, as it is quoted by Mr. Grier, and as, in common with all others which I have seen, it is restricted to the beverage, or common use of intoxicating liquors. Let us suppose an individual with this, approaches the same unfortunate class, as has been done in thousands of instances, with such sentiments as the following,—"Friends, I see that you have unfortunately become addicted to strong drink; you know its fatal consequences both in this life and that which is to come; you know the power it has over you when you indulge in it; you know that the only certain way of escaping is, by abandoning entirely all unnecessary use of such drinks; I know, too, the difficulty you must have in resisting the temptation, were I to use it in your company or your presence; I know the danger of using it as you have formerly done, and I have firmly resolved, henceforth, to abandon all unnecessary use of such drink, both on your account and on my own. Now, my object is to influence you to form the same resolution, because I believe it will be conducive to your best interests; and, in order to give you the strongest assurance that this is my resolution, and that I am in earnest, I have written it down and signed my name; and thus I bring my honor to guard and sustain my resolution. Friends, will you do the same? I have felt it to be my duty, and it is my most deliberate and solemn conviction that it is yours."

Which is the dogmatizer? Who manifests most of the christian spirit? Who is most likely to do good and to be useful in society? And yet societies organized on this very principle, for I know of no other principle on which any temperance society is organized, are condemned as unscriptural by the lecturer, with a flourish of self-confidence, in which he summons earth and hell to the combat.

As it would neither be an easy nor an edifying task to notice every thing exceptio able in this lecture, I shall devote only a few remarks to what remains, and these must necessarily be brief. It is on page 143 that Temperance Societies are first fairly introduced as a modern and popular means of temperance reform. "These," says the lecturer, "it is sometimes confidently asserted, are not only the best, but the only, efficacious means of such a reform. But an unqualified assertion of this kind is liable to the following objections,—1st. It implies a severe and censorious reflection on God's people in every age of the world, for they never have attended to this means of promoting temperance."

Before attempting to answer any of Mr Grier's objections to this assertion, I premise that it is but an assertion of individuals, it does not necessarily attach to the principles of the society: and, of course, even if it cannot be defended, it can only be placed amongst other extravagancies. It is, however, a very important assertion, if true, and I am disposed to think, that if it gets fair play, the lecturer has not disproved it. His first objection, if valid, would do mischief in other quarters. The fact, that we live under a republican form of government, and think it most congenial to civil and religious liberty, would not be regarded as a censorious reflection on the people of God who lived under, and highly prized, a monarchy.

His second objection is, "that it implies a severe reflection on God himself, as he has not taught the doctrine involved in the assertion." What then is the principle of the doctrine involved here?

If I may be allowed to answer, it is this: that in order to reform abuses, and correct errors of long standing in society, the best means, and only efficacious means, is associated effort, in which the individuals who engage, first set the example, and then bring their combined influence to bear in all suitable and proper ways on the community.

In my opinion, this doctrine is set forth in the scriptures. If any one will take the trouble of turning to the 9th and 10th chapters of Nehemiah, I think he will find this same doctrine reduced to practice, even to the writing and signing of a pledge. Here, however, Mr. Grier brings up, in a new and rather imposing dress, the old objection, that the church is an authoritatively organized society for the purpose of promoting temperance. This objection confounds things which are distinct, and which no individual who occupies the place of an instructor, ought to be guilty of confounding. Every individual who has paid the least attention to the subject, should know that the term "temperance" is used by societies, and in connection with them, with exclusive reference to the use of intoxicating drink; while temperance, as a scriptural or theological phrase, is much more comprehensive, and designates one of the fruits of the spirit of God. I cannot suppose that the most extravagant fanatic who has ever pleaded for temperance societies, entertained for a moment the thought of substituting the society in the room of, or placing it as superior to the means of grace, for the purpose of promoting the christian grace of temperance. It is the social virtue he has under his eye, however awkwardly he may express it.

That one great object in organizing the church, was to cultivate the grace of temperance, I have no doubt; nor have I any doubt that the means appointed are not merely the best, but the only ones that will ever be successful. But I am utterly at a loss to see how an associated effort to break down and banish the vice of drunkenness from society can cast any reflections on those means or on their author. Most certainly, the same reflection must be cast by all legal enactments and associated effort against the vice of murder and falsehood; for if the church be a temperance society, she ought to be no less an honest society, a society of love, a society of truth.

Will Mr. Grier, then, or some other friend of this standing objection, inform us why associated effort for the suppression of the vices of theft, of murder, of falsehood, does not reflect on the church or her Author, while associated effort for the suppression of the vice of drunkenness does. I suppose there would be no particular objection to the assertion, that associated effort has been the best and the only efficacious means for protecting our property, our lives, and our characters: and if the experience of the past establishes the fact, that associated effort is the best, or even the only efficacious means for the suppression of the vice of drunkenness throughout the community at large, I have no fear, for my part, that in making the assertion, the least reflection whatever can fall legitimately on either the means of grace or their Author. No, not even if this assertion should have its origin in the same age with Puseyism—an age which, in Mr. Grier's opinion, has "a strong tendency to return to the errors and superstitions of the dark ages."

But is it asked—why employ societies and not trust to the arm of the law for the suppression of this vice as well as others? The answer is at hand, it is this—The arm of the law has been too weak, or too short, or there has been faithlessness on the part of those whose duty it was to execute it—it never reached the root of the evil.

The petty thief, who perhaps from almost dire necessity, invaded his neighbor's poultry yard or pigstye, was ferreted out and punished by fine and imprisonment, and forever disgraced. While the man who would keep a school for drunkards, train them from childhood, and give them their diploma only in absolute pauperism—the man who would, by his business—his calling in the community, first sap the foundations of their own self-respect, and by little and little, filch from them the profits of their income, and finally, their patrimony; ruining their character, beggaring their families, burning up their bodies with liquid fires, and fitting their souls, as far as in him lay, for the unquenchable fires of hell. Such a man, by paying a small pittance into the public treasury, was wont to regard himself, and be regarded by others, provided he did not himself become a victim, as an honest and an honorable man, a useful member of society, and even as having claims on public confidence and favor. There are many who can testify that this is neither dream nor fiction. And this solitary fact, apart entirely from thousands at hand, was sufficient to rouse to energy the flame of christian philanthropy, though flickering in the socket. It has been roused on this subject. And the first form into which it threw itself was that of temperance

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societies, the object of which was to break up these schools of drunkards, and break down their usages. In this form it has made its way in the face of the most powerful opposition in almost every form, and from almost every direction, to every city, and almost every village throughout the length and breadth of our union. It has every where found amongst its friends those who encourage and sustain benevolent enterprise. Under the blessing of God, it has been successful, to a remarkable degree, in changing the habits and usages of society—in extinguishing the fires of the distillery; in closing the bar of the grogshop; in arresting the tippler in his downward career; in reclaiming the drunkard from his deplorable condition; in restoring him to society and his family, changing that circle from a domestic hell to an earthly paradise. This has all been exhibited, to some extent at least, under Mr. Grier's own eye. While we have authentic and satisfactory evidence, that in this same form the spirit has found its way across the Atlantic, and labored among the hovels, and homesteads, and mansions of Britain with equal success, assuaging the fountains of grief, whose flood-gates had long been opened by that degrading vice, and heaving the big tears of heart-felt joy over hope-lit countenances, which had long been blanched with despair.

This society is fairly entitled to an honorable place amongst the handmaids of religion; but most unfortunately, some of the christian ministry, and Mr. Grier among the few, have mistaken the dust and perspiration sometimes accumulated in her labors, for the real native lineaments of her countenance, and have decided on her principles from the appearance of her traveling garb. And hence, no doubt, the fact that she is sometimes thrown partially into the hands of designing or imprudent men; hence too, no doubt, the reason of the sad misrepresentation given by the lecturer of the principles on which the societies generally are organized; this is more particularly noticeable in the second part of his lecture, where he arraigns the society for condemnation.

In the meantime, the dreamy speculations of the lecturer about the probable results, had no society been formed, deserve a passing notice. Page 145 we have the following—"If the man who first organized a society had advanced and re-advanced what I believe to be the truth on the subject, but had omitted to form a society, I cannot see why his views might not have become prevalent; and why, under the influence of such views, the temperance reformation might not have been as far advanced as it is?"

Now, in my opinion, some of the views entertained by Mr. Grier were very prevalent, and had been affirmed and re-affirmed long before this reform, and often since, nothing at all to its advantage; for instance, the opinion that ardent spirits in a glass of water would be, for occasional use, a much more wholesome table beverage than tea or coffee, and the propriety of using intoxicating liquors, not only for mere necessity, but also for christian delight and pleasure. Had the man who organized the first temperance society, and every other after him, continued to advance and re-advance these sentiments down till the present time, is it very likely that there would have been any reform? Or is it not rather certain that we would have been literally a nation of drunkards—that nothing short of a miraculous interposition of almighty grace could have saved even the elect themselves.

As for those opposing sentiments of Mr. Grier, which do favor reform in this matter, I believe if he would candidly acknowledge, the society would have the honor of awakening, at least, their first impressions, or, perhaps, of more fully developing them. Was ever Mr. Grier heard uttering the sentiment, that a man who cannot make a proper use of intoxicating liquor should entirely abstain, before the principle was embodied in the pledge, and its efficacy exemplified in hundreds of cases of reclaimed drunkards? Was Mr. Grier ever heard declaiming publicly against the dram-drinker or the dram-seller, till the road was widely and well beaten for him by temperance men? Did Mr. Grier ever sign a petition, or think of so doing, against the grant of license to tippling shops till the subject had been well canvassed by temperance societies? If in all these questions he is on the negative, as I strongly suspect, I would humbly suggest the propriety of refraining speculations in that particular direction for the future.

Mr. Grier seems determined, however, that the society shall be condemned, en masse; accordingly, page 147, he lays down his principle, and frames his first charge to suit it—"A society organized on the principle, that total abstinence from all intoxicating liquors is always a duty; and that, as such, it should be urged upon all men, is, we say, decidedly unscriptural. And this, let it be remembered, is the principle on which temperance societies, generally speaking, are at present organized."

This, let it be remembered, as has already been clearly stated, is not the principle on which any society, with which I am acquainted, is organized. Such a sentiment may have been uttered in some extempore speech, or some of those silly juvenile productions with which Mr. Grier is so very familiar. Or it may be gathered up among the random productions of some thoughtless scribblers for a journal. It is not to be found in the pledge of the Temperance Union. And let it be remembered, that the pledge is always to be regarded as the fundamental article of the constitution. And what is it? "We, the undersigned, do agree that we will not use intoxicating liquors nor traffic in them as a beverage; that we will not provide them as an article of entertainment, or for persons in our employment; and that, in all suitable ways, we will discountenance their use throughout the community." Will any man of candor say, that by fair construction, the principle here is, "that total abstinence from all intoxicating liquors is always a duty, and that as such, it should be urged upon all men?" I think not.

But the lecturer still proceeds; he runs up the motto of the journal, and calls on us to look! Here it is—"Total abstinence from all that intoxicates." Well, along side let us run up Mr. Grier's first proposition in the second part of his lecture. It is this—"The lawfulness of total, universal abstinence from all intoxicating liquors."

It is easy to understand the former in perfect consistency with our sacred religious duties; the latter, it is impossible so to understand, without such exception or limitation as utterly destroys its sense.

Another charge against the society, and one in which the lecturer's feelings are evidently enlisted, is its aggressive character. He seems to be extremely apprehensive of his rights; as he contemplates the progress of the cause, he feels himself under the necessity of speaking out—even shadows frighten him. I hope Mr. Grier is the only man who has ever felt seriously alarmed for his rights, from so mild a resolution as the following, in reference to intoxicating liquors—"And that in all suitable ways we will discountenance their use;" that is, as a beverage, or for entertainment, "throughout the community."

This, gentle reader, is "a lion in the way to Mr. Grier, and fills his mind with terror to such an extent, that nothing but the harmonious numbers and sweet accents of poetry can allay it. It is to be hoped, that when these genial influences have restored him to himself once more, that he will properly appreciate his labors in the deep, dark void through which he struggles to grasp his phantom.

In order to be serious, it is necessary to leave this part of the lecture, and as I am bent on sending with this Preacher the welcome intelligence, that this is my last number, I turn to page 225, where I find the more serious charge of schism preferred against the society. On p. 224 we have the following language—"If some of the opposite party," that is, those opposed to temperance societies, "be faithful; if they do not suffer themselves to be judged, and the word of God to be maltreated; if they do not exercise much forbearance, and passively submit to much unkind treatment, a schism in the church is inevitable."

One can hardly forbear the thought in reading this, that Mr. Grier speaks from experience. How is it? Has Mr. Grier been the subject of persecution in his presbytery, because he is not a temperance man? Have his brethren on any occasion refused ministerial communion, or an exchange of kind offices on this account? Has any one of his brethren in the A. R. Church ever been known to speak a hard word, or even to think hard of the course pursued by him on this subject previous to the delivery, or even, I might say, the publication of this lecture. If such has been the case, in any one instance, I am to this moment ignorant of it, and so I wish to remain. So far as the buffetings and storms of society and the world are concerned, he must certainly expect his share with the rest.

[Concluded in our next]

From the Christian Intelligencer.

JESUITISM.

Messrs. Editors—The article below, headed "*Domestics at Family Worship*," is so much in accordance with my own observation, that I cannot but yield full credence to its statements. It is withal so impressive and instructive, and touches points of so much importance to civil and religious communities, that the circulation of it will be rendering valuable service to American citizens. The case related by the correspondent of the New York Observer, is by no means a solitary one. How many ten thousands of instances occur, of priestly interference with the domestic regulations of Protestant families. I presume not to say; but the facts that have come to my knowledge show the evil to be painfully serious. Where these Romish Jesuits are persuaded that their diabolical principles can be enforced without disparagement to their public reputation, they will press them to the utmost. But in in other cases, where exposure is dreaded, the flexible conscience of a Jesuit does not scruple to allow ample dispensations to his priest-ridden subjects.

A gentleman recently informed me, that a Catholic servant-girl in his employ, deported herself with the utmost propriety, and was regular in her attendance on family worship until she had visited the mass-house, where, according to her own acknowledgment, the priest straightly charged her and the other attendants not to hear the Bible read and prayer offered in Protestant families. From her conversation, it was evident that she relished the domestic devotional exercises, but she dared not resist the interdict of her priest. Her employer remonstrated with her, and said—What if the priest should direct you to administer poison to my family, would you do it? Her reply was—Yes; that she had no alternative, and was under the necessity of rendering full obedience. To which her employer replied, that her service was at an end in his family. In other respects, she was all that was desirable.

Another gentleman, who occupies a high post and wields an extensive influence in the community, recently stated a very similar case, in his own domestic circle. The measure he pursued was such as to awaken the apprehensions of the Popish casuist. He sent the domestic to her priest with this interrogatory—*May I attend prayers in the family where I serve, or not?* The case was duly considered, and the answer soon returned, full and definite:—Attend family prayer! Why, by all means! It is certainly right for you to attend prayers.

THEOPHILUS.

Domestics at Family Worship.

The writer of this, as constituted head of a household, has been in the habit, through a series of years, of maintaining family worship, morning and evening. This exercise commonly consists of reading Scripture, singing and prayer. Our domestics have always been allowed to participate in the privilege; and have readily availed themselves of it, with scarcely an exception. Some months since, I received into my family a young girl, recently from Ireland. She has uniformly, and with evident readiness, attended with the other members of the family on this exercise; and proved faithful and exemplary in her place, in every respect. Of late, however, she went to see her priest, and since the interview with him, absents herself from the assembling for domestic worship. She says, at the same time, that she used to love to attend; and would love to do so still—but must not, or dare not. The fact is, the priest has told her not to do it, as it is against their rule. She is therefore afraid to do otherwise. This is "the long and short" of the matter. The girl wishes to attend—would be glad with all her heart to do it, but dare not. Now it is a question of no small practical interest, what shall be done in such a case. She is a good servant, we want no better. Shall I let the thing pass in submissive silence; shall I require her attendance, and make that indispensable to continuance in the family; or try to convince her that her priest does wrong, and therefore she is not bound to obey him.

Making a merit of necessity, I could dismiss it from my thoughts as a thing not under my control. But I feel some difficulties with respect to such a course. Ought not all the members of my family to be under my control—especially in whatever relates to the overt order of regulation of the family, are domestics alone to be exempted from compliance with these requirements? Ought I, as a christian father, to retain in my family a person who has neither principle nor moral courage enough to yield attendance on the service in question? Would David have done so—judge from what he says on the subject, in the hundred and first Psalm? Am I master of my family in such a case?—Ought I, as a Protestant, a Christian, or an American citizen, tacitly to submit to this obtrusive encroachment on my domestic rights; this officious interference with the internal regulation of my household; for is it not, after all, however disguised, an indirect invasion of my very hearth and fireside privilege? It is in serious earnest that I suggest these inquiries, and should like to have them answered by some enlightened and candid correspondent.

A HOUSEHOLDER.

Moneys Received for the Preacher,
Not otherwise receipted.

Rev. N. C. Weede 2	Wm. Gracey
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James Spaulding	Rev. Joseph Osborn
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SPRING FASHIONS,
FEDERAL STREET,
ONE DOOR BELOW GŒHRING'S TAVERN,
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HAVING just received from New York the Spring Fashions for Hats, I would respectfully solicit the patronage of my former friends and customers, and all others who may please to give me a call; feeling assured that I will be able to please all with this New and Beautiful Style of Hats. R. L. MELVILLE.
Wool and all kinds of Furs taken in exchange.
April 11—3m.

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EXPOSITORY LECTURES.

16 Therefore the Lord, the God of hosts, the Lord, saith thus; wailing shall be in all streets; and they shall say in all the highways, alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.
17 And in all vineyards shall be wailing: for I will pass through thee, saith the Lord.
18 Wo unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light.
19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.
20 Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?
21 I hate, I despise your feast days, and I will not smell in your solemn assemblies.
22 Though you offer me burnt-offerings, and your meat-offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts.
23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.
24 But let judgment run down as waters, and righteousness as a mighty stream.
25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?
26 But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.
27 Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is the God of hosts.

AMOS 5:16—27.

He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy. Because God has no pleasure in the death of the wicked but that he would repent and turn from his evil way, therefore he ordinarily gives previous warning before he causes merited punishment to fall upon him. If the warning produces its proper effect, and the sinner is brought to repentance, God is gracious and merciful, slow to anger, of great kindness, and repenteth him of the evil. At what instant I shall speak, saith God, concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it, if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. But on the other hand, if his warnings are disregarded, and men, instead of being reformed, only become more hardened in sin, not only will the threatened judgments of heaven certainly overtake them, but they will fall upon them with a severity in proportion to their abuse of the goodness and forbearance of God.

In the preceding part of this chapter, God, by his prophet, addressed a warning to the house of Israel, in relation to approaching judgments; while at the same time, they are encouraged to hope that by repentance and reformation, they might escape the calamities, which on account of their sins, they deserved:—"Seek ye me, and ye shall live." But while they are warned on the one hand, and encouraged on the other, it was foreseen by the spirit of Omniscience, that they would persist in their evil ways. And therefore, since they would prove incorrigible, the prophet is directed to make known the distressing calamities which were about to overtake them:—"Therefore the Lord, the God of hosts, the Lord saith thus, wailing shall be in all streets." Verse 16.

The language here employed, indicates a season of general distress. The ordinary pursuits of business shall be suspended, and the cries of wailing and lamentation shall be heard in every street of the city. The husbandman shall give up the pursuits of agriculture and unite in the general mourning; and those who are skilful of lamentation shall be called to assist in making external demonstrations of sorrow.

Among the Orientals, it was customary, in seasons of distress, to indulge, to a great extent, in outward manifestations of grief.—And hence, there were persons who followed it as a profession, to express sorrow on mournful occasions. To this class of persons, we find frequent references in the scriptures. The prophet Jeremiah, when speaking of the distress which was coming upon Israel, says, "thus saith the Lord of hosts, consider, ye and call for the mourning women, that they may come, and send for cunning women, that they may come, and let them make haste and take up a wailing for us."—Jeremiah, 9:17. To this class of professional mourners, does the prophet here refer, when he says, "call such as are skilful of lamentation to wailing," that by their mournful songs and doleful cries, they may give suitable expression to the public distress. So general would be the distress throughout the land, that even those places which were wont to be appropriated to mirth and rejoicing, exhibit scenes of lamentation and wo:—"In all vineyards shall be wailing; for I will pass through thee, saith the Lord." Verse 17. This prediction may be regarded as receiving its accomplishment in the reign of Hoshea, king of Israel. "Then," the sacred historian informs us, "the Lord rejected all the seed of Israel, and afflicted them and delivered them into the hand of spoilers, until he had cast them out of his sight."

It was an evidence of the lamentable insensibility of this degenerate race, that they made light of the divine threatenings. Their prophets had described in glowing language, the day of the Lord, when he would signally display his power in punishing them for their rebellion. But instead of being alarmed by these threatenings, they said in derision, let the day of the Lord come! Who cares for it! They manifested a spirit very similar to that of those scoffers of whom the Apostle Peter speaks, who in derision inquired, "where is the promise of his coming?" It is an idle dream, and there is no cause for alarm!

To such, the prophet says, "wo unto you that desire the day of Lord!" You may make light of it; you may harden your hearts in fatal security, and banish fear from your minds. But you shall not be able to escape those fearful displays of the divine displeasure, which the day of the Lord shall reveal.

The day of the Lord, is a phrase of frequent occurrence in the sacred scriptures, and indicates a time when God, in his providence, manifests himself in some remarkable manner, particularly as the God of judgment. It is applied to the day of final judgment:—"The day of the Lord, so cometh as a thief in the night." But in the prophetic writings, this phrase is employed to designate any particular time when God would remarkably display his power in the punishment of a sinful people. "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty, shall it come."—Joel 1:15. And such is the sense in which the phrase is to be understood in the passage under consideration. Of the approach of the day of the Lord, the rebellious house of Israel had been faithfully forewarned.—Their prophets had told them in the name of the Lord, that their sins would certainly find them out; and that, if they persisted in their evil course, the desolating judgments of heaven would inevitably overtake them. But they made light of these solemn and faithful warnings. In profane derision, they said, let the day of the Lord come!—"Let him make speed and hasten his work, that we may see it; and let the counsel of the holy one of Israel draw nigh and come, that we may know it!"

And such is the contempt which the unbelieving and the impenitent generally, cast upon the divine warnings and threatenings. In the plainest language, God declares, "he that believeth not the Son, shall not see life, but the wrath of God abideth on him." He exposes to their view their danger, while under the curse of the violated law, beseeches them to fly from the wrath to come. He reveals to them a Savior, who is able to save to the uttermost, all that come to God through him. And while every argument adapted to arouse their fears or to excite their hopes, is employed to influence them to escape from impending danger and enter the ark of safety, they set at nought his counsel and disregard his reproof. And it remains that he should vindicate his own honor in manifesting the truth of his own declaration, "he that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

To represent to these hardened transgressors, the terror and dismay connected with that time which was approaching, it is described as a day of "darkness, and not light;" "even very dark, and no brightness in it."—Verses 18—20. In that time, their efforts to escape from impending calamities, would be utterly vain. While they would attempt to fly from one calamity, they would find, to their utter confusion, that they were rushing into another of more fearful character. Their condition would be like that of a man who did flee from a lion, and a bear met him; or went into the house and leaned his hand on the wall, and a serpent bit him.

Such is the fearful destiny which awaits all the finally impenitent. Now they enjoy a day of God's patience and forbearance. It is a day of light. To the goodness of God, they are indebted for many, and distinguished favors. Compassion weeps over them.—Mercy pleads with them. Love presents to them a great salvation. But their ears are closed and their hearts are hardened. There is, consequently, before them, a day of darkness, even very dark, and no brightness in it. Oh! think, ye workers of iniquity, ye despisers of God's goodness, ye rejectors of the offered salvation! think of the horrors of that day which is before you! That day when you must stand before that Savior, who now speaks to you, in the accents of kindness and of love, but who will appear in the character of universal judge! That day of darkness and of gloominess, when reluctantly brought into his presence, you shall unite with others, in the same unhappy condition with yourselves, in calling to the mountains and rocks to fall on you, and hide you from the face of him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand. Whither will you then betake yourseves for safety? How shall you then escape! Then, indeed, will your condition be like that of the man who, in flying from the jaws of the lion, rushes into the deadly embrace of the bear; or who in escaping into the house for safety, only exposes himself to the fatal bite of the venomous serpent.

From the words thus briefly considered we may learn,

1. That God will be manifested to be just, when he executes his threatened judgments on the workers of iniquity. He leaves untried no means necessary to turn them from the error of their ways. He addresses both their hopes and their fears. He invites, and he threatens. He sets before them, life and death. And, therefore, if they perish, it will appear to the view of an intelligent universe, that the reward of their hands is given them.

2. The true penitent, how aggravated soever his transgressions may be, is encouraged to hope:—"I know," says God to the sinner, "your manifold transgressions, and your mighty sins." They are all before my view, in their number and in all their aggravating circumstances. Yet, "seek the Lord and ye shall live." There is forgiveness with him, that he may be feared. Then, "let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption."

3. But while the strongest encouragement is presented to the returning penitent, certain and fearful destruction awaits those who go on in their trespasses, and reject the offered salvation. How shall we escape, if we neglect so great salvation. If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

4. Insensibility under divine threatenings, is an indication of ripeness for approaching destruction. So hardened and insensible had the house of Israel become, through long continuance in sin, that they could hear, without emotion, the warnings of the prophets, in relation to the day of the Lord, which was approaching. And this state of unconcern was the precursor of a day of darkness, and not light, even very dark, and no brightness in it. Wo to them that are at ease in Zion! Who, in contempt of the divine authority, say in their hearts, where is the promise of his coming? Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh, reap corruption; but he that soweth to the spirit, shall of the spirit, reap life everlasting.

HEAVEN,
A Place of Social Enjoyment.

As a social being, man is dependent on the society with which he mingles for a very large share of his personal happiness. By sympathy, he is so connected with others that he must often weep when they weep, and rejoice when they rejoice. By this natural instinct, he shrinks from the contemplation of extreme suffering, and feels his happiness increase by the happiness of those around him; and, by his moral nature, the believer is disqualified from enjoying the company of the wicked, and yearns after the fellowship of those who have kindred principles and feelings with his own. This is the ground of that strong love which, notwithstanding their petty differences, subsists betwixt all the sincere disciples of Christ on earth. But here, the enjoyment of christian fellowship is marred by various causes arising from the imperfection both of our present condition and of our christian graces, partly by the diversities of opinion which flow from the limited range of our present vision, or the undue influence of prejudice, partly by the difficulty of discovering the true followers of Christ in the midst of many nominal or false professors, and the suspicion, or at least the caution, which frequent disappointment, in this respect, is fitted to inspire; partly, also, by the obstacles which the necessary business of life, the established distinctions betwixt different classes of men, interpose to that free intercourse on which the enjoyment of society depends; and, most of all, by the weakness of love, both on our part, and on the part of others. But all these impediments to social happiness shall be removed in heaven. There, our little prejudices, whether against persons or parties, shall disappear. There we shall be in no danger of misplacing confidence, or of being deceived by false professors, but "shall know, even as we are known." There, if there be not perfect equality in point of capacity or dignity, there will at least be no pride on the one hand, and no servile fear on the other; and there, above all, love—pure, generous, disinterested love—which is the cement of all happy society, shall burn in every heart and prompt every word and action. O blessed season, when the strifes of the lower world shall cease, and be forgotten, and when, superior to every other principle and passion, we shall dwell as brethren together in unity!

And consider how perfect that society will be, in which no ungodly, or ungracious, treacherous person shall be found, but in which we shall hold converse with the wisest and best men that ever existed on earth,—with the patriarchs, and prophets and saints of old,—with the apostles, confessors, and martyrs of our faith,—with the reformers, and the witnesses for the truth, in all nations and ages,—with every man that ever loved God and his Christ throughout the whole world. Other orders of intelligent beings will also be there—the angels, archangels, seraphim and cherubim, ministering spirits, who, while we were placed on earth, watched over us as the heirs of salvation, rejoicing with joy in the presence of God at our conversion: how shall they rejoice with us on our introduction to glory! Such society, so free from the intermixture of base alloy, and so rich with the means of the highest instruction, and with the spirit of loftiest principle, will surely constitute one of the sweetest scenes of happiness in heaven.

In reference to the society of heaven, well worthy of being considered, that it will be found the greatest, the wisest, the best, from every nation and of every age. It is one of the chief glories of heaven indeed, that it is not confined to the great, the learned of this world; but, neither exclusive of them. While every humble and simple-hearted christian will be admitted, however limited may be his attainments, and however undistinguished his name; while, unquestionably, the grand distinction of their character is that which is common to them all, viz., their resemblance to

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e moral dispositions and affections of hearts, yet it is surely an interesting e in our future prospects, that in hea- e shall meet with those great, and wise, oly men, whose names are recorded in l history, and whose example has been ht worthy of being held up for our en- gement and imitation in the house of ilgrimage. It is specially mentioned ir Lord himself, that when Lazarus he was carried by angels into the pre- of Abraham, the father of the faithful; what christian does not feel his spirit ted and cheered by the prospect of ng, not only the venerable patriarchs rophets of the Jewish Church, but the les and first disciples, the confessors martyrs, who in every age have wit- d a good confession, and in every land eathed their heroic example as a legacy e Church of Christ? Heaven is the m, the home of all these mighty and spirits. They appeared at intervals, were often widely separated on earth, hey are now met in that holy place, to hich, however unworthy, *we* also are ed to aspire. .

nd if, as holiest men have deemed there be,
nd of souls beyond that sable shore,
shame the doctrine of the Sadducee,
l Sophists madly vain of dubious lore;
w sweet it were in concert to adore
th those who made our mortal labors light,
hear each voice we feared to hear no more,
hold each mighty shade revealed to sight,
Bactrian, Samian Sage, and all who taught
ne right."

t not less interesting is the prospect of ng, amongst the society of heaven, the s relatives and friends whom we have on earth. That is, indeed, a transcen- vision,

ich paints the lost on earth revived in heaven,"

yet not more transcendent than true. the apostle, designing to comfort the hren respecting them that are asleep, ts to their meeting again and spending eternity together in heaven, as a reason believers should not sorrow for the l as those who have no hope:—"For if believe that Jesus died and rose again, so them also which sleep in Jesus will bring with him. For the Lord himself l descend from heaven with a shout, with voice of the archangel, and with the p of God; and the dead in Christ shall first: Then we which are alive and re- n, shall be caught up *together with them* he clouds, to meet the Lord in the air; so shall we ever be with the Lord. herefore comfort one another with these rds."

s death does not destroy, but is rather occasion of perfecting, the essential fa- ties of human nature, and, as among other lties, we learn from various intimations scripture, that memory will be preserved, cannot doubt that friends will remember l recognise each other in heaven; and, what joyful congratulations must then interchanged betwixt parents and chil- n, brothers and sisters, friend and friend, o have mutually prayed for each other's lfare, when, victorious over every enemy, l having surmounted every difficulty or ger, they shall meet around the throne in aven! Here, what deeper emotion can ell the heart of a christian parent, than t which arises from the first, though faint wnings of grace in the bosom of a be- ed child? but deep as is the joy of such parent, he is depressed by the thought that e heart of his child is deceitful, that he is rrounded with snares, that soon he may be t alone in the world, without the benefit of rental care or counsel, and that, like too any others, he may make shipwreck of ith and a good conscience, and in age belie e promise of his earlier years. But if the wn of grace create joy, what must be the y of meeting that child in glory; especial- when it is considered that, henceforth, no mptation shall assail, and no enemy disturb is principles or his happiness forever! If, earth, a parent welcomes his child on his turn from a long and perilous voyage, with elings too big for human utterance, what all be the joy of that welcome with which he shall be greeted on his arrival in heaven, by those friends who are there before him, and who had often fasted, and wept and prayed, even while they could as yet scarcely venture to hope for salvation!

But, besides the multitude of human spirits with whom the redeemed shall enjoy happy and congenial fellowship, their society embraces several other orders of intelligent and holy beings, who shall there mingle with them, and enhance their happiness. We find in the context that the angels and seraphim are engaged in *the same act* of religious worship with the redeemed from the earth. When the redeemed sing the song of God and of the Lamb, saying, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood," the apostle adds, "And I beheld, and I heard the voice of many angels round about the throne; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and honor, and glory."

When may a Church be said to Prosper?

1. *When the Gospel is preached with faithfulness, and the people will hear nothing but the pure doctrines of the Bible.*

"I have not shunned to declare unto you the whole counsel of God," said Paul, and his example is worthy the imitation of every minister, who like Paul, would free himself from the blood of all men. A proper conviction of his responsibility to God as a steward of the mysteries of godliness, will render him careful to divide aright the word of life, imparting not only consolation to the mourner, and unfolding the promises to the faith of the humble believer, but with all fidelity reproving the unruly, admonishing the lukewarm, and declaring the threatened judgment of heaven upon the wicked and impenitent.—For God's sake—for his people's sake—for his own soul's sake—he cannot withhold the truth, or shrink from the unvarnished exposition of sin, in all its dark deformity and its tremendous consequences. This is one favorable symptom, when a minister of Christ, who should watch for souls as one who must give an account, has grace given thus boldly to speak the truth, not in the enticing words of man's wisdom, but in words which the Holy Ghost teacheth.

It is a still better index, when the people themselves love this kind of preaching. As the eating and regular digestion of substantial food, show the body to be in a healthy state, so the love of the wholesome doctrines of the gospel, indicates the vigor and health of the soul. True christians are anxious to gain the ascendancy over every sin, and are gratified with any admonition, reproof or portraiture, which gives them an insight to their hearts, leads them to feel their deficiencies, and arouses them to vigilance, and prayer, and holy zeal. But on the contrary, an aversion to the simple, unadorned declarations of God's word, indicates a sickly, morbid state of the moral system. They who do not like their sins condemned, show they wish to cherish them; and hence they hate the light, and will not come to the light, lest their deeds should be reproved.

It is a beautiful feature of a church, which consists in a love of the truth. When salvation by grace, requiring the renunciation of every sin, the rejection of every ground of human merit, and an exclusive dependence on the merits of Jesus Christ, is admired, and a disposition prevails to approve those sentiments which humble the pride of man and give glory to God, which prostrate him in the dust as a poor helpless sinner, and exalts to heaven that Almighty Sovereign who, of his free mercy, rescues us from ruin and raises us to glory.

2. *When a spirit of inquiry is awakened with regard to what God says concerning us in his word.*

When, instead of being listless in the house of God, the people are disposed to hear with interest, and having heard, to search the scriptures whether these things are so. This was the practice of the Bereans, and they are commended for it.

Satan, it is to be feared, often comes into the sanctuary and picks up the seed that is sown by the spiritual husbandman, lest it should take root in the heart and produce the fruits of piety. How many warnings, invitations, promises and admonitions, has the wicked one arrested in their progress to the conscience, and rendered ineffectual; and what an accumulated weight of guilt do multitudes incur, by yielding to the temptation, and permitting the solemn counsels and entreaties of heaven to pass away unimproved.

If men who sit under the sound of the gospel, were to ponder upon the truth—if they would think of it as they left the house of God, and pray over it in secret, asking the Lord to apply it to the heart by his spirit, then they would reap the good of that word which is able to make them wise unto salvation, through faith that is in Christ Jesus; and where such a spirit generally prevails among the people, there is a clear sign of a prosperous church.

3. *When christians are built up and advancing in piety, and sinners are asking what they shall do to be saved.*

One great design of the gospel, is the edification of christians. It is a great blessing to be brought into the kingdom of Christ; but there is a progress to be made in grace—an advancement from the childhood of christian experience, to the strength and vigor of manhood. The virtues and principles brought into exercise at the commencement of the divine life, are to be cherished and matured.—The man who has lived some years in the possession of religion, is expected to be more vigorous in faith, more lively in zeal, more humble and holy, more skilled too in the knowledge of the scriptures, and more conversant with the nature and evidences of experimental piety, than when he first gave himself to Christ. And when, indeed, a whole church is thus growing in grace, and flourishing under the enlightening and reviving influence of the spirit, and a general spirit of prayer and liberal effort in the cause of the Savior prevails among all who call themselves by his name, then Zion is clothed in her beautiful garments, and the king himself will delight to draw near and bestow the smiles of his face.

But the beauty of a church is also increased when the number of the Lord's people is augmented. When many are touched to the heart, like the thousands who heard the message of mercy from the lips of the apostle, and a deep seriousness pervades the assembly. When all eyes, and ears, and hearts are riveted by the truth, eager to obtain a saving blessing from its life-giving power, and many are added to the church of such as shall be saved. Oh, then, there is joy in that place—joy among the converts themselves—joy among those who have been praying for their salvation—and joy too among the glorified ones in heaven, who, sympathizing with the church below, are glad when one sinner repenteth.

4. *When the members love one another.*

"My little children," said the loving apostle, "love one another; not in word only, neither in tongue, but in deed and truth."—There may be professions of affection where it does not exist, but this hollow-heartedness is as abhorrent to God as it is hypocritical to men. Sincere love evinces itself by deeds and truth. Brotherly love leads to prayer for each other. We feel selfish and contracted when we only pray for ourselves, but our hearts expand with benevolence when we pray for others. Hence prayer is both the fruit and the source of love; and if any person would overcome the feelings of unkindness or enmity he may have toward a fellow-being, let him make that individual the subject of fervent, persevering intercession at the mercy-seat, and this current of his feelings will experience a blessed change.—Humility is productive of love, by rendering us sensible of our own demerits, and thus disposed to recognise and appreciate the superior excellence of others. If christians would look through their own failings at the failings of their brethren—if, when disposed to mark the imperfections of others, they were to hold up to their eyes their own faults as a medium of inspection, these faults would so obstruct the vision, that they would be unable to see the object beyond—the beam in their own eye would completely hide the mote in their brother's eye. What a hallowed charm is thrown over the church, when this heaven-born grace abounds, and the world, seeing its influence, are constrained to say, "behold how these christians love one another." Then does the church below resemble the church triumphant, where the hearts of the redeemed are cemented together in ardent affection, and Zion will realize the vision of the New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.

Ch. Intelligencer.

An Irreligious Home.

If there be one curse more bitter than another to man, it is to be the offspring of an irreligious home; of a home where the voice of praise and prayer ascends not to God, and where the ties of human affection are not purified and elevated by the refined influence of religious feeling; of a home to which, if the cares or the sorrows of life shall bring religion to the heart in after days, that heart cannot turn without bitterness of feeling, without anguish and vexation of spirit. If there be a curse to any country where the truths of religion are known, the deepest and bitterest curse which can be inflicted on it, is a multitude of homes like that which I have supposed. Such homes send forth their sons unchecked in evil thoughts, unhallowed in their habits, and untaught in love to God; and they send them forth to prey upon the land, and to become its curse and destruction.—But on the other hand, there is a blessing to the religious home which no tongue can speak, no language can describe! The home, where, in early years, the heart is trained to a love of God, and to take pleasure in his worship and service, interweaves with the existence of man, holy affections which die not with the circumstances that gave them birth, which last long even though they may for a season be forgotten and neglected, and which exercise at least some check upon the evil of the human heart, and often, nay commonly, recall it to hear again the voice of God, and to turn to the paths of holiness and peace. How great, how unspeakable is the happiness of a land where homes like this are common.

TEMPTATIONS.

When a founder has cast his bell, he does not presently fix it in the steeple, but tries it with his hammer, and beats it on every side to see if there be any flaw in it.

Christ doth not, presently after he has converted a man convey him to heaven; but suffers him first to be beaten upon by many temptations, and then exalts him to his crown.—*Arrowsmith.*

Put a low value on the world's clay, and a high value on Christ. Temptations will come; but if you do not make them welcome, they will turn to your advantage.

Rutherford.

Seeing the saints must have a devil to keep them waking, I wish for a troublesome devil rather than for a secure and sleepy one

Ibid.

The approaches of sin are like the conduct of Jael. "It brings butter in a lordly dish." It bids high for the soul. But when it has fascinated and lulled the victim, the nail and hammer are behind.—*Cecil.*

Did Christ die, and shall sin live? Was he crucified to the world, and shall our affections to the world be quick and lively? Oh where is the spirit of him, who by the cross of Christ was crucified to the world, and the world to him. *Owen.*

Earth, earth is what worldly men never think they have enough of, until death comes and stops their mouth with a shovel full of earth digged out of their own grave.

Gurnall.

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THE PREACHER.

SATURDAY APRIL 12, 1845.

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

TERMS—One Dollar per annum, in advance.

The General Synod of the Associate Reformed church in the West, will hold its next annual meeting in Chilicothe, Ohio, on Wednesday the 28th of May next.

AWFUL CONFLAGRATION.

On yesterday, just as the last form of our paper was going to press, a fire broke out on the East side of Ferry street. The weather being remarkably dry, and the wind blowing with fury, the flames spread with amazing rapidity. In a few hours, the fairest portion of our city was involved in ruins The destruction of property was immense. We cannot now give particulars. The Second Associate Reformed church, the Western University, the Monongahela House, and the Monongahela Bridge are all in ruins. Our office shared in the common catastophe: and hence the delay of the present number.

PUBLIC DEBATE.

We learn from the Cincinnati papers, that an oral discussion of the subject of *Universalism* commenced in that city on Monday the 24th ult., between Dr. Rice, (Presbyterian), and a Mr. Pingree, (Universalist.) According to agreement, it is stated, that the debate is to be taken down by stenographers and afterwards published in a volume.

☞ The letter of our friend H. J. B. Has been received. We will very cheerfully attend to his request, and will communicate the result at the meeting of General Synod.

The Allegheny Atlas

Has made its appearance, and is a handsome, modest, unassuming and well-filled sheet. Surely the citizens of Allegheny and the country around will sustain this paper, and thus confer a favor upon the community while they encourage the worthy and enterprising editors in their laudable undertaking.

Mr. Ekin's Review of Grier on Temperance is completed in the present number. The public have now before them, in a volume of two hundred and thirty-six pages, in what we regard as an "aggressive" movement against the principles of the Temperance Association, as an expedient for the suppression of drunkenness, and a short Review of that volume. And every one will form an opinion for himself as to what duty requires at his hand; whether he will, both for his own good, and for the welfare of society, abstain from the common use of intoxicating drinks; which abstinence can do no harm, and may be to himself and all others over whom he may have influence, of great advantage; or whether he will plead for and exemplify a practice from which the church of God and society have suffered so much.

If our friend considers that his sentiments have been misrepresented, of course the columns of the Preacher are open to him. But for a defence of his peculiar views, the public are referred to his book.

P. S.—After a considerable portion of the Review was in type, it was found to be so much longer than we had anticipated, that there was not room for the whole of it in the present number. The Reviewer seems to have caught something of the spirit of prolixity from the Lecturer. The remainder of the Review will appear in our next.

John M. Snowden, Esq.,

Associate Judge of the Court of Common Pleas, and Quarter Sessions, of this county died suddenly at his residence in the city of Allegheny, on the 31st ult. The very large collection of our most respectable citizens, on the occasion of his funeral, bore unequivocal testimony to the high regard entertained for the memory of the deceased, by this community. In the death of Judge Snowden, the church has lost a valuable member, the state, an upright and useful citizen, and his family—what earth cannot supply.

The Sabbath on the Canal.

At the request of a friend, who recognises the obligation to remember the Sabbath to keep it holy, the Editor recently addressed a letter to the President of the Canal Board, to ascertain whether a lock-tender on the canal is under obligation to attend to secular business on the Sabbath. Through the politeness of the President, we received a prompt and satisfactory reply.

In the view of the President, the Canal Commissioners have no direct control over the subject. He observes, "The canals are, by law, made public highways; we cannot therefore close them; though our officers and agents are not required to attend to them beyond what may be absolutely necessary for their safety."

Lock-tenders are not, therefore, required to open the gates for those boatmen who, in violation of the Sabbath, will run their boats on the sacred day. All that is required of them, is to see that if a boat passes through the lock, the gates are left in such a position that the canal may suffer no damage. "Beyond this degree of watchful care," says the President, "no religious lock-tender is required to perform secular duty on the Sabbath."

The following extract from a letter, addressed by the President to the Collector of tolls at Easton, we take pleasure in publishing for the satisfaction of all concerned:

Canal Commissioner's Office,
Harrisburgh, Feb. 14, 1845.

C. H. Williams, Esq.—Sir: I am rejoiced to learn from yours, that you desire to have the privilege of keeping the Sabbath day holy. My dear sir, the Lord's day was given to you by God, and no man has a right to rob you of it. The Canal Commissioners have never at any time within my knowledge, given any orders to the Collectors of Tolls, to keep their offices open on the holy Sabbath. Nor had the Board a legal power to have them closed. Hence the the Collectors were left in that matter to their own sense of the propriety of doing, or not doing their official business on that day. All other offices are closed on the Sabbath, and why should not Collectors be closed also? It will give me pleasure to learn that you no longer keep your office open on the first day of the week.

Yours, Respectfully,
JAMES CLARKE.

Obeying the Command of the Lord.

In a preceding number we adverted to the improper use which some persons make of this phrase. And we stated that those who receive baptism, in the form of immersion, may obey their own interpretation of the command of Christ; but, hitherto, they have been unable to produce any command of our Lord by which this is required. That we should be baptized in the name of the Lord Jesus, is confessedly a divine command; but that we should be immersed, is a human interpretation of the command of the Lord.

There is, perhaps, no portion of Scripture on which the advocates of immersion rely with greater confidence than the following: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him, by baptism, into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6: 3, 4.

But, before an argument can be drawn from this passage in support of immersion, we must assume what cannot be proved, namely, that the Apostle in these words refers to the manner of administering the rite of baptism. This, however, not only cannot be proved, but there are conclusive reasons against it.

1. Baptism is not the subject under consideration, and therefore we would not expect an account of the manner of administering the external rite. Had it been the design of the Apostle to give the Romans a history of the original institution of baptism, then it would have been reasonable to expect some information with regard to the proper manner of administering the ordinance. But the Apostle simply refers to the institution as a thing with which they were well acquainted, for the purpose of illustrating the subject under consideration.

2. The illustration is founded, not on the manner of performing the outward rite, but upon the import of baptism itself.

The Apostle is answering the objection which is urged against the doctrine of justification by faith, that its tendency is to lead to licentiousness of life. It cannot be, replies the Apostle; for we who have embraced Christ by faith, and are united to him, are dead to sin, and therefore cannot live in sin. In illustration of the truth, that believers are dead to sin, there is a reference to the ordinance of baptism:—"Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?" Baptism is significant of our interest in the death of Christ. The water of baptism is an emblem of the blood of Christ; or, in other words, of his death, by which he made expiation for sin. Baptism is, therefore, a sign of our interest in the death of Christ. They who receive baptism are baptized into his death.

The same idea is expressed in the following verse, in language somewhat different. Instead of the phrase, "baptized into his death," we have the words—"we are buried with him by baptism into death." The expression, "buried with him into death." must necessarily be understood in a figurative sense. Of course, the Apostle does not mean to teach that we are literally buried with Christ. It is a strong expression to convey the idea, that the believer is dead with Christ; or, in other words, is interested in his death, so as thereby to be made a partaker of all those benefits which Christ has procured by giving his life a ransom for us. Among these are included, not only redemption from guilt of sin, but likewise deliverance from the power of sin, so that sin shall not have dominion over us. And of our interest in the death of Christ, baptism is a sign. It is baptism itself, and not the manner of performing the external rite, which is significant of our participation of the benefits of Christ's death. There is consequently nothing in these words which requires us to suppose that the Apostle had any reference to the mode of administering baptism.

3. But, still further, let it be particularly noticed, that the Apostle says nothing, nor any where else, about being buried in *water* by baptism. He speaks of being "baptized into his death;" of being buried with him by baptism into death; of being "dead with Christ." But he says nothing about being *buried in water.*

Men imagine that they can see a particularity between immersion and a burial in water. And hence they conclude that the Apostle here refers to the mode of baptism, and that he gives the sanction of divine authority to immersion. But, unfortunately for this conclusion, the Apostle says nothing at all in relation to being buried in water, but only of being buried *into death* of which he speaks. The language which he employs is to be understood, not literally, but in a figurative sense. It is the spiritual design of baptism, and not the external rite to which he refers. Baptism is significant of our union to Christ, and of our interest in his death. And hence we are said to be "buried with him by baptism into death."

In conclusion then, we repeat, that nothing in this passage of scripture can be brought to support the claims of immersion, unless we assume the point in dispute; that is, that the Apostle here refers to the mode of baptism. But there is nothing in the context to support this assumption. Not only so, but the whole design of the Apostle leads us to the conclusion, that it is the meaning of the ordinance and not to the mode of performing the external rite, that he refers. His design is to show that the believer, being interested in the death of Christ, and thus delivered from the power, as well as from the guilt of sin, is dead to sin, and consequently cannot live unto sin. And in illustration of the fact that the believer is united to Christ, and interested in his death, he refers to our baptism—"Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?" In the following verse the phrascology is changed, while the idea is the same: "We are buried with him by baptism into death." It is not a burial in water, but a burial "*into death*" which the Apostle speaks, And, consequently, it is the spiritual meaning of baptism to which the Apostle refers, and not the manner of performing the external rite. They, therefore, who are immersed in water in the reception of baptism, may obey their own human interpretation of the command of Christ; but that is a very different thing from obeying the command of the Lord.

RECENT PUBLICATIONS.

Brown's Explication of the Shorter Catechism.

Mr. Carter has published much the best edition of this valuable work which has ever been issued from the American press. With the value of this work, all the Reformed churches are well acquainted. And now, when a

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of aiming at an elevated standard of
With an Introductory Essay by Dr.
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, are in great need of salutary coun-
y such, this little volume may be read
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ion, which will not be regarded as
he bar of God. As God will not be
and cannot be deceived, it is of
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**WORLD WITHOUT SOULS.
By J. W. Cunningham.**

gh man is indebted for his great pre-
e above the brute creation, to the im-
ul, yet the conduct of the multitude
ad one to the conclusion, that they
the principle, that they have no
he folly of man, as displayed in the
conduct of the multitude, and par-
in the fashionable amusements, and
lar vices of society, is happily ex-
this interesting volume.

above can be obtained at the Book-
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argue acknowledges the receipt of
llars from the congregation of Ro-
Run, in behalf of the church in St.

For the Preacher.

**SCALE OF SUPPLIES,
d by the Presbytery of Monongahela.**

ROCKY SPRING.

2. April,	J. D. Steele.
May,	J. H. Pressly.
June,	R. D. Harper.
June,	J. H. Pressly.

NEW BRIGHTON.

April,	J. D. Steele.
May,	Wright, to dispense Sup.
May,	S. Weir.
une,	J. H. Pressly.
une,	Wm. Burnett.

EAST PALESTINE.

ril,	J. D. Steele.
y,	J. H. Pressly.
e,	Grier, to dispense Sup.

CLAIR, OHIO.

J. J. Buchanan.
Thos. Callahan.
Andrew Bower.
" "
" "
" "

USTRY.

Samuel Weir.
Andrew Bower.
" "

OON.

Wm. Burnett.
Samuel Weir.
Browne, to dispense Sup.
J. Gilmore.
I. H. Pressly.

HANOVER.

21	Sab. April,	J. H. Pressly.
2d	" May,	Wm. Burnett.
2d	" June,	Burnett, to dispense Sup.
5th	" June,	J. H. Pressly.

HOOKSTOWN.

1st	Sab. May,	J. H. Pressly.
4th	" May,	J. J. Buchanan.
3d	" June,	D. Carnahan.

MT. GILEAD.

3d	Sab. April,	J. H. Pressly.
2d	" May,	J. D. Steele.
1st	" June,	J. H. Pressly.
3d	" June,	Dr. Pressly, to dispense Sup.

WEST UNION.

1st	Sab. May,	J. D. Steele.
1st	" June,	Samuel Weir.

DEER CREEK.

R. D. Harper.

MIFFLIN.

J. J. Buchanan.

SECOND CHURCH, PITTSBURGH.

R. A. Browne.

BIRMINGHAM.

J. H. Buchanan.

In compliance with a resolution of Presbytery, the congregations under her care are hereby directed to the pecuniary wants of the church. The General Synod will shortly be convened, when funds will not only be needed, but absolutely indispensible to sustain the operations of our branch of Zion.

The cultivation of the Home Missionary Field alone, will require at least $1.500.00. From a notice in the last number of the Preacher, it will be seen that the salaries of the Professors of Theology have not been paid, owing to the exhausted state of the Treasury. We have now two missionaries, (one with a small family,) in a foreign field. In a spirit of self-devotion, they have forsaken kindred and country, that they might go far hence, to those who obey not the gospel of our Lord Jesus Christ, and they look to those who have sent them, not merely for sustenance themselves, but for the manifestation of such a spirit as will encourage them, and such aid as will enable them to prosecute the "work of faith and labor of love" in which they are engaged; and now the inquiry is,—will they be sustained, or are they doomed to disappointment? Must the enterprise, after having been so auspiciously commenced, be now abandoned through the apathy of ministers and people? Or will there be an effort made, proportionate to the resources which are within the bosom of the church?

The response to these inquiries will be seen and heard in the spirit with which her members contribute to the support of the undertaking. This fund (the Foreign Missionary,) is also entirely exhausted, having been wholly expended in procuring "an outfit" for those who have been sent; and hence, the whole dependence of the Board of Foreign Missions will be upon the contributions which may, from time to time, be raised.—Again it is asked, "will the Synod be sustained in the commendable work, or will it languish and fail through a want of spirit and the requisit aid?

It is expected that collections for the various funds of Synod will be taken up (if not already done,) in all the congregations under our care, as soon as convenient. The money is much needed, and a favorable opportunity of forwarding it will be afforded by the delegates to General Synod. The amount for Home Missionary purposes to each congregation is the same as last year. But while this is regarded as the proper ratio of the respective congregations, and should be looked upon as the least that they should contribute, yet it will strike every reflecting mind, that no man, or body of men, can determine the precise measure of another's benevolence.—An eye should be kept to the wants of the church; and then the divine rule, in these matters, should guide the hand that giveth: "as God hath prospered him, let every one of you lay by him in store."

From inquiries made at the late meeting of Presbytery, it appears that, while most of the congregations have come forward, promptly raising their quota of money to enable the First Associate Reformed Synod of the West to meet her engagements with the Second Church, Pittsburgh, a few have neglected, or but partially attended to it. Those who are delinquent are expected, by order of Presbytery, to take measures to raise the amount apportioned to them, and forward it to the Treasurer immediately, as the money was due on the first day of last January.—Mr. Thomas Hanna, of Allegheny city, is Treasurer.

J. H. BUCHANAN,
Clerk of Mon. Presbytery.

MARRIED,

By Dr. Pressly, on the 12th ultimo., Mr. James Ross of West Deer township, Allegheny county, to Miss Martha Douglass of Allegheny city.

By the same, on the 8th inst., the Rev. Samuel M Coon, Missionary to the Iowa and Sac Indians, to Miss Jane Jamison of Allegheny city.

By Rev. Joseph Osborn, on the 25th ultimo., Mr. Thomas M'Kee to Miss Martha Curry, all of Allegheny county.

By the same, on the 27th ultimo, Mr. Josiah Duer to Miss Martha Glendening, all of Westmoreland county.

By the Rev. William Wallace, on the 26th ult., Thomas Sweeny, Esq. to Miss Jane Bell M'Lure, eldest daughter of John M'Ferran, Esq. all of Wheeling, Va,

DIED,

In Abbeville, S. C., on the 11th of February, 1844, Miss Sarah W. Creswell, daughter of Thomas Creswell, in the 24th year of her age.

On the 20th of February, Mrs. Lucretia Kennedy, wife of Mr. Isaac Kennedy Esq.

On the 21st of May, Mrs. Sarah A. Bradly, wife of Archibald Bradly.

On the 25th of June, Mrs. Margaret Devlin, wife of Col. James Devlin, in the 59th year of her age.

On the 5th of August, Eliza J., second daughter of Thomas Creswell, in the 10th year of her age.

On the 19th of August, Mrs. Jane, wife of Archibald Tittle, and daughter of Col. James Devlin, in the 39th year of her age.

On the 20th of August, Mrs. Jane, wife of Dr. John Sanders, and grand-daughter of Col. J. Devlin.

On the 21st of August John L., son of Joseph C. Lindsay, in the 2d year of his age.

On the 22d of August, Mrs. Margaret, wife of Wm. Brown.

On the 24th of August, Mrs. Margaret M'Farland.

On the 16th of September, Mrs. Jane Patton, in the 48th year of her age.

On the 25th of October, Mrs. Jane M., wife of Archibald Kennedy, in the 42d year of her age.

On the 9th of November, Mr. James Foster, Ruling Elder, in the 65th year of his age.

On the 6th of December, Mrs. Jane, wife of William M'Donald, Jr., and daughter of Matthew Brown, in the 27th year of her age.

The above long obituary list we take from the February number of the Christian Magazine of the South. The individuals whose names appear in this mournful catalogue, were connected with the Editor's late pastoral charge. And while we look over these names, many a loved form rises up to the view of our mind. We are suddenly transported to those days, the memory of which is pleasant, and at the same time, mournful, when we took sweet counsel together, and walked to the house of God in company. In imagination, we enter the "ancient sanctuary," where we were wont to meet in former days, and we seem to see our friends in their respective places, with solemn and fixed attention, listening to the word of life; and we can hardly realize that these dear friends are gone to that world, from whose bourne no traveler returns.

JAMES FOSTER! What tender associations does thy name call up to our mind!—Thou wast a Ruling Elder, worthy of the name! Nobly and faithfully didst thou sustain thy pastor by thy prayers, by thy modest and faithful counsel, and by thy cordial co-operation in every work which had, for its object, the promotion of godliness. But thy work is done, and now thou art enjoying thy rich reward. Farewell, dear friend!—We shall hope to see thee again, where the pain of separation shall be experienced no more.

DIED,

On Sabbath the 23d ult., Mrs. Emma B. Fleger, wife of John Fleger, of Allegheny city, in the thirty-fourth year of her age.

This amiable lady, after having attended upon the ministry of the Editor of this paper, for a considerable time, made a public profession of her faith in Christ, and was, by baptism, received into the fellowship of the christian church. From that time to the day of her death, her walk was that of the humble, devoted, consistent christian disciple.—On the Sabbath preceding that on which she fell asleep, she united with God's people, in her usual health, in commemorating the death of her Lord and Savior. But though death came to her suddenly and unexpectedly, her life afforded comfortable evidence that she was in Christ; and therefore, that to her to die was gain. An affectionate husband and five interesting children survive to mourn their irreparable loss.

On the 2d of January last, Erasmus, infant son of the above, aged 11 months and 21 days.

February 6th inst., at the residence of his mother, near West Newton, Pa., Thomas, son of Elijah and Mary Patterson, in the 13th year of his age.

During the illness of this interesting youth, he was unable to converse much; and, towards the last, was scarcely able to speak, owing to the nature of his complaint, which was polypus in the throat. While he was unable to converse with his friends, he was engaged in reading and writing. He has left behind him exercises in writing, which evince a mind very seriously impressed, and which furnish encouraging evidence that his thoughts were occupied with divine and eternal things. We have reason to hope that, as he was removed in the morning of his days, he was taken away from the evil to come; and that while his death may be regarded by his friends as their loss, it is his unspeakable gain. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them." W.

At Wheeling, Va., on Friday morning, March 29, at 6½ o'clock, Mr. Robert Henry Sweeney, of the firm of M. & R. H. Sweeney & Co., in the 31st year of his age. The deceased has been a citizen of Wheeling 12 years; in which time he had, by his usefulness, generosity, frankness and benevolence, won for himself a large circle of friends and acquaintances. He had been much afflicted during the past winter, but great hopes were entertained by his friends, a few days ago, that his days might be lengthened. How soon

"Trod sorrow on the heels of joy."

The A. R. Church, of which he was a valuable member, has met a serious loss. He has left an affectionate wife, an interesting little daughter, and a highly respectable circle of connections, friends and acquaintances to mourn their loss.

"The Lord giveth, the Lord taketh away, blessed be the name of the Lord."

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MISCELLANEOUS.

WHY DO WE LOVE?

BY THE LATE THOMAS HAYNES BAYLEY.

I often think each tottering form,
That limps along in life's decline,
Once bore a heart as young—as warm—
As full of idle thoughts, as mine.

And each has had his dream of joy—
His own unequalled, pure romance—
Commencing when the blushing boy
First thrills at lovely woman's glance.

And each could tell his tale of youth,
And think its scenes of love evince
More passion, more unearthly truth,
Than any tale before, or since.

Yes! they could tell of tender lays
At midnight penned in classic shades,
Of days more bright than modern days,
And maids more fair than living maids.

Of whispers in a willing ear;
Of kisses on a blushing cheek;
Each kiss—each whisper, far too dear
For modern lips to give or speak.

Of prospects, too, untimely crossed;
Of passions slighted, or betrayed;
Of kindred spirits early lost,
And buds that blossomed but to fade;—

Of beaming eyes and tresses gay—
Elastic form, and noble brow;
And charms that all have passed away,
And left them what we see them now!

And is it so? Is human love
So very light, so frail a thing?
And must youth's brightest visions move
For ever on Time's restless wing?

Must all the eyes that still are bright,
And all the lips that talk of bliss,
And all the forms so fair to sight,
Hereafter only come to this?

Ah, yes! each path where lovers rove,
In shady groves or on the shore,
If it can echo vows of love,
Hath echoed vows as fond before.

And other forms as fair as these
Have glided down yon verdant glen;
And other nymphs beneath the trees
Have heard the flattering words of men.

A strain as sweet as that which floats
Upon the breeze, o'er yonder wave,
By moonlight, rose from other boats—
From lips now silent as the grave.

Then what are love's best visions worth,
If we, at length, must yield them thus;
If all we value most on earth
Ere long must fade away from us?

If that one being whom we take
From all the world, and still recur
To all she said, and for her sake
Feel far from joy, when far from her—

If that one form which we adore,
From youth to age, in bliss or pain,
Soon withers, and is seen no more,
Why do we love, if love be vain?

Oh! is it not because we love
(Far more than beauty's fleeting worth)
The kindred soul which floats above
The fair, yet fading flowers of earth?

Because affection shuddering shrinks
From the cold dust left smouldering here,
And 'midst his tears the mourner thinks
Of joy beyond this troubled sphere.

Yes; if, when beauty's dazzling mask
Is gone, no other marks remain,
Well may the heart desponding ask—
"Why do we love, if love be vain?"

But 'tis not so. When we behold
Death's faded victim, once so fair,
The eye is dim, the lip is cold,
But all we valued lies not there!

From the New York Observer.

Objection to Family Worship.

You say that your business is such that you cannot *spare time* for its performance. Singular excuse! Could I but have a personal conference with you, and you willing to obey "the truth as it is in Jesus," I would ask these simple questions:—how my friend, can you employ your time more profitably than by spending a portion of each successive day in praying with your family, and commending them to the all-preserving care of God? What should have the greater weight with you in determining your course of action, time or eternity? Is it better to toil and strive to lay up for yourself and children treasures on *earth*, and to disobey the commands of God; or cheerfully to obey those commands, and to lay up treasures in *heaven?*

But I need not press my inquiries. You will, perhaps, readily give the assent of your understandings. I entreat you not only to know, but to do your duty, and have your heart engaged in it. But what is your occupation?

Are you engaged in agriculture? And do you say you have no time? Are there not, within your acquaintance, some of the same occupation, who make time? And who practically and individually say, "It is good for me to draw nigh to God." Whilst they prosper in their heavenly concerns, do they not perform as much and prosper as well as yourself in their worldly concerns? Such "seek first the kingdom of God," and are not all other things added unto them?"

Are you a merchant? And is your business such that you cannot attend to this duty? It may be so, but it is not generally the case. If it be true, are you not too much engaged in the things of this life? Have you a partner? And does he not find time to pray with his family?

Are you a mechanic? The same questions which apply to your neighbors, the farmer and merchant, apply to you: be careful how you answer them.

A RELIC.

A traveler on the Continent, visiting a celebrated cathedral, was shown by the Sacristan, among other marvels, a dirty opaque phial; after eyeing it some time, the traveler said, "Do you call this a relic?" "Sir," said the Sacristan, indignantly, "It contains some of the darkness that Moses spread over the land of Egypt."—*Robert Merry's Museum.*

Safety in Duty.—If we are in the path of duty, and if our help and our hope is in the name of the Lord, we may confidently expect that he will uphold us, however faint and enfeebled we may seem to be to ourselves and others.—*Newton.*

Temptation is the fire that brings up the scum of the heart.—*Boston.*

FRANKLIN



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Third Street, next door to the Post-Office.

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NO. 93 WOOD STREET.

Below Diamond Alley.

HAVING just received from New York the Spring Fashions for Hats, I am now prepared to supply my customers and all those who please to favor me with a call, with this new and beautiful style of Hats. S. MOORE.

March 28.

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.

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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; $150. 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.

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.

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The attention of clergymen and others, wishing to replenish their libraries, is respectively 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.

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United States bk, "	30	Bank of Gr
Mon. bk of Brownsv.	¾	Commer. bk
Bank of Gettysburgh,	1	Farmers' bk
Bk of Chambersburgh,	1	VIR
Bk of Susquc'na co.	60	Bank of Vir
Bk of Northum'land,	par	Bk of the V
Bank of Lewistown,	1	Exchange
Bank of Middletown,	do	Farmers' b
Carlisle bank,	do	Mer & Mech
Columbia Bridge Co.	do	Branch, Mo
Erie bank,	do	N. W. bk of
Farmers' bk Reading,	do	Branch at W
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The Preacher

JOHN T. PRESSLY, D. D., EDITOR. ALLEGHENY, APRIL 25, 1845. VOL. 3—NO. 10.

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

Inward Work of the Spirit.

"He dwelleth with you and shall be in you."

[CONCLUDED.]

A brief outline of the scriptural arguments by which the reality of the Spirit's inward work may be evinced to the satisfaction of every earnest inquirer after divine truth.

1. The reality of a subjective work of grace may be inferred from the *declared inefficacy* of any mere objective manifestation, apart from the inward application of the truth. The utmost amount of outward privilege will be unavailing, where there is no concurrent exercise of divine power. This is strikingly illustrated, both by the case of the Jews under the Old Testament, and by that of multitudes under the New. The Jews had the light of the Old Testament Scriptures—those same "Scriptures which were *able* to make them wise unto salvation"—"which were profitable for doctrine, for reproof, for correction, for instruction in righteousness," and fit "to make the man of God *perfect*, thoroughly furnished unto all good works;" but of the vast majority of that nation, to whom pertained the richest outward privileges, even "the adoption, and the glory, and the covenants, and the giving of the law and the promises," it is declared by an inspired apostle, "that their minds were blinded," and "that, even unto this day, when Moses is read, the vail is upon their heart."—2 Cor. iii. 14. This vail, indeed, in so far as it consisted merely in the mystery which hung over the Mosaic dispensation, was done away in Christ; and as soon as any of them turned to the Lord, they could as with an open or unvailed face behold his glory; but the Lord is that Spirit, and it is only where the Spirit is that this liberty is obtained, and hence, many of the most learned Jews—the Scribes and Pharisees—who were familiar with the letter of the law, continued to walk in darkness, even while they were surrounded with the full light of the gospel. And so, in apostolic times, many listened to the preaching of inspired men, and witnessed the manifestations of miraculous power, without being convinced by the one, or converted by the other.

Surely, if there were nothing more than the effulgence of external light in the spiritual illumination of which the Bible speaks, we might have expected that the hearers of Paul, and Apollos, and Barnabas, would have been enlightened; but Paul tells us, that many to whom he preached remained in darkness; and, contrasting their case with that of the genuine converts, he explains the reason of the difference, when he adds: "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them." But "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 3, 5, 6. And, in reference both to Jew and Gentile, the same apostle makes a statement which is commensurate with the whole human race: "The *natural man* receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14.

This strong declaration was strikingly proved by the amazing fact, that the personal ministry of our Lord himself was crowned with few conversions. It is true that multitudes flocked around him, and wondered at the gracious words which fell from his lips—his preaching attracted crowds from the surrounding country, insomuch that they pressed to hear him, and many retired with the feeling which prompted the declaration of one: "Never man spake like this man." They witnessed his miracles, too, and could not doubt that he was invested with supernatural power; and had he only favored their views of temporal ambition, they would have taken him and made him their king. But what was the spiritual fruit of all this privilege? Of the multitude who ran before him, strewing his path with branches of palm trees, and shouting "Hosanna!" how many followed him to the cross? or, if they followed, how many of them joined in the fearful cry with which Jerusalem then resounded: "Away with him; away with him; crucify him, crucify him; his blood be upon us and our children!" If mere outward teaching, or any objective manifestation were enough, surely the personal teaching of the Son of God, and the signal proofs which he displayed of a supernatural power, might have sufficed to convince and convert thousands who attended his ministry. But there seems to have been no considerable change at Jerusalem until the day of Pentecost, when the Spirit descended in tongues of fire; and even then, it was not the miraculous manifestation that wrought the change; for the immediate effect of the miracle was widely different—"some wondered: others mocked, and said. 'These men are full of new wine:'"—it was not the miracle, nor any external sight or sound; but the inward operation of the same Spirit, whose symbol appeared in the cloven tongues, which pricked their hearts, and led thousands to cry "What shall we do?" But for the grace of the Spirit, enlightening, quickening, and transforming their minds, his miraculous gifts might have produced no other effect on the three thousand than on the multitudes who remained unconverted after Pentecost had passed away; they might still have been, as many in the primitive Church were, "sensual, not having the Spirit," notwithstanding all the miracles they had witnessed, and all the truths they had heard.

As the inefficacy of the highest outward privileges is apparent from these examples, so wherever the gospel took effect, its efficacy is expressly ascribed to the power and operation of the Spirit: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. For we are laborers together with God; ye are God's husbandry: ye are God's building."—1 Cor. iii. 5, 6, 9. "We have this treasure in earthen vessels; that the excellency of the power may be of God, and not of us."—2 Cor. iv. 7.

The necessity, the ordinary use, and the manifold advantages of outward means are freely admitted, while their efficiency, apart from inward grace, is denied; and none will more earnestly urge the duty of improving these means than those who insist, notwithstanding, on the indispensable necessity of the Spirit to make them effectual. They may be productive of many good effects where they fall short of saving conversion, and are to be accounted a privilege which greatly enhances the responsibility of all who receive it; for the apostle having asked the question: "What advantage, then, hath the Jew?" immediately replies, "Much every way; chiefly because that unto them were committed the oracles of God: For what though some did not believe? shall their unbelief make the faith of God without effect?"—Rom. iii. 1–3. And, speaking again of the gospel, he calls it "the grace of God, which bringeth salvation;" because it is a real revelation of grace, a dispensation of rich mercy; and exhorts the Corinthians to beware "lest they receive the grace of God in vain."—2 Cor. vi. 1. The external manifestation of the truth, then, is a precious privilege; but it is not effectual for salvation, without the inward work of the Spirit on the heart.

2. The reality of a subjective work of grace may be proved from the fact, that the Spirit's agency is not spoken of in Scripture as if it were to be confined to the first ages of the Church, but is described on the contrary, as being equally necessary, and equally available *now;* and is, therefore, exhibited in the gospel as an object of faith, and hope, and prayer, to all nations and at all times. It was not said in reference to the primitive Church exclusively, but in regard to mankind universally, that "If *any* man have not the Spirit of Christ, he is none of his;" and, "Except *a man* be born of water and of the Spirit, he cannot see the kingdom of God." The permanent agency of the Spirit is necessary, therefore, for the continued being, as well as for the gradual increase, of the Church; and it was the subject of express promise, both in the Old Testament and the New. In the Old Testament, where it is written: "As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth and for ever."—Isa. lix. 21. In the New Testament, our Lord himself said: "I will pray the Father, and he shall give you another Comforter, that he may *abide* with you for ever."—John xiv. 16. And not only the Spirit's presence with the Church, but his *indwelling* in the souls of individual believers, and his powerful operation there, are promised in language which admits of no other interpretation; for it is added (ver. 17:) "Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and *shall be in you.*" He is present, and he works, not merely in and by the Word, or any external manifestation, but inwardly and effectually in the souls of men, who are on this account described as an "habitation of God through the Spirit."—Eph. ii. 2. This inward work of grace is equally necessary, and equally available now, as it ever was in apostolic times. The extraordinary gifts, and the miraculous powers of the Spirit, having been given for a temporary purpose, were withdrawn when that purpose had been served; they were but as the scaffolding which was reared for the erection of a spiritual temple.—The scaffolding has been taken down, but the temple still stands, and shall stand for ever. Nor is that temple deserted of its great inhabitant. "Ichabod"—the glory has departed—might well be written on its gates, had the Spirit withdrawn; but the Spirit still dwells in his own temple; for, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii. 16)—"for ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people."—2 Cor. vi. 16. The grace of the Spirit is still exhibited as a legitimate object of faith, and hope, and prayer, and we are encouraged to *seek* it by the gracious assurance: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—Luke xi. 13.

3. The reality of a subjective work of grace appears from the nature of those operations which are ascribed in Scripture to the Holy Spirit, and of the supernatural effects which they produce. The whole of that great change which is wrought on the soul by means of the truth, is expressly ascribed to the power of the Spirit; its commencement, its continuance, and its consummation; the first great transition, and every step of the subsequent progress; all is ascribed to him "who worketh in us both to will and to do of his good pleasure."

The whole change is described as a *new creation*—a quickening into life—a second birth—a resurrection from the dead; and these acts of divine power are such as the Spirit of God only can effect. And, accordingly, he claims them as his own; for, God speaking by the mouth of Ezekiel (xxxvi. 25–28,) says: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." And again Paul, in his memorable prayer for the Ephesians (iii. 14–21:) "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened *with might by his Spirit in the inner man;* that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now, unto him that is able to do exceeding abundantly above all that we ask or think, according to the *power that worketh in us*, unto him be glory in the Church by Christ Jesus throughout all ages, world without end.—Amen."

Each and every part of the work is

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ascribed to the Spirit: he enlightens, he convinces, he quickens, he subdues, he sanctifies, he strengthens, he comforts, the soul; and this, as by the instrumentality of the truth objectively revealed, so by a direct internal operation, applying the truth and rendering it effectual; so that the whole work should be gratefully ascribed to his divine power; for "we are his workmanship, created anew in Christ Jesus, unto good works." But more particularly, those parts of the work on which all the rest depend, those first steps in the process by which we are translated from darkness to light, are expressly ascribed to the direct agency of the Spirit. We mean the production of *repentance* and *faith*. The Spirit not only exhibits external motives to repentance, but he applies these motives with power, and makes them effectual; he "takes away the heart of stone and gives a heart of flesh"—he begets a "broken and a contrite spirit;" for as Christ is exalted to give repentance as well as remission of sins, so this he does, when, by the Spirit's grace, he subdues the sinner's heart. "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplication, and they shall look upon me whom they have pierced, and mourn."—Zechar. xii. 10. And, in like manner, the Spirit not only exhibits external motives to faith, but he produces or implants faith in the heart: "For faith is the gift of God;" and it is given to us "to believe in his name." And hence our Lord said to Peter: "Blessed art thou, Simon Barjonas, for flesh and blood hath not revealed this unto thee, but my Father who is in heaven." And more generally of all who believe: "To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 12, 13.

4. The reality of an inward work of grace may be evinced from the fair import of the prayers of believers, when they supplicate spiritual blessings. Look to the recorded prayers of the Old and New Testament saints, and see what they asked, what they expected, what they felt was needful, at the hand of God.—Was it merely that they should be placed in more favorable circumstances for working a great and beneficial change on themselves?—that they should have a clearer objective manifestation, or a more abundant gift of outward privileges? Was it not rather, that the light they already enjoyed might be made to shine into their hearts?—that the privileges they possessed might be sanctified for their use, and that they might be disposed and enabled, by God's power, to improve them as they ought? And what do *you* pray for?—The whole controversy, as the great Dr. Owen well remarks, might safely be left to depend on an honest answer to this one question—What do you pray for when you are in earnest pleading with God? Do you not ask that he would *renew* you in the spirit of your mind—that he would *quicken* you into spiritual life—that he would *create* within you a clean heart—that "he would fulfil in you all the good pleasure of his goodness, and the work of faith *with power?*" And what is this but a practical acknowledgment that, in addition to outward light and privileges, you need the inward work of the Spirit to render them effectual?

For the Preacher.

REVIEW

Of a Sermon on Conditional Election, preached by the Rev. Mr. Rathbun, from Rom. 8:33, "Who shall lay any thing to the charge of God's elect? It is God that justifieth." *Addressed to the Members of the Associate Reformed Congregation of Mt. Varnum.*

DEAR BRETHREN—We may very appropriately adopt the words of the Apostle in reference to the time we commenced our ministry among you, "Without were fightings and within were fears." Studiously avoiding religious controversy, we have been assailed on every side; and while, from time to time, "we have not shunned to declare the whole counsel of God," and our views of the "the common salvation," we have been represented as holding doctrines which we most certainly deny. While we think that religious controversy in general ought to be avoided, we think also that we purchase peace too dearly, when we not only suffer the way of truth to be evil spoken of, but also error to come in like a flood, without lifting up the standard of the Lord against it. Some are of opinion, that disputes respecting religious subjects should be abandoned altogether; but certainly nothing appears more detestable than a general conformity to every opinion. Had the Apostles written nothing on the subject, common sense might have dictated that we should not suffer ourselves "to be carried about with every wind of doctrine." "It was needful for me to write unto you and exhort you, that ye should earnestly contend for the faith which was once delivered to the saints."

The same disposition of mind is manifested by Paul in his epistle to the Galatians. No sooner had he heard that false teachers were among the church at Galatia, than he writes to that church respecting them and the doctrine which they preached. We, however, do not deny that circumstances may justify us in passing over, in silent contempt, some men and measures. When we meet with dispassionate men—men who hold themselves willing to renounce an error when convicted of it; and more especially, when error is likely to be particular injury to the cause of truth; we think that we are justified in withstanding those to the face who are to be blamed.

It is very evident that the text chosen by our Rev. Brother, has reference particularly to justification; and we are at a loss to perceive the propriety of taking a portion of scripture intended by the Apostle to teach justification, in order to overthrow the doctrine of particular and unconditional election, as taught in the Presbyterian churches. If this choice of a text be a wonder, the introduction is still more wonderful. That charity is the duty of christians towards each other, is readily admitted; but to make it the introduction to a sermon on particular election, is rather without precedent in preaching. Those who plead so long and loud for charity, stand in greatest need of it: for they not only are frequently found delivering others over to the uncovenanted mercies of God who do not believe with them, (which was the case on the present occasion;) but some go so far as not to buy or sell with people of other denominations, except when compelled by circumstances. We will again know what these people mean by charity. It is a christian virtue which they seldom exercise with regard to others, but would have all others exercise toward them. "The Scribes and Pharisees sit in Moses' seat; whatsoever they bid you, that observe and do; but do not after their works: for they say and do not."

Again: In the old-fashioned way of preaching, it is made a duty to let us know what is contained in a text; but in the sermon under review, we have not only "a charitable introduction," but we have what our Rev. Brother believes in relation to particular election, in contradistinction from what the Apostle taught of justification; and we are informed by him that "he does not deny election," but qualifies this admission by saying—"I do not believe that God from all eternity, without any regard to faith and good works foreseen, elected a number definite and fixed." We live in a world of new discoveries and experiments. Among our friend's experiments, he has great need for that word *not*. He does not deny—and again, he does not believe. Like the present party of Puseyites in the Anglican church, who call purgatory paradise, our friend calls his doctrine of contingencies or conditional election God's choice of believers unto salvation. Our friend then does not believe that the number of the elect is fixed and definite. The opinion which he denies, is that held by Calvinistic divines, who say that the number is definite and fixed; but where is it fixed? They tell us in the mind of God only. Our Rev. Brother then does not believe that God has in his mind the precise number that will be saved. He must then think it a high character of God to determine to remain, (no doubt for his special accommodation,) ignorant of it. We would fondly hope that the next time he takes it upon him to deny our doctrines of a definite number that he will explain to us how it is that God is ignorant of the number; and if not ignorant of it, how it is that he does not fix it. We are fully aware that many professed Arminians believe in the absolute foreknowledge of God, while others deny it; but we are led to hope that our friend belongs to those who profess to believe in God's absolute foreknowledge. If so, we would want to know how it is possible for him to know, in the most absolute sense, all things, and yet not know the number which will be saved! And how he could know it, without fixing it! Again: God's foreknowledge is eternal. It is an attribute of God, and consequently must have coexisted with himself. He must from all eternity know who will and who will not be saved. The question then is, Does God know an event because it is certain, or does his knowing it make it certain? Suppose that we admit that God's foreknowledge rather proves than fixes future certainty, we would wish to know how this admission would help our friend in his difficulty against a definite number; for the admission of its being foreknown, fixes it in infallible certainty. Whether we choose to ascribe this to foreknowledge or decree, does neither make nor mar our doctrine that the number is definite; for if God foreknows from eternity a thing to be certain, it will as certainly be so, as it is certain God will not nor cannot mistake. However we view the matter, the doctrine respecting the number being definite and fixed stands good; but a question of deep importance arises here. Who fixes this certainty from eternity? We say *God does*: because God only is eternal. Actions have no existence without an actor, and cannot be eternal, unless they exist before their actors exist. Men cannot fix the number: because they are not eternal, and yet it is acknowledged that the number is known eternally. We know of no reason out of God for the number being fixed and definite, and we must therefore still believe that the number is fixed and definite in the mind of God only, until it can be satisfactorily shown that God is ignorant of the actions of beings until they actually take place.

With regard to the other things which our friend cannot believe, "that God without any foresight of faith or good works would elect men to salvation," we think it so palpably absurd as to require only to be stated in order to meet with repulsion from every person who understands revealed religion. The question which will decide it is this: Is faith the gift of God, or is it a naturally acquired grace? Another question is embraced in this, viz: Is faith a good gift? If so, "every good and perfect gift is from God, and cometh down from the Father of Lights." Faith being a good gift, is from God. But what can our Rev. Brother mean, when he tells us that faith is the cause of our election? It surely must be that God requires us to have that which none but himself can give before he gives it. Furthermore: good works are the fruits of faith, and we might as well expect fruit without a tree, as good works without faith. It hence follows, that either God does not elect at all, or he elects without any faith or good works foreseen. This is clearly stated by the Apostle, Rom. i. 5: "If by grace, it is no more of works, otherwise grace is no more grace; but if of works, it is no more of grace: otherwise work is no more work."

We would not wish our friends to mistake our meaning: when we say that God elects unto salvation, we do not say that he elects without providing the means through which we shall be saved: but on the contrary, we may justly say of every justified, sanctified soul, "We are bound to give thanks to God always for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." To those whom God designs to save, he determines to give faith; to call them; to regenerate them; to justify them and sanctify them. Faith, holiness and perseverance, &c. are parts of the salvation unto which they are called and chosen. We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph. 2:5.

It is certainly agreeable to reason, as well as revelation, to believe that God has a plan upon which he acts, and in this plan, purpose, or decree, man occupies the situation of a free moral agent. Man created in holiness, fell from the estate wherein he was created by sinning against God. By this fall, he lost his native innocency and moral purity, and not only forfeited all claim to heaven: but also subjected himself to hopeless misery. To redeem him from this situation, God provided a Savior for him, who is Christ the Lord. All that God does for man, is of mere grace and favor. In his natural state, he is without either faith or good works to entitle or even recommend him to the favor of God. God therefore begins and sustains his faith, until he becomes "the finisher of his faith." We then say that all whom God saves, he determined from all eternity to save. The determination of saving them, through sanctification of the Spirit and belief of the truth, is the decree of election unto everlasting life.

The rest of mankind God ordains to dishonor and wrath, *on account* of their sins. They fill up the cup of their iniquity, and *for this* "God ordains them to dishonor and wrath:" *Conf. of Faith* 3. To all who acknowledge the justice of God in appointing a day of judgment, when the wicked for their sins will be turned into hell, it will appear just for him to determine to do so. If it be right at that time to condemn them, it cannot be wrong to determine to do so from all eternity: for it cannot be wrong to determine to do that which is right. The doctrine of election and reprobation may be simply defined to be the righteous determination of God to save the heirs of salvation through sanctification of the Spirit and belief of the truth, and to punish the reprobate on account of their sin. This then is the doctrine of election which our friend tells you he does not believe, and which Arminians so audaciously villify and misrepresent.

We come now to notice what our Rev. Brother believes. "He believes," he tells us, "in a three-fold election viz: an election to office, a national election to certain outward privileges and blessings, and an election to everlasting life, and the latter election is in time and upon the conditions of faith and belief." With regard to the two former our friend tells us that "they are unconditional and eternal, and that no nation has a right to complain because God is the sovereign of the nations." While we do not deny a national election, we are bold to deny what our friend affirms concerning it. He affirms "that the whole epistle to the Ro-

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mans has reference to a national election only." The first proof which our friend brings forward in support of this assertion, is the declaration of the Apostle, chap. 9: 3. "For I could wish myself accursed from Christ for my brethren; my kinsmen according to the flesh." We are informed that the separation here mentioned must be a national separation; otherwise we will charge the Apostle with the blackest impiety." and that "this is so plain that a man with half an eye may see it." We fear that we will have to remain very stupid in our friend's estimation, unless he means that none but men with half an eye can see it, (in which case we admit that they may not so clearly perceive its fallacy;) for we have both eyes open and we think that we can see it to be worse than stupid nonsense. Might we be permitted to ask our friend what he did with that Greek Testament in which he saw so much poetry, and which he so boldly brought forward on a former occasion in favor of singing human compositions in the worship of God! We advise him to open both his eyes and look into it and he will find that the verb which is translated *could wish*" is found in the imperfect indicative middle, which simply means, "I wished that I myself were accursed from Christ for my brethren, my kinsmen according to the flesh." The passage then would read thus, "I have great heaviness and continual sorrow in my heart, (for I wished that myself were accursed from Christ) for my brethren, my kinsmen according to the flesh." The Apostle here relates his former feelings, "he wished himself accursed from Christ." God has brought him to a feeling sense of himself, and he sees that out of Christ there is no redemption. From his feeling before his conversion he judges of the present feelings of his brethren. They still oppose Christ's religion and wish themselves accursed from Christ, and this is the cause of continual sorrow and grief to the Apostle. This indeed is the feeling of every regenerate child of God, to labor diligently to rescue sinners who oppose Christ from hell and destruction, and the knowledge of the fact that they are travelling on the broad road which leadeth to destruction is the cause of sorrow to their part. Our friend's first argument in favor of a national election only vanishes like mere smoke, and a man with both eyes open can see that the Apostle does not wish to be separated from Christ, but simply relates his past feelings, and the present feelings of his countrymen.

Again: That the Apostle treats of a national and a particular election also in his letter to the Romans, is very plain, chap. 8, 29, 30. "For whom he did foreknow, he also did predestinate to be conformed to the image of his son." If then the Apostle treats only of a national election, it follows that all nations "elected to outward privileges and blessings" are conformed to the image of God's son; but our Apostle also tells us that what God did at first for the Jewish nation he afterwards did for "all nations," and consequently all nations have been conformed to the image of God's son: but as it is denied that all shall be saved, or that all are conformed to the image of God's son, it follows as a necessary consequence that Paul treats of a particular election, and also of a particular election in his epistle to the Romans.

In Rom. 1:5, the Apostle refers us as to the election of which he treats, to Acts, 19: 10—18. "Wot ye not what the Scripture saith of Elias? How he maketh intercession against Israel saying, Lord they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my life. But what saith the answer of God to him? "I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal, even so at this present time there is a remnant according to the election of grace." The plain meaning of the Apostle is, that in the days of Elias the Jews were a nation chosen to external privileges and blessings; yet only some of them were chosen out of these to salvation, whom he calls "the election of grace." God is the same God who changeth not, reasons the Apostle: for at the present time also, there is a remnant according to "the election of grace." While therefore our Apostle treats of a national election, he also treats of a particular election; "and a man with half an eye may see it."

From the New York Observer.

A Woman who wanted to be Turned.

I had left my study and sought the quiet of home. In the midst of the pleasures that cluster thick about the fireside, I was forgetting the outer world, when the door bell rang, and presently the servant announced that a woman wished to see me at the door. I stepped into the hall, and there was standing in the door a pretty woman of perhaps five and twenty years, who said to me, in a brogue that left no doubt of her being from the Emerald Isle,

"Are you the *Praist?*"

I told her I was a minister, and asked if I could be of any service to her. She looked at me with great seriousness, and said,

"I want to be turned."

"What did you say," said I, supposing I had misunderstood her.

"I want to be turned," said she again, with the same fixed countenance, but with a still more imploring tone. I was considerably puzzled: for, in the variety of applications which are made to an editor here in the city, this was the first time that I had ever been called on for such a purpose, and I looked at her with such perplexity that she evidently saw I had not comprehended her meaning. I said to her:

"My good woman, I should be glad to help you if it were in my power; but really I do not exactly know what you would have." She looked up with still deeper interest than before, and exclaimed—

"And I'm a Catholic, and I want to be turned into a Protestant, and they told me you were *good at turning people*, and so I thought I would come and see if you would n't just be so good as to please to *turn* me."

It struck me at first that it could hardly be true that any body should send a woman to me on such an errand, for there were certainly very many around me much better able to turn Catholics into Protestants than I am, but there was *that* in the woman's air and tone that put all idea of imposition out of the question; and she stood before me a poor Roman Catholic asking to be put in the way of knowing the truth and finding eternal life. I therefore inquired into her circumstances, her means of instruction, the motives that led to her present step, and she told me, with great simplicity, that her husband was a Protestant, who read his Bible daily, but she had "fought" him, and tried to stop him, for she had been taught that they must not read the Bible; but he seemed to be very happy while she was very miserable, and she thought he was in the right way and she was in the wrong. She had heard him read some in the Bible, but she had no learning and could not understand much, but he knew all about it, and had tried to explain it to her, and she thought if she should be a Protestant like her husband they would take a great deal more comfort, and so she begged me to take pity on her, and turn her into a Protestant, and she never would be a Catholic any at all, at all.

I then attempted to converse with her on some of the simplest truths of religion, the way of salvation by the merits of the Savior, and the need of repentance and faith, but she had no conception of the existence, much less of the nature, of the plainest doctrines of the gospel. Her ignorance was total and frightful. It seemed incredible that a person could live in Christian land, and know so little of religion. After conversing with her freely, and setting before her the difference in doctrine between Roman Catholics and Protestants, I asked her,

"Do you now sincerely renounce the errors of the Roman Catholic religion, and promise never to go after them again as long as you live?"

"And that's what I do, with all my heart."

"Now," said I, "go home and tell your husband that you have become a Protestant, and do you go to church with him, and go to the minister who preaches to him, and tell him what you have done."

"But," said she, "can't you give me a little bit of a line, just to show them all about it. Do give it me."

I went back into the house, and taking a large book, I wrote on the blank leaf a formal renunciation of Popery, and having read it to her, asked her to sign it. She did so, making her mark after I had written her name. I then made out a regular certificate of the fact that she had appeared before me, and abjured the Pope of Rome, the devil, and all their works, and put it into her hands. She expressed her gratitude in simple words, and as she turned to go away she looked back and said,

"And I'll come next week and CONFESS."

"Oh no," I said to her, "confess to God; we do not confess to the priest in our church."

"But I must confess my sins; and I want to come once a week and confess to you."

"Not a bit of it, my dear woman; I will never let you do any such thing at all: you must pray to God for the sake of Jesus Christ; he has power to forgive sins, and no one else. All the priests in the world can do you no good, unless you repent and cry unto God."

So she went her way, declaring that she should come again. I have told you this story, my dear Eusebius, as one of the many incidents of life in the city, but more to show the deep degredation of the poor Irish whom Providence has thrown at our very doors. What an awful load of guilt must that priesthood incur that crushes the souls of its people under ignorance so rayless and hopeless. I suppose a Roman Catholic may, like Fenelon, find saving truth in the midst of the errors of that system, but how few Fenelons, how few *Christians*, can you find in the bosom of Anti-Christ?

☞ The following letter has been forwarded to us for publication. It derives interest, not only from the pious sentiments which it breathes, but from the fact that it was addressed to an afflicted relative by a young man who was in health when he commenced it, but was called to meet the King of Terrors before he completed it. This will account for the abruptness of the conclusion:

Dear Aunt—It is a long time since I saw you, to speak with you face to face. I would like to see all my friends again, but I would desire to sit and converse with you in particular. I love the society of the afflicted—of those upon whom the Lord has laid his rod of affliction, and if I cannot go to see you, I can at least write a few lines to you. I hope your eternal peace is made with God our father, thro' his son Jesus Christ. If it is so, that you have passed from death unto life, and have become a new creature, you need fear no evil, though you are going through the valley and shadow of death. You now feel his rod, and can you repine? This present affliction will work out a far more exceeding and eternal weight of glory. Did Jesus repine or mourn when his soul was exceeding sorrowful, even unto death? He was deserted by his own, a man of sorrows and acquainted with grief; and had not where to lay his head. How different are your circumstances! Does your patience resemble his? Remember that awfully agonizing cry at the ninth hour, "My God, my God, why hast thou forsaken me!" When the bitterest cup of God's wrath was poured out on his devoted head. Even Christ Jesus had now become a curse, for the Father had to withdraw his countenance from him, because he had become a curse. Yes, even the father hid himself from him, which made him utter that mournful wail, "*Eloi, eloi, lama sabacthani!*" Think of the agony of that moment! Was there any sorrow like his sorrow? Forsaken by man, deserted of God, reviled, mocked, spit upon, and after uttering a prayer for his murderers, yielded to the stroke and died. Awful sight! There hung the son of God—the man who was God's fellow! But the sun veiled his face, rocks rent, but man, poor man, knew not whom he crucified. Oh! what depravity! Here the pen of the mightiest scribe would fail to tell the love of Christ. Who can tell its height or depth or breadth! All this suffering was for them that believe; yes, even the little comfort which you do enjoy was purchased with blood. How is your heart fixed? Do you walk with God. Are you hungering for the bread of life, and thirsting for the stream that flows from the city of God. Love the Lord thy God with all thy heart. How sweet to live at the feet of the Savior! I hope your days of darkness have been removed, and that you have that peace which passeth all knowledge.

You may perhaps have soon to try the swelling Jordan. Be prepared. He may come as a thief in the night. Christ hath passed the dark prison of the grave. He burst the bars of death and triumphed over the grave. Faith builds a bridge across death's dark gulf. How does a Christian die? Why he yields himself soul and body to Christ while living, and at death he resigns his soul into the hands of God by a true and living faith. Death is only the door way to heaven; if death be near, the crown of life is near also. A few more pangs may set the prisoner free. Sickness brings us to face the monster death, and places us directly upon the frontiers of God's unbounded empire.

N. H.

THE WALDENSES.—The New England Puritan observes, in relation to this remarkable branch of the Christian Church; that they "once numbered some hundreds of thousands, afterward they were reduced to less than one thousand, and now there are about twenty-four thousand. They have endured thirty-seven persecutions. They still maintain, as did their fathers, the essential doctrines of the Gospel, and are rising in intelligence. They are very poor, but cheerful, industrious, and many of them are devotedly pious. They have fifteen pastors, but they need assistance to supply themselves with books, to repair some of their churches and to educate their young men of piety and promise."

Moneys Received for the Preacher,

Not otherwise receipted.

James Donaldson.	Marshall Means.
Isaac Donaldson.	Thos. Mitchell.
Eliza B. Paxton.	John Alexander.
Robert Harper.	E. Loughridge.
Wm. Worren, Jr.	Henry Ferguson.
Benj. Shelly.	Robert Melville.
Jonathan Nesbit.	John M'Intyre.
James Kirkpatrick.	Rachel Ankeny.
Rev. J. H. Bonner.	Dr. G. W. Pressly.
Samuel S. Weed.	John G. Whigham.
Robt. Hamilton.	W. A. Robinson.
Wm. Gabby.	John Rollins.
A. T. Scott.	Thos. Cresswell.
John Robinson.	Adam Work.
Thos. M'Cance.	Joseph Jones.
Robt. Edie.	

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EXPOSITORY LECTURES.

21 I hate, I despise your feast days, and I will not smell in your solemn assemblies.
22 Though you offer me burnt-offerings, and your meat-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts.
23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.
24 But let judgment run down as waters, and righteousness as a mighty stream.
25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?
26 But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.
27 Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is the God of hosts. AMOS 5:21—27.

This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. God is a spirit, and they that worship him must worship him in spirit and in truth. From these words we learn, that no external religious observances, no matter how conformable to the letter of the divine law, will be acceptable in the sight of God, where they are not accompanied with correspondent affections of soul. The Lord looketh upon the heart; and the mere homage of the body, where the heart is alienated from him, is so far from being acceptable, that it is an abomination in his sight: "He that turneth away his ear from hearing the law, even his prayer shall be an abomination."

And yet strange as it may at first view appear, there may be a punctilious regard for the external forms of religion, where the heart is alienated from God and is subject to the love of sin. The Pharisees, who neglected the weightier matters of the law, judgment, mercy and faith; who devoured widow's houses; who, though they outwardly appeared righteous unto men, while at the same time, they were full of hypocrisy and iniquity, yet, loved to pray, and paid their tythe of mint, and anise, and cummin, and fasted twice in the week. And at a time when wickedness was so prevalent in Israel, that they are addressed as a "sinful nation,"—"a people laden with iniquity,"—"a seed of evil doers,—children that are corrupters," they nevertheless presented "the multitude" of their sacrifices, their burnt-offerings, and the fat of fed beasts; they spread forth their hands in prayer, though they were full of blood, and they observed their sacred festivals, the new moons and the appointed feasts. And at the very time when the prophet is directed to "cry aloud and spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins," God declares, "Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of me the ordinances of justice; they take delight in approaching to God."

And such was the deplorable state of things in Israel, at the time when Amos was called to the exercise of his office. God declares to them by his prophet, "I know your manifold transgressions and your mighty sins." And among other things, their perversion of justice, and their oppression of the poor, were especially displeasing in the sight of God. Yet they attended upon the ordinances of religion, presented their offerings before the Lord, and observed the sacred festivals. But what was the reception which their hypocritical services experienced at the hands of Him who requires the sacrifice of a broken and contrite heart?—"I hate, I despise your feast days, and I will not smell in your solemn assemblies:" v. 21. For the purpose of impressing the minds of the Israelites with a just sense of their obligations to God; for his goodness to them, and as a means of promoting the interests of vital religion among them, God anciently appointed various sacred festivals. Among these, there are three which are particularly distinguished. With regard to these, the following direction was given: "Three times in a year shall all thy males appear before the Lord thy God, in the place which he shall choose; in the feast of unleavened bread, and in the feast of tabernacles; and they shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee:" Deut. 16:16. On these solemn occasions, the pious Israelites laid aside their secular pursuits, and assembled for religious worship; and in connection with the offering of sacrifices to God, they engaged in feasting before the Lord, as an expression of their gratitude to him, and of their good will towards each other. On the occasion of these sacred festivals, a variety of sacrifices were, according to divine appointment, offered unto God. Among these, particular mention is here made of burnt-offerings, meat-offerings, and peace-offerings, of fat beasts: v. 22. All these offerings had reference to the great sacrifice of Christ; some of them prefiguring more particularly the expiation of sin by his death, while others have more especial reference to that state of friendly fellowship with God, into which we are introduced by that atonement which he has made in his death.

But though these solemn feasts, and the offerings connected with them, were of divine appointment; and though the observance of them, when the worshipper came before God with a broken and a contrite heart, was an acceptable service, yet to secure the divine approbation, it was essentially necessary that they be observed with a proper spirit. On this subject, God had faithfully warned and admonished his people:" "If ye walk contrary unto me, and will not hearken unto me, I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors."—Levit. 26:31. And here the language is still stronger, indicating not only that God would take no pleasure in their religious services, but that he would regard them with abhorrence: "I hate, I despise your feast days." The phrase, "I will not smell in your solemn assemblies," is figurative, and indicates that God will take no pleasure in them. With regard to the sacrifice which Noah offered on leaving the ark, it is said, that, "the Lord smelled a sweet savor." And to indicate how acceptable to God, was the sacrifice which Jesus Christ offered of himself, it is said that "Christ hath loved us and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savor."

But why were the religious observances of the house of Israel not only not acceptable to God, but actually displeasing to him? Was God dissatisfied with the observance of his own institutions? No! But because those who observed these divine ordinances, insulted the divine majesty, by drawing near with their mouth, and honoring God with their lips, while they removed their heart far from him. In regard to such hypocritical services, God says by his prophet,—"Bring no more vain oblations, incense is an abomination nnto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts, my soul hateth, they are a trouble unto me; I am weary to bear them. And when you spread forth your hands, I will hide mine eyes from you; yea, when you make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless, plead for the widow."—Isaiah 1:13–17. Here we have an example of a people much engaged in religious observances; and yet so far were they from meeting with divine approbation, that God declares "they are a trouble unto me; I am weary to bear them." And the reason is explained. While there was a show of religious zeal in their external worship, they at the same time walked contrary unto the law of God, and would not hearken unto him. They were addicted to deeds of violence—they perverted judgment and oppressed the helpless, the fatherless, and the widow.

It appears, then, that to render our religious worship acceptable to God, it must not only be offered in accordance with divine appointment, but must be accompanied with correspondent affections of soul. In what light, then, is it to be supposed that God will regard the religious worship of those who come into his house. with hearts rankling with envy, and malice, and revenge. Will he be pleased with the services of those, who are so completely under the influence of the love of the world, that the care of this world and the deceitfulness of riches, choke the word, so that they become unfruitful? Will he regard with complacency, the religious homage of those who present themselves before him clothed in silk, in purple and fine linen, while they are utterly neglectful of the ornament of a meek and quiet spirit, which is in the sight of God of great price? Will he regard with favor, those whose minds are so crowded with secular affairs, that there is no room for divine truth to find a lodging place within them? Will he consider himself honored by the professed respect of those who defraud and oppress their fellow men? Will the sweet tones of a well attuned voice, be pleasing in the ears of Jehovah, in the absence of the melody of a heart inspired with gracious affections? Nay! says God by his prophet, to these hypocritical worshippers, "Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream."—ver. 23, 24.

The singing of God's praise occupied a prominent place in the worship of the ancient temple. In the regulations which David, under divine direction, made, with regard to the worship of God, there were four thousand Levites set apart to the service of praising God in the Temple. These four thousand were distributed into twenty-four orders, who succeeded each other in turn, in performing this service. —2 Chron. 23 and 25 chap. The offering of sacrifice was accompanied with the celebration of divine praise: "When the burnt offering began, the song of the Lord began also with trumpets and with the instruments ordained by David, king of Israel."—2 Chron. 29:27. Under the former dispensation, which was characterized by carnal ordinances, and distinguished for outward show and a splendid ritual, instrumental music was employed in the worship of God. The worship of the New Testament is characterized by greater spirituality and simplicity; and that to which special importance is attached, is "singing and making melody in your heart to the Lord."

But while the melody of the heart, animated with love to God and good will to man, is especially important, we are not to suppose that the melody of the voice is to be disregarded, much less that in itself, it is displeasing to God. We should give unto God the most respectful homage of our lips, as well as the most devout affections of the heart. But that which was displeasing to God in the worship of these Israelites, was the want of harmony between the exercises of the heart and the melody of their lips. While their tongues were employed in praising God, evil passions were cherished in their hearts. Therefore they are exhorted to turn from their evil ways; to let judgment run down as waters, and righteousness as a mighty stream, that so their songs of praise, being expressive of the devout feelings of a sanctified heart, might be acceptable to God.

The prophet proceeds, in the next place, to show the deplorable condition of the house of Israel from the fact, that their guilt had been accumulating for ages, even from the period of their deliverance from Egyptian bondage: "Have ye offered unto me sacrifices and offerings in the wilderness, forty years, O house of Israel."—verse 25. The history of this people, when under the miraculous guidance of heaven, in the wilderness, furnishes melancholy evidence of their proneness to murmur and rebel against God. It was but a little while after they had witnessed the display of divine power at the Red sea, that they involved themselves in the guilt of worshipping the golden calf. And so completely were they devoted to the worship of idols, that they carried along with them, the objects of their idolatrous veneration: "But ye have borne the tabernacle of your Moloch, and Chiun your images, and the star of your god, which ye made to yourselves."—v. 26. Strange example of human weakness and depravity! They had witnessed the most signal displays of God's power and goodness in their deliverance from bondage, and in their protection in the wilderness. But they soon forgat his works; they waited not for his counsel. They made a calf in Horeb and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass. They were mingled among the heathen, and learned their works, and served their idols. And as their fathers had done, did they. And now the cup of their iniquity being full, God declares by the prophet, "Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is the God of Hosts."—v. 27. This threatened calamity came upon the nation, when God in his displeasure removed them out of his sight, and they were taken beyond the confines of their own land, and placed in Halah and Habor by the river of Gozan, and in the city of the Medes.

From these words, we may learn—

1. That there may be much of the outward form, in the absence of the spirit and power of godliness.

2. The outward observance of God's ordinances, in the absence of correspondent affections, is not only an unprofitable service, but is an abomination unto God.

3. The zeal of the devotees of superstition and idolatry, should make us ashamed of our lifelessness, inactivity and coldness in the worship of the true God.

Review of Grier on Temperance—No. I.
(CONCLUDED.)

But let us look at this matter for a moment on the other side, before all our sympathies are enlisted in behalf of Mr. Grier. The highest judicatories of our church in common with those of every other worthy the christian name in these United States, have not only sanctioned the principle of the Temperance society, but the association itself.

The A. R. Synod of the West, after protracted discussion brought in and adopted in 1834, a lengthy and able report in favor of Temperance, to which the following is the third resolution appended:

"That while it is left to the discretion of individuals to promote the cause of Temperance in that mode which to them may appear most efficacious, yet a temperance society established on proper principles is well calculated to promote that end, and is not liable to any serious objection."

In 1841, after the organization of the General Synod, the following was adopted:

"Resolved, That it be, and hereby is recommended to all our people to abstain entirely from the use of all kinds of dident or distilled liquors, as a drink, or an expression of friendship or hospitality, and that they be and hereby are exhorted not to engage or continue in manufacturing such articles—in dealing in them

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handize, or with the understand- they are to be used for such pur-

e report of our Presbytery to Sy- this same year, special reference to the last feature of this reform, llowing language: "We regard more than an expression of grat- alled for from us to notice what we hope God will acknowledge as his ork. We refer to the late remark- mperance reform which has been among us." In addition to all have a report on file amongst the erial papers, in which temperance s, as they are at present organized, arly recognized as worthy the sup- the christian community.

in the face of all this, Mr. Grier. s the first time that he has known osed himself to be the subject of ent or ungentlemanly remark, and en not from a brother presbyter, he hue and cry of persecution for s sake—and summoning all his s, he comes out with the sweep- atiments, that the temperance so- s now organized, is unscriptural,— principles belong legitimately to trine of devils, and that every thing e in the reform might have been lished, if there had been no so- ncerely by advancing and re-advan- s views. Who, then, is the schis- To whom does the exercise of ance, and passive submission to treatment, belong?—to the Pres- —to the Synod—not to Mr. Grier. f this unscriptural society could on- lled off in some way, notwithstand- aversion to societies, Mr. Grier ap- o be ready to bring forward an- on sight. I believe it does not under the denomination of "an of any thing;" I shall pay my re- to it, and have done. We are in- o look at its distinctive character- tures.

proceed, then: A voluntary and ogatory society, organized on a le which will lead the associated proceed in its efforts to suppress erance, just as far as its members lividually bound by the word of proceed, is, in my opinion, alto- unobjectionable."

viduals see differently; and it is For my part, it appears to me that d of the beast is set to go one way, e feet and the legs another. The d the principle can never agree. rogatory signifies, in plain English, what is demanded: it is the term ed to designate the good works the Romish saints have to spare, wicked on earth or in purgatory. rm suits the atmosphere of Italy e latitude of Rome much better urs. On the contrary, the princi- ognises nothing but what as indi- the word of God binds us to do. it would require quite as long a as the present to make the consis- of these things apparent to ordinary And as the characteristic features thing are so shockingly awry, we may lly suppose that it must hobble in erations

grand point on which Mr. Grier immortalize himself in making so- is, the distinction which he would between those who have, and those have lost the power to use intox- g liquor properly. This distinction e defined, as the mathematical point nnihilation of space; and for Mr. 's use, it is not only hard to find, but nothing when found; as every indi- would maintain that he is on the side.

enough of this. It is to me a most al reflection, that so much time has spent in the manner it has on this ct. Although I am not conscious have allowed this matter to inter- with any of my regular pastoral du- ties, yet it would only be idle affectation to say, that it has not cost me many an anxious thought, many a sleepless hour.

Though I am by no means disposed to defend or excuse all that is said and done by temperance men and temperance societies; though I have found myself laid under the necessity of withstanding some, publicly and to the face; yet I have no wish to conceal the fact, that my heart is in the cause. Next to my sphere and my duties as a minister of the gospel, I regard my opportunities for doing good in this cause as presenting their claims. And when I look back over the scenes of human misery and wretchedness exhibited by drunkenness; when I reflect on the immense labor, and anxiety, and zeal, that have been engaged to give this reform a footing; when I reflect on the danger and the fearful consequences, to individuals and to society at large, of a reaction; I confess that I feel under no obligation to conceal my feelings or my sentiments, when I see the thoughtless or the reckless hand extended to break down those barriers which have been erected at so much expense of time, and labor, and anxiety. It was indeed with feelings such as I never before experienced, that I was informed of the positions taken by brother Grier in his oral lecture, I knew that he differed from us, and expected him still to differ from us, as it respected the signing of a pledge. That difference had never cost me a thought. But why Mr. Grier has regarded it necessary, at this particular time, to attach so much importance to his right of using intoxicating liquors, is painfully mysterious. At the very crisis too when most likely to defeat, and when in some instances at least it did defeat, if I mistake not, the carrying out of his own principles.

Had the matter rested here, it would have been well. But it must go to press —it must be published. By this time, I suppose that Mr. Grier and his friends have learned, that whatever goes through the press to the public is public property; and if there be any thing wrong, there is a way of redress.

It was the book, therefore, and not the man, with which I had to do. I trust I have, as far as possible, kept up the distinction. Towards Mr. Grier, I trust my feelings of friendship are as strong as formerly; and I know of no circumstances, as yet, that can change them. And in now taking leave of his book, I can only say, that I am sincerely sorry that a publication of its character should be able to claim, as its author, a man of such respectable standing both in society and in the church.

P. S. Through some strange oversight, in the last paragraph of the first part of No. 6, a sentence has been transposed, so as to express directly the contrary of what was intended. As it should be, it would read: "So then, according to Mr. Grier's ethics and theology, there is not as much guilt and danger in the excessive use of wine, contrary to the dictates of conscience, enlightened by the word of God, and in the face of the fearful sentence, "the drunkard shall not inherit the kingdom of God," as there is in the moderate use of wine, contrary to the convictions of duty. Such a sentiment must seal," &c. J.

THE DEBATE.

The following letter, addressed to the editor of the 'Protestant and Herald,' gives an account of the Debate between Messrs. Rice and Pingree, of which we took some notice in the last number of the Preacher:

CINCINNATI, March, 1845.

Mr. Editor:—I perceive by your last paper, that you have little expectation of good results from the debate on Universalism, now progressing in our city. You think Mr. Rice will not add to his fame, by contending with Mr. Pingree. Mr. Rice seeks no such reward. His aim is infinitely higher. But Mr. P. was the challenger, and Mr. Rice had no choice, if the merits of that disastrous system of error were to be discussed at all. He would have preferred a man whose superiority among his own people could not have been questioned, but no such man would step forth. I do not believe, however, the Universalists can produce a better debater than Mr. P. He certainly possesses no mean abilities, and had he applied himself as assiduously to the defence of truth, as he has done to error, he would have ranked well among evangelical men. But, sir, Mr. Rice is not contending merely with Mr. Pingree. He is warring against Uuniversalism, and I assure you, it is a war of extermination, so far as the principles of that ruinous system are concerned. Yes, the *Truth* will gain much. Many will be snatched from the vortex into which they were hastening, and many rescued who have been caught in the whirl of its delusions.

Moreover, Presbyterianism and our Confession of Faith, which have been assailed, for the purpose of exciting prejudice against Mr. R. and his side of the question, have been most successfully defended, and commended to the public mind. Many of our friends, who, like yourself have questioned the expediency of this debate, have now not one doubt about its value, and are rejoicing in its results.

The house used for the occasion, will receive within its walls more people than any other house in the city, and has been "jam full," every night. The number present is estimated from 2,500 to 3,000, and crowds have gone away for want of room. Every window and door has been literally closed up with human heads.

Six out of eight nights of the debate have now been consumed, and thus far the discussion has been conducted by the combatants with the utmost courtesy towards each other, for which they deserve the thanks of all men.

The first two nights Mr. P. sustained himself with much ingenuity and skill. I was surprised at the plausibility he threw around his position, and felt more deeply than ever the importance of this discussion. On the third night he began to falter, and has ever since been like a drowning man, floundering in the stream that was sweeping him away. He has often and sadly complained that Mr. R. would not come up and take his texts out of his hand, affirming to the audience that his opponent could not do it, though every body knew how ludicrous was the complaint. On Saturday evening his tauntings on that score were quickly terminated. Mr. R. called upon him to point out a text which he had not fairly met, and it should be attended to without delay, and farther proposed to furnish Mr. P. with at least thirty to which his attention had been especially directed, and which had received no notice whatever. In his following speech Mr. P. made no allusion in any way to the subject.

Mr. Rice has fully met the expectations of his friends, and the friends of truth. His pleasant self-possessisn under every circumstance, his clear analysis and lucid arrangement of the subject, his power of condensing and his pungent ridicule, his irresistible reasoning and spontaneous bursts of eloquence, have delighted all hearers, except, I suppose, the Universalists themselves, and even many of them frankly acknowledge his power.

May the spirit of all grace be with him in every moment of trial and temptation, and keep him ever an humble and simple hearted servant of our Lord and Saviour. B.

April 3.—The above notice having been strangely delayed, I can now, upon this sheet, give you a brief account of the last two evenings of the debate. All that was promised to the cause of truth by the preceding evening; has been fully realized in these.

Mr. P. seemed to recover somewhat from his exhaustion, and, putting on a bold front, made a desperate struggle.—But it would not do. He found it was vain to defend Universalism, and therefore again occupied much of his time in *awful disclosures* about hell, reprobation, the Confession of Faith, Calvinism, &c.—These were animating topics, and called forth all his eloquence. I know not how he would have filled out his time, if he had been deprived of this magazine of horrors. Had it not been for Mr. Rice, who held up the veil, and gave us some clear views of the thing itself, most of us would have had very little added to our previous knowledge of the nature and principles of Universalism. Mr. P. never touched them. But he was obliged to let us take a peep when Mr. R. lifted the curtain. He could not stand the sight himself, however, and was sure to run away into the Confession of Faith, that he might get us as far as possible from the things we wanted him to help us to see and understand. There was, frequently, in his assertions, evasions, criticisms, and interpretations, something irresistibly ludicrous, and I could not always be grave, even when I ought to have been.

But, after all, Mr. P. is, in my view, a man of more power than he seems usually to be considered. How sincerely do I wish his soul was enlisted on the side of truth. His last speech was his best. It had been prepared, doubtless, with much care, and gave evidence of strength and skill. Mr. Rice's last was also very able, and its close, most solemn and impressive. The truth has triumphed gloriously. B.

How to derive profit from Preaching.

If you desire to obtain profit to your soul from your attendance on the ministry of the word, and this be your object in going to the house of God, go in the full confidence, that let who will deliver God's message, it is only the Holy Spirit that can bring it with power to your heart,—that if Paul were to return to earth, or the angel Gabriel to descend from heaven, to proclaim to you the message of redeeming love, or to enforce the holy precepts of the gospel of salvation, even their ministry would be really profitable, only so far as it was made so by the accompanying blessing of the Spirit; and that the same Spirit could make the ministrations of the weakest servant of the Savior as efficacious, in conveying spiritual strength, joy and consolation to your soul, as those of the chief of the apostles, or the loftiest of the seraphim around the throne.

If, in the penitential confessions, your heart has poured out its sorrow for sin; if, in the supplications for spiritual mercies, your soul has breathed its desires; if, in the ascriptions of praise, you have blessed the Lord, making melody in your heart unto him—then indeed you may listen to the word preached with an humble assurance of reaping a rich harvest of spiritual good; because you may then depend on the promised blessing of the Spirit, to accompany his word, and bring it home to your heart, in all its invigorating, purifying and gladdening influences.

The Press in Palestine.—Sir Thomas Montefiore has presented the Jews at Jerusalem, with two presses and the necessary facilities for printing Jewish tracts. The office is now supplied with twenty-two workmen.

The excitement in Switzerland, upon the question of expelling the Jesuits, continues. Mass meetings of the people have been held in various places, at some of which as many as 25,000 people attended.

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THE PREACHER.

FRIDAY, APRIL 25, 1845.

JOHN T. PRESSLY, D. D.,.....Editor.
KENNEDY & BROTHER,.....Printers.

TERMS—One Dollar per annum, in advance.

☞ Editors of exchange papers and correspondents will please to address all their communications to ALLEGHENY CITY, Pa.

☞ Subscribers, whose place of residence has been changed in consequence of the fire, will please to give notice where they wish to have their papers left.

☞ Papers formerly called for at the office, will be left at CARTER's Bookstore, No. 56, Market street, Pittsburgh, until further notice.

☞ As the Preacher is the only paper published in our city, we have concluded, for the convenience of our citizens, to introduce a few additional Advertisements.

☞ Subscribers residing in Wheeling and its vicinity, to whom it may be convenient, can make payment to Mr. THOMAS JOHNSTON, Jr. who is authorized to receive the same.

Our Printer, Mr. BUTLER, having lost his office and his printing press, in the late conflragration, has declined business. We have therefore been under the necessity of entering into a new arrangement. In taking our leave of our friends, Messrs. BUTLER and JAYNES, with whom we have been associated from the commencement of our editorial career, we take great pleasure in bearing public testimony to their kind and courteous and gentlemanly deportment toward us, in the whole of our intercourse. They have our sympathy in the loss which they have sustained in the general calamity; and our best wishes for their prosperity and happiness attend them.

☞ We have received through the Post Office, an anonymous communication for the Preacher. If the writer is willing to trust us with his name, we shall then be prepared to decide upon the admission of his communication.

☞ In consequence of the loss sustained by the Bank of Pittsburgh, in the destruction of the building by the late fire, it appears that some reports injurious to the credit of the bank have gone abroad. We would just say to our subscribers, that if any of them should chance to meet with a straggling note on that bank, of the denomination of $5, or upwards, and will send it to us, we will not only receive it at par, but give them a premium of *many thanks*.

☞ The General Synod of the Associate Reformed Church in the West, will hold its annual meeting in Chilicothe, O., on Wednesday, the 28th of May next.

The Convention of Reformed Churches will meet, according to adjournment, in the First Reformed Presbyterian Church, Philadelphia, on Tuesday, the 13th of May next.

The Committee appointed at the last meeting of the Convention, to prepare a "Testimony from the Testimonies in use among the different denominations represented," will be ready, we understand, to report at the approaching meeting. Should the Committee be successful (of which we have no doubt) in preparing a Testimony which will be acceptable to all concerned, it would appear that there will exist no obstacle in the way of the accomplishment of the object of the Convention. "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companion's sake, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."

THE GREAT FIRE.

The fire, of whose devastating course we gave a summary account in the last number of the Preacher, has proved to be the severest scourge with which our city has ever been visited. It seems almost incredible that the work of destruction should have spread to such an extent, in so short a space of time. In the morning, our industrious and prosperous city was the scene of joyful animation and activity. The mechanic was busy in his workshop; the manufacturer was cheered with bright prospects, and the merchant was preparing to reap a golden harvest. But before the setting of the sun, the sound of cheerfulness was hushed; our city was enveloped in gloom, and the smoking ruins of more than ONE THOUSAND HOUSES bore testimony to the irresistible fury of the devouring element. Besides many stately mansions and splendid stores which have been demolished, a vast amount of merchandize has been consumed. So rapid was the progress of the flames, that little property could be removed, and in many cases that which was removed was speedily overtaken by the fire. According to an estimate of the City Regulator, the burnt district covers FIFTY ACRES, within the limits of the city. And when it is remembered, that this portion of the city was compactly built, and that it included our largest commercial houses, some idea of the magnitude of the calamity may be formed.

Among the public buildings which have been destroyed, there are three churches; the 2d Associate Reformed, the African Methodist, and the 1st Baptist Church.

Several printing offices have shared in the common calamity. The offices of the Presbyterian Advocate, of the Protestant Unionist, of the Chronicle, and of the Preacher, are among the number.

But while a vast amount of property has been destroyed, and a severe blow has been inflicted upon the prosperity of our city, it becomes an important duty to attend to those lessons of instruction which this awful dispensation is designed to teach.

1. The calamity which has come upon us, is a chastisement from the hand of God. Affliction cometh not forth of the dust, neither doth trouble spring out of the ground. Shall there be evil in the city, and the Lord hath not done it? Fire, hail, snow, vapors, and stormy winds, are God's ministers, and they fulfil his word. In the view of this awful scourge, then, we are called to humble ourselves under the mighty hand of God.

2. Since, then, this calamity has come upon us by the direction of God's providence, there was need for it. God is infinitely merciful, and does not afflict willingly, nor grieve the children of men. Our sins must, therefore, have been very offensive in his sight, since they have provoked him to bring all this evil upon us. It becomes us, then, devoutly to acknowledge, "Thou, Lord, art just in all that is brought upon us; for thou hast done right, but we have done wickedly."

3. Since it is sin which has brought this calamity upon us, it becomes the duty of every one to search his heart and try his ways, and inquire what share he has in the common guilt which has brought this desolating scourge upon our community. In the chastisement with which we have been visited, God has laid his hand upon our wealth. Has wealth been our idol? In our too eager pursuit of riches, have we been neglectful of one thing which is needful? While we have been successful in business, have we said in our heart, "My power and the might of my hand hath gotten me this wealth," forgetting that it is the Lord our God who "giveth power to get wealth." In our haste to become rich, have the religious duties of the closet, of the family, of the prayer meeting, or of the sanctuary, been neglected?

It deserves serious consideration, that God's people have suffered extensively on this occasion. While sin, as such, is offensive in the sight of God, the sin of his people, in a peculiar manner, reflects dishonor upon the divine character. There is, therefore, a special necessity, that in the dispensations of his providence, he should exhibit a decisive testimony against their sin. Accordingly, it is said with regard to his ancient people, "You only have I known of all the families of the earth; therefore, I will punish you for all your iniquities." Worldly-mindedness has no doubt been a prevailing sin among us. Conformity to the world has been a reigning iniquity. How little is there besides the external form of godliness, to distinguish multitudes who profess the name of Christ from the men of the world?

Against his ancient people, God prefers the charge, "Ye have robbed me, even this whole nation." And in reply to the inquiry, "Wherein have we robbed thee?" The answer is given, "In tithes and offerings." It may be that in this respect, our conduct has been displeasing to God. While he has prospered us, have we been careful to honor the Lord with our substance and with the first fruits of all our increase? Considering that we and all that we have are the Lord's, have we been careful to contribute as the Lord hath prospered us, for the extension of the Redeemer's kingdom in our own land and among the heathen?

But may we not in another sense be chargeable in the sight of God, with robbery? He claims a seventh portion of our time as sacred to himself. And is it not a most reasonable claim? And yet to how great an extent, is that claim practically denied, even by professing christians? In our intemperate pursuit of wealth, we cannot find time to [attend] the sacred rest of the sabbath. [How] much of the valuable merchandize destroyed by the fire, in its passage [through the] city, was brought by conveyances that travelled on the sabbath? And [can it be] supposed, that God will overlook the profanation of his day by a people [to whom] the religious privileges with which [we are] favored! Nay! is it not reasonable to conclude that one particular reason why this evil has been brought upon us, is to impress us impressively, that nothing is [sacred] the end, by robbing God of [that] which he claims as sacred to himself.

4. Having inquired into the [reason] cause of this calamity, we are in the place called to amend our ways, and let us return unto the Lord. He hath torn and he will heal us, he hath smitten and he will bind us up.

To the unbelieving and impenitent this awful dispensation administers a solemn warning. Fire is only one of the [many] less instruments which are at God's command, ready to execute the purposes of his providence. And while this execution of Jehovah's purposes marched through our city with irresistible fury, O man, did you not feel your impotency? Can one of God's agents thus spread terror and dismay throughout a whole community? Who then may abide the day of his coming? Is this God of terrible majesty thine enemy? Then, see to it, linger, and turn to the strong hold, the prisoner of hope. Behold, now is the accepted time; behold, now is the day of salvation!

CHRISTIAN BENEVOLENCE.

It is truly gratifying to witness the influence of christianity in arousing sympathy for the distressed, and in prompting to deeds of benevolence for the relief of the suffering and the destitute. Never had the late overwhelming calamity fallen upon our city, in which many were left without a home, without food and without a change of raiment, the spirit of christian benevolence was employed in ministering to those who were in want. Our ladies,—the ornaments of human nature,—suspending their ordinary pursuits, were traversing our streets on errands of mercy, collecting donations of money, of provisions, and of clothing for the relief of the sufferers. And what that enlightened charity could devise has been left undone, to assuage the bitterness of grief, and to alleviate the pangs of distress. The houseless have been sheltered, the hungry have been fed, the naked have been clothed. These are the glorious fruits of that religion which is from Him who, though he was rich, for our sakes became poor, that through his poverty we might be rich.

Religious Instruction of our Youth.

Train up a child in the way he should go, and when he is old he will not depart from it. As a general fact, it is well known, that in youth, the human character is so moulded as to give a complexion to the man's subsequent life. The principles then implanted, the attachments then formed and the habits then acquired

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teristics of the youthful mind, are peculiarly favorable to the reception of divine truth. And hence the child often believes, upon the authority of the Bible, in honest simplicity of heart those truths, in relation to which the man of vigorous mind and cultivated intellect perplexes himself with difficulties, until he is bewildered in the labyrinths of scepticism.

And let it not be supposed that the reception which the child gives to the truths of christianity is nothing more than a blind credulity. It is readily conceded that the mind of a child cannot form those enlarged and definite views of the great doctrines of the Bible, which are within the reach of the mature and cultivated intellect; still, they can be so comprehended, that they shall exert a salutary practical influence. At a very early period in life, the child can form an idea of an Almighty and Omnipresent Being, who is the creator and preserver of all things; and can form such conceptions of the goodness of God, as shall awaken in the breast the emotion of gratitude to Him from whose benignant hand all our comforts flow; and such conceptions of God's abhorrence of sin, as shall operate with powerful force in restraining from the practice of evil. And it is a fact supported by the testimony of experience and observation, that the heart of a child is capable of being warmed by the scriptural exhibition of a Savior's love, and melted by the sacred history of a Savior's sufferings, while the soul of the man puffed up with the pride of reasoning, may remain as little affected by divine truth as the flinty rock by the dropping water.

To promote the grand object of the moral and religious improvement of the rising generation, christian benevolence has devised the plan of sabbath-school instruction. In the good work of training up our children for eternity, and of implanting in the youthful mind the seeds of religious knowledge, which, by the blessing of God, may make them useful citizens and exemplary christians in this life, and prepare them for blessedness in the next, the benevolent of both sexes have engaged. And it is nothing more than the simple truth to say, that much good fruit has already been the product of this mode of operation. Every person who has devoted a reasonable portion of attention to the subject, will admit that by this means thousands of children, more especially in our towns and populous cities, who were formerly left to grow up in vice and ignorance, spending the sacred day as though it were specially set apart for the practice of wickedness, are now placed under the influence of salutary restraint, and are made familiar with the instructions of the Bible. Children, which were formerly neglected and left to imbibe those pernicious principles, and to contract those dissolute habits which were adapted to prepare them for a residence in the penitentiary, are now carefully instructed in those religious principles, the knowledge of which may qualify them for usefulness and respectability in the various departments of society. Instead of spending the Sabbath in riotousness, profanity and unhallowed sports, these children are now collected in the house of God, to read his word, to treasure up in their minds the principles of heavenly wisdom, and to hear the gospel, which proclaims salvation, and which teaches all men to deny ungodliness and worldly lusts, and to live soberly, righteously and godly.

And let no one object to the sabbath-school system of instruction, that its tendency is to take out of the proper hands the business of the religious instruction of children—that is, the hands of parents and pastors. No! It is not the design of this system to interfere in any degree with the appropriate duties of either parents or pastors, but to assist them in the discharge of their duty, and to stimulate them to the more faithful and zealous performance of it. It may be that there are parents, who, because they send their children to the sabbath school, neglect the duty of superintending their religious instruction. And it may be that there are pastors, who, because a sabbath school, devoted to the religious instruction of youth, is in operation within the limits of their charge, conclude that therefore they are released from the necessity of laboring in this humble but very interesting field. But if there are such parents or such pastors, let them bear the blame of their own neglect of duty; charge not their neglect upon the sabbath school. The sabbath school does not intrude itself into the place of either the parent or the pastor; much less does it restrain either from the performance of his appropriate duty. On the contrary, it stimulates them to go forward, while the hand of benevolence is extended to aid them in the accomplishment of an arduous and most important work.

It is proposed in some future numbers, to offer a few thoughts with regard to the proper mode of conducting a sabbath school, so that it may subserve the important ends for which it is designed.

RECENT PUBLICATIONS.

Cruden's Concordance.

The superior excellency of this concordance is well known. A new edition of this invaluable work, in a handsome octavo volume, can be obtained at Carter's book Store, No. 56, Market Street, Pittsburgh, at the low price of $2.

Western Protestant.

This is the title of a new Periodical, published in Cincinnati, the Editor of which is the Rev. N. L. Rice, D. D. It is published semi-monthly on a sheet of the same form as the Preacher, at One Dollar in advance. The name of the Editor, is a sufficient guaranty that it will be conducted with ability.

For the Preacher.

The 16th Annual Report of the Ladies Bible Society of the City of Allegheny.

Once more permitted to meet together at the close of another year, we will look back on the past, and try to give you some idea of what we have been doing. At the close of last year many vacancies were found in our board, these have been filled, and our regular meetings for this year have been well attended, and much interest manifested by all the managers.

The regular time for holding our annual meeting is on the first Monday of April, but owing to several circumstances, not under our control, we have been obliged to defer it one or two weeks. Our board is composed of a President, Vice President, Librarian, Treasurer, Corresponding and Recording Secretary, and Twenty-one Managers. When making our yearly collections, we find a great change in the subscribers. Some have moved away, some take their names from our list, and occasionally new members added, so that we find it almost impossible to know the exact number.

This year our collections amounted to $200.85, $100 of which in October was sent to the Parent Society as a donation, and $23.95 for Books. Our accounts were then balanced. But since we have sent for more Bibles, and consequently are in debt. Soon however we shall be able to remit the required sum. Owing to the recent calamity in our sister city, we have deemed it proper to defer our regular public collection, as so many are suffering, and as all aid for the present seems due to them.

In all, we have received 81 English Bibles, 37 German, 644 English Testaments, and 100 German.

The Bible is generally, if not universally, used in the Public Schools. On this account very many of the poorer class have been compelled, by their Priest, to take their children home, and are now growing up in perfect ignorance, neither during the week nor on the Sabbath receiving the least instructions, except a small number who go on Sabbath afternoon to recite their catechisms.

In October a dozen Testaments were given to Miss Wear for the colored school.

In January, it was thought necessary that a regular distribution should be made throughout our city, as there is such a constant change of habitation. For this purpose six of the young men from the Seminaries were chosen. They have now almost completed this work, but as yet have not given us their report in full. So far they have distributed 53 English Bibles, 21 German, 467 Testaments, in return received $50. Many having been given away or sold for part of the original price.

We have now on hand 43 English Bibles, 14 German, 69 German Testaments and 24 English.

In April 8, Bibles were given to those who had been made destitute by the recent fire.

President—Mrs. Swift; Vice President, Mrs. Paul; Librarian—Mrs. Semple; Treasurer—Mrs. George; Corresponding Secretary—Miss Preble; Recording Secretary—Miss M. B. Hogg. Managers—Mrs. Dale, Mrs. Elliott, Mrs. Cochran, Mrs. Hogg, Mrs. Breading, Mrs. Dean, Mrs. Patterson, Mrs. Glide, Mrs. Cowel, Mrs. Kenney, Mrs. Morrison, Mrs. M'Gill Mrs. Nixon, Mrs. Chisles, Mrs. Sewell; Miss Bissell, Miss Caldwell, Miss M'Feren, Miss Herron, Miss Grier, Miss J. Wilson.

An Example for all Christendom to imitate.—A paper, printed in the Sandwich Islands, says for the past year it had but one delinquent subscriber! These poor heathen set an example well worthy of the imitation of more enlightened communities.

MARRIED.

On Thursday, the 10th inst., by Dr. Pressly, Mr. Stephen Mercer to Miss Jane Miller, all of this city.

DEBATE ON UNIVERSALISM.

The debate recently held in this city, between the Rev. N. L. Rice of the the Presbyterian Church, and Rev. E. M. Pingree of the Universalist Church, on the question, "Do the Scriptures teach the ultimate holiness and salvation of all men?" is in press and will be issued about the first of May. Price $1,00, bound in muslin, $10 per dozen, $75 per hundred. Orders for the Debate promptly attended to in the order in which received. Address

GEO. G. JONES, Bookseller,
No. 23, West Fourth-st.
Cincinnati, O.

Any paper copying this four times, will be entitled to a copy of the work. 4t.

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MISCELLANEOUS.

From the Christian Watchman.

The Cup which my Father hath given me, shall I not drink it?

Father, I take the bitter cup,
Chasten me in thy love;
I know that anguish leads the soul
To purer realms above.
I know we have a truer faith,
A holier trust in God,
An inward searching of the soul,
When low beneath the rod.

Father, I take the bitter cup,
Resign me to thy will,
Breathe in my spirit holier thoughts,
To know thee, and be still.
Teach me, that though each friend should die
That cheers my path below,
If Jesus guides to life through death,
Joy must spring forth from wo.

Father, I take the bitter cup,
Nought else can lead to heaven;
The spirit seeks rest on earth,
Till every hope is riven.
I take the cup, O Holy One,
I bend an humble knee,
And bless the Father for each grief
Which leads me up to thee!

MY OWN AFFLICTIONS.

If while life's gloomy path I tread,
In pressing onward to the grave,
Grief should her sable wings outspread,
And bid me stern affliction brave,
I'll raise my hopes to One whose might
Unequaled, unexcelled appears—
Whose voice can chase the gloom of night,
And bid the *care-worn* cease his fears.

Man from the cradle to the tomb,
Seems destined to a world of grief,—
Sorrow his fortune—tears his doom,
Though his existence oft be brief.
Trials assail on every hand,
Distress, misfortune, wo and pain—
But Oh! there is a *spirit land*,
Where grief will be *"eternal gain."*

My life a chequered scene has been,
Where every aching care could meet
Its fellow-care,—no joy be seen
O'er the *dark* picture of my days!
Death with his rude, relentless stroke,
Hath severed many a tender tie;
Swept o'er my soul—my spirit broke—
All my affections bleeding lie!

But shall I utterly despair,
And mourning, weep o'er buried bliss?
Is there no bright, no beaming star,
That guides to better worlds than this?
There is—a ray divinely bright
Shines in God's sacred, holy word;
It tells us our *"afflictions light*
Shall work for our eternal good!"

Then, Oh my soul, thy doubts dispel,
Fresh courage from the promise take;
For though in sorrow's night we dwell,
The *day* of grace will shortly *break*.
Joy, joy divine the scene will fill,
And all corroding cares will cease!
Joy, joy that's *felt*, each heart shall thrill,
The troubled soul shall be at ease!

From the Boston Recorder.

Letter from Mr. Edwards.

DETROIT, Michigan, Feb. 14, 1845.

Messrs. Editors:—After visiting the capitals of Ohio, Indiana, Illinois, &c., and attending numerous meetings on the subject of temperance and of the universal observance of the CHRISTIAN SABBATH, I arrived, on the 21st ult. at St. Louis, Missouri. This city, as you know, lies on the west bank of the Mississippi, and is well situated for business The river was open, and numerous steamboats were lying at the shore. I am told that, in the business season, you may often see more than one hundred steamboats lying here at a time. The city is rapidly increasing, and like all the other cities that I have visited, is improving in its observance of the Sabbath. I attended six meetings, and addressed the citizens and others on that subject. A gentleman informed me that there is an evident change for the better taking place with regard to boats leaving on that day. And one of the captains lately said to him, "We shall all soon have to come into your plan; for the people will not go on the Sabbath." It is an interesting thought, that this subject is entirely under the control of the people. And when the people *will not go on the Sabbath*, all the boats and the rail cars will stop. It is the *people* therefore, who go on the Sabbath, that keep up and perpetuate the Sabbath breaking of the country. Let the good men in this respect all set a good example, and the influence will be felt among all classes of society. The captain of a steamboat on the Ohio river was asked, "Do you not think that the time will come when these steamboats will stop on the Sabbath?" "No doubt," said he. "When?" said the inquirer. He answered, "when no ministers or professors of religion will go in them on the Sabbath. There is not a boat on the river that would run on the Sabbath, if no good man would go in it." Let all good men keep the Sabbath, at home and abroad, and give to its observance their undivided influence; and let the reasons be universally dissemseminated why all men should keep it, and we may hope that soon our whole land may enjoy its blessings. In the advertisements of the departure of the daily stage coaches from St. Louis, Peoria, Chicago, and other places in the western country, I was happy to notice in several cases, "SUNDAYS EXCEPTED." May we not expect, in all advertisements, with regard to secular business, soon to see "SUNDAYS EXCEPTED." Then will the *"Sun of Righteousness"* shine with increasingly vivifying beams. Plants of righteousness will spring up and flourish, and fruits of righteousness abound throughout our country. That your efforts, and those of the numerous other editors who are laboring to promote that righteousness which exalteth a nation, may be abundantly successful, is the desire of increasing numbers, as well as of Truly yours, &c.

J. EDWARDS.

☞ Read the subjoined, if you do not understand the duties of subscribers to publishers:

The Law and the Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscriptions.

2. If subscribers order the discontinuance of their papers, the publisher may continue to send them till arrearages are paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible till they have settled their bills, and ordered their papers discontinued.

4. If subscribers remove to other places without informing the publishers, and the paper is sent to the former direction, they are held responsible.

5. The Courts have decided that refusing to take a newspaper or periodical from the office, or removing, and leaving it uncalled for, is "prima facie" evidence of Intentional Fraud!"

☞ The Paris journals state the receipts of the Society, instituted at Lyons, for the propagation of the Catholic faith, amounted in 1844 to 3,562,888 francs.

KENNEDY & BROTHER'S

PRINTING ESTABLISHMENT

FEDERAL STREET, ALLEGHENY.

ALL kinds of PRINTING, from the finest Card to the largest and most showy Posting Bill; Circulars, Labels, Dray Receipts, Bank Checks, Hat Tips, Bills of Lading, Election Tickets, Invitation Cards, Blanks of every description, Canal, Railroad and Steamboat Bills, promptly and neatly executed, at *reduced prices*.

☞ BOOKS, PAMPHLETS and CATALOGUES for Colleges, Seminaries, &c. printed in the best style.

Allegheny, April 24, 1845.—tf.

Wm. O'Hara Robinson, U. S. Attorney.

HAS removed his Office to the second story of Burke's Buildings, Fourth street, near Market, Pittsburgh. Aug. 23.

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. 23, 1844.

THE PEOPLE'S

CLOTHING STORE,

NO, 77 LIBERTY STREET.

THE Subscriber having just returned from the East, would respectfully invite the early attention of his friends and the public, to his large and general Stock of Spring and Summer Goods, which he has received and is now making up for the Spring Trade, consisting in part of French, English and American Cloths; Fancy, Plaid, Striped and Plain Cassimeres; Plain, Plaid and Figured New Styles Satin and Silk Velvet Vestings; Satinetts; Summer Cloths; Fancy, Striped, Plaid and Plain English and French Tweeds, &c.

Those in the habit of having their work made to order, would do well to call at No. 77 where they will find goods that cannot fail to please—consisting of the Latest Styles, which have been selected with great care from the best stocks in Eastern houses.

From his long experience in this business, he is enabled to cut and have work made up, in a style that cannot be surpassed: and all that is wanted is a call to convince, that the Clothing at his establishment is got up in a Superior, More Fashionable and Handsome Style than will be found elsewhere. He would take this opportunity to return his thanks to his friends and the public, for the very liberal patronage he has received, and being determined to Sell on the Lowest Terms, would solicit a call from those wishing to purchase Good and Cheap at the same time.

Shirts, Stocks, Handkerchiefs, Cravats, Suspenders, &c., always on hand. THOS. M'CANCE.

No. 77 Liberty, directly opposite Irwin Street.

April 24—tf.

LUKE LOOMIS, Agent,

TENDERS his sincere thanks to his many kind friends, for their timely and efficient aid in assisting to remove his Stock of Books, &c., on Thursday last, to a place of safety, during the raging of the unprecedented conflagration, and more especially to those gentlemen whose venturesome services on the roof of my store, I trust, under Divine Providence, prevented the same from taking fire; and notwithstanding the temporary derangement and partial loss in moving, my Stock of

BOOKS, BLANK WORKS, BONNET-BOARDS,

WALL, WRITING, WRAPPING AND PRINTING PAPER,

is sufficient to answer promptly most calls of my numerous customers and the public in general, at my old stand

NEAR DIAMOND ALLEY,

but now the first Store on Wood street from Monongahela river. CASH, or Books and Stationery given in exchange for clean linen and cotton paper rags.

April 24—3t.

SPRING FASIONS,

FEDERAL STREET,

ONE DOOR BELOW GOEHRING'S TAVERN,

Allegheny City.

HAVING just received from New York the Spring Fashions for Hats, I would respectfully solicit the patronage of my former friends and customers, and all others who may please to give me a call, feeling assured that I will be able to please all with this New and Beautiful Style of Hats. R. L. MELVILLE.

Wool and all kinds of Furs taken in exchange.

April 11—3m.

ADMINISTRATORS' NOTICE.

LETTERS of Administration of the Estate of Ester Willock, late of the City of Allegheny, deceased, having been granted to the Subscribers, all persons indebted to the Estate of the said deceased, will please make payment, and all persons having claims or demands against said Estate, are requested to present them. H. NIXON,
JAS. M. WALKER,
WM. DAVENSON.

City of Allegheny, April 1, 1845. 3t.

ADMINISTRATOR'S NOTICE.

LETTERS of Administration of the Estate of Wm Boner, late of Franklin tp., Allegheny co., dec'd having been granted to the Subscriber, all persons indebted to the Estate of said deceased, will please make payment, and all persons having claims or demands against said Estate, are requested to present them properly authenticated for settlement.

Pine tp. April 17, 1845.—3t.* A. S. M'CORD.

STRAY COW.

WAS taken up by the Subscriber, in Perrysville, Ross township, Allegheny county, Penn'a., on the 19th of last February, a Red Horned Cow, with three of her feet white, and a white face. The Owner is desired to come forward, prove property, pay charges, and take her away.

March 13, 1845.—2t. WILLIAM. RAY.

FOUND.

ON the Beaver road, between Pittsburgh and Sewickleyville, a Pocket Book. The Owner can get it, by proving property, and paying for this advertisement, by calling on

March 28.—3t. H. HARPER, Manchester

A liberal discount, from Eastern prices, to Clergymen and Sunday Schools, on orders for the amount of ten dollars or upwards.

CHEAP AND VALUABLE STANDARD BOOKS.

ROBERT (late T.) CARTER, No. 9 Pittsburgh, offers for sale, at New York Eastern Prices—

Horne's Introduction to the Study of the Bible, 2 vols. 8vo. at the low price of $3.50. To the clergy especially, and Sunday School Teachers generally, a valuable work. Scott's and Henry's Commentaries, Doddridge's Family Expositor, Cruden's Concordance, &c.

The following publications, among numerous reduced prices:—Suddard's British Pulpit, 3 vols. 8vo. (price reduced to $2.50.) Rev. John Newton's complete Works—$2.50. Chalmers' Sermons on the Romans, (uniform with his Sermons on the Church of Scotland, 1 vol. 8vo., $2.50. Connexion of Sacred and Profane History, 2 vols. 12mo., $1.50. Ancient History, 4 vols. 12mo., $1.50. A valuable work, reprinted from the London Tract Society, and only $2 the set. On the Mutual Mindedness, the full edition, price $1.50. Moffet's Southern Africa, cheap edition. Natural Theology, in 2 vols., cheap. Progress and History of Missions, 2 vols. 4to., with numerous steel engravings, neatly bound in cloth. Awake thou Sleeper, by the late Rev. D. D.

History of Missions, by the Rev. John Holt and the Rev. Thomas Smith, in 2 vols. with twenty-five handsome illustrations on steel, price $4.50.

Rouse's Version of David's Psalms, without Brown's Notes, two sizes, new edition.

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

American Sunday School Union's publications, Testaments, Hymn-books. All the Union books for Common Schools,—the Greek and Latin Classics,—Mathematical works and Dictionaries. Agency for Sanders' Readers.

The attention of Clergymen and others who wish to replenish their Libraries, is respectfully invited to the above and numerous other works now ready for their inspection.

Now ready. Luther on Galatians, in 2 vols. 8vo. $1.50. A beautiful edition.

To wholesale purchasers, a liberal discount will be made. ROBERT CARTER,

No. 56 Market, between 2d & 3d.

BANK NOTE LIST.

Corrected for the Preacher.

WM. LARIMER, Jr. EXCHANGE OFFICE,

FOURTH STREET, NEAR WOOD.

Par Standard—Gold and Silver.

PENNSYLVANIA.			
Bank of Pittsburgh,	par	B'k of N. Penn.	par
Mer. and Manuf. bank,	par	Far. and Mech.	par
Exchange bank,	par	B'k of S. Carolina	par
Bank of Germantown,	par	Com. b'k of S. C.	par
Bank of Chester co.	par	B. Marietta	par
Bank of Delaware co.	par	Col. b. N. L.	par
Bank Montgomery co.	par	Clinton b'k	par
Doylestown bank,	par	Cincinnati	par
Franklin b'k of Wash.	¾	Bank of Ohio	par
Farmers' bk Bucks co.	par	" Zanesville	par
B. N. America, Phila.	par	" Pomeroy	par
B'k N. Liberties, "	par	" Wooster	par
Com. b'k Penn'a, "	par	" Marietta	par
Far. and Mech. b. "	par	" Steubenville	par
Kensington b'k, "	par	" Cleveland	par
Philadelphia b'k, "	par	" Northern	par
Schuylkill b'k, "	par	Dayton bank	par
Southwark b'k, "	par	Commer. bank	par
Western b'k, "	par	Post Notes	par
B'k of Penn tp. "	par	Bank of Chillicothe	par
Mechanics' b'k, "	par	Franklin bank	par
Man. and Mech. b "	par	Lancaster b'k	par
Moyamensing b'k, "	par	Bank of Hamilton	par
Girard bank, "	5	Bank of Gen.	par
United States b'k, "	.30	Commer. b'k	par
Mon. b'k of Brownsv.	1	Farmers' b'k	par
Bank of Gettysburgh.	1		
B'k of Chambersburgh,	1	VIRGINIA.	
B'k Susquehanna co.	60	Bank of Virginia	par
B'k Northumberland,	par	B. of the Valley	par
Bank of Lewistown,	1	Exchange bank	par
Bank of Middletown.	1	Farmers' bank	par
Carlisle bank,	1	M. and M. bank	par
Columbia Bridge Co.	1	Branch N. Y.	par
Erie bank,	1	N. W. b'k	par
Farmers' b'k Reading,	1	Branch	par
Far. and Drovers' b'k,	1	"	par
Farmers' b'k, Lanc.	1	Baltimore	par
Lancaster co. bank,	1	Bank of	par
Harrisburgh bank,	1	Mineral	par
Honesdale bank,	1	Wash. co	par
Lebanon bank.	1	Cumb. b'k	par
Miners' b'k of Pottsv.	1	All other	par
Northampton bank,	—		
N. H. Del. Bridge Co.	1	GOLD AND SILVER.	
Wyoming,	1	Frederics	1
York bank.	1	Ten Thalers	1
Berks County bank,	—	Ten Guilders	1
West Branch bank,	1	Louisd'or	1
		Napoleons	1
SCRIP.		Ducats	1
Exchange bank, Pittsb.	1	Eagle, old	1
Mer. and Manuf. bank,	par	Eagle, new	1
Interior banks,	1	Doubloons	1
(Except) Berks co.	1	Doubloons	1
		Sovereigns	1
INDIANA.		Guineas	1
State b'k and branches,	1		
State Scrip,	5	EXCHANGE.	
		On Philadelphia	par
ILLINOIS.		" New York	par
State b'k and branches.	40	" Baltimore	par
B'k of Shawneetown,	50		
Bank of Louisville,	1	☞ All the above thus— are by the Brok	
B'k Ky. and branches,	1		
Northern bank and br.	1		

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The Preacher

JOHN T. PRESSLY, D. D., EDITOR. ALLEGHENY, MAY 9, 1845. VOL. 3—NO. 11.

TERMS.

HE PREACHER will be published semi-monthly, he second and fourth Fridays of every month, NE DOLLAR per annum, *in advance*. If not within six months, one dollar and a half will harged.

yments may be made, and names of subscribers arded to the Printers, KENNEDY & BROTHER at Printing Establishment, on Federal street, at the l Bridge, Allegheny; MR. JOHN FLEMING, Mer- East side of the Diamond, or to the EDITOR. y person who will procure five subscribers, and mit the money, shall be entitled to a copy of reacher for his trouble.

here a private conveyance does not offer, sub- rs will please transmit through the Postmaster.

Wonderful Escape of Mr. Bower.

he following account of the Inquisi- in Italy, and of the narrow escape of Bower from the fangs of the Inquisi- is prefixed to the new American edi- of BOWER'S LIVES OF THE POPES:

r. Archibald Bower, (author of the ry of the Lives of the Popes,) was in Scotland, and at five years of age ent over by his parents, (who were an Catholics,) to an uncle in Italy, e he was educated, and became so a proficient in learning, that he was nted a professor of logic and rheto- the college at Macerata. At this there is an office of the Inquisition, the Holy Tribunal, which consists Inquisitor General, (who is presi- hereof,) and twelve counsellors, who osen by him indifferently from the iastics or the laity. Each of these salary of about £200 sterling, per n, and an apartment in the house of quisition, which is the grand build- nd the residence of the Inquisitor al, who provides a table for them. honor and many great privileges, s certainty of good preferment, are ed to the situation. One privilege t if they commit ever such enor- or flagitious crimes against the law, murder, they cannot be apprehend- thout leave from the Inquisitor Gen- which gives them an opportunity to .

counsellors cannot be absent a sin- ght without leave from the Inquisi- Offences against the faith or practi- the church, alone come under the ance of the court: and these are lly very trifling—such as saying or anything disrespectful, with regard r saints, images, relics, or the like. n a person is accused, the Inquisi- neral summons the council, which meet in the night, and if any mem- uld happen to be absent, his place lied by a notary, for all trials must ull courts. The president then no- e crimes, without naming the in- or the criminal.

of the council may object to the tion; and if the number of objec- ount to four, the Inquisitor is obli- disclose the evidence, or more pro- he informer; after which, if the ob- s are still persisted in, the cause carried to the high court of Rome; ise their opinions are taken, whe- not the offence be such as the Ho- unal onght to notice. If it is de- d to proceed against the criminal, uisitor General orders any one of ncil, whom he pleases, to appre- m at the dead hour of the night. er guard is assigned for that pur- he with dark lanthorns and arms, attend him to the poor wretch's abode; where, with the utmost silence and secrecy, for nobody dare to make any noise or resistance on pain of excommunication, he is seized and conveyed into one of the dismal dungeons under the Inquisition house. There the poor creature is confined seven or eight days, without the least glimpse of light, uninformed of the crime of which he is accused, and without other sustenance than a little bread and water once a day. The key of the dungeon is given to the counsellor, who makes the arrest, and is delivered up by him the next morning to the Inquisitor General.

The term of seven days being expired, the court is summoned for the trial, when a notary attends to write down what the criminal says, and a surgeon to feel his pulse, and to tell them how much he can bear. The machines or engines for torture being fixed, the accused is brought in; and without being told either his offence or his accuser, and denied the liberty of expostulating, he is exhorted to confess what crime he has been guilty of; and though he make immediate confession, even of the offence with which he is charged, yet he must ratify it on the torture, that being, as they term it, "a witness," if he cannot recollect, or refuse to confess, he is put to the torture, for not exceeding one hour.

A counsellor is placed close to him on one side, to observe that all be done according to their rules, and the surgeon on the other to ascertain the degree of torture he is able to support.

If the accused survive this hour and does not confess, he is carried back to prison another week, and then tortured again. Should he appear to make any effort to confess, he is borne up to relieve him while speaking; but at whatever time he confesses, he is nevertheless tortured afterwards to confirm it, and must likewise undergo such punishment as the Inquisition pleases to inflict for the supposed crime. This is generally imprisonment in one of their horrid dungeons, for one, two, or three years, or more frequently for life; for few, very few, that are so unfortunate as to get into the Inquisition live to get out. Numbers, notwithstanding the barbarous assiduity used to preserve them for further misery, expire under the torture, or in a few days, sometimes only hours after.

Mr. Bower mentions three different kinds of torture: 1st, That which they reckon the most exquisite, and therefore call it the queen of tortures. In this the criminal's hands are tied behind his back and fastened to a rope, which, by means of four cords, drawn over pulleys at each corner of the lofty room, enable them to hoist him up to the ceiling in an instant, when he is let down again within a few inches of the ground. This process is thrice repeated; and by the sudden jerk all his bones are dislocated. The wretch is suffered to hang so disjointed until the hour is expired, or he confesses.

Second torture. The second instrument is something like a smith's anvil, fixed in the middle of the floor, with a spike not very sharp at the top. Ropes are attached to each corner of the room, as in the former instance, to which the criminal's legs and arms are fastened, and he is drawn up a little, and then he is let down with his back bone exactly on the spike of iron, where his whole weight rests.

Third torture, and applied only to women. Matches of tow and pitch are wrapped round their hands, and then set on fire, until the flesh is consumed.

While Mr. Bower was professor in the college, the Inquisitor General contracted a great intimacy with him. One day as they were in conversation, he said, "Mr. Bower, I have a design upon you," a speech, which, from an Inquisitor General, notwithstanding his avowed friendship, carried some terror in it. But he soon explained himself, by stating, one of the members of the council was so ill, that he daily expected his death, and whenever it happened, he intended him the honor of filling the place; Mr. Bower received this declaration with high satisfaction and proper acknowledgments. Soon afterwards the sick member died, when the Inquisitor General sent for Mr. Bower, who, though he had so much reason to guess the occasion, was much alarmed, but went immediately. On his arrival, the Inquisitor General informed him that he had sent for him to perform his promise, and embracing him, said, "you are now one of us." A council was convened on the same night, and Mr. Bower was presented and received with the usual forms. After taking the oath of secrecy, a book called directory was delivered to him, containing rules for the decision and conduct of the Inquisitor, and which for greater caution was in manuscript. When any member is seriously indisposed or is appointed to a higher office, he is obliged to seal his copy with the Inquisition seal; after which it is death to open or retain it. Mr. Bower returned home, much pleased with his good fortune; and being desirous to be better acquainted with the nature of his new employment, instead of going to bed perused his directory. But what was his astonishment and concern to find it consist of rules more barbarous, infamous and inhuman, than can be conceived! Rules, however, which he flattered himself could not be observed, until experience convinced him of the contrary, and he saw the practices exemplified.

Within a fortnight after Mr. B.'s admission, a poor man was brought to the office. His case was this. He had an only daughter that fell sick, for whom he prayed to the Virgin Mary—"Holy mother of God! command thy son, that my daughter may recover." The daughter died; consequently the Virgin had not heard his prayers; and being grieved to the heart for his loss he threw away a medal of the Virgin, which he used to carry about him, and the fact being reported to the Inquisition, the poor wretch was put to the torture.

It is not possible to express what Mr. B. then felt, and continued to feel during his attendance at the Inquisition, where he was obliged to be not only witness, but consenting to barbarities his heart disapproved, and which were frequently inflicted on persons he believed as innocent as himself. It is extraordinary, that the violent emotions, which in spite of all his endeavors to suppress, would frequently discover themselves, did not give his brethren cause to suspect him, especially as the Inquisitor General once made an observation that Mr. Bower generally objected to the evidence, saying with great warmth, and striking the council board, "Mr. Bower you always object."

On one occasion he evidently proved how little he was gratified by being a member of such a society. It being his turn to sit by a person who was receiving the torture, he chanced to look on the sufferer's countenance, and conceiving that he saw death in his distortions, he instantly fainted away, and was carried to his chair at the council board. When he recovered, the Inquisitor General exclaimed, "Mr. Bower! take your place! you do not reflect that what is done to the body is for the good of the soul, or you would not faint thus." Mr. B. replied, that it was the weakness of his nature, he could not help it. "Nature!" said the Inquisitor, "you must conquer nature by grace." Mr. Bower promised that he would endeavor. The poor man at that moment expiring, the discourse concluded.

Mr. Bower now projected his escape, and revolved in his mind every possible method of effecting it; but when he considered the formidable difficulties with which it was attended, and the fatal consequences if he failed; his suspense, added to the painful circumstances in which he was placed, was scarce supportable. At length an event occurred which fixed his resolution, at the same time that it afforded the Inquisitor General an opportunity to perceive how far dictates, tenderer than those of nature, might be suppressed, (subdued they could not be) in Mr. Bower.

A person* was accused by the Inquisition for remarking to a companion, on meeting two Carthusian Friars, "What fools are these to think they shall gain heaven by wearing sackcloth and going barefoot! they might as well be merry, do as we do, and they would get to heaven as soon."

All Mr. Bower's compassion was excited, for he knew that the culprit would be treated with the utmost malice and severity; this being deemed an heinous offence against the church. But how great was his distress when he heard the name of a nobleman denounced, his dearest, his only friend! and when the Inquisitor concluded by saying, "And you Mr. Bower, I order to apprehend him, and bring him here between two and three this morning." "My lord you know the connexion"—Mr. Bower was proceding, but the Inquisitor sternly interrupted him—"Connexion! what! talk of connexion when the holy faith is concerned! and rising up to go away—"see that it be done, the guards shall wait without," and as he passed him, said—"this is the way to conquer nature, Mr. Bower."

What passed in Mr. B.'s breast during the interval which elapsed before the time appointed, (being about an hour) those who have not tenderness enough to represent to themselves, cannot be made sensible of by all the powers of language. To give his friend notice was impossible; for the myrmidons were waiting without. To refuse going would be fatal to himself, without benefitting his friend. When told that the hour had come, he went with his awful retinue, and knocked at the door; when a maid servant looking out of the window, asked who was there. Mr. B. replied, "the Holy Inquisition! come down and open the door without waking any body, or making the least noise, on pain of excommunication." Down came the poor girl in her night clothes, in such trepidation as to be scarcely able to stand. 'Show me the way to your master's room!' "I knew the way as well as she," said

* A nobleman, the most intimate and only friend of Mr. Bower, who maintained an intercourse with him after being made a counsellor of the Inquisition, (for all ranks of people are cautious how they correspond with the Inquisition, &c.) walking in a garden with his lady, and seeing two friars pass, with their feet and heads bare, and as he thought out of hearing, expressed his surprise to his wife that any person should be so far infatuated as to believe that such particular dress could be meritorious in the sight of God. Unhappily the friars overheard him, and reported his word to the Inquisition.

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Mr. B., when he related this in such a tone of voice and manner as declared that all the sweet familiarity which subsisted between them, and the many friendly interviews they had had, perhaps in that very apartment occurred at that instant to his mind.

The nobleman and his lady, to whom he had been married but six months, were asleep when they entered. The lady waking first, shrieked out; upon which one of the ruffians gave her a blow on the head that made the blood gush out, for which Mr. Bower severely reproved him. The nobleman, who was by this time awakened, cried out with his hands and eyes lifted up in astonishment, "Mr. Bower!" and nothing more; implying thereby every aggravating circumstance, and emphatically expressing the strong emotions of his soul. No wonder Mr. Bower was obliged to turn from him, whilst executing his commission. Nor did he dare, during the following scenes of this dreadful catastrophe, to look towards him, lest his eyes should speak the language of his heart so plainly as to be understood, not only by his friend but by the whole court.

The ensuing morning, when Mr. Bower delivered the key of the prison; and announced the arrest, the Inquisitor General said to him, "This is done like one who is desirous at least to conquer the weakness of nature."

The nobleman underwent the queen of tortures, but was released by death, three days after the infliction. His estate, as usual, was confiscated to the Inquisition, reserving a small provision for his widowed lady, and for the child, if she should prove pregnant. It may be supposed that Mr. Bower was now fully determined on an adventure, the most desperate that man ever undertook, and of which history can scarcely produce an equal. The manner of it was all that remained for consideration.

(To be Continued.)

For the Preacher.

REVIEW

Of a Sermon on Conditional Election, preached by the Rev. Mr. Rathbun, from Rom. 8:33, "Who shall lay any thing to the charge of God's elect? It is God that justifieth." *Addressed to the Members of the Associate Reformed Congregation of Mt. Varnum.*

[Concluded.]

Before entering upon the review of the concluding part of our friend's sermon, we cannot think it prudent to pass over unnoticed that common slander which is so often cast upon the Calvinian notion of decrees, and which our friend used so unsparingly in the sermon under review. We presume not to judge of the intention, but we unhesitatingly say that he did it. He tells you that "he does not believe with Calvinists, that God works wickedness in some men, and that he put a spirit of malignity into the heart of Pharaoh." Any person hearing this, and who, for want of an opportunity of being better informed, would be led to suppose that Calvinists really do hold such views. For who would suppose that a minister of the gospel would take his stand between God and man, and publish the views of his fellow christians without inquiring from themselves what they really do believe, and more especially when those persons have published to the world their views. Not only are our Confessions and Catechisms published; but explanations of the latter are published and put into the hands of heads of families, in order to instruct their children. It ought then to be understood that we do teach no such thing. There are three explanations of our shorter Catechism published, which we recommend to heads of families, in order to instruct their children, viz: Fisher's, Brown's and Willison's Catechisms, in which the decrees of God are divided into absolute and permissive. In these we are taught that all good comes from God in the most absolute sense: "for every good gift, and every perfect gift is from God, and cometh down from the father of lights, with whom there is no variableness, neither shadow of turning." All evil is of divine permission. God from eternity permits those evil actions which happen in time, yet in such a manner as to over-rule them to a good end, contrary to the intention of the actors, for no man can "say when he is tempted, I am tempted of God: for God cannot be tempted of evil, neither tempteth he any man; but every man is tempted when he is led away with his own lusts and enticed." We might cite numerous examples of God permitting evil in this manner. God permits Joseph to be sold by his brethren into Egypt, yet over-rules this evil to a good end. God permits Judas to betray and sell Christ, Pilot to condemn him, and the Jews to crucify him, yet over-rules these things to the fulfilment of the decree of redemption. Christ "was delivered by the determinate counsel and foreknowledge of God." Our friend will do us a great kindness by speaking against "making men sin, and punishing them for it." But if he wants to establish a character for candor, we advise him not to attribute these to Calvinists who abhor such opinions as blasphemously degrading.

We proceed to notice the principal points of difference. We contend for an unconditional, eternal, personal election. Our friend contends for "a conditional, personal election, and that not eternal, but in time." We both acknowledge that there is such a thing as election, and consequently acknowledge it to be a doctrine of the Bible, and entitled to our belief and respect. Let it be borne in mind that our friend allows national election to be eternal and unconditional. This being granted, we see no just reason to suppose that there is such a distinction between national and personal election as our friend makes, when he declares that God would be a respecter of persons if he elected individuals unconditionally to eternal life; but that he is not so in electing "nations to outward privileges and blessings:" because what would make God a respecter of persons with regard to individuals, will make him so, with regard to nations, unless our friend means nations without men, which he can hardly mean: for a nation without men is much the same as a city without houses, or a forest without trees. From the fact that is admitted, that national election is unconditional and eternal, there is presumptive evidence in favor of particular election being unconditional and eternal.

Our second argument against a conditional personal election is drawn from the admitted fact, that national election is unconditional; because a national election and a conditional personal election, are substantially the same. Our friend tells us "a national election is the choosing of a nation to certain outward privileges and blessings," the abuse of which deprives the individuals of that nation chosen from a participation and personal enjoyment of those "privileges and blessings." Again our friend informs us, that conditional personal election "consists in a free offer of conditions, which, if complied with, the individual will be elected, but if rejected, the individual forfeits all claim to the blessings offered." This is neither more nor less than what is affirmed of national election; and so, after all the noise, our friend only believes in a two-fold election. It is then granted by our friend, that national election is unconditional and eternal, and it is just shown that what is affirmed of conditional personal election, is just the same; it therefore follows by necessary consequence, that particular election is unconditional and eternal also. We come now to notice our Rev. brother's negative argument in favor of conditional election. He cannot believe in unconditional eternal election, "because a decree must be an act, and must therefore proceed from foreknowledge, otherwise it would destroy God's omniscience." If then a decree must be an act, of course what must be cannot be helped, and nothing remains for us to do but submit to our friend's opinion; however, he tells us that if "a decree was viewed by Calvinists as a purpose from eternity which God continues to execute in time, it would not be so objectionable, but we make God's foreknowledge proceed from his decree, which is contrary to all reason," &c.

If it did not happen in our midst, had we not been eye and ear witnesses, could we believe that a minister of the gospel would be guilty of such foul slander and gross misrepresentation? Had our friend asked almost any presbyterian's child in the congregation, "What are the decrees of God?" He would have been told that "the decrees of God are his eternal purpose." We view a decree as a determination respecting things future. Before a man engages in a work, he determines what he shall do. That determination of his will is his decree, and the putting into active operation the means by which he intends to accomplish the determination, is the execution of his decree. God's decrees are the determination of his mind respecting things future to us: for with God nothing is future, "but all things are naked and opened unto the eyes of him with whom we have to do." What God determines to do he proceeds by means to accomplish. We cannot therefore separate the means from the salvation to which God chooses the heirs of salvation, but they are a part of the salvation decreed.

With regard to God's foreknowledge, we view it as an attribute of God, and of course it is eternal. We neither make his foreknowledge to proceed from his decree, nor his decree proceed from his foreknowledge. It is enough for us to know that both are eternal and both consistent with infinite wisdom, holiness, justice, goodness, truth and power. Our friend may then rest satisfied that after all, our doctrine of decrees "is not so objectionable"—he himself being judge. His argument then drawn from the assumption that we viewed a decree as an act, is nothing but a bold and groundless misrepresentation.

Although we have proof enough even from our opponent's own admissions, for our doctrine of eternal and unconditional election; yet if the "Oracles of God" do not also establish this doctrine, we will most heartily relinquish it. What then do the scriptures teach respecting the eternity of God's decrees, or of eternal election? 2 Thes. 2:13, "We are bound to give thanks to God always for you brethren beloved of the Lord; because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Not from the beginning of Paul's preaching to them: for the apostle says in the following verse that by his gospel they were called unto the salvation to which God "from the beginning had chosen them"—"whereunto ye were called by my gospel." A phrase of the same import occurs, John 1:1. "In the beginning was the word, and the word was with God, and the word was God;" and also, Prov. 8:23, "I was set up from everlasting, from the beginning, ere ever the earth was." No person can reasonably help perceiving that the phrase, "from the beginning," means from all eternity. Should any doubt remain regarding it, it is dispelled by what the Apostle says, Eph. 1:4, "According as he hath chosen us in Him before the foundation of the world;" and 2 Tim. 1:9, "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." Here then we are told that election is "before the foundation of the world" and "before the world began." What was before the world began was before time began, and what was before time began, was in eternity. Wherever the scriptures speak of election, they never speak of it being in time, but before all time.

Again: election is unconditional; this we mean that there is no reason of God for our election. We do not say God elects to salvation, let the consequences what they will, but that God who chooses to save them determines the means by which he will save them, and as he bestows the one as he does the other, holiness and perseverance are part of the salvation to which the saints are decreed. He saves them "through sanctification of the Spirit and belief of the truth." For proof that the decrees of God are unconditional, that is, his choice of men is not on account of any thing they do, but purely on account of his own sovereign purpose and grace, we refer you to Eph. 1:5, "Having predestinated us unto the adoption of children by Jesus Christ, according to the good pleasure of his will." Eph. 2:10, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 1:11, "Being predestinated according to the purpose of him who worketh all things after the counsel of his own will." 2 Tim. 1:9, "Who hath called us with an holy calling, not according to our works, but according to his own purpose and grace." We are expressly told that God chooses; but if election were conditional, it would be man choosing. We are also told that God "chooses according to the good pleasure of his will;" but if election were conditional, it would be according to the good pleasure of man's will. It cannot then be conditional except man is eternal; for if conditional, God cannot receive a thing until we give it. It cannot be conditional, for then we must represent the choise to be of grace instead of works lest any man should be saved by grace, it is no more of work if wise grace is no more grace." If election were conditional, there would be no meaning in the reply which Paul puts in the mouth of the non-elect "Who resisted his will?" Nor in his reply "Nay, but O man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, why hast thou made me thus?"

Not only do the scriptures declare election to everlasting life is unconditional; but reason and common sense draw the same conclusion.

We object to conditional election because it puts man on a parity with God. We are expressly informed that the conditions are "faith and belief." Perseverance in holiness must be the condition of final salvation. This is putting man on an equality with God; for as long as election God's sovereign free will is said to be the reason; in particular when man's sovereign free will is said to be the reason. The question then is not whether there are few or many saved, but whether God or man shall have the glory of our salvation. We believe God must have all the glory; but our friend maintains man must have a proportionate share. We will do our friend the justice of saying that he does not express himself in so many words, but he says that God's choice is upon the condition that man has faith and belief," and what is this but admitting man to a proportionate share in the glory. Suppose I say to you I will preach for you upon the condition that some person carries me here, will not the person who carries me be entitled to an equal part of praise for so doing? Surely then is a fair and legitimate inference. That conditional election puts man on a parity with God.

But our Rev. brother endeavors to make provision against this inference by telling us that "it is characters and not men" that is meant by the elect." This is palpable nonsense. Who ever ...

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er apart from a person! A character thout a person is a none ntity—it is no- ng. Our friend then is pleading for an ction of nothing and that in time, and ditional. It is peculiarly distressing have to reply to such ridiculous rav- gs. Suppose, for the sake of argument, allow what strictly speaking is gross nsense, that God elects characters, and t men, a question of importance is pre- nted to our consideration. How many ch will be elected, God himself being lge! Psa. 14: 2, 3. "The Lord looked wn from heaven upon the children of en to see if there were any that did un- rstand, and did seek God. They are gone aside, they are all become filthy, ere is none that doeth good no not one." pon this conditional plan not one ever n be elected: because there is not a aracter the least amiable among all the ildren of men until God by his sove- ign grace renews them and regenerates em unto good works. We object to a an which lays such insurmountable bar- ers between us and heaven; for accord- g to this theory no man can be elected.

We object to conditional election: be- use the practical belief of it has a ten- ency to overturn the proper ideas of the oral perfections of God. That God ade man in his own image is a truth hich we presume will not be denied. It eing admitted that God made us, it fol- ws as a legitimate consequence that hatever excellency he has bestowed up- man he possesses in an infinite degree mself: "he that planted the ear shall he ot hear, he that formed the eye shall he ot see, he that teacheth knowledge shall e not know." Psalm 94: 9, 10. It can- ot be denied that wisdom and power are xcellencies in man. Wisdom to plan nd power to accomplish what is planned. o do a thing without planning evidences want of wisdom, and not to be able to ccomplish what is planned evinces a want f power. These things being granted, hich cannot be easily denied, it fol- ws that whatever God designs to do e does it, and whatever he does he de- igned: for if God does a thing without rst determining, he is not infinitely wise, nd if he does not do all he determines, e is not infinitely powerful; either of hich would not only be absurd, but blas- hemous. Conditional election represents od as wishing all to be saved, and yet all are not saved. It represents God with power sufficient to save all, yet not saving all; which goes to say he has not wisdom to form a plan upon which all will be sav- ed, which manifestly overthrows the pro- per idea of his wisdom. If it be said he has wisdom sufficient, yet does not do it, it manifestly destroys the idea of his pow- er. It therefore follows that all whom God designed to save he will save. Con- ditional election overthrows the proper idea of moral perfection in God.

Conditional election represents God giving his Son for a mere peradventure; while this plan makes the salvation of no man certain. While all may be saved, none may be saved. How unlike the pro- mise, "he shall see the travail of his soul and be satisfied," is this conditional elec- tion? How absurd to believe that God, who is infinitely wise, would yield up his Son unto "the death" upon mere chance, as this plan most unquestionably repre- sents him to have done.

Conditional election makes the salva- tion of any man very uncertain. It rep- resents man a probationer for life eternal as was Adam. The conditions of his sal- vation are faith, holiness and perseverance. When Adam was formed, he was perfect- ly holy, and had but one temptation. Man is unholy, and is the subject of thousands of temptations, from the cradle to the grave. Adam sinned and came short un- der one temptation though perfectly holy. Is there any thing more likely, if man be placed as conditional electionists repre- sent, than that he shall fall and come short. We think of all probabilities it is the least, that any shall, upon such condi- tions, be saved. Taking Adam as our pat- tern, there is a greater moral certainty of our fall, by more than a thousand to one, than there was of Adam's fall.

We say that conditional election, if true, would render the salvation of any man a moral impossibility. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8: 7. "Can the Ethiopian change his skin or the Leopard his spots? Then may ye also do good who are ac- customed to do evil." Jer. 13: 23. "There is none that understandeth, there is none that seeketh after God." Rom. 3: 11. Nothing then can be more plain than that if our turning unto God depends upon our faith or any thing which we can do, we never can nor will turn to God, and never can nor will be saved. If it be said God will help us if we ask him, we readily admit this. But then the question is who puts it in our hearts to ask? There is no part of our salvation nor any means lead- ing thereto but what is the gift of God. While conditional election affects in ap- pearance general good will to all the world, it carries in its bosom a certainty of universal damnation, by placing the conditions beyond the moral powers of any man.

If conditional election were true, God would be unmerciful; because he express- ly tells us by his prophets and apostles that man cannot turn of himself to God; and yet it represents God giving his Son to die for the accomplishment of what is impossible. Would he not therefore be unmerciful because he delivered his Son on such conditions; and because of his of- fering pardon, peace and reconciliation to sinners upon conditions with which they could not comply? Does not God know just how much grace is sufficient to con- vert a sinner; and to give less would be to mock him?

We are however told by our friend that "if the Calvinian notion of election be true, God mocks his creatures by the outward call of the gospel; and that it would make the tears of our Redeemer over Jerusa- lem appear hypocritical." Admitting that there is some difficulty in this, will our Rev. friend's plan remove it? We think not. He will surely admit that the people of Jerusalem had not moral strength, or a disposition to turn to God; and that the Savior of the world had wisdom and power sufficient "to gather Jerusalem even as a hen gathereth her brood under her wings." If we offer to do a thing for a person upon conditions which we know he cannot compiy with, do we not mock that individual. If we have wisdom and power to do a thing and weep because it is not done, does that not savor of hypocricy? Our friend points to an imaginary difficulty in his neigh- bor's views, and to cure it offers a plan embracing three real difficulties. Grant- ing him full credit for his ingenuity, he must allow us three to one against him. We have made these remarks to show the fallacy of the mode of reasoning which our friend here adopts. If two things be revealed in the Bible, even granting that we do not see their agreement, it is the safer plan to attribute that rather to our own ignorance than to find fault with what God reveals. That God saves all he determined to save from eternity, is agreeable to reason and scripture. That he commissions his ministers, to preach the gospel to every creature is a truth equally revealed. It is then the duty of ministers of the gospel practically to be- lieve both and leave events to God, assu- red that "the judge of all the earth will do right." We do not know who will and who will not be saved; but we know that he that believeth on the Son hath ever- lasting life and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

In conclusion, my dear brethren, there are many other things I would wish to no- tice, but I have noticed all that was pro- nounced to be unanswerable by the Rev. gentleman to whose sermon I have given this passing notice. Intending, if God permits, to publish some discourses on election and the atonement in accordance with your request, I leave this subject with you, humbly hoping that what is right God will bless, and what is wrong he will pardon.

This is the humble prayer of, my be- loved hearers, your servant in Christ.

ROBERT WM. OLIVER.

New Orleans.

The American Tract Society have the past year employed three Colporteurs in the city of New Orleans,—a German, French and American. From a recent report, it appears that, besides extensive visitation among boatmen, sailors, and strangers, they visited 11,401 families, nearly half of which were found destitute of the Scriptures; have circulated 1940 copies of the Scriptures, for which they received $1,154,92,—sold 6826 other vol- umes, for $1730; and have distributed gratuitously 1516 other volumes, and 39,- 549 tracts, furnished by the Society.

Woman's Love.

In the damp and gloomy prison of Pe- rote—says the Philadelphia Gazette— where Santa Anna is confined—while former parasites have deserted him, old friends cooled, and those who shouted the loud *vivas* to his honor when in power, now cry, "death to the tyrant!"—there is one attached and faithful friend who still shares his captivity, and strives, by a thousand little acts of kindness and affec- tion, to soothe his sorrows—that friend is his *young wife!* What a mystery is wo- man's love—and what depths of feeling in the wells of her affection!

MARRIED,

By Rev. Richard Gailey, on the 15th ult., Mr. John Wilkinson to Miss Nancy Quay—all of Perry, Fayette co. Pa.

On same day, by same, Mr. Nicholas Snyder, of Rostraver, Westmoreland co. to Miss Eliza Quay, of Perry, Fayette county, Pa.

DIED,

Of pulmonary consumption, at the late residence of her father, on the 7th of last month, Sarah Eliza, (youngest daughter of Nathaniel Paxton,) aged twenty-two years.

The deceased was peculiarly amiable in her disposition, and much esteemed by her friends and acquaintances. But while she was endowed with qualities of mind that rendered her agreeable to all, she had by grace obtained that which quali- fied her for the society of the pure and spotless in the celestial world. She de- voted herself early to the service of her Lord, by making a public profession of the religion of Jesus in the A. R. Church at West Middletown. By her early re- moval from our midst, the church sustains the loss of a promising young member, and her relatives and friends are left to mourn their bereavement. But while this affliction does produce unfeigned sor- row, we are not left to "sorrow as others who have no hope."

Her early public profession of the reli- gion of her Redeemer, her consistent christian conversation, her patience and resignation during her protracted illness, and her heavenly admonitions addressed to some who waited by her dying bed combine to inspire the hope that she has entered into the joys of her Lord. In- stead, then, of uttering fruitless com- plaints, it becomes us to hear the voice of Providence, uniting with his holy word and saying, "be ye also ready, for in such an hour as ye think not the Son of Man cometh."

And while this providence speaks to all, it has a peculiarly emphatic voice ad- dressed to the young, saying, "remember now thy Creator in the days of thy youth." "Prepare to meet thy God." May the Lord grant that this affliction may be blessed to all concerned. T.

At her residence, in Buffalo township, Armstrong county, Pa. on Sabbath, the 13th April, Mrs. Nancy M'Ilwain, con- sort of Mr. John M'Ilwain, in the thirty- eighth year of her age.

In the death of this lady, society has sustained a loss; but oh! who can estimate the loss to her own family, where she ex- hibited such an example of genuine chris- tianity, and displayed all the social vir- tues and affections, and all those generous qualties which render life agreeable and pleasant! She has left a husband and five children, (the youngest but a few hours old,) to cherish her memory and weep over the fond memorials of her worth. A few hours before her death, she was en- joying her usual health; but immediately after the birth of her babe, she was at- tacked with hemorrhage, which proved fatal in a very short time.

She had been a communicant in the As- sociate Reformed Presbyterian Church, for the last eighteen years, during which time, or at least since the writer became acquainted with her, she evidenced by her upright conduct and christian deport- ment that she walked not after the flesh, but after the Spirit.

Her course on earth is finished. In the sphere of her influence, she has left a good name and a christian example; to a be- reaved husband and children, many sweet remembrances of a departed wife and mo- ther, to tell on their hearts for consolation and their lives for influence.

On the 17th ult., Andrew M'Cormick, of Jefferson county, in the 62d year of his age. The deceased was a native of Ire- land, but in early life immigrated to this country and settled in Westmoreland county, where he spent the greater por- tion of his life. He was a member of the Associate Reformed Church. In early life he resolved to "seek first the kingdom of God and his righteousness." View- ing every other consideration of minor importance, he sought the "one thing needful," and by adding to his faith, vir- tue, to his virtue, knowledge, to his know- ledge, temperance, and to temperance, patience with other christian graces, he manifested to the world that he had not sought in vain. This is the second vic- tim which the king of terrors has seized, in the same family, in the course of two months.—Who is to be the third is a mys- tery yet wrapped in the hidden provident- ces of Him who puts one down and sets another up at his pleasure. But let the survivors "set their houses in order, for they shall die and not live."

Moneys Received for the Preacher,

Not otherwise receipted for.

A. A. Wilkin.	George Nevin.
Wm. Hixson.	Hiram Reeves.
Samuel Carnahan.	S. Gormly.
Hance Thompson.	James Jamison.
Joshua Hamilton.	Adam Johnston.
John Jamison.	John Johnston.
S. & H. M'Fadden.	Daniel Graham.
Samuel M'Fadden.	Nancy Jemison.
Wm. Anderson.	Rev. Thos. Calahan.
Joseph M'Fadden.	James Hood.
James Nevin.	S. W. Findley.
John Taggart.	Joseph Carroll.
J. Anderson.	Elias L. Carroll.
Harris & Callison 3.	R. H. Allison.
Robert H. Brown.	John Brown.
James Huey.	Matthew Dickey.
Mary Thompson.	Wm. Dyer.
James Trimble.	Rev. J. Greene 2.
George Dickey.	John Patterson.
Dr. R. Devlin.	Joseph Johnston.
Bart. Jordan.	R. Patterson.
Samuel C. Sinclair.	Henry Lott.
Alex. R. Dickey.	Eliza Irwin.

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EXPOSITORY LECTURES.

1 Wo to them that are at ease in Zion, and trust in the mountain of Samaria; which are named chief of the nations, to whom the house of Israel came!

2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border?

3 Ye that put far away the evil day, and cause the seat of violence to come near;

4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That chant to the sound of the viol, and invent to themselves instruments of music, like David;

6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.—*Amos* 6:1–6.

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though God has explicitly and solemnly declared, that it shall be ill with the wicked, yet the execution of the sentence pronounced upon all the workers of iniquity is often long delayed. In the exercise of his patience and forbearance, God often warns the sinner and affords him time to repent and amend his ways. And the goodness of God, if properly considered, is well adapted to lead him to repentance. But, in very many instances, under the influence of the deceitfulness of sin, the heart becomes hardened, and men abuse the goodness of God, so as to encourage themselves to go on in sin. Because the punishment which their iniquity deserves does not fall upon them speedily, they deceive themselves with the vain hope that it will not overtake them; and therefore their heart is fully set in them to do evil.

Such was the unhappy spirit which prevailed in Israel, at the period to which this prophecy relates. God, by his faithful prophets, had foretold the desolation which would come upon them, unless they repented. They had experienced at different times chastisements, more or less severe, as premonitions of more fearful calamities which might be apprehended. But whenever a degree of prosperity was enjoyed, and the blow of God's chastising hand was removed, they dismissed their fears; their hearts became hardened thro' the deceitfulness of sin, and they settled down in a state of carnal security. To such, a message is here sent. "Wo to them that are at ease in Zion:" v. 1. The words are descriptive of the condition of those who confide in something which they possess, as a means of safety, and therefore they banish concern from their minds and apprehend not danger. Mount Zion, the site of the holy city, and the mountain of Samaria on which was built the capital of the ten tribes, were the most prominent places in Judah and Israel. They were denominated chief of the nations. In these strongly fortified places, the house of Israel trusted, and vainly imagined, that in them they would remain safe, though by their sin they had forfeited the protection of heaven. It appears also, that because God's house was established on Mount Zion, and the ordinances of religious worship were observed there, therefore they concluded that the temple would protect them, though they had forsaken the God of the temple. Hence the prophet Jeremiah addresses this same house of Israel in these words—"Thus saith the Lord of hosts, the God of Israel, trust ye not in lying words, saying, The Temple of the Lord, The Temple of the Lord, The Temple of the Lord, are these:" Jer. 7:4. They seem to have thought that the temple in the midst of them would operate with the power of a charm, in warding off evil, and in preserving them in safety. But trust not in lying words, says the faithful prophet. Unless you thoroughly amend your ways and your doings, Mt. Zion, in which you trust, will afford you no protection.

A spirit of the same kind with that which the prophet here reproves, is often to be found in the visible church. Men enjoy membership and observe the external forms of religion, and though strangers to the animating and purifying influence of living godliness upon the heart, vainly imagine that all is well; and they dwell at ease in Zion, though the wrath of God abideth on them. They hear the denunciations of the divine law against the workers of iniquity; but these things move them not, because they have a name to live. They hear of that wrath which is coming upon all the impenitent, but they are not alarmed, because they have a form of godliness.—Though they in common with others, are warned to flee from the wrath to come, these warnings create no concern in their minds, because they are within the sacred pale of the visible church. But trust not in lying words that cannot profit, ye who give your names to the church, while you surrender your hearts to your lusts. "Go now," saith God to his ancient people, "Go now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it, for the wickedness of my people Israel." And in the fate of Shiloh, see the destiny which awaits those who are dwelling at ease in Zion.

To awaken these careless and insensible professors to a sense of their danger, their attention is directed to examples of the infliction of merited punishment upon others, who pursued a similar course. "Pass ye unto Calneh and see, and from thence go ye to Hamath the great; then go down to Gath of the Philistines: be they better than these kingdoms? Or their border greater than your border?" Calneh was an ancient city, in the region of Babylon, the foundations of which had been established by Nimrod: Gen. 10:10. Though the sacred history gives us little information respecting it, it appears to have grown populous and wealthy and powerful. But because of the wickedness of the inhabitants, it had been destroyed. And its overthrow, it would appear, was an event fresh in the recollection of the present age. And hence the prophet refers to it as a well known fact. Take a view of this once great and flourishing city, and let its present desolation admonish you of your danger. Hamath was a city of Syria. And Gath was one of the principal cities of the Philistines. But these cities, though wealthy and strongly fortified, were visited with desolating judgments, because of the incorrigible wickedness of their inhabitants. Now, are ye men of Judah and Israel better than these kingdoms? Nay rather, are ye not chargeable with greater guilt? You have enjoyed peculiar privileges, and yet ye have conformed to the idolatrous rites and the unhallowed practices of the heathen around you. You were mingled among the heathen and learned their works. And therefore, in the desolation which has come upon these cities, you may see the destruction which awaits you. Trust not then in your fortified cities, the extent of your territory, nor the number of your inhabitants. "Is their border greater than your border?" This question may be understood to imply a negative answer. And then the design of the interrogation would be, to call their attention to an aggravation of their guilt. God has given to you a more extensive territory and goodlier land than was enjoyed by these kingdoms. You were thereby laid under stronger obligations of gratitude to love and serve God faithfully. Has then God destroyed these kingdoms, whose guilt was not in some respects so aggravated as yours? Then deceive not yourselves with vain expectations. Shall I not visit for these things? saith the Lord; shall not my soul be avenged on such a nation as this?

These bold transgressors encouraged themselves in their evil courses, by vainly persuading themselves, that the day of God's reckoning with them was far off. "Ye that put far away the evil day." God had plainly declared by his prophets, "If ye walk contrary unto me and will not hearken unto me, I will scatter you among the heathen, and will draw out a sword after you, and your land shall be desolate, and your cities waste." But they would not take warning. They said within themselves, "The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. And viewing the threatened day of visitation as far off, they banished all fearful apprehensions from their minds, and went on in the career of crime. "They cause the seat of violence to come near." Those who occupied the seat of judgment, instead of maintaining the cause that was right, turned judgment to worm-wood, and turned the poor in the gate from their right. And therefore, though they were officially appointed to occupy the throne of justice, they in reality sat in the seat of violence, and by the perversion of judgment, openly oppressed the poor.

And does not the same spirit prevail in the present day? How often and how solemnly does God in his word call upon us to prepare to meet him: to be ready, since we know not the hour when the son of man may come. And in his providence, he comes very near to us, and by removing the blooming youth, as well as the aged disciple, says to all of every age, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." And yet how few bring home to themselves the solemn admonition! How few even of those who know that they have yet to begin the work of preparation for death feel any concern! They put far from them the evil day, and say within themselves, "fetch wine and we will fill ourselves with strong drink, and to-morrow shall be as this day and much more abundant."

It is sometimes the fact, in the providence of God, that wicked men enjoy great worldly prosperity, while they go on in sin. And this serves still further to banish fear from the depraved heart and to foster a spirit of carnal security. So it was with the men of the house of Israel. They "lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock and the calves out of the midst of the stall." They lived in splendor and in luxury; they enjoyed abundance and feasted upon their delicacies.

And the more effectually to silence the accusations of conscience and banish concern from their minds, they call in the aid of music. "They chant to the sound of the viol and invent to themselves instruments of music like David." The instruments of music which were invented by David were made for the purpose of being employed in the worship of God, and not as in the case before us, to promote carnal pleasure. The comparison, therefore has reference not to the design for which these instruments were prepared; but simply to the fact, that they exercised their ingenuity as David had done in inventing instruments of music. They did this, however, to banish serious reflections from their minds, and to promote their carnal joy; while the object of David was to excite devotional feelings in celebrating the praises of God. That David, in this matter, followed not the dictates of his own private judgment merely, but was guided by a divine impulse, is sufficiently evident. Accordingly, in the arrangements which David made with regard to the temple service, it is said of the Levites, that "four thousand praised the Lord with the instruments which I made (said David) to praise therewith:" 1 Chron. 23:6. And Hezekiah, "set the Levites in the house of the Lord, with cymbals, with psalteries and with harps, according to the commandment of David and of Gad the king's seer, and Nathan the prophet; for so was the commandment of the Lord by his prophets:" 2 Chron. 29:25. We are not therefore to suppose that any condemnation of the conduct of David was intended, in the language which is employed; but that the prophet designs to intimate, that what David had done in his zeal for the glory of God, these carnally-minded, voluptuous sinners, did to promote their own carnal gratification. And here I may remark, that while men exercise their ingenuity, and spend their time and money in acquiring a knowledge of music, for mere carnal amusement, the worshipper of God should surely endeavor to make himself sufficiently acquainted with the principles of sacred music to enable him to express in a becoming manner his joy in God.

And still further to stupefy their consciences and render themselves insensible of their danger from the threatened judgments of God, these hardened transgressors indulged in drinking wine and ministering to the gratification of their bodily appetites. "They drink wine in bowls and anoint themselves with the chief ointments." To drown their cares, they took freely of intoxicating drinks; and, as an expression of their carnal joy, they, in conformity with oriental usages, anointed themselves with rich ointments.

To indulge in festivity on suitable occasions, where there is no excessive indulgence, is not in itself unlawful. And to partake, with moderation and thankfulness, of the luxuries of life, where God has placed them within our reach, is not sinful. But at a time when God's judgments are impending upon the church and upon the state, such demonstrations of joy manifest criminal insensibility, and great contempt of the admonitions of divine providence. And this was the sin of the house of Israel. At a time when the state was bleeding under the chastisements of offended heaven, and religion was ready to expire in the church, these men, instead of being grieved for the afflictions of Joseph, were indulging in festivity and rejoicing.

From these words we learn,

1. Those who are living in carnal security and unconcern, in the visible church, are in a peculiarly dangerous condition. Wo to them that are at ease in Zion. It is fearfully probable, that they will remain insensible of their danger, until they are aroused by the realities of the world to wo.

2. One great reason why the divine warnings have so little effect upon the impenitent, is because they put far away the evil day. Death and the judgment are momentous events of the coming of which they entertain no doubt. But their deluded hearts regard the evil day as far off, and for the present they banish all concern from their minds.

3. It is a melancholy spectacle to see wicked men regaling their ears with the melody of sweet sounds, to prevent them from hearing the divine warnings. At the very time when God was uttering the denunciations of his law against the rebellious house of Israel, they were chanting to the sound of the viol and inventing to themselves instruments of music.

4. It is a very unfavorable evidence of a man's spiritual state to see him rejoicing when the church is in mourning. Wo to them that drink wine in bowls and anoint themselves with the chief ointments, but they are not grieved for the affliction of Joseph.

Present Condition of Italy.

A correspondent of the New York Observer, makes the following remarks with regard to the present condition of the dominion of the Pope:

"A word upon the present condition of Italy. All is in an unsettled state. The temporal power of the pope is sustained only by the presence of Austria, and even Austria herself preserves her dominion by an armed force. Nothing is stable. Parties are arrayed against each

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r and wait only the moment to begin
eadful quarrel. We hope that the
cause—the cause of liberty, of in-
ndence, of the sacred rights of man,
triumph over priestly tyranny and
an absolutism. It is consoling to
that liberal opinions gain ground in
in spite of the restrictions imposed
e press. French books and journals
t be wholly kept out of Italy, and
contribute to form the character of
ation. The Italian democrats ought
ounce secret societies and conspi-
They have seen by painful expe-
that this is not the way to overturn
ic governments. But let them have
ence in the future. Mankind are
ing in knowledge and happiness,
aly will not long remain behind.

X.

From the True Catholic.

POWER OF THE POPE.

recent proceedings in Ireland de-
he closest scrutiny. Our readers
niliar with the progress of the re-
gitation in that country, with the
which the British Government has
suppress it, and with the defeat
government in the prosecution of
onnell. It now appears that Sir
Peel has succeeded in bringing
er of the Pope to bear against the
gitation. As the British Govern-
s no ambassador at Rome he em-
he Austrian ambassador, in con-
with Mr. William Petrie, an
Romanist. They succeeded in
g from the Pope a letter from the
nda to Archbishop Crolly, Catho-
ate of Ireland, enjoining him to
h all ecclesiastics, especially those
pal rank, to abstain from taking
in political meetings or dinners,
ously to avoid whatever may even
xcite or agitate the flock commit-
em.' The Archbishop has obey-
rder, and the bishops have all
sustain and enforce it.

nell attempted to weaken the
the Propaganda letter by pro-
it "not canonical," but a letter
Archbishop compelled him im-
and unequivocally to retract any
of the kind. He now proposes
epeal Association to send his son
l Lord French, to Rome, to im-
Pope not to thwart their exer-

as undoubtedly a master stroke
on the part of Sir Robert Peel;
ave no doubt of its success in
he agitation. But the fact that
the influence of the Pope to as-
governing Ireland, and that the
d to his persuasions, and that
of the Pope has done what the
he arms of the British govern-
d not do—all this deserves the
und consideration. The ques-
eal was purely political, it was
ted with religion, except as the
Ireland chose to take part in it,
cal matter. Although on the
letter we find only a general
addressed to the clergy of
t O'Connell evidently regards
w aimed at the repeal itself,
ves that the blow is fatal. Else
e deny that it was canonical,
loes he send a deputation to
mplore the Pope to reconsider
! He sees that it is an indi-
vious interference of the Pope
al question, and he deprecates
The priests in this country
hat the Pope attempts to in-
olitics, but we apprehend that
nell, with the view he takes
r, sees pretty plainly that Sir
el has mastered him, by his
in securing the influence of
st repeal.

another view of the matter de-
e reflection. The superficial observer who deprecates the repeal agitation, may conclude that the power of the pope is, in this instance, of admirable use; since he has, by a word, done what the mighty power of the British government could not accomplish. But suppose the pope had taken the other side of the question, and told the repealers to go on. In that case it is clear that the British government would have been completely overmastered, and that O'Connell, who has triumphed in the late criminal prosecution would have gained an easy triumph over the law and the arms of the empire. It comes at least to this, that the government of the most powerful nation on earth depends on Gregory XVI. to keep its subjects in order, and must needs sue at Rome for its internal peace. In one view it was, we repeat it, a master piece of policy on the part of Sir Robert Peel—but it is a most humiliating spectacle to see Protestant England a dependency of papal Rome.

Now, we insist upon it, that the influence of the pope in Ireland and elsewhere is a most dangerous power. Call it a spiritual power only, if you please; it is, in effect, a power greater than that of the throne. It is a power lodged in a foreign prince to agitate or quell at pleasure large masses of the people, to excite insurrection, and to guide and suppress it at will. We have heard it said, that before the Revolution, a mob of Roman Catholic Irish arose in Boston, and it could not be quelled by the police. It occurred to some one that there was a priest residing in the city. He was sent for, and went into the crowd and dispersed them instantly. Many persons thought it a happy circumstance, that the priest had such influence, *spiritual* influence as it is called, over his subjects. But suppose he had told the mob to go on! We insist upon it, that this is a dangerous power, lodged in dangerous hands. If England depends for tranquility on a power foreign to itself; if in this country the protection of our cities is lodged, not in the law but in the hands of the priesthood; if it be true, as Bishop Hughes boasted, that he preserved the peace of New York during the Philadelphia riots; and that 'five lines freely circulated would have been sufficient to produce the most awful results' in the former city, then we say that we have reason to fear the growing influence of the Romish bishops and priests. With the people in subjection to the priest, the priest to the bishop, the bishop in his turn subject to the pope, and that potentate not an American citizen, but a European prince, we have an irresponsible power among us, most dangerous to public tranquility and national independence.

The Jesuits in Switzerland.

Great commotion prevails in Switzerland, on the subject of the expulsion of the Jesuits. Petitions, signed by one hundred and twenty thousand persons, have been presented to the Diet, demanding their expulsion from the whole republic. The Diet entered upon the consideration of the petitions on the 27th ultimo. Mr. Neuhaus, deputy for the canton of Berne, opened the debate, and argued that the Jesuits were particularly dangerous as regarded Switzerland, for the following reasons:—"1. Because of their morality. They taught the people to commit, without remorse of conscience, the most culpable actions. But in republics morality was wanted above all things. 2. The Jesuits were dangerous, because they made use of the ecclesiastical character to carry disorder into families, and to divide the members of them, in order the more easily to govern them. Examples abounded, and, if necessary, he would cite many. 3. They were dangerous, because the order required of all its members a blind obedience—an absolute submission. What was necessary to the people of Switzerland, if they wished to maintain their independence, was the sentiment of liberty and moral force, and that sentiment the Jesuits annihilated. 4. The Jesuits were dangerous, because they had neither family nor country. As soon as a Swiss citizen entered the order of Jesuits, he only belonged to that body. On this account the governments of the cantons would do well to make a law, that any one entering the order of the Jesuits should lose his natural rights. When a man was obliged to lay aside his feelings of family, to disown his cantonal as well as his federal country, he was no longer a Swiss—he was nothing but a Jesuit, and a stranger to every country. 5. The Jesuits were dangerous, because they endeavored every where to seize upon power. In despotic and monarchical governments, where the head was invested with extended authority, they might be tempted to make use of the Jesuits as auxiliaries. As long as the Jesuits did not dominate, they would consent to serve a master; but when they had attained their end, they took advantage of services which they had rendered to establish their domination over those who had recourse to them. This was what made all the governments of Europe banish them from their states. They were dangerous to monarchies, and still more to republics, where the authorities did not possess the elements necessary to counter-balance their pernicious influence. 6. They were especially dangerous to Switzerland, because one of the principal ends of the order was to extirpate Protestanism. Without doubt, the Swiss Catholics had a right that their Protestant brethren should respect their religious convictions; but the Protestants had also rights which should be respected by the Catholics; and the deputies of the canton of Berne would ask, if those Catholic cantons which tolerated, and even invited into their bosoms, an order, the object of which is the extirpation of Protestantism, conducted themselves like good confederates towards the reformed cantons; if they fulfilled the federal duties, and if those states had not the right to say to the states which received the Jesuits, "We have no congregation which labors for the extirpation of Catholicism, and we ask of you not to tolerate a corporation so hostile to us as the Society of Jesus." Various deputies followed, for and against the expulsion; and on a division, it was found that ten cantons, and two half cantons, were in favor of their expulsion from the whole country; while eight cantons, and two half cantons, were for leaving each canton to decide in the matter for itself. Two cantons gave it as their opinion, that the cantons which had admitted the Jesuits should be recommended to send them away, but refused to vote for their summary expulsion. This, in effect, makes parties equal on the main question; but it is anticipated that the two cantons referred to will be driven, by the pressure of public opinion, to vote for the expulsion. A letter from Lord Aberdeen reached the Diet before the vote was come to—threatening the interference of the British Government, if violent measures were resorted to.—*F. C. Magazine.*

MAYNOOTH.

The Government of England have determined to increase the grant to the Popish College of Maynooth. At present it amounts to £8000 yearly, and hereafter, if Government succeed in carrying out their views, it will be increased, it is said, to £28,000. Sir Robert Peel announced the intention of Government to this effect, on the first night of the session. A strong opposition to the proposed increase is getting up throughout the country. In London, the leading members of the various evangelical denominations are uniting to resist the attempt, and the Commission of the Assembly of the Free Church has already sent off a memorial remonstrating against it.

Mr. Clay made a Member of the American Home Mission Society.

The ladies of the Durand Missionary Society of New-Haven, recently made Henry Clay a Life member of the American Home Missionary Society by a contribution of $50. Mr. Clay acknowledges the favor in a letter, of which the following is a copy:

ASHLAND, March 7th, 1845.

Dear Sir: I have received your favor transmitting a testimonial of my being made a member for life of the American Home Missionary Society in virtue of a contribution made for that object, by the Ladies of the Durand Missionary Society of New Haven.

I request you to communicate to them my grateful acknowledgments for this distinguished proof of their highly appreciated esteem and regard; and to assure them that I share with them a profound sense of the surpassing importance of the Christian Religion, and believing, as I sincerely do, in its truth, I hope and trust that their laudable endeavors to promote and advance its cause, may be crowned with signal success.

I am obliged to you for your account of the operations of the Society. And from their great extent I should suppose that the results of the labors of the Society would fully correspond with the pious and religious motives which prompted its establishment.

I am with great respect,
Your friend and ob't servant,
H. CLAY.

CHAS. HALL, Esq. &c. &c. &c.

The Secular Newspaper Press.

Rev. Dr. Armstrong, Secretary of the American Board of Missions, at the recent meeting in its behalf at the Tabernacle, remarked that the receipts thus far, for the current financial year, had exceeded those of the last, for the same months, $20,000. So that, should they continue to advance for the remaining months in the same ratio, they would amount to something like $270,000. He attributed this increase in a measure to the greatly increased amount of information which had been spread throughout the land by the secular newspaper press. And when it is recollected that the very interesting proceedings of the three days' anniversary at Worcester were reported, to a greater or less extent, for most of the leading papers of this city and of Boston, and copied into hundreds of others, and that there is hardly an arrival from heathen lands without furnishing to the the community some interesting missionary intelligence through these channels, it cannot be doubted that their general influence in this direction has been very considerable.—*N. Y. Courier and Enq.*

Colportage.

As an illustration of the destitution usually found by Colporteurs in the Western States, one employed for the past year in distributing books and tracts in Michigan states, that of 9,941 families visited by him and his associates in that State 3,303, or about *one-third* were found destitute of all religious books except the Bible, and 1,239, about *one-eighth*, had no Bible. In the course of the year they distributed 4,560 volumes by sale, and 3,600 gratuitously.

A Generous Family.

We understand that a gentleman of N. York, among his numerous larger benfactions, has recently paid to the American Tract Society the sum requisite for stereotyping PILGRIM'S PROGRESS in the Welch language; and also that some time since his benevolent sisters paid to the General Assembly's Board of Publication the expense of stereotyping their very elegant edition of the same valuable work.

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THE PREACHER.

FRIDAY, MAY 9, 1845.

JOHN T. PRESSLY, D. D.,.....Editor.
KENNEDY & BROTHER,.....Printers.

TERMS—One Dollar per annum, in advance.

☞ Editors of Exchange Papers, and all Correspondents, will please to remember that our office is in ALLEGHENY CITY.

☞ For the convenience of subscribers residing in Pittsburgh, or visiting the city on business, Mr. ROBERT DUNLAP, JR., 91 Market Street, second door east of 5th, will receive payments for the Preacher. At Mr. Dunlap's Store, any article in the Hardware line can be obtained on accommodating terms.

☞ The General Synod of the Associate Reformed church of the West will hold its next annual meeting in Chilicothe, O., on Wednesday, the 28th of the present month. Let all the friends of Zion be much engaged in prayer, that the members of this court may be deeply imbued with the spirit of their Master; that they may be endowed with much of that wisdom which cometh from above; that as brethren they may stand fast in one spirit with one mind, striving together for the faith of the gospel, and that they may be disposed to follow after the things which make for peace, and things wherewith one may edify another.

OUR MISSIONARIES.

We take great pleasure in communicating to our readers the gratifying intelligence, that our Missionaries to Palestine have reached in safety their place of destination. A letter this moment received from the father of Mr. Barnett informs us, that they sailed from Boston on the 8th of January, and arrived at Smyrna on the 8th of February. After remaining in Smyrna, a few days, they took passage in a French Steamer and sailed to Beyrout, where they arrived on the 18th of Feb. The whole Mission Family were in good health and spirits. Though Mrs. Paulding had suffered in some degree from sea sickness, while on the ocean, both the devoted mother and her dear little children, reached the end of their journey in good health. A kind providence watched over them by the way, and favored them with a remarkably speedy passage. We hope to be able to give further particulars in our next.

☞ The demand for missionary labor, at the approaching meeting of General Synod, will be extensive and urgent. There are various important posts which must if possible be occupied. We have received another communication from Iowa, appealing most earnestly to our sympathies for help. An efficient minister of some experience, who is prepared to endure hardness as a good soldier of Jesus Christ, should be sent to this interesting region for six months, to labor in planting and organizing churches; who should be succeeded by an energetic young man for a similar term. To accomplish these objects, men and means are wanted.—Who, among our useful and devoted brethren, will say, "If the church needs my services in this field of labor, here am I, send me?" And as it respects the means, what efforts are the churches under the care of Synod making to replenish the Missionary Fund?

Jefferson College.

We are happy to be able to inform our readers that the Rev. R. J. Breckenridge, D. D. of Baltimore, has accepted the Presidency of Jefferson College. The venerable Dr. Brown will now be relieved from those arduous duties which he has so long and faithfully performed. And he will retire from that elevated station which he has occupied so honorably to himself and so usefully to the public, accompanied by the good wishes of all the friends of piety and learning. And we are sure that it will be to him a source of sincere gratification, that the presidential chair, which he has resigned, is to be occupied by such an able and worthy successor.

Rumors of War.

The intelligence from England, by the steam packet Caledonia, is represented to be somewhat belligerent in its character. We do not think, however, that there is yet any occasion for alarm. The strong language of our President in his Inaugural Address, relative to our unquestionable right to the Oregon Territory, has given some offence on the other side of the water. And British ministers speak quite as positively in relation to England's right to the same Territory, and her disposition to maintain it. It is as yet only a war of words. And we doubt not that the negotiation pending between the two governments, with regard to the disputed Territory, will have a pacific termination. It is well, however, that we should all remember that the hearts of rulers are in the hands of God, and that he turns them at his pleasure. Let then the readers of the Preacher commit the cause of our country to God, and beseech him to inspire our rulers with the fear of the Lord, and with the spirit of true wisdom, that through their instrumentality the peace and prosperity of our country may be promoted in subserviency to the advancement of God's glory. "When the righteous are in authority the people rejoice, but when the wicked beareth rule, the people mourn."

Interesting Service.

Mr. SAMUEL M. COON, who had been appointed a Missionary to the Iowa and Sac Indians, by the General Assembly's Board of Foreign Missions, was on Wednesday, the 30th ultimo, ordained to the work of the holy ministry, by the Presbytery of Ohio, preparatory to his departure upon his mission.

The sermon on the occasion was preached by the Rev. Henry G. Comingo, of Steubenville. Dr. Herron presided, proposed the constitutional questions, offered the ordaining prayer and delivered the charge.

In entering upon this important field of labor, Mr. COON goes accompanied by his amiable lady, late a member of the Editor's pastoral charge, who is admirably qualified to be a help to him in the work to which he has devoted himself. In leaving us, the prayers and kind wishes of many christian friends will accompany them.

Convention of the People.

We publish in the present number the proceedings of a convention of the people in the western part of Ohio, relative to the contemplated Union of Reformed Churches. It is to be regretted that these proceedings were not forwarded for publication at an earlier date, that the example of our brethren might have excited others to do likewise. If the people of the different churches represented in the convention, would meet and deliberate, and embody their views in Resolutions, to be forwarded to the Convention in Philadelphia, much might be done for the furtherance of the object contemplated. What say the churches in this immediate vicinity in relation to this matter?

INSTRUCTION OF YOUTH.

Though the designation '*Sabbath School*,' as significant of a particular mode of operation, in the great business of imparting religious knowledge to our youth, may be comparatively modern, yet the thing itself, which is proposed to be accomplished by the Sabbath School, is not of recent origin. It has always been regarded as the duty of the church to pay particular attenttion to the religious education of her youth. Christian pastors, who understood the nature of their office, have always regarded the lambs of the flock as a particularly interesting portion of their charge, and have made it their study to train up the children under their care in the way wherein they should go. But in large congregations, and where the public engagements of the pastor are numerous, assistance in the religious instruction of youth is greatly needed. The Sabbath School is then designed,

1. In the first place, to assist the pastor in the careful and thorough instruction of the youth within his charge in the principles of christianity. The instruction of the Sabbath School is not a substitute for pastoral instruction, but is designed as a help, in the performance of that duty. It is not intended to relieve the pastor from the obligation to feed the lambs, but to enable him to perform this duty more efficiently than without such aid would be practicable. The instruction of the Sabbath School should therefore be under the superintendence of the pastor, and it should be regarded as his duty to see that it is conducted in such a manner as may be adapted to accomplish the object contemplated.

2. The Sabbath School is designed to operate upon those who are aliens from the commonwealth of Israel and strangers from the covenants of promise. Every minister of the gospel is, in the proper sense of the word, a MISSIONARY. Though he may have a congregation, which is, in a peculiar sense, his charge, yet his field of labor is THE WORLD. His attention must not, therefore, be confined to his immediate charge, but he should continually keep in view the extension of the kingdom of his Lord and Savior. In every practicable way, his influence should be brought to bear upon the world around, to induce them to submit to the yoke of Jesus and learn of him. To accom[plish] this object, it is of paramount impor[tance] to secure the religious instruction of [the] children whose parents are wholly re[gard]less of their spiritual interests. Such [chil]dren are to be found every where, [espe]cially in our towns and cities. It [is] particular object of the Sabbath S[chool] to search after such children, and [col]lect them together on the Sabbath, [to] ceive religious instruction. It is [not] be supposed that parents, who live [with]out God and without Christ in the [world] will be concerned about the souls of [their] children. And how many children [are] there, who have such parents! [Should] the christian pastor to have no regard [for] such children, because they do not [con]stitute a portion of his immediate [charge]? Let none suppose that his obligation [is] so limited. He is a Minister of [Christ] who came to seek and to save that [which] was lost. And his commission [reads] these words, "Go, preach the gospel [to] every creature." By means of the Sabbath School, he may be greatly assisted [in] bringing his ministry to bear upon [the] surrounding world. The children of [the] world may thus be brought under [in]struction, and, through them, he may [be] instrumental in introducing the gospel [to] families, to which otherwise he [would] never have had access.

3. The design of the Sabbath School is to reduce the business of religious instruction into a regular system. [Any] one who has had any experience in the business of communicating instruction knows the importance of regularity and systematic order. And it is well known that all our pastors are occasionally absent from their congregations; and from [the] their public engagements, so constantly occupy their time and attention, that it will be out of their power to attend particularly to the instruction of the youth immediately under their care. [Is] therefore, the instruction of the youth [to be] left exclusively to the pastor, there would be frequent interruptions, which would operate disadvantageously against the progress in the acquisition of knowledge. [For] their advancement in knowledge to be secured, it is necessary that the minds of children be continually directed to the subject. If their minds are abstracted [even] for a little time, from the study of [these] things, the knowledge already acquired will soon pass away from them. The design of the Sabbath School to keep the minds of our children habitually engaged in the pursuit of religious knowledge. [It] is just as much their regular business [on] the Sabbath, to be employed in adding to their stock of religious knowledge, as it is during the days of the week, to attend to the means of acquiring secular learning. For every Sabbath they have a lesson to prepare. In making preparation for this exercise, they are rendered less occupied during the week. And [as] every succeeding Sabbath bears with it some improvement; the acquisition of some additional knowledge. And though the acquisition of each returning Sabbath may seem to be comparatively small, yet however little, it is an addition to the general stock. And as the business is pursued in a systematic form, the habit of

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n to the study of divine things is kept
and strengthened; and though our pro-
ess may seem to be slow, yet still we
e advancing; and our attainments at the
d of a year will be found to be quite
nsiderable.

In our next, we propose to offer a few
oughts with regard to the exercises
hich are proper to be introduced into
e Sabbath School. To prevent any mis-
derstanding, however, it may be proper
ow to remark, that the object of the Sab-
th School, is exclusively the acquisition
religious knowledge. It is not simply
teach children, but to impart to them
e knowledge of divine things. Though
erefore there may be peculiar cases, in
hich it would be proper to teach an in-
vidual to read; yet when this is necessa-
, it should be done entirely with refer-
nce to the communication of religious
struction, as the ultimate object.

RECENT PUBLICATIONS.

The Calvinistic Family Library.

The fifth volume of the Calvinistic Fam-
y Library has been published. This vol-
me contains the Life and Diary of the
ev. Ralph Erskine and *forty-six* of his
ermons. The remaining sermons of this
xcellent divine, will be published in uni-
rm style. A few copies of this valuable
ublication can be obtained of Mr. John
leming, on the east side of the Diamond
n this city, at $3.

The Mediatorial Work of Christ.

This is a new work which comes be-
ore the public, without the name of the
uthor. The subject is one of great im-
portance, and the book is the production
of a good writer, who has evidently ex-
amined his subject with great care. The
serious reader may derive from its peru-
sal both pleasure and profit. The vol-
ume can be obtained at Carter's Book-
store, No. 56, Market Street, Pittsburgh.

Mr. Oliver's Review, which is conclud-
ed in the present number, is published in
a pamphlet, and is now ready for delivery.

MANSFIELD PRESBYTERY.

At a late and full meeting of Presbyte-
ry, the following resolutions, on the sub-
ject of Prayer Meetings, were adopted:

Resolved 1. That those congregations which neglect prayer-meetings have lost the spirit of the primitive christians, and manifest that they are in a lake-warm condition.

Resolved 2. That such congregations as do neglect prayer-meetings are *not fair* representatives of the practice which our principles are calculated to produce.

Resolved 3. That should any congregations under our care be negligent of this scriptural duty, they are hereby enjoined to organize, and each member is exhorted and enjoined to attend.

Resolved 4. That a copy of the above resolutions, signed by the Moderator and Clerk, be read in each congregation under the care of this Presbytery.

Presbytery, feeling the importance of the pastoral relation, and desiring to perpetuate and sweeten that endearing connection, passed the following resolution:

"Whereas, the pastoral relation is consummated by Presbytery: and, whereas, the honor, peace and prosperity of Presbytery, are intimately connected with the proper discharge of the reciprocal duties of pastor and people: therefore,

Resolved, That it shall be the duty of each congregation to report, annually, immediately preceding the meeting of Synod, how they have discharged their duty to their pastor, and also how the pastor has discharged his duty to his congregation."

Presbytery licensed Mr. T. Palmer to preach the everlasting gospel, and appointed one of her number to moderate a call, and another to organize a congregation in the village of Utica.

Scale of Supplies.

WORTHINGTON.

Mr. M'Elroy, 2 Sab. May.
" 3, 4 & 5, " optional.
R. G. Thompson, 1 Sab. "

DE KALB.

R. G. Thompson, 2 Sab. May.

PLYMOUTH.

R. G. Thompson, 3 Sab. May.

EDEN.

R. G. Thompson, 4 Sab. May.
Mr. J. K. Riddell's time optional.

J. H. PEACOCK, *Clerk.*
Mt. Vernon, O. April 22, 1845.

CONVENTION OF THE PEOPLE.

MASSIE'S CREEK, March 7th, 1845.

Notice having been given, a convention of the laity of the Reformed churches met in the church of the Rev. Hugh McMillan and was organized by calling Thomas Rough to the chair, and Andrew Galloway and Joseph Kyle as secretaries.

The convention was opened with prayer by Joseph Kyle, Esq.

A committee of five, Samuel Kyle, Alexander Townsely, Thomas Read, John Anderson and David Jackson, was appointed to prepare the business of this meeting. They withdrew and after a short absence reported the following preamble and resolutions:

Your committee would with diffidence submit the following preamble and resolutions for the consideration of this convention. We presume it will not be thought arrogant or out of place, for private church members to meet in a primary assembly, to ascertain in a cool, candid, brotherly and affectionate manner, each other's views, what are our differences, and whether those differences (if any) can, or cannot be made matters of mutual forbearance; and also the propriety and expediency of expressing our desire (by memorial or otherwise) to our respective church judicatories, with our reasons therefor, that a union on a scriptural basis, may be consummated. Such a meeting, when conducted under the law of brotherly kindness and charity, is the best calculated to excite, to foster, and to preserve that fraternal affection, without which the most perfect unity in doctrine, worship, discipline and government would be unpropitious. Your committee think it will be conceded that one half the members of the bodies represented in the convention of Reformed churches, know not, nor can tell, in what their differences consist. It is worthy of inquiry whether such points of differences which the bulk of common members cannot understand or appreciate, would not better be made matters of mutual forbearance. There is all that diversity of opinion to be found amongst the clergy and laity of each of these bodies, as to the points of difference which is known to exist between the bodies as such. They have been for a series of years gradually and almost imperceptibly approximating each other, so that their difference is not so great as was at one time understood. Perfect unanimity of sentiment in every particular, has never been attained by the church in this world (even in the Apostles' days) nor is it probable that it ever will. Some things always have been, and probably always must be, matters of christian forbearance. Unity of affection is essential to profitable church fellowship. If this be wanting, it is our own fault; it is a wilful disobedience of our Lord's express command "to love one another." It is believed that little else is wanting to effect a union on a scriptural basis. No compromise of any principle in doctrine, worship, discipline or government is requisite: difference of opinion does exist, respecting the form of expression; but none as to the matter or substance to be expressed. Such being the case, all the parties should show their magnanimity by expressing their willingness to yield their individual preferences, as to the mode or form of expression, provided the substance be there. If one half the time, labor, and substance had been expended in healing the divisions of those branches of Christ's church for the last half century, that has been exerted in magnifying their differences, in proselyting and over-reaching each other, a very different result in their extension and prosperity, might have been expected. This spirit is happily subsiding, the disposition to treat each other as *heathen men and publicans* is now a rare occurrence, hence we infer the present time is propitious, and we are encouraged to make every laudable effort to unite. None need be told that "in union is strength." "Divide and conquer" is our common enemy's motto. Nothing short of imperious necessity can warrant our continued separation.

Therefore, *Resolved* 1, That there is no difference in the churches represented in convention in doctrine, worship, discipline nor government that should prevent their union, and that such minor differences as may or do exist, can, and should of right, be made matters of mutual forbearance.

2. *Resolved*, That perfect unity of sentiment in every particular, has never been attained by the visible church (even in the Apostolic age) nor do the scriptures warrant us to conclude that it ever will in this imperfect state.

3. *Resolved*, That unity of affection is essential to profitable church fellowship, and that we will endeavor by all due means to promote, encourage and cherish that fraternal affection for each other, which the command of our Lord expressly enjoins.

4. *Resolved*, That schisms and divisions in the christian church weaken the power of truth, and give the common enemy a great advantage, and from present indications there is a loud call for the Reformed churches to unite, and stand against the concentrating power of the common enemy.

5. *Resolved*, That it be recommended to the different sections of the churches represented in the convention, that the laity meet in their primary assemblies, and consider of the propriety and expediency of expressing their desire (by memorial or otherwise) to their respective church judicatories, that the union proposed in the basis laid down by the convention at Pittsburgh may be consummated, but this convention recommend that the subject of national covenanting be made matter of mutual forbearance.

Resolved, That the proceedings of this convention be published in all the religious periodicals represented in the convention of Reformed churches.

THOMAS ROUGH, *Ch'n.*
ANDREW GALLOWAY, JOSEPH KYLE, *Secretaries.*

From the Lutheran Observer.

CATHOLICISM.

Experience is the best teacher, certainly it is the surest. What comes under our own observation is certain knowledge. And we may freely speak of what we have heard and seen.

The other day a dying Catholic sent in haste for his priest, who came, though not with so much haste as his messenger manifested. When he arrived in the sick man's chamber, all must leave, even the weeping wife must be torn from the bed side and banished from the room. After fifteen minutes he appeared again, mounted his horse, and off he went. This was the last of him. Now I thought there was something singular in the whole thing. Why drive every soul from the room? This is a mystery to me. If I knew what transpired within, good or bad, I might then know how to take it, but as it is I am in the dark. But I reasoned thus with myself. He must have been engaged in something good or in something bad. If in something bad, he might have spared himself the trouble of coming, for the devil could have done that without him. If in something good, it was wrong in him to keep it from the people by driving them out. We are not to light a candle and put it under a bushel, nor are we to withhold our good from any. But he did both. If he had any good advice to give to the *sick* man, it might have been good to the *well*. If he had no good advice to give, he had no business there. But why, in the name of all that is good, why separate a heart-breaking wife from the embraces of her fond husband, and drive her weeping from the room? This is cruel, it is wicked; it may be Romanism, but it is not the spirit of religion. When our ministers are about to converse and pray with the sick, they invite *all* into the room, so that *all* may be profited. But here all are invited to retire, as though they were in danger of injury from what was said and done. This is wrong. Nothing but death should separate husband and wife, least of all should religion. The Pope's religion is, therefore, to be looked upon with a suspicious eye. A. PROTESTANT.

The Sabbath.

REMEMBER to keep the Sabbath holy! Have the stamp of holiness on all your conversation, reading and pursuits, on that day. It should be your heartfelt wish, and earnest endeavor, that each successive Sabbath may find you and all who are dearest to you, rapidly preparing for the heavenly Sabbath: prepared, with deepened humility and self-renunciation, with hearts more overflowing with grateful love to God, and spirits more attuned to high and holy pleasures and pursuits, to join in the worship of the celestial sanctuary, and to take part in the chorus of thanksgiving which shall be lifted up before the throne of God and of the Lamb, by angels and archangels, and all the company of the redeemed, throughout the endless ages of heaven's blissful Sabbath of everlasting praise.

Prayer.

It is the Holy Spirit alone who can teach you how to pray, and what to pray for, give to your sluggish affections and desires wings of flame to mount up heavenward, and fix your wandering thoughts on the majesty and love of the Being whom you are going to address, the magnitude and preciousness of the blessings for which you are about to supplicate, and the glory and grace of the channel, through which you have an humble confidence of acceptance, both for yourself and your supplications, even the divine Savior and Intercessor, whom the Father always delighteth to hear. If you always engaged in devotional exercises in such a frame of mind, thus earnestly desirous of heart-communion with God, and thus implicitly trusting for power to lift up your heart on high, and pour out your prayer into your Father's ear, what sweet, what heaven-foretasting happiness would you enjoy, in devout intercourse with God; what a channel of richest blessings would prayer become.

Short Sayings.

If you are not ashamed *of* Christ, take heed that you are not a shame *to* him: "Walk circumspectly."

Guilt upon the conscience will make a feather bed hard; but peace of mind will make a straw bed soft and easy.

You may go to heaven without riches, prosperity or health: but you cannot go there without faith, holiness and Christ

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MISCELLANEOUS.

From the Christian Reflector.

WHEN IS THE TIME TO DIE?

I asked a glad and happy child,
Whose hands were filled with flowers,
Whose silvery laugh rang free and wild
Among the vine-wreathed bowers;
I crossed her sunny path, and cried,
"When is the time to die?"
"Not yet! not yet!" the child replied,
And swiftly bounded by.

I asked a maiden; back she threw
The tresses of her hair;
Grief's traces o'er her cheeks I knew,
Like pearls they glistened there;
A flush passed o'er her lily brow,
I heard her spirit sigh;
"Not now," she cried, "O no! not now,
Youth is no time to die!"

I asked a mother, as she pressed
Her first-born in her arms,
As gently on her tender breast
She hushed her babe's alarms;
In quivering tones her answer came—
Her eyes were dim with tears:
"My boy his mother's life must claim
For many, many years."

I questioned one in manhood's prime,
Of proud and fearless air;
His brow was furrowed not by time,
Or dimned by wo and care.
In angry accents he replied,
And flashed with scorn his eye;
"Talk not to *me* of death," he cried,
"For only age should die."

I questioned age; for him the tomb
Had long been all prepared,
But death, who withers youth and bloom,
This man of years had spared.
Once more his nature's dying fire
Flashed high, and thus he cried;
"Life! only life is my desire!"
Then gasped, and groaned, and died.

I asked a Christian—"Answer thou
When is the hour of death?"
A holy calm was on his brow,
And peaceful was his breath;
And sweetly o'er his features stole
A smile, a light divine;
He spake the language of his soul—
"My Master's time is mine!" A. M. C.

OBSERVANCE OF THE SABBATH.

We copy from the Boston Journal the following letter from Hon. Daniel Webster, in reply to one announcing that he had been elected an honorary member of the Baltimore Sabbath Association:

WASHINGTON, March 3, 1845.

Dear Sir:—I feel greatly honored by your communication, which I received on my return to this city from the North, on Saturday; and am sincerely obliged to my friend, Mr. Williams, for causing me to be made a member of the Baltimore Sabbath Association.

The longer I live the more highly do I estimate the importance of a proper observance of the Christian Sabbath, and the more grateful do I feel toward those who take pains to impress a sense of this importance on the community. The Lord's day is the day on which the gospel is preached; it is the day of public worship throughout the Christian world. And, although we live in a reading community, yet the preaching of the gospel is the form in which human agency has been and still is most efficaciously employed for the spiritual improvement of men. That the poor had the Gospel preached to them was an evidence of his mission which the Author of Christianity himself proclaimed. And to the public worship of the Deity, and the preaching of the gospel, the observance of the Sabbath is obviously essential.

I am, dear sir, with much regard,
Your obedient servant,
DANIEL WEBSTER.

To Chas. W. Ridgely.

We give the following letter from the Hon. Henry Clay on the same subject:

ASHLAND, March 7, 1845.

Dear Sir: I have received your obliging note, informing me that, by the contribution of two ladies of Baltimore of the requisite sum for the purpose, I have been made a member for life of the Baltimore Sabbath Association. As you do not inform me of the names of the ladies, I must request you to be my organ to communicate to them my respectful acknowledgments for this proof of their valued regard and esteem, and to assure them that I share with them in sentiments of profound reverence for the Sabbath, as a religious institution, and that I fervently hope that all laudable endeavours to inculcate the proper observance of it may be crowned with success.

I have also to thank you for the copy of the pamphlet containing the proceedings of the association, which you forwarded to me.

I am, with high respect, your friend and obedient servant, H. CLAY.

To Chas. W. Ridgely, Esq. &c. &c.

Sunday Work on Papers.

The Montreal Courier, a daily paper, in announcing the purpose to discontinue the practice of working in the office on Sunday, says:

"We believe that persons connected with newspapers are at present the only class in the community who are not enabled to keep holy the Sabbath day, if they choose to do so; and why any custom of society should compel them to break the law of God, in order to enable them to earn their daily bread, we are at a loss to know. To have their offices open on Sunday is neither the interest of the proprietors of newspapers, nor of those whom they employ; and by a little care and attention on their part, the interests of subscribers and advertisers may be as carefully attended to without Sunday work."

The Boston Daily Evening Traveler, in commenting on the above, says:

"It is the custom of the daily morning papers in this city to work a part of the day on Sunday; and a discontinuance of the practice would undoubtedly be attended with a good many difficulties; yet there can be no doubt that these difficulties might be overcome without detriment to publishers or their subscribers. The experiment of dispensing with Sunday labor in the offices of daily morning papers has been tried in other papers; and so far as we know it has succeeded.

In Charleston, S. C., two or three years since, an agreement to this effect was entered into by some of the daily morning publishers, which we believe is found to operate well."

KENNEDY & BROTHER'S

PRINTING ESTABLISHMENT

FEDERAL STREET, ALLEGHENY.

ALL kinds of PRINTING, from the finest Card to the largest and most showy Posting Bill; Circulars, Labels, Dray Receipts, Bank Checks, Hat Tips, Bills of Lading, Election Tickets, Invitation Cards, Blanks of every description, Canal, Railroad and Steamboat Bills, promptly and neatly executed, at *reduced prices*.

☞ BOOKS, PAMPHLETS and CATALOGUES for Colleges, Seminaries, &c. printed in the best style.
Allegheny, April 24, 1845.—tf.

DEBATE ON UNIVERSALISM.

The debate recently held in this city, between the Rev. N. L. Rice of the the Presbyterian Church, and Rev. E. M. Pingree of the Universalist Church, on the question, "Do the Scriptures teach the ultimate holiness and salvation of all men?" is in press and will be issued about the first of May. Price $1,00, bound in muslin, $10 per dozen, $75 per hundred. Orders for the Debate promptly attended to in the order in which received. Address
GEO. G. JONES, Bookseller,
No. 23, West Fourth-st.
Cincinnati, O.
Any paper copying this four times, will be entitled to a copy of the work. 4t.

Wm. O'Hara Robinson, U. S. Attorney.

HAS removed his Office to the second story of Burke's Buildings, Fourth street, near Market, Pittsburgh. Aug. 23.

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. 23, 1844.

THE PEOPLE'S

CLOTHING STORE,

NO. 77 LIBERTY STREET.

THE Subscriber having just returned from the East, would respectfully invite the early attention of his friends and the public, to his large and general Stock of Spring and Summer Goods, which he has received and is now making up for the Spring Trade, consisting in part of French, English and American Cloths; Fancy, Plaid, Striped and Plain Cassimeres; Plain, Plaid and Figured New Styles Satin and Silk Velvet Vestings; Satinetts; Summer Cloths; Fancy, Striped, Plaid and Plain English and French Tweeds, &c.

Those in the habit of having their work made to order, would do well to call at No. 77 where they will find goods that cannot fail to please—consisting of the Latest Styles, which have been selected with great care from the best stocks in Eastern houses.

From his long experience in this business, he is enabled to cut and have work made up, in a style that cannot be surpassed; and all that is wanted is a call to convince, that the Clothing at his establishment is got up in a Superior, More Fashionable and Handsome Style than will be found elsewhere. He would take this opportunity to return his thanks to his friends and the public, for the very liberal patronage he has received, and being determined to Sell on the Lowest Terms, would solicit a call from those wishing to purchase Good and Cheap at the same time.

Shirts, Stocks, Handkerchiefs, Cravats, Suspenders, &c., always on hand. THOS. M'CANCE,
No. 77 Liberty, directly opposite Irwin Street.
April 24—tf.

LUKE LOOMIS, Agent,

TENDERS his sincere thanks to his many kind friends, for their timely and efficient aid in assisting to remove his Stock of Books, &c., on Thursday last, to a place of safety, during the raging of the unprecedented conflagration, and more especially to those gentlemen whose venturesome services on the roof of my store, I trust, under Divine Providence, prevented the same from taking fire; and notwithstanding the temporary derangement and partial loss in moving, my Stock of

BOOKS, BLANK WORKS, BONNET-BOARDS,

WALL, WRITING, WRAPPING AND PRINTING PAPER,

is sufficient to answer promptly most calls of my numerous customers and the public in general, at my old stand

NEAR DIAMOND ALLEY,

but now the first Store on Wood street from Monongahela river. CASH, or Books and Stationery given in exchange for clean linen and cotton paper rags.
April 24—3t.

SPRING FASIONS,

FEDERAL STREET,

ONE DOOR BELOW GŒHRING'S TAVERN,

Allegheny City.

HAVING just received from New York the Spring Fashions for Hats, I would respectfully solicit the patronage of my former friends and customers, and all others who may please to give me a call, feeling assured that I will be able to please all with this New and Beautiful Style of Hats. R. L. MELVILLE.
Wool and all kinds of Furs taken in exchange.
April 11—3m.

ADMINISTRATORS' NOTICE.

LETTERS of Administration of the Estate of Ester Willock, late of the City of Allegheny, deceased, having been granted to the Subscribers, all persons indebted to the Estate of the said deceased, will please make payment, and all persons having claims or demands against said Estate, are requested to present them.
H. NIXON,
JAS. M. WALKER,
WM. DAVENSON.
City of Allegheny, April 1, 1845. 3t.

ADMINISTRATOR'S NOTICE.

LETTERS of Adminstration of the Estate of Wm. Boner, late of Franklin tp., Allegheny co., dec'd having been granted to the Subscriber, all persons indebted to the Estate of said deceased, will please make payment, and all persons having claims or demands against said Estate, are requested to present them properly authenticated for settlement.
Pine tp. April 17, 1845.—3t.* A. S. M'CORD.

STRAY COW.

WAS taken up by the Subscriber, in Perrysville, Ross township, Allegheny county, Penn'a., on the 19th of last February, a Red Horned Cow, with three of her feet white, and a white face. The Owner is desired to come forward, prove property, pay charges, and take her away.
March 13, 1845.—2t. WILLIAM. RAY.

FOUND.

ON the Beaver road, between Pittsburgh and Sewickleyville, a Pocket Book. The Owner can get it, by proving property, and paying for this advertisement, by calling on
March 28.—3t. H. HARPER, Manchester.

A liberal discount, from Eastern prices, ma
Clergymen and Sunday Schools, on purcha
the amount of ten dollars or upwards.

CHEAP AND VALUABLE STANDA BOOKS.

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The Preacher

OHN T. PRESSLY, D. D., EDITOR. ALLEGHENY, MAY 23, 1845. VOL. 3—NO. 12.

TERMS.

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ere a private conveyance does not offer, sub- s will please transmit through the Postmaster.

Wonderful Escape of Mr. Bower.

(Concluded.)

occurred to him to solicit permission ake a pilgrimage to Loretta, and for purpose he waited on the Inquisitor ral several times; but conscious of his t intentions, whenever he attempted eak, he dreaded lest the words should on his tongue and his very confusion y him; so that he still returned as he .. One day, however, while in famili- nversation he had the courage to say, lord! 'tis long since I was at Loretta; our lordship give me leave to go thith- r a week?"—to which the Inquisitor ral gave an immediate assent.

he anxiety of a mind filled with a pro- of such importance, and that Mr. r added the following to the many less nights he had already passed, be readily imagined.

ving made all his preparations, and luable papers (including his directo- ing concealed in the lining of his s, so soon as the horse which he had ed to be brought to him early in the ing, was come to the door; he car- down his portmanteau; and fastened it mself. As he was mounting, he told wner of the horse he did not know her he should like him or not, as he a very bad horseman, and asked he valued him at, in case he should it. The man named the price, and e him the money: and then set for- armed with loaded pistols, being de- ned in case of any exigency, not to ken alive.

. Bower's plan was to take the bye- through the Adriatic states into erland; being a distance of 400 before he could get out of the 's jurisdiction, and with the roads gh which beyond 150 miles from ata, he was perfectly unacquainted. er travelling ten miles without meet- ybody, he found himself at a place two ways met, the one leading to ta, the other being the road which posed going. Here he stood some es in the most profound perplexity. readful alternative appeared now in rongest view, and he was even yet ed to quit his darling project, and owards Loretta. But finally, col- g all the force of his staggering res- n, he pushed his horse into the con- road, and at that instant, left all his behind.

was the month of April when Mr. r began his journey. During the 7 days, the nature of the roads he bliged to pursue, among mountains, , rocks and precipices, in paths gen- no better than a sheep-track, and of- t so good, prevented his travelling than 100 miles. When he met any n, which was very seldom, he pre- l to have lost his way, and inquired for the high road to avoid suspicion, for he well knew that so soon as the papers he conveyed were missing, or that there was any reason to suspect his escape, expresses would be dispatched in every direction and every possible method adopted to secure him. In fact, expresses were sent off, and in a very short time outstripped him above a hundred miles.

During these seventeen days he supported himself on goat's milk, obtained from the shepherds, with such coarse victuals as he could purchase of the peasants who came to cut faggots: choosing his place of repose for himself, where there was the most shelter and grass for his horse; and at the expiration of this period, having fasted nearly three days, he was compelled to strike into the high road, and enter the first house he came to, which was a post-house, with only one small room, where gentlemen staid till their horses were changed. He requested the landlady to give him some food, but looking about he saw a paper posted up over the door, which contained a most minute and exact description of his own person, offering a reward of the value of £800 to any one who should carry him alive to the inquisition, and of £600 for his head. This was sufficiently terrifying, as there were two countrymen in the house. He endeavoured to hide his face by rubbing it with a handkerchief, and blowing his nose, and when he got into the house, by looking out of the window, but one of the fellows presently observing: "This gentleman don't care to be known." Mr. Bower thought there was nothing for him to do but to brave it out, so turning to him, he put his handkerchief in his pocket, and said boldly, "You rascals what do you mean?—What have I done that I need fear to be known? look at me you villain?" The man made no reply, but got up, nodded his head, and winked significantly to his companion, they walked out together. Mr. Bower watched them from the window, but a corner obstructed his view in a few minutes. In a short time, he espied them with three or four others in in close conference. This foreboded no good. Not a moment was to be lost. He drew out his pistols, put one in his sleeve, and with the other cocked in his hand, marched into the stable and without saying a word mounted his horse and rode off.

Fortunately the men wanted either presence of mind or courage to attack him, for they certainly recognized him by the description given in the advertisement. He was now again obliged to seek refuge in the woods, where he must soon have famished, but for the superintendance o. divine providence. At night, when he was almost fainting, he met with some wood-cutters, who supplied him with excellent provisions. He wandered for some time through paths in which he rendered his horse more assistance than he could derive from him; being obliged to clear the roads and lead him.

As night advanced, he laid himself down in a very disconsolate condition, having no idea where he was, or which way he should turn. When the day began to break, he found he was on a small eminence, whence he discovered a town at a distance, which he concluded to be one of considerable extent, from the number of its steeples, and spires, &c. Though this gave him some satisfaction, yet it was not unaccompanied with terror, as he knew not what place it was, and might incur much risk by going into the high road to inquire. Nevertheless he advanced as fast as he could, and asking the first man he met he was informed it was Luzerne, the residence of the Pope's nuncio, and to and from whom all the expresses concerning Mr. Bower must have been despatched. This road not suiting his views, he left it the moment his informer was out of sight and once more betook himself to the woods, where he wandered for some time longer, oppressed by hunger and cold, and perplexed with uncertainty whither he should go.

One dismal, dark and wet night, he could neither find shelter, nor ascertain where he was, or what course he should pursue: but after some time, he perceived a light at a very great distance, towards which he attempted to proceed; and with much difficulty he discovered a track, but so narrow and uneven, that he was forced to extend one foot before the other in the most cautious manner.

With much labor he reached the place from which he had seen the light, which was a miserable hut. He knocked and called until some one looked out and demanded who he was, and what brought him there. Mr. Bower replied that he was a stranger, and had lost his way. 'Way!" cried the man, 'there is no way here to lose!" "Why where am I?" said Mr. B. "In the canton of Berne!" "In the canton of Berne?" said Mr. B. "Thank God!" exclaimed Mr. B. in raptures, "that I am in the canton of Berne!" "Thank God you are," replied the man, "but for God's sake how came you here?" Mr. B. begged that he would come down and open the door, and he would then satisfy him. He did so, and Mr. B. inquired if he had heard anything of a person who had lately escaped from the inquisition. "Aye! heard of him, we have all heard of him! after sending so many expresses, and so much noise about him! God grant that he may be safe and keep out of their hands!" Mr. Bower said, "I am the very person!" The peasant in a transport of joy, clasped him in his arms, kissed him, and ran to call his wife, who came with every expression of pleasure in her countenance, and making one of her best courtesies, kissed his hand. Her husband spoke Italian, (as most of the borderers do) but she could not, Mr. B. not understanding Swiss, she was obliged to make her compliments in pantomime or by her husband as her interpreter. Both expressed much concern that they had no better accommodation for him—"if they had a bed for themselves he should have have it," but he should have some clean straw and what covering they possessed."

The good man hastened to get off Mr. B's wet clothes, and wrap something about him until they were dry, and the wife to get ready what victuals they had, which, (probably for the first time,) they regretted were no better than a little sour grout* and new laid eggs; "a fresh laid egg," Mr B. said, "was a novelty," and no doubt he so esteemed it at the time, and in such company! Three eggs were served up with grout, and he made a comfortable meal, after which he enjoyed what may properly be called repose, for it was quiet and secure.

As soon as he arose in the morning, the honest Swiss and his wife, (who had long been awake, but would not stir lest they should disturb him) came to know how he he had rested. The good dame was dressed in her holyday clothes. After breakfast the husband set out with him to direct him in the road to Berne, which was at no great distance, but previously insisted on his returning with him a little way to show him the road he had taken on the preceding night. Mr. Bower did not much like this. The man perceiving his doubt reproved him for his distrusting that providence which had so wonderfully preserved him; and soon convinced him that he only wanted to increase his dependence on it for the future, by showing him the danger he had escaped; for he saw that he and his horse had passed a dreadful precipice, where the breadth of the path would scarcely admit a horse, and the very sight of which made him shudder. The peasant accompanied him for several miles on the road to Berne, until there was no probability of losing his way, and then left him with a thousand good wishes.

So truly does religion exalt and refine the principles and sentiments, and when Mr. Bower offered to remunerate him, though in such extreme poverty, he obstinately refused to accept anything, saying "God forbid he had his reward in being in any manner instrumental in his safety!" In general, those who profess the Protestant religion on the confines of the ecclesiastical state are remarkably zealous.

Mr. Bower proceeded towards Berne, at which place he inquired for the minister, to whom he discovered himself, and received from him as hearty a welcome as he had experienced from the honest Swiss, with the addition of more elegant entertainment, but was advised to go forward the next morning to Basle; for though protected from open violence, he was not secure from secret treachery.

Basle being situate on the Rhine, a boat sailed at stated times from thence to Holland, which was usually crowded with people of desperate characters, from all parts of the continent, flying from the laws of their respective countries, for theft, murder and crimes of every description. This conveyance seemed to be the most expeditious mode of getting to England, and the minister gave Mr. Bower a letter to his friend the minister at Basle, who received him kindly, and approved of the plan suggested.

During the two days following his arrival, before the sailing of the passage-boat, Mr. Bower kept close quarters, and equipped in a manner suitable to the company with which he was about to associate, putting his own clothes into his portmanteau, of which he was instructed to be particularly careful, he made a seat by day, and a pillow by night. Being obliged to leave his horse, which was endeared to him by the hardships it had shared with him, he was determined to place it in the hands of a good master, and presented it to the friendly minister, who promised that it should be rode by no one but himself; and that when it became old and infirm, it should be comfortably maintained. So inseparable are tenderness and humanity, from the true greatness of the soul, that Mr. Bower shed some tears at parting with his companion and assistant in difficulties.

Disgusting as he found the company in the boat, he was compelled to regret the necessity of leaving it, in consequence of having sprung a leak, which obliged the master to put in at Strasburg, for repairs which might detain him a fortnight. To stay there was impossible. Mr. Bower, therefore, took off the shabby dress in

*Grout is cabbage and curds, salted and put down together in a firkin, and is used by the Swiss peasants as their ordinary food.

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which he was disguised, at the first inn he saw, and concealing it beneath the bed, stole out with his portmanteau to a tavern, from whence he sent to engage a seat in the stage for Calais. For the first two or three days of his journey he had heard nothing concerning himself, which induced him to hope that the news of his escape had not yet reached France; but in this he was disappointed, for as he approached Calais he found that it was a subject of general conversation.

On his arrival at Calais, he was introduced into an apartment in which were two Jesuits, who wore the red cross of the Inquisition, and several officers of the police; he instantly hastened to the quay, and inquiring when the packet sailed for England, was informed not until the Monday following, that day being Friday. Upon this, he turned to a fisherman, and asked if he would carry him over in an open boat, but he, as well as others, astonished at the rashness of the design, refused. He was soon convinced this was a wrong step, for the eyes of every one were fixed on him, as a person of extraordinary consequence, concluding, that either he had despatches of the greatest importance, or was some enormous offender, escaping from justice. Everything seemed to conspire to distress him, and he began to doubt the possibility of reaching his inn, apprehending that every one he met was about to lay hold of him. When he got there, finding the room where the Jesuits had been unoccupied, he inquired of the woman who belonged to the house, what had become of the good company he had left there. "O sir," said she, "I am sorry to tell you, but they are upstairs searching your portmanteau." What course to pursue, he could not determine. By water he knew he could not escape; and in order to pass through the gates he must pass through the guards, who, most probably, were prepared to intercept him. If it were practicable to secrete himself till it was dark and attempt to scale the walls, he was unacquainted with their heighth; if detected he was ruined.

The dangers he had surmounted now aggravated the terrors of his situation. After weathering so long a storm, to perish within sight of the desired haven, was the most distracting thought. It seemed that a most singular interposition of divine providence alone could prevent it. Whilst engaged in these sad reflections, he heard some company laughing and talking very loud, and listening at the door, he found the conversation was in a language he did not understand. Concluding, therefore, that the party was English, he rushed into the room and recollecting the face of Lord Baltimore whom he had seen at Rome, he requested the favor of a word in private with his Lordship. The surprise occasioned by his sudden appearance with one pistol cocked in his hand, and another in his sleeve, was increased with Mr. Bower's request accompanied by his determined air.

Lord Baltimore desired he would lay down his pistol, which he did, begging pardon for not having done so before; some of the gentleman then told himof the other, which he likewise laid down. Lord Baltimore then asked him if he had any other arms about him; and being assured that he had not, he directly retired with him into another apartment. On being informed who he was, Lord Baltimore exclaimed, "Mr. Bower! you are undone, and I cannot protect you: they are above searching your apartment." But a lucky thought fortunately occurring, he instantly returned to his company, and proposed that they should rise, and taking him in the midst of them try to cover him till they could get to his lordship's boat, to which the gentlemen immediately assented, and the scheme succeeded, for the boat being very near, they got to it unobserved, and all jumping in, they rowed with four pair of oars, to a yacht that lay off the shore about two miles, in which the party had come for an excursion, and to drink a bottle of French wine. The wind being fair, they soon reached Dover, and were safely landed.

THE KINGDOM OF CHRIST.

A Sermon, by the Rev. John Ekin.

"Thy kingdom come."—MATT. 6:10.

In teaching his disciples to pray, our Lord beautifully exemplifies the feelings and the disposition with which we should approach a throne of grace. As all have an experimental knowledge of that freedom and confidence with which children can approach an affectionate parent, and ask for what has been promised, so our Lord puts us in this relation to God himself, and teaches us to say to him, "Our Father who art in heaven." But he also exemplifies the sentiments with which we should approach, as well as the relative importance of the different subjects of prayer. Here we have six distinct petitions; and as the glory of God is the great object for which man and all things else have been created, three are devoted to that object, and take the precedence, teaching us that it is to be uppermost in our thoughts and foremost in our desires. The temporal comfort and spiritual welfare of man, the subordinate, are perfectly consistent with the glory of God, and hence three petitions are devoted to these, of which one only is devoted to temporal mercies.

It is from the first class of these petitions that one has been selected as the subject of a few reflections on the present occasion; and in calling your attention to it, I propose to notice,

I. The kingdom here spoken of.

II. The manner of its coming.

III. The means to be employed by those who look for it.

The kingdom here spoken of, is elsewhere denominated the kingdom of God, the kingdom of heaven. In its most comprehensive sense it embraces "all things," this world with all its fulness—this planetary system—these systems of worlds—all things, animate and inanimate, rational and irrational, "visible and invisible, whether they be thrones or dominions, or principalities or powers—all things were created by him and for him, and he is before all things and by him all things consist." On the throne of this vast empire, Jehovah in the persons of the Father and the Son and Holy Spirit, reigned from the first effort of omnipotence in calling matter or mind into existence—from the dawn of time, when the morning stars sang together and all the sons of God shouted for joy, down to the fulness of the time, and the power of his Christ. He hath given him to be head over all things, to the church, which is his body. That in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven and which are on earth, even in him. Hence the change which took place in the dispensation of grace in the church, on the ascension of the Savior to his mediatorial throne. Those privileges which had so long been restricted to the nation of Israel, were extended to every nation, and tongue and people. And that visible public homage, due to the living God, and required by Him at his temple in Jerusalem, is now henceforth and for ever, to be offered up with acceptance in every place where most conveniently it may.

The keys of this dispensation, of this gospel kingdom, were committed to Peter. With the first in the temple on the day of Pentecost, he opened it to the Jew, and admitted at once three thousand, and with the second, in the house of Cornelius, he opened it to the Gentiles—to all nations. Thus, while all things are put under the feet of the one mediator between God and men, the man Christ Jesus—while the heathen are given to him for his inheritance, and the uttermost parts of the earth for his possessions—not only those who shall be willing in the day of his power, but those also whom he shall rule with a rod of iron, and dash to pieces as a potter's vessel—the church, which is purchased by his blood, which is founded on the rock of his mediatorship, and against which the gates of hell shall not prevail—is as it were the location of his royal residence, where he is ready to treat with and be reconciled to his rebel subjects, and the centre of influences, from which he sends forth the rod of his power, and will bring down, at last, the nations in subjection to his reign. Hence the restricted sense in which the terms kingdom of God and kingdom of heaven are frequently used in scripture. Sometimes to designate the influence of the gospel over the heart—sometimes the gospel dispensation, and the church as distinguished from the world, and sometimes the kingdom of glory. These three senses are, we apprehend, particularly embraced in the petition under consideration, "Thy kingdom come."

The character of this kingdom is every way calculated to render its coming an object of desire to man, and completely to enlist the noblest aspirations, and the untiring energies of the immortal mind. It is a kingdom of righteousness. In this respect it is distinguished from and superior to the kingdoms of this world. They indeed propose as their objects the administration of justice and the protection of the poor, and the weak against the encroachments of the wealthy and the powerful. But in how many instances have they signally failed? How oft have these governments become the most cruel and the most relentless oppressors of the poor and those within their power? How oft have they failed in protecting the weak and in administering justice? But here is indeed a kingdom of righteousness. It has been founded on the principle of immutable justice—a principle so stern and inflexible, that it has brought the Son of God as the mediator from the throne of his glory, to the humble condition of a man of sorrows and acquainted with grief; it brought him to the cross and to the tomb as the propitiation for our sins. And now that he has ascended the throne of this kingdom and assumed the reigns of government, we have the testimony of the Father and the Spirit to the righteousnest of his administration. The Father testifies, "A sceptre of righteousness is the sceptre of thy kingdom;" and the language of the Holy Spirit is "righteousness shall be the girdle of his loins, and faithfulness shall be the girdle of his reins, with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth and with the breath of his lips shall he slay the wicked." But, brethren, while the kingdoms or governments of this world fail to suppress vice, or to secure in their subjects conformity to law, this is emphatically a kingdom of righteousness, inasmuch as a legal righteousness is provided for, and by faith in Jesus, placed in the possession of every willing subject of this kingdom, while through the operations of the Spirit of God, a change is commenced and carrried on in the heart, which terminates in that perfection in holiness, without which no man shall see the Lord.

But this is also a kingdom of peace. In this respect it is distinguished from the kingdoms of earth. In tracing the rise of the kingdoms of this world, every heart, possessed of the feelings of humanity, must often exclaim, How long shall I hear, O my soul, the sound of the trumpet, the alarm of war! Their standards have always been raised and sustained amidst the confused noise of the warrior, and garments rolled in blood; their thrones have been founded in blood, cemented in blood, and blood—human blood—has flowed on in many instances, till it has undermined the throne and the kingdom buried the crumbling fabric in its ruins flood. But here is a kingdom of Its sovereign is the Prince of Peace first notes by which it was heralded on its approach, were "Glory to the highest, peace on earth and good to man." This moreover is a the most extensive and permanent acter. It is a peace between heaven earth—between God and men. God is in Christ reconciling the unto himself, not imputing unto men trespasses. It is a peace of conscience Not that morbid state of insensibility which this undying monster may moning up his energies for the inflic an eternity of unutterable agony is the peace of an awakened conscience enlightened and purified by the Spirit God—a peace flowing from the exercise of faith in Christ, and the assurance state of justification and acceptance God through him, together with a diligent and persevering aim at charge of every known duty. It a peace with one another. To the laws of this kingdom directly Under the operation of these there must be peace between individuals, peace in families, peace in communities, peace in nations, and each other throughout the world. Only let the laws and statutes of kingdom be fairly established and carried out, and the olive branch will wave over every country and hamlet throughout the globe. They will beat their swords into plowshares and their spears into pruning hooks learn war no more.

But when the fulness of the time come, a remarkable change took the relation which the persons of the head sustained to each other. Persons known perhaps only to Deity been permitted to enter, rebellion found its way from the heavenly the family of man, and our world condemned as a revolted province hovah's empire. While the higher orders of created intelligence our heavenly world find their highest and their greatest happiness in his commands, and hearkening to voice of his word, man has yielded the seductions of satan—has turned and become unprofitable—every imagination of the thoughts of his heart and that continually—his carnal enmity against God, not subject law, neither indeed can be.

In order to make a full display attributes and perfections of his a universe of holy intelligences the purpose of Jehovah to lead tivity again captive—to redeem the power of satan, the god of and from the fearful consequences rebellion—to snatch him from of eternal burnings—to raise depths of degradation to which sunk himself, and to elevate him to a state of primitive holiness nor, in the enjoyment of the likeness of his Creator, but far to a closer union and a more relation to himself.

For this purpose help was laid that is mighty. In the council ity it was determined that the who being the brightness of and the express image of his holding all things by the word er, should by himself purge our afterwards set down on the right the Majesty on high. To accom it was necessary that a body prepared him—that he should nature—that he should take our law and justice—that he should ed for our transgressions, bruised iniquities, that the chastisement peace should be upon him.

This was revealed to our first immediately after their transg

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promise of a seed. Through faith in and successive promises gradually olding in clearer light, the mystery of emption, the people of God were jus- d and sanctified and received to glory, ughout former dispensations. But n the fulness of the time was come, sent forth his Son, made of a woman, le under the law to redeem them that e under the law, that we might re- e the adoption of sons. Yes, God so d the world that he gave his only be- en son, that whosoever believeth on should not perish but have everlast- life; and He, who being in the form od, thought it not robbery to be equal God, made himself of no reputation, took upon him the form of a servant, was made in the likeness of man, being found in fashion as a man, he bled himself, and became obedient death, even the death of the cross. ut for this cause God also hath high- xalted him, and given him a name is above every name, that at the name esus every knee should bow, of things eaven and things in earth and things er the earth, and that every tongue uld confess that Jesus Christ is Lord, the glory of God the Father. No ner had the man of sorrows, the vic- of calvary, laid aside his winding ets, and walked in triumph from the ulchre, than he could assure his disci- s that all power in heaven and in earth given to him, and on this grand com- sion then to go and preach salvation is name.

Having sufficiently confirmed the fact his resurrection, and instructed his dis- les with regard to their present duty, ascended up on high, leading captivity tive, and took his seat at the right nd of God, far above all principality l power and might and dominion, and ery name that is named not only in this rld but also in that which is to come. d hath put all things under his feet, d hath given him to be head over all ngs, to the church which is his body, fulness of him that filleth all in all. sweeping and universal is the declara- n, "He hath put all things under his t," that Paul, in writing to the Corin- ans, regards it necessary to point out exception. "But when he saith, all ings are put under him, it is manifest at he is excepted that did put all things der him."

This language of the apostle makes still plainer, if possible, that the king- m, to the throne of which our Lord sus Christ is now exalted, is universal; at it is co-extensive with the kingdom God, in its most comprehensive sense, d identical with it. Now it is as me- ator he occupies that throne; angels, au- orities and powers being made subject him. It is in our nature he sits there, d he is a priest upon his throne, conse- ently in his mediatorial character he igns. And the language of an inspired postle gives us the assurance that with- the range of God's universe there is t one exception, to which our Lord Je- s Christ, in his mediatorial person and aracter, is not superior and constituted lead, and that is Deity itself. His me- iatorial person derives its dignity, au- hority and power from the Divine na- ure, and cannot therefore be superior to r placed above it.

On the same throne, therefore, on which s a divine person the son of God reigned with the Father and the Spirit from the eginning till the fulness of the time, he ow sits and reigns as mediator, and while angels, authorities and powers are nade subject to him, the whole machin- ery of Providence is placed completely nder his control. From the dropping f a hair from the head, or the falling of sparrow, to the conflagration and de- truction of a world—from the changing irection of the atom which floats on the sunbeam, to those grand revolutions of systems which require thousands on thousands of years for their accomplishment—from the wants in the momentary existence of the animaculæ, so minute that it eludes the keenest penetration of the naked eye, to those of the archangel and the cherubim, whose stupendous powers and undying existence qualify them for ministering continually around his eternal throne—there is nothing too vast for his omnipotence, too complicated for his wisdom, too minute for his omniscience, or too insignificant for his care.

So far as our world is concerned, the grand design with which this kingdom is now administered, is the setting up and establishing of the kingdom of our God,

But this is also a kingdom of joy. Often, indeed, is the reign or the power of earthly potentates anticipated with the liveliest demonstrations of joy. Often is it ushered in with extravagant pomp and vain-glory. Often too are these demonstrations changed to the tokens of sorrow, vexation and disappointment. Not so in the kingdom of Immanuel, God with us. There is in the heart of every willing subject of this kingdom, a perennial spring of joy, whose fountain is at the throne of God, and whose medium is the Holy Spirit, as he witnesseth with our spirits that we are the children of God. Hence it is denominated a joy in the Holy Ghost. With this joy the stranger cannot intermeddle. It will raise its possessor to its fountain. It is unspeakable and full of glory; and the language of every soul that has experienced its thrilling emotions, is, "Though the fig-tree should not blossom, neither fruit be in the vine—though the labor of the olive shall fail, and the fields yield no meat, though the flock be cut off out of the fold, and there be no herd in the stall, yet will I rejoice in the Lord, and joy in the God of my salvation. I will greatly rejoice in the Lord. My soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robes of righteousness as a bridegroom decketh himself with his ornaments, and as a bride adorneth herself with her jewels."

It is in view of this perennial spring of joy in the heart of every willing subject of the kingdom of Christ, that the evangelical prophet breaks out into the rapturous language, "Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein, the isles and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice; the villages that Kedar doth inhabit; let the inhabitants of the rocks sing; let them shout from the top of the mountain; let them give glory unto the Lord, and declare his praise in the islands." Even inanimate nature is called to unite in these demonstrations of joy. "Sing, O ye heavens, for the Lord hath done it; shout ye lower parts of the earth, break forth into singing, ye mountains, O forest and every tree therein, for the Lord hath redeemed Jacob, and glorified himself in Israel!"

Once more I observe that this is a permanent kingdom. The history of the human race presents little else than the history of the rise and fall of kingdoms and empires. In tracing their rise, the historian is only preparing the way for an account of their fall; and just in proportion to the rapid rise and wide extent of their power, in the same proportion we look for their sudden fall, the tremendous crash and fearful destruction of human life.

But the kingdom of which we speak, which is characterised by righteousness and peace and joy in the Holy Ghost is destined to stand till time itself shall be no more. Hence it was presented in vision to the Chaldean monarch by the emblem of a stone cut out of the mountain without hands, becoming a great mountain and filling the whole earth. In explaining this vision, an inspired prophet, referring to the times when christianity in the present dispensation was introduced, employs the following language. And in the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed; and the kingdom shall not be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

If then this be a kingdom of righteousness, if it be a kingdom of peace, if it be a kingdom of joy, and if, moreover, it be a kingdom that cannot be moved, where is the individual who is not ready in the sincerity and earnestness of his soul to exclaim, "Thy kingdom come." It must however appear an object of still stronger desire when we consider—

[To be Continued.]

Religion in Silesia.

We learn from a correspondent, that the number of faithful ministers in Silesia is so great, that their appearance is no longer isolated; but they form a large army. Two corps are now uniting their energies for the defence of the truth as it is in Jesus. At the head of one troop stands Lukow, the author of *The Prophet*, a German periodical, in which the authority of the Bible, as opposed to all human tradition or usage, is discussed with great boldness. At the head of the second troop is Dr. A. Hohn, author of the *Church Intelligencer*, an evangelical preacher. Both parties strengthening each other in their respective synods, and availing themselves of every opportunity for the promotion and spread of their principles. Meantime much true spirituality has unfolded itself, and much more is anticipated—*Continental Echo.*

Quaker's Reproof.—Sometime since, a sailor on one of the wharves was swearing most boisterously, when one of the Society of Friends, passing along, accosted him very pleasantly, and said, "Swear away, friend, swear away, till thee gets all that bad stuff out of thee, for thee can never go to heaven with that stuff in thy heart." The sailor with a look of astonishment and shame bowed to the honest Quaker and retired.

MARRIED,

On the 1st instant, by Rev. Richard Gailey, Mr. Washington Morrow, to Miss Abbey Grim—all of South Huntingdon, Westmoreland county, Pa.

On the 24th ultimo, by Rev. J. Stockton, Mr. Wm. Campbell, to Miss Margaret Simonton—all of Washington co. Penn.

DIED,

At his residence, near Mt. Pleasant, Westmoreland county, Pa. on Wednesday, the 30th ultimo, Mr. John Andrews, in the 66th year of his age.

The deceased was a native of the vicinity of Portanone county of Antrim, Ireland. In 1804, he emigrated to the United States; and in the year following settled in the neighborhood where he spent the remainder of his life.

For forty years, he has been a member in communion with the Associate Reformed Church in Mt. Pleasant, equally remarkable for his attachment to the principles of the church, and adorning the doctrine of the gospel by a consistent christian deportment.

His last illness, Erysipelas, lasted about ten days. For some time, occasional changes in his disease gave both to his physician and friends hopes of his recovery; but as his end approached, such ground of hope gradually disappeared. He seldom complained of pain, and appeared to suffer but little. In this manner, he continued until about eleven o'clock, on the 30th ultimo, when he closed his eyes in death.

In all the relations of life, Mr. Andrews was characterized by great integrity. As a citizen, he was generally beloved by all who knew him. As a member of the church of Christ, his deportment was exemplary. He was an affectionate and kind husband. As a father, his diligence to train up his children in the nurture and admonition of the Lord, was unremitting. In his death, society has lost an excellent man, and the church witn which he was connected one of her most valuable members. "Blessed are the dead who die in the Lord." R. G.

On Monday, the 24th of February, in the 48th year of his age, David Gilliland, merchant, of the borough of Darlington, Beaver county, Pa.

The subject of the above obituary, was born in Tully Parish of Faughindale, County Derry, Ireland. He emigrated to this country in the year 1819 and engaged in the business of merchandizing, in which he continued until the time of his decease. About the year 1826, he located in the borough of Darlington; and on the 30th of January, 1827, was married to Miss Jane McClure, daughter of James McClure, of Allegheny county, Pa. By her he had eleven children, seven of whom are dead. He has been extensively and affectionately known as a merchant, and as a member of the Associate Reformed Presbyterian Church, for whose ministers and licentiates his house has been a hospitable home when attending to their duties in the congregation to which he belonged; and though led by his business to have dealings with men of every character, yet perhaps no man for the same length of time sustained a better character for honesty and integrity.

His father and mother, now bowed down with old age and infirmities, together with three of his brothers and one sister, for the love they bore him, followed him to this country, that they might be near to him; and have chiefly lived in the same neighborhood for sixteen years. To these, as also to those of the same relation by his wife, he discharged with affection the duties belonging to such relationship. As a son he was respectful and attentive; as a brother, kind and affectionate; as a husband loving and tender; as a father fond and indulgent, and as a friend prompt and constant. Just seven days before his decease he was attacked with inflamation of the lungs; and although from the violence of his disease he was not always sensible of his situation, yet on his death bed, and particularly towards the close, as he had in his previous life, he gave comfortable evidence to surviving friends and acquaintances, that their loss was his exceeding gain.

On Wednesday the 26th, his remains were followed to the grave by a very large and respectable train of friends and acquaintances, who had assembled to testify their respect for him, and sympathize with his widow and four children, who are left to mourn their loss.

Moneys Received for the Preacher,

Not otherwise receipted for.

Robert Douglass.	Samuel E. Shaw.
George M'Cormick.	Mrs. E. Henderson 2
Wm. A Nelson.	R. E. M'Clelland 3.
Wm. M'Quiston.	John Love 2.
Mary Adair.	C. M'Kee.
Mary M'Candlish.	Adam Thompson.
John Harper, Jr.	David C. Morrow.
John S. Dunlap.	B. M'Gaw.
James Piper.	W. E. Patterson.
John Kile.	John Pearce.
John S. Philips.	Wm. Gailey.
Moses Patterson.	James West.
Alex. Henry.	Andrew Clark.
John W. Stewart.	Mrs. R. M'Clure.
Ebenezer White.	Thos. Johnston.
James Stewart.	Dr. Pumphrey.
John Fergus.	Thos. Johnston, Jr.
Matthew White.	Rev. J. W. Duff.
John Gibbon.	Andrew Calhoun.
Robert M'Connell.	Anne Hill.
James Melville.	Rev. W. Burnett.
R. Nelson.	Alex. Burnett.
Jas. P. Henderson.	Jesse Dodds.

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EXPOSITORY LECTURES.

7 Therefore, now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8 The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, Is there yet any with thee? and he shall say, No. Then shall he say, Hold thy tongue: for we may not make mention of the name of the Lord.

11 For, behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 Shall horses run upon the rock? will one plough there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:

13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

14 But, behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts; and they shall afflict you from the entering in of Hamath unto the river of the wilderness.—*Amos* 6:7—14.

In that day did the Lord God of hosts call to weeping and to mourning and to baldness and to girding with sackcloth; and behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine; let us eat and drink, for to-morrow we shall die. And it was revealed in mine ears by the Lord of hosts, Surely, this iniquity shall not be purged from you till ye die, saith the Lord of hosts. Among the maxims of Solomon it is written, "There is a time to weep and a time to laugh; a time to mourn and a time to dance." There are seasons when it is not only allowable, but altogether proper, that men should give expression to their joy, in a rational manner; and there are other times when rejoicing would be not only unseemly, but highly criminal. When God in his providence is smiling upon us, and with a benignant hand is scattering his blessings profusely around us, not only should our hearts be joyful, but a becoming manifestation of our joy is proper. But when God cometh out of his place to punish the inhabitants of the earth for their iniquity, a solemn call is addressed to those who are thus visited, to humble themselves under the mighty hand of God. At such a time, to indulge in festivity and carnal mirth argues great insensibility and criminal contempt of the divine majesty. So provoking unto the Holy One of Israel is such conduct, that the prophet declares, "It was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die."

And such was the sin of Israel at the time when the prophet was sent to them with the message contained in this chapter. The judgments of offended heaven were pressing heavily upon the nation; the state, lacerated and torn by intestine commotions and hostile incursions, was bleeding at every pore, and religion, abashed by the abominations which were practised openly under the light of the sun, had retired into obscurity; and yet the men of Israel, instead of being grieved for the affliction of Joseph, were living luxuriously, drinking wine in bowls, anointing themselves with the chief ointments; and were striving to banish from their minds the impression of God's warnings and exhortations, by regaling their ears with the melody of sweet sounds. The prophet is therefore directed to announce their doom. "Therefore now shall they go captive with the first that shall go captive:" v. 7. It was foretold so long ago as the days of Moses, that for their sin in refusing to hearken to the voice of their God, this calamity should come upon them. "Thou shalt beget sons and daughters, but thou shalt not enjoy them, for they shall go into captivity." But the execution of the sentence was delayed, and therefore the warning was disregarded. Therefore now, saith the Lord of hosts, is the day of visitation come. I gave them a good land, but they lived luxuriously upon its fruits and forgot the Author of all their mercies. Therefore I will remove them out of this land, and will put an end to their revelry and carnal mirth.

By their hypocrisy and wickedness, this people had rendered themselves odious in the sight of God. And therefore he declares, in a manner peculiarly solemn, "The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Jacob and hate his palaces." "The excellency of Jacob" may comprehend every thing which constituted the glory and pre-eminence of Jacob. I here understand it as referring to the temple and the sacred privileges connected with it. Not only was the temple in which the God of Israel manifested his presence, the peculiar glory of this people, which distinguished them from all other people; but even after a general corruption of manners prevailed throughout the nation, and the spirit of religion had well nigh become extinct, they were disposed to glory in their religious privileges. But though God had long honored this house with the visible symbol of his presence, yet so corrupt had this people become in their lives, and such were the abominations which were practised even in the temple, that God was provoked to forsake it. Behold your house is left unto you desolate! Their beautiful temple, their holy city and their splendid palaces, were delivered into the possession of their enemies. This calamity came upon the nation, when Jerusalem was taken by Nebuchadnezzar. With regard to the state of things at this time, the sacred historian observes, "All the chief of the priests and the people transgressed very much, after all the abominations of the heathen and polluted the house of the Lord which he had hallowed in Jerusalem: Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped with age; he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire and destroyed all the goodly vessels thereof:" 2 Chron. 36:18. When the temple became polluted with the abominable practices and the hypocritical services of the worshippers, God abhorred the excellency of Jacob; and when the divine protection was withdrawn, the strong fortifications of their city afforded them no safety. "I will deliver up the city, with all that is therein."

It is supposed that while the mass of the nation would be carried away as captives into a foreign land, there might still be left a remnant in Israel. But these few, who might remain, would fare little better than those who should go into captivity. Those who escaped the search of their conquerors should be overtaken by the pestilence: "And it shall come to pass if there remain ten men in one house, that they shall die:" v. 9.

So general would be the prevalence of the calamity, that there should scarcely be left a sufficient number to perform for the dead the rites of sepulture. A man's uncle—a near relative—instead of indulging in mourning, would have to perform the sad office. There is a reference here to the custom of some ancient nations, of burning the bodies of the dead and of depositing the ashes of the calcined bones in an urn to be laid away in some sacred place. The individual who comes into the house to perform the last solemn service for the dead is supposed to find one individual surviving, at whom he makes the inquiry, "Is there yet any with thee? and he shall say, "No." The pestilence has performed its work. It would appear that the person who was found the only survivor in the house proceeded to make some remarks respecting the hand of God in the calamities they were suffering, and it may be with regard to the necessity of repentance and reformation. But the near relative, who was performing the last sad office for the dead, checks him with an injunction to refrain—"Hold thy tongue, for we may not make mention of the name of the Lord." As though he had said: Our case is desperate! The day of our merciful visitation is past, and it is now too late to call upon God for help. And so will it be eventually with the finally impenitent. God now calls, but they refuse to hearken; he now stretches out his hand, but they regard not. Therefore the time shall come, when he will laugh at their calamity and mock when their fear cometh. Then, though they call upon him, yet will he not answer; though they seek him early, yet shall they not find him.

As the corruption of manners extended to all classes of society, as the men of power, of wealth and of influence, set an example of contempt for the law of God, which was but too readily followed by those who moved in the humble walks of life, so the calamities which their sin was bringing upon them would visit all classes. "For behold the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts." v. 11. Where the occupant of the house, by a course of rebellion against God, has forfeited the favor of heaven, neither the splendid mansion, nor the humble cottage, will afford security against the divine judgments.

While these desolating judgments are threatened, an appeal is made to the sober reflection of men, as to the equity of the divine dispensations. "Shall horses run upon the rock? Will one plough there with oxen?" What husbandman would think of ploughing upon the rock? Every one knows that such labor would be utterly useless. And why should I, saith the God of Israel, labor any longer to reclaim my people? I have warned, invited and entreated them—but in vain. I have sent unto them my prophets, rising up early and sending them. "But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets." As therefore the labor of the man who would undertake to plough upon the rock would be lost, to employ further means to reclaim such a hardened and insensible people would be useless. They were unfeeling oppressors of the poor, by perverting judgment. "Ye have turned judgment into gall, and the fruit of righteousness into hemlock." v. 12. They were presumptuous and confided in their own resources, after they had by their sin forfeited the favor and protection of heaven. "Ye which rejoice in a thing of nought, which say, have we not taken to us horns by our own strength?" v. 13. The *horn* is the symbol of power and dominion. The individuals here referred to, arrogate to themselves the honor of acquiring whatever they had to distinguish them from others, whether wealth, authority or influence, by their own strength. They did not realize their dependence upon God, nor their obligations to him. And as they did not feel indebted to God for what they had, they presumed to confide in their own resources, as a security against impending danger. But they would soon learn, to their utter confusion, that they were rejoicing in a "thing of nought"—in that which would be of no avail when God should arise to judgment. "For behold I will raise up against you a nation, O house of Israel, saith the Lord, the God of hosts; and they shall afflict you, from the entering in of Hamath unto the river of the wilderness." The land of Israel is here defined by its northern and southern limits. From the entering in of Hamath, the northern boundary, to the river of the wilderness, the southern boundary which the land of Israel was separated from Egypt. Though the nation here referred to may mean primarily the Assyrian, yet it would seem more particularly to have respect to the Romans, by whom an end was put to the national existence of Israel. It was the tribe of Judah, of which Benjamin had become amalgamated, which was carried captive to Babylon by the Assyrian nation. But the calamity here predicted is represented as falling upon the whole nation, from one extremity to the other. And in the infliction of this calamity, the Roman nation was the instrument employed. And it is not a little remarkable, that many centuries before the foundation of Rome was laid by Romulus, this nation is described by Moses, in connection with a graphic description of the evils which it should inflict on Israel. "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young; and they shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed; which also shall not leave thee, either corn, wine or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst throughout all thy land; and he shall besiege thee in all thy gates, throughout all thy land, which the Lord thy God hath given thee:" Deut. 28:49—52. Thus indeed was this nation, which had forsaken the Lord and rejoiced in a thing of nought, afflicted from the entering in of Hamath unto the river of the wilderness.

From these words learn,

1. When the spirit of genuine piety forsakes a church, and cold formality and provoking hypocrisy take the place of spiritual worship, God will take no pleasure in it. The Lord God hath sworn by himself, saith the Lord, the God of hosts, that he abhor the excellency of Jacob.

2. Though God is the friend and protector of the poor and the helpless who cry unto him, yet if they follow the example of the great and the wealthy in doing evil, they may expect to share with them the effects of the divine displeasure. He will smite the great house with breaches, and the little house with clefts."

3. They who confide in their own righteousness will find to their confusion that they are rejoicing in a "thing of nought." Then, O sinful man, build not thy hope upon this foundation of sand. "Surely shall one say, In the Lord have I righteousness and strength." "In the Lord shall all the seed of Israel be justified and shall glory."

Christian Conversation.

We cannot bestow this title on the inelegant discussion of the mysteries of our holy religion, which is as unmarked by devout feeling as if the topic discussed were some common place subject of earthly character, instead of those things into which the angels desire to look with devout contemplation, and of which they would not speak without reverential awe. Nor can we give this title to the angry disputation about points of controversy on parts of the divine dispensations which do not vitally affect the Savior's glory or the sinner's hopes; for this only ruffles the temper, and irritates the feelings, and in no wise promotes spiritual welfare, or preparation for the kingdom of peace and love. Nor can we award the title to the critical disquisition of the comparative merits of different preachers; or to that kind of spiritual gossipping which prattles about the religious concerns of others, with precisely the same feelings of unwarrantable curiosity and heartless indifference with

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nich the people of the world canvass the
aracters and concerns of others. And
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cious and uncharitable commenting on
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rit of the gospel, more hateful to its di-
e author, or more prejudicial to those
gaged in it, than this. It cannot consist
h the spirit of humility and christian
e, reigning in the speakers heart; it
rishes only spiritual pride, and every
kind and unamiable feeling in all who
e part in it with pleasure; it is oppo-
both to the precepts and the example
Him, who was the manifestation of di-
e love, and on whose lips the laws of
dness perpetually dwelt; and it is cal-
ated to unfit men for the society of that
ven whose very atmosphere is love.

By religious conversation, I do not
an any of these things! No—I mean
h, and such alone, as tends to draw
se who engage in it closer to God; to
them a deeper sense of his precious-
; to assimilate them more entirely to
character, and to stimulate them more
lously to every work and labor of love,
the advancement of his glory.

f all who love the Lord would thus
verse together, how they would assist
other! They would become as min-
ring spirits to each other! This
ld sweeten the society of christian
ds, and be indeed worthy of being
the "communion of saints," serving
uicken their zeal in the Savior's ser-
, and to fan the sparks of love to him
a brighter and warmer flame.

Missionary Intelligence.

any of the readers of the Preacher are
onally acquainted with Mr. Campbell,
many more are deeply interested in
success of his labors. The following
act of a letter from him will be read
pleasure:

ne Rev. J. R. Campell writes from
rumpur, on the 4th of September:

ou will be glad to hear that on the
Sabbath of last month, I had the sin-
pleasure of baptizing three of the
g men now in the boarding school, on
fession of their faith, and of adminis-
g to them, the same evening, in con-
on with the other members of the na-
church, the emblem of our Saviour's
g love. It was truly an interesting
oyful season to us all, These young
now about the ages of sixteen or
teen, have been under our care
instruction, for the last six years
and during the last three years
been interesting and regular in-
rs on the subject of religion. For
than a year, they were anxious
n the church, but were kept back in
to have a better opportunity of test-
heir sincerity, and to give them time
rn more about the religion of Christ
o weigh well the importance of the
which they were about to take. After
; and close examination of their con-
and a careful inquiry by the session
church, as to their experience of
on, we came satisfactorily to the
sion, that we ought not any longer
ny them the privileges of Christ's
; we felt something like the Apostle
, when he said, under very similar
nstances, "Can any man forbid wa-
at these should not be baptized?"
seem to be exceedingly happy since,
you were to sit where I now write,
hear as I do, the voice of prayer
raise ascending from their apart-
, I am sure you would rejoice with
this work of grace. The six Chris-
oys all express a strong desire to en-
n missionary work, when their edu-
shall be finished, and hence their
s are now directed to that object"

Cheering Intelligence from India.

At the recent interesting meeting in this city, in behalf of the American Board, the Rev. Mr. Spaulding, a returned missionary from Ceylon, said, that in all British India, containing a population of about 130,000,000, misssionaries now enjoyed full protection and encouragement. The same government, which in 1812 opposed even English missionaries, and thrust out of the land those from America, is now entirely favorable, and would cordially welcome and encourage a *thousand* missionaries, to be stationed throughout the country. And moreover many in the civil and military departments of the government, are not only warm friends, but liberal *supporters* of the cause. So great was the change within a few years, that a missionary is now as much respected, as kindly treated, and as highly honored by natives, and by European residents as a pastor in New York;—and even *more so* by the natives;—because they hold that every religion is good, if its followers strictly observe it, and that a religious *teacher* is worthy of the profoundest reverence.

But nothwithstanding these favorable openings of Providence, there is now but little more than one missionary to a million of souls!

After a graphic description of the various missionary stations, Mr. S. said, our school system in India, is much like your Bible classes and Sunday schools. We make it our first, second and third object to teach the Bible. This necessity is laid upon us, as a neccessary preparation for preaching. We must commence with teaching the *young*, and fill the mind with christian thoughts before it is pre-occupied; for you may as well attempt to pour wheat into a cask filled with nails and melted lead, as to lodge christian thoughts in the head or heart of one who has grown up under the blinding, stupifying influence of heathenism. You may preach a good sermon, and the people will say—"All true"—"excellent"—"we believe just so." And yet to them, heaven means "Kylium," *God* means "Siva,"—*hell*, "transmigration"—and *holiness*, "austerities and ablutions." They have understood the whole sermon in a heathen sense—have understood it *right the wrong way!* Hence the necessity of village schools, and this system of schools pervades the land as far as the missionary by his personal labors can extend them, or as far as the funds put into his hands by the Christian public will enable him to extend them by native agency.

At most of the stations too, we see a central day school, where the missionary gathers the most promising youth, and continues their education further than is commonly done in the villages.

Above these, we have our High Schools and seminaries, in which some of our lads would not probably appear to disadvantage, if called to compete with the first clases in American colleges.

Wherever you find a missionary, and in many places where there is no one permanently, there is a cluster of those who have been brought into the christian church—20 here—there 50—and five or ten or twenty miles distant, 100. On the continent you find whole villages of christians, where both men and women come and shake hands with you in all the frank simplicity of christian love.

Thus, said Mr. S., has Providence prepared the way throughout British India: and I should be no more surprised to learn by next "Overland," that idols are entirely thrown away, and that the whole population is becoming a christian people, than I have been to hear of these wonderful changes wrought within the last twenty years at the Sandwich Islands, now so justly exciting the admiration and gratitude of Christian patriots of every nation.—*N. York Telegraph.*

MOVEMENT IN GERMANY.

The exhibition of the Holy Tunic at Treves seems likely to be followed with important consequences; for Ronge, the priest of Breslau, has not only denounced the exhibition, but has issued the following remarkable creed, to which many thousands of the Roman Catholic population have already adhered. The whole of Germany is described as being in a ferment. *February* 10.—The following is the confession of faith adopted by the followers of John Ronge: 1. We throw off the allegiance to the Bishop of Rome and his whole establishment. 2. We maintain full liberty of conscience, and contemn every compulsion, falsehood and hypocrisy. 3. The basis and the contents of the Christian belief are the Bible. 4. The free investigation and interpretation is not to be restrained by external authority. 5. As the essential contents of our faith, we lay down the following symbols:—"I believe in God the Father, who has created the world by his omnipotent word, and who governs it in wisdom, justice and love. I believe in Jesus Christ our Savior, who by his doctrine, his life and death has saved us from bondage and sin. I believe in the working of the Holy Ghost on earth, a holy universal Christian Church, forgiveness of sin, and life everlasting. Amen." 6. We recognize only two sacraments as instituted by Jesus Christ—baptism and the Lord's supper. 7. We uphold infant baptism, and receive, by solemn act of confirmation, as self-acting members of the congregation, those persons who are sufficiently instructed in the doctrine of faith. 8. The Lord's supper will be distributed to the congregation, as instituted by Christ, in both forms. Auricular confession is rejected. 9. We recognize marriage as an institution ordained by God, and therefore to be kept holy by man. We maintain for it the sanction of the Church; and consider, with regard to the conditions and restrictions applying to it, the laws of the State alone as binding. 10. We believe and confess that Christ is the only mediator between God and man; we reject, therefore, the invocation of saints, the adoration of relics and images, the remission of sins by the priest, and all pilgrimages. 11. We believe that the so-called good works have only value in so far as they are the emanation of Christian sentiments; we reject, therefore, all commands of fasting. 12. We believe and confess that it is the first duty of the Christian to manifest his faith by works of christian love.—*Silesian Gazette.*

The Anti-Romish Movement in Germany.

John Ronge and those who sympathize with him, have organized, it seems, a separate church, or community, placing themselves on Protestant ground in regard to the points of difference between Protesttants and Romanists. The following notice of their proceedings is from the Silesia Fatherlands Gazette: "At the yesterday's meeting of the General Christian Community at Breslau, John Ronge addressed the assembly in an energetic speech on the hindrances to the establishment of an Universal Christian Community, and on the spirit by which they could be overcome. He spoke also of the duty and necessity of establishing freedom of conscience, in accordance with the original spirit of Christianity, and the spirit of the age. After this address; the following leading principles were agreed on.

Article 1st. We declare ourselves free from the authority of the Bishop of Rome and of all his followers.

Art. 2d. We maintain the right to complete freedom of conscience, and renounce all constraint, deception and hypocrisy.

Art. 3d. We declare the foundation and pillar of the Christian faith to be the Holy Scriptures.

Art. 4th We declare that the searching and reading of the Scriptures ought not to be restrained by any authority.

Art. 5th. We declare the following to be a summary and symbol of our faith;—

1st. I believe in God the Father, by whom the world was created, and by whom it is governed in wisdom, righteousness and love.

2nd. I believe in Jesus Christ our Savior, who by his doctrine, life and death, freed us from slavery and sin.

3d. I believe in the power of the Holy Ghost, in the Universal Church, in the Forgiveness of Sins, and in Eternal Life. Amen.

Art. 6th. We recognize only two Sacraments as established by our Savior, viz: Baptism and the Lord's Supper.

Art. 7. We hold the practice of Infant Baptism.

Art. 8. We hold that the laity should partake of the Sacrament in both kinds, and believe that the Lord's Supper is a remembrance Feast of the sufferings and death of our Savior. The practice of confession to the priesthood we cast away from us.

Art. 9. We recognize marriage as a divinely established ordinance, to be held sacred of men, and to be blessed of the church, and we acknowledge no disqualification or hindrance to it, except those established by the state.

Art. 10. We acknowledge Christ as the only Intercessor between God and man, and cast away from us all intercession of saints, worship of relics and images, all priestly absolution, and all religious pilgrimages.

Art. 11. We believe that good works are only acceptable to God when performed from Christian principle, and deny the merit of all fasting.

Art. 12. We believe that it is the first duty of a christian to give evidence of his faith by his works."

This confession of faith, however, did not originate with Ronge, nor is the Breslaw community the first one constituted on that basis. The confession was put forth by the priest Czerski, the leader of the community of German Catholic Christians in Schneidmuhl, in East Prussia. Subscriptions have been raised in many towns of Germany for the purpose of providing Czerski with the necessary funds for building a regular place of worship of his own, the service according to the new ritual hitherto having been held in a private dwelling. Two Roman Catholic priests in the province of Posen, Hubert, priest in the town of Razkow, and a country curate of the name of Wodzinski, have declared in his favor, and their Polish flocks have followed the example of their pastors. An officer of the Prussian army, who asked the King to permit him to join Czerski, received the answer that there was no objection to his doing so.

These facts throw some additional light on the character of Ronge, and show decisively that his movement is not a Jacobinical, but a religious one.—*Ver. Chron.*

Remedy for the Nightmare.

The Boston Cultivator tells a good story on this subject. It was, that one of its subscribers was much troubled with the nightmare, and applied several remedies to no effect, till his good lady asked him if he had paid for his newspaper! On going to see, he found he was in arrears two years. He at once paid up and returned and slept soundly for three or four nights, but fearing the trouble would come on again, he went back to the office, and paid one year in advance. This has proved an effectual cure!

Whether this be so or not, we can vouch that the remedy is an admirable one for the nightmare to which editors are subject when their subscribers begin to grow slack.—*Cin. Her.*

Many wonder at the Savior, without believing in the Savior.—Ps. lxxi. 7.

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THE PREACHER.

FRIDAY, MAY 23, 1845.

JOHN T. PRESSLY, D. D.,.....Editor.
KENNEDY & BROTHER,.....Printers.

TERMS—One Dollar per annum, in advance.

☞ Editors of Exchange Papers, and all Correspondents, will please to remember that our office is in ALLEGHENY CITY.

☞ For the convenience of subscribers residing in Pittsburgh, or visiting the city on business, Mr. ROBERT DUNLAP, JR., 91 Market Street, second door east of 5th, will receive payments for the Preacher. At Mr. Dunlap's Store, any article in the Hardware line can be obtained on accommodating terms.

☞ The Editor will be absent for a few weeks, for the purpose of attending the meeting of General Synod. During his absence his son will superintend the concerns of the Preacher.

☞ The subject of Pastoral visitation, on which a respectable friend desires the Preacher to speak out, shall receive attention at an early day.

Our Missionaries.

We had hoped to receive further intelligence from our Missionaries, before the present number would be issued, but have been disappointed. For the information of those who may desire to forward communications to them, it may be proper to state, that all letters should be forwarded by way of Havre in France, addressed to the care of Rev. Elias Riggs, Smyrna.

INSTRUCTION OF YOUTH.

In our last number, we stated that the great object of the Sabbath School, is to secure the efficient and systematic instruction of our youth in the principles of our holy religion. It is, we have said, the duty of every pastor to see that the youth of his charge are faithfully instructed in the truth; and in the accomplishment of this object, the Sabbath School should be employed as a help. The system of instruction which is introduced should therefore be under the direction of the Pastor and the Ruling Elders, who according to their office are designed to be assistants to the Pastor in promoting the spiritual interests of the congregation under their joint care. And as the Pastor is usually employed sufficiently with more public duties on the Sabbath, it will devolve more especially upon the Elders to superintend the exercises of the Sabbath School. It is to be apprehended that this important class of officers in the church have, to a great extent, very inadequate conceptions of the obligations which their office imposes. It would seem, if we may form a judgment from their conduct, that many Ruling Elders suppose that they have little more to do as officers in the church, than simply to assist the Pastor on a sacramental occasion in the distribution of the elements! It may be sufficient, however, for our present purpose to say, that the Pastor and the Ruling Elder have jointly the oversight of the flock. And while it belongs to the office of the Ruling Elder to exercise a watchful care over the spiritual interests of the flock generally, the youth of the congregation are to be regarded as having a peculiar claim to attention. To the youth of the church, the Ruling Elder should act the part of a spiritual Father. And to one who desires to be useful, who wishes to serve God and to profit his generation, the Sabbath School presents a most intetesting field.

But in most instances, the number of youth who will be disposed to attend to the means of instruction will be such as to require other assistants. And much importance is to be attached to the character of those who are employed as Teachers in the Sabbath School, as well as to the nature of the instruction which is communicated.

1. Who should be employed as Teachers in the Sabbath School? In reply to this inquiry, it may be remarked generally, that as the object is the communication of religious knowledge, the persons employed in communicating it should be such as manifest by their conduct that they are themselves impressed with the importance of religion. There is no mode of instruction which produces upon the mind of a child an influence equal to that of example. The language, the temper and the general deportment of the Sabbath School Teacher should combine to recommend religion to the youth whom he instructs, and to impress their minds with a sense of its importance. Lightness of behavior, want of reverence for things sacred, or supercilious conduct towards the children, may exert a most unhappy influence in prejudicing their minds against divine things. While the Teacher in the Sabbath School should possess a competent amount of religious knowledge to qualify him in some good degree to impart instruction to others, it is particularly important that he should feel the importance of religion as a matter of personal concern, that so he may have a suitable regard for the spiritual interests of those under his care.

There is perhaps too little attention paid to this matter. And sometimes it may be difficult to procure a sufficient number of persons who possess, in all respects, the requisite qualifications. Great care is necessary on the part of the officers of the congregation to whom belongs the general superintendence of the Sabbath School, to see that none are employed as instructors whose influence will not upon the whole be salutary.

2. What kind of instruction should be imparted in the Sabbath School? To this inquiry, our reply is generally—Religious instruction and none other. The day appropriated to the work, and the general design, unite in proclaiming that the great object of the Sabbath School is to communicate such instruction as by the blessing of God may prepare those who receive it, for usefulness in the church on earth, and may make them meet for heaven hereafter. To aid parents and other religious instructors of youth, various elementary compends of christian knowledge have been prepared, which have been found from experience to be of great utility in the church of God. And without intending to say anything to disparage the claims of others, which may be more or less valuable, we can with great freedom recommend the following as specially worthy of a place in the Sabbath School.

1. Brown's First Catechism for little Children. In this admirable production, we have in plain and simple language a summary exhibition of the elementary principles of christianity. This little treatise should be put into the hands of children as soon as they are able to read. In fact we have known pious parents, who by their unceasing attention and care, and by their continual repetition of the questions in this Catechism, have made the minds of their children so familiar with them, that even before they were able to read, they could repeat them correctly from memory. After this Catechism has been committed to memory,

2. The Westminister Shorter Catechism should be taken up. Having been somewhat familiar with this form of sound words from our childhood, and having made it the subject of our careful examination all our life, we have no hesitation in saying that we have no knowledge of any human production which in the same bounds exhibits so full, so explicit and so correct a view of scripture truth, as is contained in this Catechism. That our children, then, may be early established in the great truths of the bible, let their minds, as soon as possible, be made perfectly familiar with this admirable formula of faith. We know of no better preventive against the seductive influence of error.

3. Brown's Second Catechism will naturally follow. This productiou of the same pious author, whose First Catechism we have already noticed, is a brief and familiar explanation of the Shorter Catechism. And consequently when the latter has been carefully committed, the explanation may be of great advantage in unfolding to the youthful mind the important principles contained in it. In using this Catechism, the instructor should keep constantly before the minds of the children, the question of the Shorter Catechism which is the subject of consideration. The mind will thus be exercised in comparing the principles laid down in the one, with the explanation which is given in the other. And the result will be a more correct understanding of the principles which are taught in this compendium of christian doctrine.

In our next, we shall notice some other exercises which ought to be embraced in the Sabbath School system of instruction, in order that it may subserve the important end for which it is designed.

RECENT PUBLICATIONS.

The Life and Power of True Godliness, by Alex. M'Leod, D. D.

This volume contains a series of discourses on a subject of vital importance, by one of our ablest American Divines, It is well worthy of a place in the library of every one who desires to walk with God. A beautiful edition is for sale at Carter's Bookstore, No. 56, Market st.

Quarterly Review of the American Protestant Association.

The April number of this valuable Quarterly has been received by Mr. Carter, No. 56, Market street, who is agent for the work. The subscription price is only *One Dollar* per annum. The following are the contents of this number:

Article 1. Romish tendency of Human Nature.

Art. 2. Nature and Venality of Indulgencies.

Art. 3. Romish Persecution and Hypocrisy.

Art. 4. Romanism and Liberty.

Art. 5. Synopsis of Popery.

Art. 6. The Confessional.

Art. 7. The Holy Coat at Treves.

Art. 8. What the Fathers are worth.

Art. 9. Popish movement in Switzerland.

Art. 10. The Papists and the Puritans.

Art. 11. Popish Toleration.

Art. 12. The last work of Cesar Malan.

Art. 13. The ministry demand for the present crisis.

Art. 14. John Milton on Romanism.

Art. 15. New Works on Romanism.

Art. 16. Progress of Romanism in the United States.

For the Preacher.

Calvinistic Family Library.

Rev. Dr. Pressly: Dear Sir: I have just returned from a tour to the West, on which I set out last fall. Before leaving home I made out a list of volumes to be forwarded to the stockholders of the Calvinistic Book Concern, in the vicinity of Messrs. Sharp, Gracey, Shields, &c. paying the amount of their indebtedness up to the present date. These orders were left in the care of our publishing agent, who attends to all such business for the house. I find that they have not been forwarded. I regret this delay exceedingly, as I have disappointed and discouraged the stockholders in that region. They have been very liberal.

I request you to publish this note in the Preacher, as explanatory of the delay, and to say that as soon as some of Erskine's, (our 5th volume,) can be had they will be forwarded.

I also wish to give notice to the stockholders in your vicinity, and in Cincinnati, who have not received their copies of Erskine, to call on Mr. John Fleck, our Agent in Allegheny, who will be supplied with copies for their supply.

Mr. ALLEN, one of our Theological Students, may be expected in Erie, Waterford, Coshocton, Hartstown, Youngstown, &c. to deliver Erskine to the subscribers in those vicinities, and to settle up the affairs of the concern.

DAVID CHRISTY.

Oxford, O. April 30, 1845.

For the Preacher.

PEORIA, Ill. May 8, 1845.

Mr. Editor: Among the numerous places in the Far-West in which the Associate Reformed Church has made a commencement, we think no one holds out stronger inducements to emigrants than Peoria. This town, as you know, is situated on the north bank of the Illinois river, and occupies a half-way position between St. Louis and Chicago. No town or city in the Western States, of which we have any knowledge, is better situated for business; and owing to the fact that it is the only town on the river which can ever afford great commercial advantages, it is and must continue to be the commercial mart of a vast extent of country excelled by any in the United States for fertility of soil, natural beauty and usefulness. Its location seems to have been prepared by nature for a large city, and is by far the most beautiful we have ever seen. Travelers have been heard to remark, that they had often heard Peoria spoken of as the handsomest place in the Far-West, but no description had ever given me a conception of half its beauty.

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ontains at present (according to the best formation we can get) between two and ree thousand inhabitants, and is rapidly creasing; and calculating from its loca- on in the midst of an extensive agricul- ral country, and on a river navigable for eam boats the whole year, (except occa- onally when frozen;) from the almost ab- olute certainty of its being made the ca- ital of the State; from many peculiar dvantages which it affords; from its pe- liarly beautiful and pleasant situation; nd from the increasing rapidity of its rowth; it is no idle vision to say, that it likely to become a city of ten or twelve housand inhabitants in a very few years. nd merchants, manufacturers and me- hanics who have it in contemplation to migrate to the Far-West, may be assured hat they can find no place in which bet- r advantages could be realized than Pe- ria. Masons, house carpenters, cabinet akers, saddlers, tailors, shoe makers, lacksmiths, coopers, tinners, and hatters, ight at present get immediately into pro- table business in their respective trades. Wool manufacturers are demanded: the hole country is peculiarly adapted to ool-growing, and without doubt at no ery distant day the greater portion of the rge Prairies will be appropriated to that usiness: it is already carried on exten- vely by many. No factories have yet een built in this section of the State, and correctly informed, there is not even carding machine in operation in the unty; and the consequence is, the great- r portion of the wool produced is sent to e eastern factories. Water power is not ttainable in Peoria, but coal exists in reat abundance in the immediate neigh- orhood, and steam power can be sup- orted with as little expense and difficul- y as in your city. Here then is a favor- ble location for a wool manufacturer, and discover would be much gratified if some one n connexion with the Associate Reform- d Church would come and occupy it.

The prospects of the A. R. Church in eoria are as flattering as in any place in e West. It is true the number of mem- ers is not large, but it has increased con- iderably during the last two years, al- most all the time without preaching, and has every prospect of more rapid in- rease in the future. The church we be- lieve is favorably regarded by the citizens n general, and as an evidence of this we will say that the audience is usually as arge as could be expected. This place ormed part of the charge of the late Rev. A. S. Fulton, and since he ceased to min- ister to them, they have been almost en- irely without preaching. They are at present however receiving constant sup- plies, and arrangements are being made for the settlement of another pastor. The members seem to be zealously affected in he good cause, and with the blessing of he Head of the Church on their efforts he church will surely prosper.

We hope the church will be constantly ncreased by emigration; and we would ay to those who are marking arrange- ments to emigrate to the Far-West, visit eoria before you permanently locate ourselves. No fears need be cherished n regard to its healthfulness. It has been generally very healthy for several years, nd is becoming healthier every year. Even during last summer, after the extra- ordinary rains had caused the river to in- undate nearly all the low land in the neigh- borhood, but little sickness was suffered in comparison with what might reasonably have been expected in any place under similar circumstances. We intended to speak of several other places where the A. R. Church has made a promising com- mencement, but have concluded to defer doing so until another time.

Yours, truly, J. P. P.

ANNIVERSARY WEEK IN NEW YORK.

American Seaman's Friend Society.

The Seventeenth Anniversay of the American Seaman's Friend Society was held in the Tabernacle in New York, on Monday evening, May 5th. The exercises generally were of deep interest.

The Secretary read an Abstract of the Annual Report, by which it appears that many and cheering facts were developed regarding the social and moral improvement of the many who navigate our great inland waters, as well as those who were employed on the sea-board. Mariners' churches and temperance boarding-houses were rapidly increasing in every direction, and of churches they could number about fifty on the seaboard. In the Sailor's Home in New York, during the year ending the 1st of May, 1845, they had received and entertained three thousand, nine hundred and sixteen sailors, and during the last three years, including the one just mentioned, they had received eleven thousand and eight sailors in all. The Marine Temperance Society on the coast, numbered full forty thousand members, and the New York Marine Temperance Society has now enrolled on its pages, seventeen thousand, eight hundred and thirty-three names. On board one man-of-war, out of four hundred and fifty men, four hundred and forty-five had voluntarily resigned their grog; and on board of another, three hundred out of three hundred and three had done likewise. Since the establishment of the bank for sailors' savings, the large amount of nineteen hundred thousand dollars had been paid in, and fourteen hundred thousand withdrawn; thus leaving an amount of half a million on hand, now absolutely belonging to seaman, or those in some way connected with them. With regard to their operations in foreign lands, they were of much importance not only to seamen, but also to the advancement and diffusion of a knowledge of the gospel in various parts of the world. In addition to chaplains in the Pacific, New South Wales, and France, they had one in the Sandwich Islands, and they had intended sending one to China as soon as possible. Without counting the receipts of the Auxiliary Societies, their receipts for the year past have been $17,332, and the expenditure, $18,178. Were the receipts of the Auxiliary Societies added, they would exceed $75,000. Temperance, both on sea and shore, was progressing with rapid strides, and the Sabbath was also observed more strictly than heretofore; an increased desire for the Bible, and a fuller appreciation of its blessed truths, was more distinctly manifested.

Capt. W. L. Hudson, of the Navy, addressed the meeting with much feeling and beauty of expression. He contrasted the present condition of seamen with what it was twenty-five years ago. Time was when it seemed as though no man cared for their souls—but now it is far otherwise.

A quarter of a century ago, seamen, with rare exceptions, were drunkards, and depraved, willing participators in every excess, shut out from all society save that which only increased their degradation. But philanthropy and christian sympathy had come to their rescue, and combating almost insuperable difficulties, had succeeded in raising the poor sailor from the depths of his humiliation, and taught him to feel that he was a man and a christian. He has given up the inebriating draught, and become a man of prayer. The speaker then alluded to the increase of the opportunities for the sailor's reformation, in the floating Bethels, temperance boarding-houses, &c., and proceeded to contrast the facility with which a ship might now be got to sea, with the delay and uncertainty formerly existing. Ships had not now to wait in the stream until the sailors had slept off the effects of the rum they had drunk. Many crews have been shipped from the Sailor's Home, who have followed their baggage and been under way in less than a couple of hours.

The speaker adverted to the decreased shipwrecks and loss of life at sea, as a proof of the benefit of this Society's operations, which were further attested by the fact that the marine insurance companies had contributed $2,500 to its funds during the year. The gentleman concluded by moving a resolution to the effect, that the meeting approved the policy of those merchants and underwriters who, having valuable adventures on the sea, have furnished aid to the Seamen's Friend Society; inasmuch as the character and habits of seamen are so improved through its efforts, as greatly to increase the safety of life and property on the ocean. Mr. Clark, a sailor who was with the Exploring Expedition, then addressed the meeting. He commenced by saying that having been so long confined to the forecastle of a ship, he felt himself embarrassed in addressing a vast assembly on the quarter-deck of the Broadway Tabernacle. He paid a tribute to his commander, Capt. Hudson, and gave an interesting account of his many perilous adventures. He made a touching review of the improved condition of the sailor. "When late he landed upon shore, he was surrounded by those who first took away his reason and then his purse, and his association was with her "whose foot leads on to death and whose steps go down to hell." Now we have a 'Home'—a pure, a happy, a comfortable home, where we learn the way to live, and the pursuits of vtrtue." Mr. Clark made an eloquent appeal to his brotner seamen, inciting them to temperance and industry. He spoke of the claims of the sailor upon the community, and said that if he only comported with his character, no man would be more respected.

American Board of Missions.

The American Board of Foreign Missions held its anniversary yesterday, in the Tabernacle; the Hon. T. Frelinghuysen in the chair. After prayer by Rev. Dr. Beecher, the Rev. Dr. Armstrong, one of the Secretaries, made in substance the following statement:—

The last has been an eventful year in the history of Missions in Asia. The Turkish government has declared that men shall no longer be put to death in that empire for changing their religious opinion; thus renouncing a maxim of the Koran, and removing an obstacle to the progresss of the Gospel in those countries.

The Mission to the Nestorians of Koornastan, has been discontinued. Among the Nestorians of Persia, the labors of our Missionaries have been intimidated by opposition from the Patriach and his brothors, and by the intrigues of emissaries of Rome. But at the latest date all was quiet, and the Mission was pursuing its work without molestation.

The Mission in Syria has been concentrated in the region of Lebanon, at Hasbayeis, near the sources of the Jordan; one hundred families have left the Greek Church and declared themselves Protestant. For this they have have suffered severe persecution, but at our latest accounts they continued firm.

The Mission in Turkey has never been more prosperous than during the last year. Conversions have been numerous, and a spirit of religious inquiry is very widely diffused. At Constantinople, prayer meetings are held by native chieftains every evening in the week.

The Mission at Gaboon River in Western Africa, is prosperous.

Nothing has been heard for several months from the Zooler mission.

Among the Mahratta people of Western India, the spirit of religious inquiry is spreading, and a conviction that Hindooism is false extensively prevails. Twenty-two persons were added to the Mission Church at Ahmdemiggen last year.

The same remarks apply, but with greater emphasis, to the Missions among the Tamul missions of Western India. Twenty new missionaries are called for there without delay.

The mission in Borneo now has the protection and encouragement of the local authorities of Netherland India.

The Board has two Missions in China, one at Hong Kong and Canton, the other at Amoy. The Presidential Committee wish to commence a third on the northern coast.

The Churches at the S. Islands are prospering. Several of them now sustain their own pastors. Nearly all make monthly collections for benevolent purposes.

The work of conversion and evangelization makes steady progress among the aborigines of our own continent.

All the churches in the Choctaw nation have had large additions during the year. A large portion of their youth, of both sexes, now receive instruction at academies and boarding schools, supported wholly by the people themselves.

The receipts of the Board for nine months of the financial year, ending April 30, were $185,000, exceeding those of the corresponding period last year $21,300, and falling short of the appropriations for the same term, $13,000. If the average monthly receipts for the remaining quarter of the year, are $26,300, the Board will be free from debt at its close, July 31.

Under the care of the Board are 26 missions and 95 stations, besides numerous out-stations; 500 missionary laborers, supported by its funds, besides numerous native assistants, supported by the people; 31 printing presses, at which nearly 50,000,000 of pages were printed last year, in 32 languages, exclusive of the English; 640 free schools, containing 30,000 pupils; 44 boarding schools and seminaries, with 1500 pupils; and 63 churches of converted heathen, containing 26,000 members.

INFIDELITY.

At the time we write, (May 10th,) there is an infidel Convention in session in the city of New York. We have not yet learned what sage measures they propose to adopt, but we doubt not they will set their mouths against heaven and denounce whatever is good. Such an assembly must present a truly mournful spectacle. Their puny attempts to overthrow the truth of God, may be regarded with just contempt. The Lord will hold them in derision; yet how pitiable to behold human nature so besotted and degraded, to see men endowed with immortal souls, recklessly casting away the only hope of eternal life.

The Convention of upwards of two hundred men, in the character of avowed infidels, is a novelty in these days. It exhibits one of the last desperate struggles of satan to maintain that power which he is soon to lose. None can be enthralled by such a manœuvre, but those who are ordained to destruction; and if we could trace the future history of these delegates through the few short years which they are to live on earth, and stand over them in a dying hour, we should, doubtless, behold the working of many an agonized soul, trembling at the prospect before it, and uttering the language of terror and remorse. "Come not, my soul, into their secret, unto their assembly, mine honor, be not thou united."—*Presbyterian.*

An Interesting Preacher.—When the celebrated Dr. Owen, the most distinguished theologian of his age, was asked by Charles II. "how a learned man, such as he was, could sit and listen to an illiterate tinker, like John Bunyan," he replied, "May it please your Majesty, could I possess that tinker's abilities for preaching, I would most gladly relinquish all my learning."

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MISCELLANEOUS.

THE DEAF GIRL.

I have no sweet remembered airs,
From childhood's happy time;
Nor can I tell the thrilling tones
Of the soft bells' evening chime;
The melody of singing birds,
The murmur of the sea,
The sweet sounds of this happy world,
Are a mystery, all, to me.

In the daily words of household love,
Alas! no part have I;
In the morning wish—or the kind good-night—
Or the whisper of a sigh.
I never heard the merry laugh
Of youth's rejoicing spring.
The very lisp of infancy
Is to me an unknown thing.

The accents of love's gentle voice,
Methinks they are low and deep;
With softness in their trembling notes,
To make the happy weep!
And my fancy gives a solemn sound,
As a spirit's voice, to prayer—
Love mantled in the shade of fear,
To know that God is there!

And is there music in the peal
Of the thunders as they roll—
That the stern rocks their echoes keep,
To thrill the poet's soul?
The sounds that rouse the warrior's heart,
The trumpet's martial breath,
What *must* they be that send him forth,
Rejoicingly, to death?

They tell me that the forest hath
Its wild-wood minstrelsy,
That the low night-winds, amongst the flowers,
Whisper in harmony.
They say that music over all
Sends its mysterious breath;
At the bridal—at the festival—
And midst the gloom of death.

There surely is a voice in smiles,
And sorrows dirge in tears;
And memory is the spirit's chord,
That thrills to vanished years.
The kindly pressure of the hand
Is language unto me;
A look hath poured into my soul
Its silent melody.

Yet would I give long years of life
To hear a sound float by:
One moment but to catch the tone
Of human sympathy.
Though ne'er to me, in this our world,
Shall such rich boon be given;
Oh, may I wake from death to hear
The Angel-song of Heaven!

Late Religious Intelligence.

Armenians of Turkey.—Rev. Mr. Goodell, writing from Constantinople, January 31, says, "There is now a very interesting state of things among the Armenians at the capital, and there are many new instances of awakening. There is probably not an evening in the week, on which there is not a prayer meeting held by native brethren at some place in Constantinople proper. At our public services on the Sabbath, the congregation is large, and the Word is preached with power. And although all the ingenuity and wisdom and influence of the very mightiest among both Armenians and Turks are actively employed, to arrest the work, yet it is carried forward by a hand unseen and by a power not to be resisted.

Madras.—In a letter, dated December 24, Rev. Mr. Winslow writes to the American Board: "We have just finished the complete and uniform edition of the whole Tamul Bible, in one volume, with the headings and chronology according to the English authorized version, and with references." The edition is six thousand copies.

Education in Ceylon.—There is a growing desire on the part of students, says a correspondent in the Missionary Herald for May, to obtain a more thorough education. The demand is for men of higher attainments. Hence the desire to remain longer in the Seminary; whereas ten years ago it was deemed necessary to offer a premium to those who should continue through the prescribed course, and five years ago, an additional premium was given to induce a few to enter a select class. Candidates for admission to the Seminary are making sacrifices that they may fit themselves for its instructions which till recently we did not venture to expect. In proof of this we will mention the fact that of the thirty-five boarding scholars belonging to the preparatory class a large majority are paying for their board in ready money, and in part also for their books.

Christian education is steadily advancing in the province. The displacing of heathen school masters by educated young men, whose religious views and preferences are on the side of christianity, is an important step, and has already produced salutary results.

China.—There are now, says a recent letter, five or six congregations gathered in Hongkong among the Chinese every Sabbath; and instruction is communicated, for the most part, in an intelligible manner. It is a great attainment to be able so to expound Christian truth to the Chinese, as to be sure that what we say is understood.

The field here is immense, and the doors of access to it are rapidly multiplying. Some of the obstacles to the spread of Christianity, which are found elsewhere, either have no existence here, or act with a greatly diminished power of resistance.

☞ Dr. Franklin, it is said, being once in the company of several ladies of the English nobility, after hearing their criticisms on various authors, proposed to read the translation of a pastoral for their amusement. He read, with a few verbal alterations, the book of Ruth. They were enraptured with the pastoral, and pronounced it the finest they had ever heard. The Doctor then gravely told them he had read it from the *Bible*—that oft despised book!

Cure of Infidelity.—A celebrated French infidel, being introdnced to the pious Fenelon, and spending some time in his society,—witnessing the loveliness of his manners and conversation, was constrained to say to a friend, "I must not stay in the presence of this holy man; if I do, I shall be compelled to renonnce my infidelity;—so much purity, so much amiableness, proves the reality of his religion, and proves that religion to be of heavenly origin."

Apparent religion is not always real; but real religion is always apparent.

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☞ BOOKS, PAMPHLETS and CATALOGUES for Colleges, Seminaries, &c. printed in the best style.
Allegheny, April 24, 1845.—tf.

DEBATE ON UNIVERSALISM.

The debate recently held in this city, between the Rev. N. L. Rice of the the Presbyterian Church, and Rev. E. M. Pingree of the Universalist Church, on the question, "Do the Scriptures teach the ultimate holiness and salvation of all men?" is in press and will be issued about the first of May. Price $1,00, bound in muslin, $10 per dozen, $75 per hundred. Orders for the Debate promptly attended to in the order in which received. Address

GEO. G. JONES, Bookseller,
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Any paper copying this four times, will be entitled to a copy of the work. 4t.

Wm. O'Hara Robinson, U. S. Attorney.

HAS removed his Office to the second story of Burke's Buildings, Fourth street, near Market, Pittsburgh.
Aug. 23.

ALLEGHENY FEMALE SEMINARY.

BOARDING AND DAY SCHOOL.

THIS Establishment has now been in operation for somestime, 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. 23, 1844.

THE PEOPLE'S

CLOTHING STORE,

NO. 77 LIBERTY STREET.

THE Subscriber having just returned from the East, would respectfully invite the early attention of his friends and the public, to his large and general Stock of Spring and Summer Goods, which he has received and is now making up for the Spring Trade, consisting in part of French, English and American Cloths; Fancy, Plaid, Striped and Plain Cassimeres; Plain, Plaid and Figured New Styles Satin and Silk Velvet Vestings; Satinetts; Summer Cloths; Fancy, Striped, Plaid and Plain English and French Tweeds, &c.

Those in the habit of having their work made to order, would do well to call at No. 77 where they will find goods that cannot fail to please—consisting of the Latest Styles, which have been selected with great care from the best stocks in Eastern houses.

From his long experience in this business, he is enabled to cut and have work made up, in a style that cannot be surpassed; and all that is wanted is a call to convince, that the Clothing at his establishment is got up in a Superior, More Fashionable and Handsome Style than will be found elsewhere. He would take this opportunity to return his thanks to his friends and the public, for the very liberal patronage he has received, and being determined to Sell on the Lowest Terms, would solicit a call from those wishing to purchase Good and Cheap at the same time.

Shirts, Stocks, Handkerchiefs, Cravats, Suspenders, &c., always on hand. THOS. M'CANCE,
No. 77 Liberty, directly opposite Irwin Street.
April 24—tf.

LUKE LOOMIS, Agent,

TENDERS his sincere thanks to his many kind friends, for their timely and efficient aid in assisting to remove his Stock of Books, &c., on Thursday last, to a place of safety, during the raging of the unprecedented conflagration, and more especially to those gentlemen whose venturesome services on the roof of my store, I trust, under Divine Providence, prevented the same from taking fire; and notwithstanding the temporary derangement and partial loss in moving, my Stock of

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is sufficient to answer promptly most calls of my numerous customers and the public in general, at my old stand

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but now the first Store on Wood street from Monongahela river. CASH, or Books and Stationery given in exchange for clean linen and cotton paper rags.
April 24—3t.

SPRING FASIONS,

FEDERAL STREET,

ONE DOOR BELOW GŒHRING'S TAVERN,

Allegheny City.

HAVING just received from New York the Spring Fashions for Hats, I would respectfully solicit the patronage of my former friends and customers, and all others who may please to give me a call, feeling assured that I will be able to please all with this New and Beautiful Style of Hats. R. L. MELVILLE.

Wool and all kinds of Furs taken in exchange.
April 11—3m.

ADMINISTRATORS' NOTICE.

LETTERS of Administration of the Estate of Ester Willock, late of the City of Allegheny, deceased, having been granted to the Subscribers, all persons indebted to the Estate of the said deceased, will please make payment, and all persons having claims or demands against said Estate, are requested to present them.

H. NIXON,
JAS. M. WALKER,
WM. DAVENSON.

City of Allegheny, April 1, 1845. 3t.

ADMINISTRATOR'S NOTICE.

LETTERS of Adminstration of the Estate of Wm. Boner, late of Franklin tp., Allegheny co., dec'd having been granted to the Subscriber, all persons indebted to the Estate of said deceased, will please make payment, and all persons having claims or demands against said Estate, are requested to present them properly authentica ed for settlement.

Pine tp. April 17, 1845.—3t.* A. S. M'CORD.

STRAY COW.

WAS taken up by the Subscriber, in Perrysville, Ross township, Allegheny county, Penn'a., on the 19th of last February, a Red Horned Cow, with three of her feet white, and a white face. The Owner is desired to come forward, prove property, pay charges, and take her away.

March 13, 1845.—2t. WILLIAM. RAY.

FOUND.

ON the Beaver road, between Pittsburgh and Sewickleyville, a Pocket Book. The Owner can get it, by proving [illegible], and paying for this advertisement, by calling on

March 28.—3t. H. HARPER, Manchester

A liberal discount, from Eastern prices, to Clergymen and Sunday Schools, on purchases of the amount of ten dollars or upwards.

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ROBERT (late T.) CARTER, No. 56 Market, Pittsburgh, offers for sale, at New York 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 a valuable work. Scott's and Henry's Commentaries. Doddridge's Family Expositor. Cruden's Concordance, &c.

The following publications, among others, are reduced prices:—Suddard's British Pulpit, 2 vols. (price reduced to $2.50.) Rev. John Newton's complete Works—$2.50. Chalmers' Sermons,—Commentary on Romans, (uniform with his Sermons,) Hetherington's Church of Scotland, 1 vol. 8vo., $1.50. Davis' Connexion of Sacred and Profane History, 1 vol. 12mo., $1.50. Ancient History, 4 vols. 12mo. a valuable work, reprinted from the London Religious Tract Society, and only $2 the set. Owen on Spiritual Mindedness, the full edition, price but 37½. Moffet's Southern Africa, cheap edition. Chalmers' Natural Theology, in 2 vols., cheap edition. Bickersteth and History of Missions, 2 vols. 4to., with twenty steel engravings, neatly bound in full cloth. Awake thou Sleeper, by the late Rev. J. A. Clark, D. D.

History of Missions, by the Rev. John O. Choules and the Rev. Thomas Smith, in 2 vols. 4to.—with twenty-five handsome illustrations on steel—at the low price $4.50.

Rouse's Version of David's Psalms, with additions out Brown's Notes, two sizes, new editions

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

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

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Corrected for the Preacher, by

WM. LARIMER, Jr. EXCHANGE BROK

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The Preacher

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TERMS.

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

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here a private conveyance does not offer, sub- ers will please transmit through the Postmaster.

e Warrant of a Sinner's Hope in God.

BY JAMES BUCHANAN, D. D., EDINBURGH.

Were the believer asked, What is the und of your faith and hope? he would antly reply, with David, "I hope in his rd;" but this general answer implies eral distinct truths—as, *first*, That the iptures *are* the Word of God; and, *se- lly*, That this Word contains a war- of hope. We may regard the Word he immediate warrant of a hope which s on God himself as its supreme ob- or, in other words, the proximate und of hope is God's testimony, while ultimate ground is God's character. suaded that the Scriptures are the rd of God, the believer hopes, because finds a warrant for hope there; and Word he deems a sufficient warrant, use it comes to him on the authority One who can neither err nor deceive, se faithfulness is pledged in every nise, and his honour concerned in y declaration which it contains. He the first ground of his hope in the ents of Scripture; but his faith in the rd resolves itself ultimately into con- ce in God himself; and hence he is , at one time, "to hope in his Word," use the Word is the immediate war- of faith; and at another, "to hope in Lord," because God's character is its eme and ultimate ground.

The immediate warrant of a sin- s hope lies wholly and exclusively in Word. It is in the objective testimo- f God and not in the subjective ex- ence of our own hearts, that we must the first ground of confidence in him. "bare warrant of his word in Scrip- " is that which first brings light and f to an awakened soul: it is nothing in—no evidence of personal grace— experience of spiritual life—no dis- ry of peculiar qualifications—no ex- dinary manifestation of divine pow- or of this the inquirer may have no ciousness, and if he had, it must be d to the Word, the revealed warrant ith, and the perception of the truth h that word unfolds. Our hope is l and safe if it rests simply on the e testimony, but it is a dangerous de- n if it rests on any other ground, es beyond the warrant of the Word. hat the Word does contain an ade- e warrant of hope, might be inferred the fact that it is expressly declared sufficient to beget and sustain a be- ng confidence in God; and that, in the erience of God's people, it has been means of quickening and comforting , when all other light was withdrawn. Word was given for this end; for in regard to the obscure and imper- dispensation of truth which the fa- enjoyed under the old Testament, said, "He established a testimony in b, and appointed a law in Israel, which he commanded our fathers to make them known unto their children," "that they might *set their hope in God*."—Psalm lxxviii. 5,7. David, accordingly, found in that earlier part of the Old Testament Scripture which was in his hands, a sufficient ground of confidence and hope; for he refers constantly to the Word as the spring of all his comfort, and the reason of all his prayers. "Let thy mercies come unto me, O Lord, even thy salvation, *according to thy Word*. So shall I have wherewith to answer him that reproacheth me; *for I trust in thy Word*. Take not the Word of truth out of my mouth; for I have *hoped* in thy judgments. Remember the Word unto thy servant upon *which thou hast caused me to hope*. This is my comfort in mine affliction; for thy Word hath quickened me. I entreated thy favour with my whole heart; be merciful unto me *according to thy Word*. My soul fainteth for thy salvation; but I *hope in thy Word*. Thy testimonies have I taken as an heritage forever; for they are the rejoicing of my heart."—Ps. cxix 41-43, 49, 50, 58, 81, 111. In like manner all the Old Testament worthies found, in God's Word, an adequate ground of faith and hope, insomuch that "they endured, as seeing Him who is invisible," and showed that "they had respect unto the promised recompense of reward." And now that the system of revelation has been completed, and the light of the New Testament added to that of the Old, it is by the truth revealed that "we are begotten to a lively hope;" for we "are born again, not of corruptible seed, but of incorruptible even by the Word of God which liveth and abideth for ever." It is true, that the objective manifestation of the truth, however clear and perfect, has no saving efficacy without the inward work of the Spirit; but it is equally true, that the Word contains all the truth which is ever taught, and that the Spirit's work consists in enabling us to apprehend and believe what the Scriptures teach, and applying it with demonstration and with power. And hence a *perfect sufficiency* is ascribed to the Word considered merely as an instrument or means: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure enlightening the eyes. The judgments of the Lord are true and righteous altogether."—Ps. xix. 7-9. "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and it is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be *perfect*, thoroughly furnished unto all good works."—2 Tim. iii. 15-17.

It is evident that this *perfect sufficiency*, in virtue of which the Scriptures are said to be able to make us wise unto salvation, could not be ascribed to the written Word unless it contained an adequate ground of faith and hope on its being first proposed to a sinner; and if we inquire what warrant of hope the Word affords, we shall find that it is sufficient to produce at first, and to sustain ever afterwards, a well-grounded confidence in God.

The Word is, in its general scope and design, a revelation of a scheme of grace adapted to the condition and wants of sinners, and comprising everything that is necessary for the salvation of the soul. It is, throughout, a disclosure of God's purpose and plan of mercy, which was first announced in the great promise, that the Seed of the Woman should bruize the Serpent's head; then figuratively exhibited in those institutions of worship by which men were permitted to draw near to God with the typical blood of sacrifice; thereafter explained, with growing clearness, by a series of successive prophets, until, in the fullness of time, it was accomplished by the incarnation and death of Christ; and now standing revealed in all its fullness and perfection, as a scheme devised by God himself, executed by his incarnate Son, and made effectual by the agency of his Holy Spirit. And, even in this general aspect of it, there is much that is fitted to relieve our anxious fears, and to beget a spirit of hope; for if God has interposed for the express purpose of saving sinners—if this be the one grand subject of revelation from its commencement to its close—the one work which his providence has been carrying on to its completion in all ages, and on which he has expended all the treasures of his unerring wisdom, and the very blood of his beloved Son,—then, when God has assumed the office, and revealed himself to me in the character of *a Savior*, may I not find, in this great fact, a solid ground of comfort?—does it not assure me that almighty power, acting under the guidance of infinite love and unerring wisdom, is engaged in the work of saving sinners, such as I feel myself to be? and although, as yet, I have no evidence of my conversion, nor any sure token of special grace, may I not at least look hopefully to God, and wait for him as one that is watching for the morning! But if the divine origin of the scheme be one reason of hope, another may be found in the rich provisions of that scheme—the variety and fulness af the blessings which it comprehends. It comprises everything that my soul requires—pardon of guilt—deliverance from wrath—relief from future punishment—a perfect righteousness, already wrought out and accepted; the privilege of adoption—the grace of sanctification—the gift of the Spirit—the inheritance of glory; all are included in the provisions of this glorious scheme, and are exhibited and proposed to me in the Word, as objects to which I may lawfully aspire—as privileges which it is possible I may attain. And should not the very possibility of my enjoying such a salvation, and the certainty that it shall be enjoyed by many as guilty and polluted as myself, be felt as a sufficient reason for hope and prayer? If one or more of these blessings were offered apart from the rest, or if they were offered on conditions such as I could not fulfil, my hope might sink and die; but when they are all alike exhibited, as the several parts of one great salvation, and proposed as God's gift, to be simply received in faith—when the means and ends are inseperably linked together, and both connected with the pleasure and sovereign will of God himself—am I not warranted to look to him for *them all*, and to cast myself on his mercy, while I hope in his Word?

(To be Continued.)

From the New York Observer.

HINTS ON PREACHING.

"If you get not the heart, you get nothing. That which does not *affect* is soon forgotten."

The inquiry often forces itself on the mind of the conscientious minister, in what manner shall I present Divine truth, so as most effectually to secure the great ends of my ministry? The work of a minister of the gospel is a great work, emphatically the greatest work about which mortals are employed; and this question is one which greatly affects the highest interests of the noblest part of all God's creation—*the souls of men*. It is a question over which the man who is laden with the weighty responsibilities of the gospel ministry, may well ponder; and over which he who feels his responsibilities, will ponder and pray.

The thoughts of the pious Baxter which are at the head of this article, contain an invaluable suggestion on this subject. A minister must interest his hearers. Knowledge is at the foundation of all true piety. Right views of divine truth are essential to correct religious feeling. Reasoning is necessary for conviction. The machinery of logic is requisite for battering down the various superstructures of sophistry and false doctrine. An intelligent and educated minister cannot and should not be satsisfied without carrying the *intelligence* of his hearers, from premises to conclusion, until every vestige of ignorance and false philosophy is removed from their minds: but is this *all* that he should aim to do? How often has the servant of God been forced to lament over the listlessness of his hearers, and the little impression of a discourse, rich and weighty in thought, over which he has spent his best *intellectual* energies, because (perhaps he has never thought of the true reason) he did not *get the hearts* of his hearers. And how could he have expected to produce a deep and lasting impression without reaching the heart?

It is a question more easily asked than answered. How shall I reach the heart? But it is a principle which every minister should carry with him into his study, and under the influence of which every preparation should be made for the sacred desk, "If I get not to the heart I get nothing. That which does not *affect* is soon forgotten." I close with a single suggestion. Will it not be more favorable to the great end of impressing the hearts of our hearers to condense our *argument*, and to seek to convince rather by a few powerful strokes than by a subtle train of reasoning, and then devote a large portion of our discourse to pertinent inferences, and fervid appeals to the heart and conscience?

Folly of Litigation.

The Greenfield Democrat says, that a litigation is now pending, in which the town of Wendell, in that county, is the defendant, and a citizen of that town the plaintiff, for the small sum of *eighty-four cents*. The costs have already amounted to over one hundred dollars. Add to this the time of many individuals wasted, and the amount of unhallowed passion excited, and we have indeed a melancholy picture, in miniature, of the *folly of litigation!*

Irish Schools.

Rev. Mr. Simpson of Antrim, Ireland, writes to a gentleman in this country, that 300 Irish schools are established with about 7000 scholars—all Roman Catholics—learning to read the Bible in Irish. Seven young men, all converts from Popery, are also in training at college, to become preachers in Irish—five of whom were formerly intended for the Popish Priesthood.

There is but one true God, and but one true religion: there are many ways to hell, but only one way to heaven.—Eph. iv. 5.

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THE KINGDOM OF CHRIST.

A Sermon, by the Rev. John Ekin.

"Thy Kingdom come."—MATT. 6:10.

(CONCLUDED.)

II. The manner of its coming.

Here I observe, in the first place, that this kingdom will come, in its full and complete establishment, in the general diffusion of knowledge. Daniel informs us, that many shall run to and fro, and knowledge shall be increased. Habakkuk also assures us that the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea. The glory of the Lord essentially considered, is the harmony and perfection of his attributes; and a knowledge of the glory of the Lord necessarily embraces a knowledge of his attributes. It embraces primarily a thorough acquaintance with the word of God—the scriptures of truth, in which his character is fully made known, together with a knowledge of his works, which reflect as a mirror this same character. Such knowledge, involving the highest attainments in science, directed and sanctified by divine truth, is pre-eminently calculated to lead through nature up to nature's God, and is not only perfectly congenial with the genius and spirit of christianity, but serves at every step to throw light on and confirm that divine revelation on which it is based.

We have indeed been told by an apostate church, that ignorance is the mother of devotion, and infidelity improving on the suggestion has labored hard to make the impression that ignorance and christianity are synonymous. A sufficient refutation of this foul slander is furnished in the fact, that christianity was introduced in the "Augustan Age;" an age famous in the history of the world, and at that time unexampled for the efforts of genius, the diffusion of knowledge and the advancement of science. Nor was this introduction made in a dark or obscure corner—it was in the focus of the concentrated rays of science from the known world.

Ignorance may be the mother of devotion to a profligate and abandoned priesthood, just as it is the mother of devotion to demons or gods of wood and stone, but christianity seeks the light. That is its element—it courts investigation. Ignorance, sheer ignorance, has furnished every weapon with which it has been assailed. Wit may have sharpened and barbed them—malignity may have poisoned them, but ignorance has furnished them; and the sovereign antidote is truth; the great panacea is knowledge. And as the introduction of this kingdom of which we speak was made in an age of literature and science hitherto unexampled, so the complete establishment of this kingdom is destined to roll the full tide of knowledge over the habitable globe, and to fill up those dark places now full of the habitations of horrid cruelty, with the knowledge of the glory of the Lord as the waters roll over the channels and fill up the caverns of the mighty deep.

Again: I observe, this kingdom will come in the overthrow and destruction of all the systems and forms of idolatry and superstition which exist amongst the human family. This has never yet been accomplished, and we may fairly draw the conclusion that it never can be accomplished merely by the influence of literature and science. Greece in her palmiest days was the worshipper of thirty thousand gods. Rome, when she stood on the pinnacle of her glory was wont to introduce to her Capitol, and to the worship of her citizens, the gods of conquered nations; and to engage in the most cruel and abominable rites in this worship. The same is true of the most enlightened and refined heathen nations. The highest attainments in science had no charm, no influence, no power that could unchain the human mind from the grossest superstition, or break off the shackles of the most degrading idolatry.

But wherever the kingdom of Christ has come, then those who had been trained from infancy to the service and the veneration of idols, and the indulgence of the most abominable lusts, cast their idols to the moles and to the bats, and denying themselves to all ungodliness and wordly lusts, turned to the rational service of the true and living God, rejoicing in the liberty wherewith Christ makes his people free. And when this kingdom shall come in its power and glory, every system of idolatry shall be overturned and abolished, and every form of superstition shall be swept from the habitation of man. Those systems of idolatry, whose antiquity has rendered them venerable in the eyes of the historian, the philosopher and the poet, must crumble; and all that bastard spawn, hatched and nurtured by the man of sin and son of perdition, must be committed to the burning flame. The forms of superstition, whether it be attachment to the ceremonies of an abrogated system, resting like a veil on the heart of the descendants of Jacob, or the delusions of a false prophet rising like smoke from the bottomless pit, must vanish like the darkness of night before the brightness of the rising sun. Even the castes of India, that adamantine framework, manufactured and reared by the gates of hell to arrest the progress of the kingdom of Christ, must be dissolved and sink to rise no more.

But this kingdom will also come in the overturning and abolishing of all thrones of tyranny, and of every system of oppression and iniquity. Tyranny and oppression, in whatever form they may exist, are utterly inimical to that fundamental principle of this kingdom, "All ye are brethren." They stand in direct opposition to the laws of this kingdom. "He that is greatest amongst you, let him be least of all and servant of all. All things whatsoever ye would that men should do unto you, do ye even the same to them." Under the operation of these laws, which are as immutable as their Author, the power of tyranny must melt, its sceptre must drop, and its throne, however deeply planted or firmly supported, must totter and crumble. Already the mandate has gone forth. "Thus saith the Lord God, Remove the diadem, take off the crown, this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it. And it shall be no more, until he comes whose right it is, and I will give it him."

In this overturning of authorities and powers, the spirit of despotism shal be completely crushed, and the kingdom and nation that will not serve and obey God's Anointed on his holy hill of Zion shall perish. Those systems of iniquity which have so long cursed the human race shall be swept away. The Beast shall be taken, and the false Prophet. The mystery of iniquity, together with that Wicked, whose coming has been after the working of Satan, with all power, and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

Once more, I remark: This kingdom will come in the sacred and sanctifying influences of the gospel on the hearts of men. Nor is this by any means to be regarded as the least achievement in the progress of the kingdom of Christ. On the contrary, it is by far the most difficult as it is the most important. It is comparatively easy to diffuse knowledge, or to convince the rational mind once enlightened of the folly of worshipping dumb idols. It is comparatively easy to rouse a spirit of resistance in the oppressed, that will in an effort of desperation shake off the galling yoke of slavery. But to restrain the corrupt propensities and subdue the evil passions of the human heart, is a work to which Omnipotence alone is adequate.

The superior difficulty of this work is demonstrated from facts around us. Here we see multitudes who drink from childhood at the delightful streams of knowledge, who bask in the sunshine of science, who taste the sweets of liberty, and look down with cold contempt on every system of idolatry—on every species of superstition. And yet, in the full enjoyment of all these blessings which flow to them through the gospel, they still continue strangers to its influence on their hearts. Still under the controlling influence of the lust of the flesh, of the lust of the eyes, and of the pride of life, they are alienated from the life of God, aliens from the commonwealth of Israel and strangers to the covenants of promise, having no hope and being without God in the world. This heart—this carnal mind, unrestrained is capable of every degree of daring wickedness of which it is possible for it to conceive. It can turn away in scorn from the most astonishing manifestations of the love of God—it can trample his authority under foot, can laugh at the offers of mercy and bid a haughty defiance to the thunderbolts of Omnipotent vengeance. Nor is this all: even brought under the influence of the gospel, so as to change from malignity and enmity, still the remains of corruption are powerful, often leading to temptation and sin, and forcing the believer to exclaim, "I see another law in my members warring against the law of my mind."

Owing to this imperfection, believers themselves fail to realize the relative importance of the kingdom of Christ, and fail, signally fail, in the discharge of their duty in reference to it. Hence, we find them generally devoting their physical and mental energies to some worldly pursuit, as though that were exclusively the end of their creation. The thought seldom crosses the mind, that they have an interest in the kingdom of Christ, and a part to act in its bringing in and establishment. Toiling on from month to month and from year to year, they seldom suffer their thoughts to rise above the mere accumulation of property, or the hoarding up of gold and silver, while the interests of the kingdom of Christ are kept out of view, and the cry of the poor benighted heathen, who are perishing by millions for lack of knowledge, is disregarded. In the full enjoyment of all the privileges of the gospel themselves, they seem to forget the debt of gratitude they owe to a Savior, and every demand that is made on their time or their labor, or their pecuniary resources, is shifted, if possible, or met with reluctance, and finally reduced to the lowest iota that even shame itself will allow. And how frequently is this spectacle exhibited before the Omniscient and before the world? A professing christian, ready, nay, eager to stake his earthly all and more, with the faint hope of a future exorbitant gain, while it is with the miser's grasp and trembling, reluctant hand, that he reaches forth the miserable pittance which shame wrings from him for the cause of the kingdom of Christ.

But when this kingdom shall come in its power and glory, there will be an interest manifested in it proportioned to its importance by all classes of society. Parents will see the folly of hoarding up stores of wealth only to be a bone of contention and a curse to their children when they are gone. They will realize the importance of knowing that they are citizens—subjects of the kingdom of Christ and partakers of its blessings and grace. Patriots and statesmen will see that all wise and equitable legislation must be in accordance with the constitution of this kingdom, and that in order to give permanence to the institutions of any government, they must be based on authority and supported by the law the God of heaven. While philanthropists will realize that these unfold "Magna Charta" of human liberty, open up the avenues to the highest grees of perfectibility and happiness which our nature is capable. And when individuals will thus see eye to eye, tions will vie with each other, and "Come and let us go up to the mount of the Lord, to the house of the God Jacob, he shall teach us of his ways we will walk in his paths." Thus ing the views, and drawing forth and centrating the energies of its willing jects, this kingdom when fully estab ed will shed an influence over sc hitherto unexampled—an influence will chain the fiercest passion, and due the most ferocious disposition the human heart: for in that day the earth shall be filled with the glo the Lord, there shall be nothing to or destroy in all God's holy mountain

But Christ must reign till all his mies be put under his feet. Even itself must be subdued. That kin terrors, who has so long swayed an and an universal sceptre over the hu family must be put under his feet, a last enemy.

When all the designs of God's p dence and grace shall have been ac plished—when the last child of grace have been prepared for heaven—the L himself shall descend with a shout, the voice of the archangel and the t of God. That trumpet note shall p trate the secret silent abodes of d whether in the church-yard, or the c tery, or the desolate wilderness or th verns of the ocean. The myriads those who there sleep, shall start t and come forth, they that have done to the resurrection of life, and they have done evil, to the resurrection damnation. This corruptible must on incorruption, this mortal must pu immortality, and then shall be brough pass the saying, "Death is swallowed in victory." Then they that have l with Christ in the regeneration, who have been faithful and diligent in using to bring about and establish this kingd on earth, shall receive the invita "Come ye blessed of my Father, in the kingdom prepared for you from foundation of the world."

That invitation will send a thrill through every soul to whom it is add ed, one moment of which will more reward for all the toil and sacrifice privation and persecution that can be countered in the cause of Christ. me to put the question individually, is there that, for the reality of this come from the Judge, on the day of accounts, would not be willing this ment to sacrifice every earthly tie, earthly hope, and life itself? Met I see every immortal mind in this as bly relaxing its grasp of minor ob and with all the eagerness and int of desire of which the soul is cap laying hold on this, exclaiming, kingdom come." Suffer me then to call your attention to the fact, that as certainly as you are the willing sub of the kingdom of Christ here, and ful and diligent in the use of means bring in and establish it in this w just so certainly will you at last be cr ed with this invitation; and not only but they that be wise shall shine as brightness of the firmanent, and they turn many to righteousness, as the in that kingdom for ever and ever.

Let us then turn our attention for few moments to

III. The means to be employed those who look for this kingdom.

Here we notice first, as exemplified the text, earnest and humble prayer. are taught by the precepts of the gos in all things, by prayer and supplica-

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o let our requests be made known to
od. As we have already seen, in gen-
ral remarks on this pattern of prayer,
ur requests are not to be confined to our
ersonal wants. We are to pray with
nd for each other. And in order to ex-
and our views, to ennoble and enlarge
ur desires, and to bring us into closer
d more frequent communion with our
eavenly Father, our Lord has placed
e interests and the prospects, as well
the grand movements of this kingdom
the proper subject of prayer.

Earnest and humble and persevering
pplication at a throne of grace, there-
e, is to be regarded as a most impor-
t means, in the use of which all those
o look for the coming of this kingdom
ist be found. Nor are we to faint or
come languid in the use of this means,
wever dark or unpromising the pros-
t of an answer. If God has com-
nded us to pray, and taught us to say,
hy kingdom come," so he has assured
that "When the Lord shall build up
n he shall appear in glory. He will
ard the prayer of the destitute; He
not despise their prayer. This shall
written for the generation to come,
the people that shall be created shall
se the Lord."

ut while prayer is an important means
this kingdom is to be brought in and
blished in answer to it, it is not the
means. Christ has taught us to
'Give us day by day our daily bread;'
e has also taught us to be diligent in
ness, and has told us, that if any pro-
not for his own, and especially for
wn house, he hath denied the faith,
is worse than an infidel. So also he
taught us to pray, Lead us not into
tation; but he has also taught us to
l all appearance of evil. In like
ier he has taught us to pray, "Thy
lom come," and at the same time
nade it our duty to employ all the
ts committed to us for this purpose,
o put forth all our energies as co-
ers with him.

r this, it is necessary that we be dil-
in the use of all the means of grace
ich our own hearts are to be brought
etely under the influence of the gos-
this kingdom. Unless this king-
e established within us, all our ef-
n its behalf in the world is but mere
-a drawing nigh with the mouth,
onoring with the lips, while the
is wanting.

it is also necessary to sustain the
and her ordinances wherever they
and to contend earnestly for the
nce delivered to the saints. For
f this, the church or the kingdom
ist in the world has hitherto been
ship on the trackless ocean. She
ssed through the nations and round
obe. Even now the church, from
ntinent, unknown to man at the
her first organization, is seeking
her way back to the land of Is-
that city from which she went
hile many, *many* of those nations
ch she once shone resplendent, are
veloped in moral darkness. Now
arth is to be filled with the know-
f the glory of the Lord as the
cover the sea, it must be necessary
to maintain the ground already oc-
and to hold forth from every point
r and steady light of revealed
d to maintain the purity and sim-
of the ordinances committed to

is likewise necessary in order to
ing of this kingdom. to send the
reacher as well as the written
those who have them not.
end, for it is clearly demonstrated
ss they be sent to them, they will
sked for by any who have not
ced their influence, because they
e to appreciate their importance.
e present dispensation is deci-
ssionary in its character, and the

command is, "Go ye into all the world and preach the gospel to every creature." This command originally given to the disciples of our Lord, is binding on the church, in all circumstances in every age and in every nation, till that kingdom which it heralds forth, has come in all its power and glory. More than eighteen centuries have passed away since this command was given, and yet the church of Christ, or all that deserves the name, occupies but specks, as it were, on the surface of the globe, compared with those portions in the shades of spiritual death, where there is no vision and the people perish. In no age since that of primitive christianity has the church had greater difficulties to contend with; in no age since that has her pecuniary means been so limited, and yet no age has ever yet compared with that in patient, energetic, self-denying, and successful effort. Under the influence of the same self-denying, energetic and heroic spirit, the church, with the means she now possesses, might within a quarter of a century from the present time, place the word of God in the possession of every family on the face of this globe in their own language. But, alas, how far are we behind that spirit! The mass of professing christians seem to be asleep on the subject, while the few who see their duty and feel its importance, can only succeed in exciting a momentary stare of drowsy bewildered astonishment, which relapses into the same sinful, shameful stupor. Surely the time that now is, is high time for the church to be awaked out of sleep. Surely it is high time for christians to feel the necessity there is for their individual and united effort, in the work of sending the living preacher and the printed word to those who have them not. In view of the myriads of immortal beings who even now are grouping thro' moral darkness down to the regions of everlasting night—in view of the importance of the gospel as revealing the only way of escape—in view of the value of immortal souls, worth more than as many worlds, and in view of the command of that Savior who died on Calvary, that repentance and the remission of sins should be preached through his name to all nations—sink that church to rise no more—scatter to the four winds of heaven that congregation of professing christians that would disgrace the name by refusing to put forth a helping hand to the cause of the kingdom of Christ. And let the shrieks of agony and the yells of despair from the abodes of the lost haunt the mid-night slumbers and the solitary walks and the business hours, and the social enjoyments of that professing christian who has no bowels of mercy or hand of charity for his perishing fellow mortals.

For the accomplishment of this work, associated effort, as we have said, is necessary. However, noble and energetic individual effort and enterprize may be, still it is wholly inadequate to the task. In an age of miracles, when ministers of the gospel were commissioned to work miracles in confirmation of their doctrines, and when they were in a miraculous manner endowed with the gift of tongues, each one was in himself an host. But since these gifts have served their time and passed away, the importance and necessity of voluntarily associated combined effort has always been abundantly manifest, in order to carry on successfully the work of the church, the interests of the kingdom of Christ.

The importance and power of associated influence for good or evil to the human family, is not now to be disputed. It has long since been demonstrated by its own operations. It has laid the foundations of empires—it has planted and braced the throne of tyranny, and riveted the galling yoke of slavery on the necks of millions. Under the sacred garb of religion, in the form of priestcraft, associated influence has closed the doors of knowledge—has veiled the star of science—has quenched the fires of genius, and locked the world in midnight moral gloom. Under the garb of charity, benevolence and friendship, associated influence has given currency and popularity to the most abominable and degrading vices and swept them with all their deplorable effects over the length and breadth of christendom and the civilized world. If this has been such an important agent of the god of this world for pouring misery and destruction on the human race, it is demonstrated to be a no less important and powerful engine, under the control of omnipotent power, for the purpose of counteracting these evils, and bringing in and setting up the kingdom of Christ. Associated influence has gone up like a giant to the thrones of tyranny, and with an irresistible grasp has shaken them from the basis on which they have long and securely rested; it has riven asunder the yoke of slavery, and striking off its chains, has called millions to the enjoyment of civil and religious liberty. Associated influence in the form of schools and seminaries and colleges, has wrested the key of knowledge from the monkish cloister; has unveiled the star of science—has fanned the flames of genius, until beneath the influences of their blended rays a flood of light has been poured on every subject—on almost every object in the natural world. In the form of Bible societies and Missionary societies, associated influence has gone forth like an angel through the midst of heaven, having the everlasting gospel to preach to every nation and kindred and tongue and people, saying with a loud voice, "Fear God and give glory to Him, for the hour of his judgment is come; and worship Him that made heaven and earth, and the sea and the fountains of waters." In this same form, radiant with the light of the glorious gospel as it shines in the face of Jesus Christ, associated influence has come like an angel from the throne of God, and lighted the earth with its glory—taking its stand by the seat of the beast, and pouring a flood of light around that throne of darkness, which demonstrates—it cries mightily with a strong voice, which even now is heard to the remotest bounds of the habitable globe, saying Babylon the great is fallen—is fallen, and is become the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird. To this same associated moral influence, worked by the Spirit of God, the eyes of christendom are now directed, as that mighty angel who shall at last come down and chain Satan, and unchain the human race from the car of hell, to which they have so long been bound and led captive by him at his will.

Brethren, it is in behalf of this associated influence—associated effort in one of its mildest, holiest, most disinterested, and at the same time most efficient forms, that I appear before you this evening. Female influence and effort, associated for the purpose of advancing the interests of Christ's kingdom—more particularly with reference to the descendants of Abraham—makes its appeal to your philanthropy and christian benevolence this evening. A hand is extended to you for aid; prompted, as I trust it is, by gratitude for the blessings of that gospel, by which it has been rescued from the meanest offices of servile drudgery, and qualified and nerved for dispensing the necessaries and the comforts of life, for turning the bed of sickness, and soothing the pillow of death, it is now extended to you as the hand of christian benevolence and love, that would assist in removing the veil which has so long rested on the heart of the Israelite and obscured his view of his long looked for Messiah. Shall this hand be turned away empty?

A voice appeals to you. It is the voice which was honored with the first announcement of a Savior risen, a voice sweeter and most melodious in his praise, and one which is well calculated, under the gracious influences of his gospel, to soothe and calm the fierce passions of the soul when agitated by the storms of life—to sweeten the hours of recreation or rest, and to make the moments of social intercourse sparkle with joy as they pass. Shall this voice plead in vain? It is hoped that your liberality will furnish a satisfactory answer.

MARRIED,

By Dr. Pressly, on the 10th instant, Mr. CHARLES C. JORDEN, of Steubenville, O. to Miss REBEKAH T. WELSH, of Allegheny City.

DIED,

On the 10th of April, Mrs. MARGARET GLENN, consort of the late William Glenn of Upper St. Clair. The deceased had been for many years a member of the Associate Reformed Church at St. Clair. For a period of 58 years she was called to sojourn as *a stranger and a pilgrim on the earth*. Her last illness was protracted; but she found the promise realized, "My strength shall be perfected in your weakness." That strength sustained her until all her sufferings were ended in death. She has left a large circle of friends to lament her loss; and she has left an example, which, if followed, will eventually terminate in those joys which are at God's right hand, and those pleasures which are for evermore. Then let not surviving friends sorrow as those who have no hope, but let them prepare for meeting with departed friends, where "sorrow and sighing shall flee away, and where God shall wipe away all tears from their eyes." W.

Moneys Received for the Preacher,

Not otherwise receipted for.

S. Huddleson.	Arthur P. Butler.
Rev. L. M'Donald,	Rev. J. Claybaugh 3.
H. W. Hughes.	James Dallas.
A. Patterson.	Rev. R. M'Coy.
Joseph Stratton.	Rev. W. T. Findley.
Rev. J. M. Gordon.	James M'Cabe 5.
John Wier.	J. & H. M'Clandburg
Wm. M'Gaw.	Samuel Forsythe 2.
Benj. Pressly.	Rev. H. Connelly.
Alex. P. Foster.	Abraham Gillespie.
W. M. Wallace.	H. C. Beacom.
Salem Wallace.	Rev. B. Waddle.
Rankin Wallace.	John Hogshead.
Mary Wallace.	James Wilson.
Rev. M'Cracken.	Ebenezer Carson.
Rev. W. Turner.	Elijah Forsythe.
Rev. M'Caughan.	David Proudfit.
T. P. M'Cullough.	John Coman.
David Cowden.	James Findley.
Richard Bell.	Ephraim Barnett.
Samuel Kyle.	John Patterson.
Thos. A. Reid.	Thos. Knox.
David Jackson.	Rev. S. Wallace.
Enos Townsley.	James W. Lindsay.
Rev. S. Haft.	John M'Millen.
Samuel Taggart.	Arnon Wallace.
Matthew Taggart.	Thos. Andrews.
Ephraim Welsh.	Joseph M'Clurg.
Rev. J. Andrews.	John Davidson.
Blair & Livingston.	Col. H. Gregory.
Thos. Livingston.	John K. Graham.
John Walker.	D. Clindinen.
Wm. Ross.	J. M'Yeal.
Samuel M'Coy.	J. Brisbane.
Rev. Jos. Clokey.	J. Patterson.
Samuel M'Nary.	Thos. Carson.
A. Graham.	Reed & Campbell.
J. Gaut, jr.	W. J. Buchanan.
D. Gray.	John M'Gahey.
W. Simpson.	Joseph Barr.

Bicentenary of the Assembly of Divines at Westminister,

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Wholesale and Retail Bookstore, No. 44, Market st.
Pittsburgh, June 4, 1845—6t

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EXPOSITORY LECTURES.

1 Thus hath the Lord God shewed unto me; and behold he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings.

2 And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech thee; by whom shall Jacob arise? for he is small.

3 The Lord repented for this: It shall not be, saith the Lord.

4 ¶ Thus hath the Lord God shewed unto me: and, behold, the Lord God called to contend by fire, and it devoured the great deep, and it did eat up a part.

5 Then said I, O Lord God cease. I beseech thee; by whom shall Jacob arise? for he is small.

6 And the Lord repented for this: This also shall not be, saith the Lord God.

7 ¶ Thus he shewed me; and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand.

8 And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more:

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.—*Amos* 7:1—9

The effectual fervent prayer of a righteous man availeth much. The Lord said to Eliphaz the Temanite, my wrath is kindled against thee and thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore, take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you, for him will I accept. And they "went and did as the Lord commanded them; the Lord also accepted Job." In the first of these portions of scripture an important principle is taught, that prayer is efficacious as a means of obtaining blessings from God: and in the latter we have a very interesting exemplification of the principle. The part which Job's three friends had acted, was displeasing to God. Though, however, the divine wrath was kindled against them, God was willing to be appeased. But, while God was willing to restore to them the enjoyment of his favor, it was his pleasure to bestow this blessing in answer to prayer. They are therefore directed to go and offer for themselves a burnt offering, that Job might by prayer intercede in their behalf. They obeyed the divine direction, and the Lord accepted Job, when he prayed for his friends. And thus we see exemplified the truth, that the effectual fervent prayer of a righteous man availeth much.

In the chapter under present consideration, we have an exemplification of the same principle. In vision the prophet had a view of different dire calamities, with which Israel was threatened. Moved by the spirit of true patriotism and genuine benevolence, the prophet intercedes in behalf of his country and the afflicted church of God; and his prayer was prevalent at the court of heaven. With regard to the threatened calamity, he received the comforting assurance, "It shall not be, saith the Lord."

The revelation which was made to the prophet on this occasion, was in the form of a vision: "Thus hath the Lord shewed unto me." In vision there was presented to the view of the prophet the appearance of "grasshoppers," which devoured the grass of the field. The insect here referred to, is probably the locust, the ravages of which are sometimes very extensive in the East. These destructive insects are represented as making their appearance in the beginning of the shooting up of the latter growth. The first growth of grass is termed "the king's mowings," being appropriated to the use of the royal stables. As the latter growth, which was for the supply of the people of the land, began to shoot up, these destructive insects commenced their ravages. In this vision we have a symbolical representation of a calamity which was coming upon the land, in which the people should suffer with their rulers. As their rulers had set an example of contempt for the divine law, which the people but too readily followed, they should be companions in suffering, as they had been in crime.

Moved by the view which he had of the distress which was coming upon his country, the prophet intercedes in her behalf. "O Lord God, forgive I beseech thee." Though it may sometimes be the duty of the faithful minister of Christ, to denounce the judgments of heaven against transgressors; though God may send him with a commission saying, "show my people their transgression, and the house of Jacob their sin;" yet the spirit of compassion for the souls of his fellow men will lead him to intercede in their behalf, if peradventure the threatened judgments may be averted. Accordingly, while the prophet admits that the threatened calamities were deserved, (for the people had sinned against the Lord,) yet he pleads that God would pardon their sin and turn from the fierceness of his wrath—"Forgive I beseech thee." We have recorded in the sacred scriptures various examples, in which God's ministers have successfully interceded in behalf of a sinful people. One of peculiar interest is furnished in the history of Moses. By their perverseness and rebellion, the children of Israel had so provoked the divine displeasure, that God declares, "I will smite them with the pestilence and disinherit them, and will make of thee a greater nation, and mightier than they." But regardless of his own personal honor, Moses is concerned for the glory of God's great name, and the good of his people. And therefore he pleads before the Lord, saying, "Pardon, I beseech thee, the iniquity of this people according to the greatness of thy mercy." And the effectual, fervent prayer of this righteous man availed much. "The Lord said, I have pardoned according to thy word."—Numb. 14:20. And while Daniel was speaking and praying and confessing his sin, and the sin of his people Israel, and presenting his supplication before the Lord his God, for the holy mountain of his God; so acceptable was his prayer at the court of heaven, that Gabriel was sent to him with the following assurance,—"At the beginning of thy supplications, the commandment came forth, and I am come to show thee, for thou art greatly beloved."

In pleading the cause of his people, the prophet draws an argument from their feeble and helpless condition. "By whom shall Jacob arise, for he is small." By Jacob we are here to understand the nation of Israel. And an appeal is made in their behalf to the divine compassion. There is no claim to exemption from the threatened calamity urged in their behalf; but while it is impliedly admitted that they deserved the punishment denounced against them, the prophet pleads that God would look upon their helpless and defenceless condition, and extend to them his compassion. It is well for us, that when we can present no argument before the throne of grace founded upon our merit, we are allowed to plead our necessities, our helplessness and our misery as considerations to move the divine compassion.

The intercession of the prophet was prevalent. "The Lord repented for this; it shall not be saith the Lord." Such language as is here employed must be understood in a manner consistent with the perfection of the divine nature. Repentance, in the literal acceptation of the term, implies imperfection, and cannot be affirmed of the Holy One of Israel. "The strength of Israel will not lie nor repent; for he is not a man that he should repent." These words assert the literal truth, both according to scripture and sound reason. When, therefore, repentance is ascribed to God, the language must be understood figuratively, just as when the scriptures ascribe to God, who is a spirit, bodily organs, such as hands and feet. When God threatens to visit a people with judgment as a means of arousing their fears and of causing them to turn from the error of their ways, and the threatening produces the desired effect, the judgment is suspended; and in such cases the scriptures speaking after the manner of men, represent God as repenting of the evil which he thought to do. And in the case before us, in conformity with the prayer of the prophet, the threatened calamity was suspended, and God did not proceed to execute the fierceness of his wrath against his people Israel. "The Lord repented for this; it shall not be saith the Lord."

In a second vision, the prophet had presented to his view, under the emblem of a consuming fire, a destructive calamity which was coming upon Israel. "Thus hath the Lord God showed unto me, and behold the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part." A fire raging with such fury as to dry up the waters of the sea, as well as to consume a part of the land, with the inhabitants thereof, significantly represents some irresistible calamity which threatened universal destruction. At the prospect of this terrible judgment the sympathies of the prophet were awakened, and he again intercedes in behalf of his country. "Then said I, O Lord God cease I beseech thee; by whom shall Jacob arise? for he is small." His former prevalence is an encouragement to renew his supplications in behalf of his suffering country; and his benevolent efforts are again crowned with similar success. "The Lord repented for this; this also shall not be, saith the Lord God." What particular calamities in the history of Israel, are here referred to by the visions of the grasshoppers or locusts, and the devouring fire, it may be impossible to determine with certainty. The former vision may refer to the invasion of the land by Pul the king of Assyria, some twenty-five years after this time, in the reign of Menahem. Though Pul threatened to desolate the land, like the locusts which commenced their ravages, in the beginning of the shooting up of the latter growth, yet by a tribute of a thousand talents of silver, Menahem prevailed upon Pul, the king of Assyria, to turn back and stay not in the land.—2 Kings 15:20. But while statesmen, by their policy, may have been the ostensible instruments of averting from the land the desolating judgments of God, the real instrument of saving his country was the faithful prophet, whose prayers prevailed at the court of heaven, and obtained the answer, with regard to the impending calamity, "It shall not be, saith the Lord." The humble christian, whose name is not known in the cabinets of earthly rulers, may have more influence in averting from his country the judgments of heaven, and in securing national prosperity, than the most skillful statesmen, who, relying upon the arm of flesh and trusting in his own wisdom, does not acknowledge the Lord.

The second vision, in which under the emblem of a devouring fire, was presented to the view of the prophet a more terrible calamity, may refer to a subsequent invasion of the land in the reign of Pekah by Tiglathpileser, who spread desolation throughout a considerable portion of Israel. He "took Ijon and Abel-beth-maacah and Janoah, and Kedesh and Hazor and Gilead and Galilee, all the land of Naphtali, and carried them captive to Assyria."—2 Kings 15:29. Compared with the former calamity, this might fitly be represented by the symbol of a consuming fire.

But though the judgments of heaven were stayed by the prayers of the prophet, yet as the people of Israel, after a partial reformation, again relapsed into sin, God, who is long-suffering, was provoked, to visit them in his sore displeasure. The attention of the prophet is accordingly arrested by another vision betokening still more complete desolation. "Thus he shewed me; and behold the Lord stood upon a wall made by a plumb-line, with a plumbline in his hand." The plumbline, it is well known, is the instrument which the machanic uses in carrying up the wall of a building for the purpose of determining its perpendicular position. Both in her civil and ecclesiastical capacity, the nation of Israel may be compared to a wall built up by a plumbline. Her laws both in church and state were given to her by God, and they were all good and righteous. Enjoying these good and salutary laws, and walking in obedience to them, Israel was like a city surrounded by a perpendicular wall, whose materials were in their proper place, and well compacted together. In vision the prophet beheld the Lord standing upon this wall, with a plumbline in his hand. This significantly denotes a careful examination of the wall to ascertain whether it remained as it was, as first constructed by divine direction, whether it had deviated from a perpendicular position, and was in danger of falling. In plain language, it was intimated to the mind of the prophet, that an examination was now in progress to ascertain whether the conduct of Israel would abide a trial by the plumbline of God's law. And hence we learn that God never proceeds to inflict judgments upon a people at random, or without the clearest evidence of their guilt. Accordingly, when about to pour out the vials of his wrath upon the cities of Sodom and Gomorrah, the cry of their wickedness had reached unto heaven, he says, speaking after the manner of men, "I will go down now and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." So, in the passage before us, previous to the infliction of desolating judgments upon Israel, he proceeds to inquire into the real state of things in that nation, as a workman would try a wall with his plumbline.

Inquiry being made at the prophet for the purpose of calling his attention to particular consideration of the object presented to his view, an explanation of the symbolical representation is given. "Behold," said the Lord, behold I will set a plumbline in the midst of my people Israel: I will not again pass by them any more." The vision now presented to the mind of the prophet, indicated clearly the divine intention to lay judgment to the line of righteousness to the plummet, in his dealings with Israel. And according to this he intercedes no longer in behalf of the people. As there is a limit beyond which the forbearance of God does not extend, so there is a period when prayer in behalf of incorrigible offenders will be restrained. Of this we have an interesting example in Abraham's intercession in behalf of Sodom. "Oh, let not the Lord be angry," says the venerable patriarch, "and I will speak yet but this once." Overwhelmed with a sense of the divine goodness and condescension, he proceeds no further. Such appears to have been the mind of the prophet on this occasion. Once and again, God regarded the supplication of the prophet in behalf of his countrymen and the threatening calamities had been suspended, but no sooner was the afflicting hand of God removed than they returned to their evil ways. And now the day of vengeance had come. Their condition is that of a wall which could not be repaired, but must be utterly thrown down. The high places consecrated to idolatry must be desolate, and the sanctuaries erected to the golden calves which they had worshiped, shall be laid waste. And as a certain indication of the approach of these calamities, it was predicted, that a reckoning should be made in the family of the reigning monarch. "I will rise against the house of Jeroboam with the sword." And accordingly the sacred history informs us, that after Zachariah had

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roboam had occupied the throne the rt space of six months, Shallum con- red against him.

From these words we learn,

1. While the command of God makes our duty to pray one for another, the amples of the efficacy of prayer record- in scripture, furnish strong encourage- nt to the performance of this duty.

2. The prayers of the humble christian en do more to preserve the state from struction, than the political sagacity of e wisest statesman. The able states- an may exert a degree of influence in e courts of princes; but the humble d contrite christian by his prayers ex- ts an influence in the court of heaven. hen divine judgments, like a devouring e were coming upon the land, the pro- iet comes before God's throne and eads, "O Lord God, cease I beseech ee; by whom shall Jacob arise, for he small." His prayer was heard, and the pending calamity was averted. "This all not be saith the Lord."

3. Though the prayers of God's peo- e may prevail to suspend the execution divine judgments upon the impenitent r a time, yet if they go on in their tres- sses, destruction will finally overtake em. God's people will finally cease to tercede in their behalf, and God will lay dgment to the line and righteousness to e plummet.

4. Whoever may be the instrument, od is the agent in sending good and in flicting evil. The house of Jeroboam as cut off by the hand of the assassin. nd yet says God, "I will rise against he house of Jeroboam with the sword."

Oh, do not Trifle with your Soul.

Reader, if you are merely a nominal pro- essor your conduct is not only unwise and nreasonable in professing to believe the Bible, yet neglecting religion, but your guilt is great, and your lot is wretched. Think of the love of the Lord Jesus, and ow aggravated must your guilt be in neg- ecting him When the apostle refers to his subject, he represents this love as in- comprehensible: "that ye may be able to comprehend with all saints what is the breadth and length, and depth and height, and to know the love of Christ, which pas- seth knowledge." We have reason to be- lieve the Savior's incarnation, the most amazing event that ever happened, even in the records of eternity; and to believe that through an eternity to come it will never have an equal.

Were "all the love of all the men that ever were or shall be on the earth, and all the love of all the angels in heaven, uni- ted in one heart, it would be a cold heart to that which was pierced with the soldier's spear." And do you neglect that Savior who spread the heavens abroad, and crea- ted the earth beneath you? Do you in- dulge no thoughts of his love, or let any trifling folly drive such thoughts away? Do you forget the eternal bliss of heaven, and the bitter agonies and bloody suffer- ings of the compassionate Savior? and for- get all these for trifles so mean, that they would not drive from your thoughts one day of promised pleasure? and yet they can induce you to forget a gracious God, a crucified Savior, and an eternal world. Ah! foolish creature and unwise, thus to requite the Lord and Giver of salvation! Surely the motives that have been mention- ed should be sufficient to lead you no long- er to rest satisfied with being *nominally* a Christian, but to constrain you to devote yourself to God. But other motives may be urged. Think of the countless mercies of the Most High. God made you what you are, and gave you your exalted place in the scale of being. You might have been a brute, but he blessed you with a hu- man form and an immortal soul. You en- joy reason. It is his gift. You might have been an idiot or maniac. Do you possess hearing, speech, sight? Can you taste, feel, smell? It is he who has bless- ed you with these powers; you might have been deaf, dumb, and blind, unable to smell, feel, or taste? Perhaps you were born to the enjoyment of wealth: consider that, but for his goodness, you might have been a beggar's or a gypsy's child. If not wealthy; you are probably placed in a sit- uation which affords you many temporal comforts. He placed you there. You might have been an Arab, wandering and famishing in burning deserts; a Koon-kee, dwelling with the wild beasts in dens or trees; a Bushman or a Hottentot, sunk al- most to a level with the brute creation. You have had parents or friends, whose love cheered and blessed your early years. You might have been born where heathen- ism destroys natural affection, and parents offer their children to Moloch. God has been kind in fixing your lot; and has he not been as kind in the dealings of his providence? Of how many comforts has he been the Giver! through how many years has he been your Preserver! Your body is formed like a delicate yet compli- cated machine, and one part disordered might have disorganized all the rest. Yet he has kept the parts in action, and pre- served and regulated the whole.

Survey your past years. They have been years of mercy. He has watched over you by day and by night. How many days of ease have you enjoyed! How many nights of security have you passed, when, sunk in sleep and insensibility, you have had none to secure you but God! Have you enjoyed health? He gave it. Has sickness, if it visited you, yet made but a transient visit? He ordered its departure, raised you from a bed of pain, and bright- ened your pallid countenance with the re- turning bloom of health. Have you lived many, many years and never *even for a day* been destitute of needful food and decent clothing? God has suplied these wants through all the days of those departed years. Have you, from the moment of your birth to this present hour, had friends who have been the solace of your life? God gave you those friends. Perhaps you have seen twenty, thirty, or more years roll away; can you say of one day in all those years, That day God forgot me—that day I had nothing from his bounty? You know you cannot; though you doubtless can say, I forgot him for many rebellious years. Thro' what varied scenes has he led you, and still been uniformly kind! and so kind that neither ingratitude nor rebel- lion has ever checked the stream of his mercies. He blessed you in childhood; he watched over you in youth; and if ri- per years have passed over your head, he has crowned those years with all the mer- cies they have brought you. Through how many dangers has he led you! from how many storms has he sheltered you!

Kind in providence, has he not been kinder still in grace? How much has God done to make you happy for ever! Com- pare your lot with the lot of millions! your holy light with their degrading darkness! Some compute six hundred millions of pa- gans to exist on earth. You might have been one, but God fixed your lot where the Gospel spreads a cheering day. There are perhaps one hundred millions of Pa- pists, most of them sunk in ignorance.— Why are you not one? Why were you not born where, instead of learning to adore God and the Lamb, you would have been taught to worship "silver saviors and saints of gold!" and nursed up in super- stition and vice, have lived the slave of sin, believing that you could purchase of An- tichrist a pardon for your crimes? Have you a Bible? Millions never saw its holy pages. Why have you that precius book? God bestowed it on you!

But I address you as a partaker of still greater mercies. Think of God so loving the world, that he gave his only-begotten Son, that whosoever believeth in him, may not perish, but have everlasting life.— Think of God commending his love tow- ard us, in that while we were yet sinners, Christ died for us; and O what miracles of love were manifested to you! Are these rich mercies in possession, richer in pros- pect, all the gift of that much injured, yet still benevolent Being, God; and can he expect, or can you be willing to offer less in return than all you have and are? Has he given you life and health, a thousand comforts, and more than doubled all in giv- ing Christ, and will you not devote to him yourself and your all? Would he give you heaven, and is it much to devote to him a span of time on earth? O rather pray, Merciful God! little is the most I ever can devote to thee! and let me not make that little less, by offering a heart but half set on thee, and offering a life but half de- voted to thee! Rather, O rather, whatev- er others do, enable me to offer to thee my heart, and my head, and my hands, my body and my soul, and all I have, and all I am, an unworthy and insignificant, yet a living, and, through Jesus Christ, an acceptable sacrifice!—*J. G. Pike.*

To Impenitent Nominal Christians.

Perhaps you are not an unbeliever, nor do you profess to doubt the great doctrines of the Gospel; but you are a mere nomi- nal christian, and a consequent trifler with eternal realities. It was the remark of a person once active in the busy world, when accused of being too serious, that every thing but man is serious.

But there are situations in which triflers feel. Take a walk in yonder churchyard, and you may feel what you, perhaps, nev- er felt before—that the pursuits of this world are dreams, and life itself a vapor. While the solemn silence of those re- gions of the dead hushes every tumultuous passion, while the moon shines on the turf covered graves, or by its light assists you on the stones to discern when it was said to those who sleep beneath—your time shall be no more, surely you must ask yourself, where am I, whither am I going? When this deep silence solemnizes the minds of the next age, when they mark the moon passing through the cloudless sky of future years and shining on my grave, where shall I be fixed? These, who have mouldered here for ages, once resembled me, and I must soon resemble them.

The cares and fears, the hopes and joys, that once were theirs, now distract and perplex or delight me; and when I have left all these to lie down in the dust of death, will fresh pains torment or fresh joys delight me, pains or joys not like those of shadowy life, but to extend through vast eternity? Yes, they will. And only the Lord Jesus, that Lord whom you call Sa- vior, but whom you slight, can lead you to mansions of peace How unreasonable is your conduct in trifling with religion! a professed believer, *a practical unbeliever*, for *such are all whose first concern is not love to Christ.* Do you doubt the correct- ness of this assertion? permit me then to inquire, should you fear a threatening dag- ger? should you dread to swallow a bowl of poisen? You know you would; but why? have you ever felt the miseries inflic- ted by a dagger or by poison? You have not. Why, then, would you fear them? You know the reason; because you believe, on the testimony of others, the dreadful effects of daggers and of poisons. You dread them through belief. Here you are a believer on human testimony. A great- er than mortals, a greater than angels, the Lord Jesus Christ himself, declares that you are a lost creature, and tells you of scenes of misery to which sin leads, more dreadful than the most dreadful here.— Of a world where eternal horror reigns; where, could they inflict a second death, daggers and poisons would be blessings in- deed, blessings sought for more earnestly than crowns on earth! He tells you of an eternal hell, which sin has merited, and to which sin is sinking you, and do you be- lieve? Oh! if you did, you would flee from the wrath to come.

A friend tells you of some important good, that you may obtain: you follow it. Of some pleasures you may enjoy: you pursue them. Why? Because you believe his word, and believe they will increase your satisfaction. Perhaps you are ill. An acquaintance tells you of a medicine that is an infallible antidote to your disor- der; you take it. Why? have you ever tried its virtues? No; but you believe him who has. In all these cases you are a be- liever, and faith leads you to pursue des- ired good

God tells you in his word that, pitying your misery, and concerned for your hap- piness, he gave his best beloved to suffer in your place This divine friend calls you to follow him, and tells you of pardon, peace and heaven. He assures you that eternal life is the heritage of his disciples. Now would he make you an heir of heav- en, but beyond the grave will never extend what the son of God reveals, you would follow him as your Guide, your Savior, and your all. And while you neglect this, what are you but a practical infidel, and in one respect one of the worst kind of infidels? It is natural for those who re- ject his divine authority, to slight his dis- coveries, but you profess yourself his dis- ciple, and yet, by a careless life, imitate the conduct of infidels.

Ah! what solemn scenes will soon open upon you! an endless world and all its endless joys or woes; the mighty Redeemer and the eternal God Were there only to you a pitying, a helping hand? All this he declares to you in his word. You pro- fess, perhaps to believe it all, and Oh dreadful, you slight it all! Do you believe him? What infatuation! what want of common sense to suppose you do! No! if you did, you would flee to the shelter of his cross, and find salvation there. No if you did believe him, you would not prefer earth to heaven, and a moment to eternity. No! if you did believe him, you would not continue dying of sin, and careless of the great Physician. Did you really believe probability of that solemn world, it might be sufficient to make a reasonable creature indifferent to one so transitory and so per- ishing as this; but here it is not barely prob- ability, it is certainty; and yet will you grasp at the passing shadows of this world, and neglect the endless realities of the other! Now you say of a part of life, It is gone, yet you look forward, and hope for other years to come; but what will be your state, when looking backward, you must say, Time is gone: Eternity is come. Oh that awful, that dreadful eternity! how will it torment the murderers of time; how will it teach the thoughtless sinner, and the mere no minal Christian, their folly and their madness!—*J. G. Pike.*

English Patronage of Popery.

There is at present great excitement in England, in consequence of a proposal by Sir Robert Peel, to increase vastly the grant to Maynooth College in Ireland, giv- ing it nearly $100,000—which has already passed the House of Commons. It is said to be a part of the bargain entered in- to for the pacification of Ireland between Sir Robert Peel and the Pope. The Col- lege was founded about fifty years ago, for the education of Roman Catholic Priests, and endowed, so far as endowed at all, by gifts from Catholics. It has now nearly five hundred students, and is strictly a Romish College; and grants from the British Gov- ernment are not claimed in virtue of stip- ulation to that effect. Such grants howev- er have been made for many years, though strongly opposed by dissenters, and by many connected with the Church of Eng- land. The dissenters especially feel it a grevious wrong, that such grants should be made, while they are not only denied the least aid to their own Colleges, but ex- cluded from all, of whatever name, that receive government patronage.

If we can believe in creation, we need not doubt a resurrection: He that could create out of nothing, can surely renew out of something.—Acts xxvi. 8.

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THE PREACHER.

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JOHN T. PRESSLY, D. D.,.....Editor.
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TERMS—One Dollar per annum, in advance.

☞ Editors of Exchange Papers, and all Correspondents, will please to remember that our office is in ALLEGHENY CITY.

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THE GENERAL SYNOD

Of the Associate Reformed Church of the West, met in Chilicothe, Ohio, on Wednesday, the 28th ult. The Rev. Jos. Claybaugh was chosen Moderator. This Synod exercises a supervision over the churches scattered throughout the country from the eastern part of Pennsylvania to Iowa Territory, and from Michigan to Kentucky. From the Reports of Presbyteries, it appears that the churches within the limits of Synod are blessed with a good degree of peace; that during the past year, the number of their members has been considerably increased, and that the interests of godliness are steadily advancing. No subject of an exciting character occupied the attention of Synod. The time of Synod was occupied chiefly in devising ways and means for the successful prosecution of our Domestic and Foreign Missions. No complaints nor appeals nor distracting questions came before the Synod. But the great question which demanded attention was, How shall we most successfully meet the various calls for the dispensation of the bread of life? Long may this state of peace and harmony continue in the Associate Reformed Church!

It has appeared to us, that with a little attention and care, the meetings of our ecclesiastical courts might be made more interesting and profitable than they usually are. And with a view to call attention to this subject, we shall offer a few suggestions:

1. More time should be devoted to the business of Synod. Some of the members seem to think, that little more is to be done than simply to meet and to adjourn. At the late meeting, the question was repeatedly proposed to us on the first day, before any business of importance was brought forward—"Do you not think that Synod will adjourn on to-morrow?" When the business of Synod is conducted in such a precipitate manner, the proceedings are likely to be characterized by much imperfection; and where there is such haste to get through, matters of importance are likely to be overlooked.

2. More time, during the sessions of our ecclesiastical courts, should be devoted to preaching. This is necessary both on account of the members of Synod and the people of the place where we meet. Many of the ministry are so situated, that they seldom enjoy the privilege of hearing the gospel preached by others. It is very desirable that on such occasions, when we meet together, we should endeavor to edify one another, by the exercise of our ministry. And we should at all times remember, that as ministers of Christ, we have a commission to preach the gospel to every creature. We should therefore seek opportunities to bring the gospel to bear upon the world around us. A collection of strangers in a place will operate upon public curiosity, and will call out some to hear the gospel, who under different circumstances would not be disposed to attend. These seasons should be improved; and in this way we might have access to some who could not otherwise be reached.

It might contribute greatly to the interest and the profit of such meetings, were subjects assigned previously to particular individuals on which discourses should be prepared. Such exercises might be of great advantage to the ministry, by leading them to the careful investigation of important subjects; and might, at the same time, contribute much to the establishment of the people in the truth as in Jesus.

For particulars, our readers are referred to the minutes, which we hope to receive in time for the next number of our paper.

The Convention of Reformed Churches

Met in Philadelphia, on Tuesday, 21st ult. It will be gratifying to all who love Zion and her peace, to learn that this body has been successful in the accomplishment of the object for which it was convened. A basis of union has been unanimously adopted by the convention. This basis, termed "*The Confession and Testimony of the United Presbyterian Church,*" is transmitted in overture for the consideration of the different churches represented in the Convention. Should it meet with the approbation of the different churches, they will report accordingly, and the union will then be consummated; and the united body, will be known by the name of the "UNITED PRESBYTERIAN CHURCH IN NORTH AMERICA."

"Is Baptism in the Church of Rome Valid?"

This question was brought before the General Assembly, by the Presbytery of Ohio. After a protracted and interesting discussion, the question was answered in the negative, there being 169 nays, 6 ayes and 4 non liquets.

The Jewish Chronicle.

This valuable periodical is published under the direction of the American Society for Meliorating the Condition of the Jews. Those who feel an interest in the lost sheep of the house of Israel, may obtain from it much information. The May number is received at the book store of Mr. Carter, No 56 Market Street, who is agent for the work. Price *One Dollar* per annum.

SLAVERY.

The following resolutions, on the subject of slavery, were adopted by the General Assembly at its late meeting:

Resolved, First, That the General Asembly of the Presbyterian Church in the United States was organized, and has since continued the bond of union in the church, upon the conceded principle that the existence of domestic slavery under the circumstances in which it is found in the southern portion of the country is no bar to christian communion.

Second, That the petitions that ask the Assembly to make the holding of slaves in itself a matter of discipline, do virtually require this judicatory to dissolve itself and abandon the organization under which, by the divine blessing it has so long prospered.

The tendency is evidently to separate the nothern from the southern portion of the church; which every good citizen must deplore as tending to the dissolution of the union of our beloved country, and which every enlightened christian will oppose as bringing about a ruinous and unnecessary schism between brethren who maintain a common faith."

The resolutions, says the Watchman of the South, were presented separately, and adopted almost unanimously.

The General Assembly of the Presbyterian Church

Met in the 1st Presbyterian Church, Cincinnati, on the 15th ult. at 11 o'clock, and was opened with a sermon by the Rev. Dr. Junkin, moderator, from John 8 : 32. "The truth shall make you free."

An election for moderator resulted in the choice of the Rev. Dr. Krebbs of New York. The following are abstracts of Reports presented to the Assembly, by its different boards.

Abstract of the Report of the Board of Education.—This is the twenty-fifth year of its existence. In 1832, one of its members said the Society was dead, and the Philadelphia brethren might bury it, but since then they have raised $400,000, and educated 1,500 students. The number of candidates during the past year has been 411; of these there have been in their Theological course 137, in their Collegiate course 162, Academical course 68, under the immediate care of Presbyteries, and the stages of their studies unknown 13; teaching to procure funds 13. Of these 4 have died during the year; 1 has been dropped for not reporting; 3 have withdrawn on account of ill health; 11 have gone into other means of support, and 54 have finished their studies and gone into the field of labor. Thirteen have been discontinued from the funds—not because they were destitute of piety or talents—but simply because they fell short of an elevated standard of education. The report contained an able argument in favor of the beneficiary system of education, and an answer to the various objections urged against it; in which it was stated that of the 230 ministers in the Church without charge, only 9 had been educated on this plan.

Abstract of the Report of the Board of Domestic Missions.—The whole number of Missionaries in commission during the year has been 346. Of this number 198 were in commission at the commencement of the year, and 148 new appointments have been made. This is an advance upon the number of any previous year. Of the whole number, 203 are located west of the mountains, and 143 east of the mountains, including the Northern and Middle States, and the whole of the South. Of the new appointments 89 have been in the west, and 59 in the East and South. The whole number of Churches and Stations supplied during the year were over 1000. The Missionaries are stationed in 24 states and territories, and the whole amount of labor performed is 280 years. The additions to the Churches on certificate 1,300, on examination 2,500, total 3,800. The receipts into the treasury have been $50,522 05.

Sabbath Schools have been greatly multiplied, Temperance is now on the advance, although in the first part of the year it was on the retrograde. A few of the missionaries have been the instruments of interesting revivals. The number of Missionaries and the amount of funds collected during the year have been greater than during any preceding year.

Abstract of the Report of the Board of Foreign Missions.—Receipts, $82,6[illegible] Expenditures, $81,469 71.

Publications. The Missionary C[illegible] icle, in Newspaper and Pamphlet f[illegible] The Foreign Missionary, Annual R[illegible] of 1844; The duty of Christians in [illegible] tion to the conversion of the world, &c.

New Missionaries: to China, five [illegible] gymen were sent during the year; to [illegible] ern Africa, one; to the Indian tribes [illegible] to Texas one.

Missions.—In Texas, four clergy[illegible] at as many places. Among the [illegible] Creek, and Chippewa Indians, five c[illegible] men, two teachers, one farmer; an in[illegible] tant manual labor boarding school [illegible] menced among the Iowas, supported [illegible] ly by their own funds; a similar insti[illegible] commenced among the Creeks; 150 s[illegible] ars at schools previously formed a[illegible] these tribes; a church organized among [illegible] Creeks; about twenty members i[illegible] church among the Chippewas. In W[illegible] ern Africa: two colored clergymen a[illegible] the colonists in Liberia; schools at M[illegible] via and Sinoe with 30 scholars; churc[illegible] Monrovia of 35 members; two clergym[illegible] one of them colored, at two stations a[illegible] the Kroos, between Monrovia and C[illegible] Palmas; one American and two na[illegible] teachers; boarding school of 40 scholars [illegible] Settra Kroo. In North India, three se[illegible] ate missions, the Lodiana, Allahabad a[illegible] Furrukhabad with six stations; sixteen [illegible] merican clergyman and one native cler[illegible] man, ordained by the Presbytery of F[illegible] rukhabad in November last; one prin[illegible] one teacher, one female teacher, one [illegible] tive licentiate preacher, ten native Ch[illegible] ian teachers and catechists, besides o[illegible] native teachers and assistants; four print[illegible] presses, from which 8,000,000 pages of [illegible] Sacred Scriptures and other religi[illegible] works were issued in four language[illegible] schools at all the stations, viz: thirteen co[illegible] mon day schools with 300 scholars; fo[illegible] boarding schools with about 200 pupi[illegible] mostly orphans, and all supported by t[illegible] missions; four high schools with about 30[illegible] scholars; churches at four stations, to whi[illegible] a number of converts were added during the year. In *China*, three separate mi[illegible] sions, with stations for the present at Ma[illegible] cao, Amoy and Ningpo; seven clergymen, two physicians, one printer; printing pres[illegible] at Macao, with metalic types, in successful operation. In *Papal Europe*, efforts are made to spread the Gospel, by means of [illegible] correspondence opened during the yea[illegible] with the Evangelical Societies of Franc[illegible] and Geneva, and moneys have been remitted for that purpose. Among *the Jews* a mission proposed.

Summary.—Missions in 6 general fields, viz: Texas, the Indian tribes, Africa, India, China, and Europe; stations, 22; clergymen, or ordained ministers, 37; physicians 2; printers, 2, teachers, 5, native christian licentiate, catechists, and teachers, 11; numerous native teachers and assistants; numerous schools; twelve churches; the statistics of European missions not included.

Mr. Lowrie accompanied his report with a statement, that since he had reached this city he had received the painful intelligence of the destruction of the printing establishment in Lodiana, by fire. The loss is estimated at $10,000. He had also received another letter containing the gratifying intelligence, that one friend of the board had forwarded to them a letter, containing five One Thousand Dollar Notes, to re-establish the press in that city.

The Philadelphia Bible Society.

The Rev. W. G. E. Agnew read an abstract of a report for the past year, from which it appeared that the operations of the Society had been marked by a steady and growing prosperity. The increasing willingness of the Clergy of all denominations to advocate the cause of the Bible Society, had had the effect of diminishing the expenses of circulating the word of God, inasmuch as the number of travelling

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its formerly employed, could now be ensed with to a considerable extent. local distribution of the scriptures had been as great as in previous years, h was partly owing to the fact of a ving disposition among the communi- supply themselves with the Bible. re had been distributed either gratui- y, or at various low rates 1286 Bibles 1710 Testaments, making a total of volumes, all of which had been is- from the Depository of the Society g the past year. The amount of mo- received had been $4,540 84; ex- led for specific objects $737 58, and alance, after deducting rent, salary, t's expenses, &c amounting to nearly 0, had been paid over to the parent d of Supply. The operations of the iliary Societies had been characterized igour and efficiency, and among these Iethodist Church had been particular- nspicuous. The Sabbath Schools instruments of great good, and had highly efficient in helping on the great hristian work. The Report lament- say that in this widely extended and stian Commonwealth, there were at moment, no less than 10,000 families ute of the word of God.

☞ *The Methodist Episcopal Mission- Society* held its Anniversary of unu- nterest, in N. York, on the 19th inst. Society now numbers (including Do- c and Foreign) 430 Missionaries; and ceipts during the year have amount- $121,535. The *Rev. John Seys*, late rintendent of the Liberia Mission, he missionary enterprise was doing for the suppression of the slave trade ll other efforts: if he could be furnish- h $100,000,000 and 50 missionaries, ng with love for Africa, he would en- to do more than all the "Penelopes," wlers," and other steam frigates which und has sent to the coast of Africa for ars past.

The Bible in Colleges.

Dr. Humphrey, who has been resident of Amherst College since ear 1823, until his late resignation, he pres, at the inauguration of his successor, e institution during that time, had ted seven special revivals of religion; at no class had yet graduated, with- assing through one or more of these things from above. Of seven hundred xty-five students who had graduated, undred were now in the ministry or tate of preparation for it—one hun- of whom were settled as pastors in tate, thirty were foreign missionaries, e others were scattered through sev- States of the Union.

se facts illustrate the importance, in of learning, of systematic religious ction, drawn directly from the Bible, untain of umingled truth and purity. ollege has from its infancy honored ok of God above all other books, ly by using it at morning and eve- ublic devotions, but by employing larly as a text book for careful study citation in all the classes. How will it be ere the period arrive, in those who believe in the tremen- alities of revelation, and who occupy ghest seats of moral influence, shall ally proceed with their charge under l impression, that without the moral of God, the mightiest human intel- n be nought but mightiest rebellion ffering forever? And how long will re all, who aspire to be truly great men shall, like Sir Matthew Hale, illiam Jones, Sir Isaac Newton, and , who have stood at the head of hu- ind, count it their highest honor and ge to commune, through His word, he infinite source of all greatness telligence.—*N. Y. Telegraph.*

should depend on the grace of 's first coming, and delight in the of his second coming.—Heb. ix. 28.

Report of the Treasurer of Synod.

FOREIGN MISSIONARY FUND.

1844.		
May 18—In Treasury as per Report,		$2,092 90
" 24—By Rev. A. Bower, (donation,)		5 00
July 3—Interest received,		56 00
Sept. 3—Mt. Nebo Cong., Rev. Burnett,		6 63
" 25—Mifflin vacancy, by Dr Curry,		6 00
Oct. 1—Paris, by Rev. Galloway,		10 00
" Elk Creek, by Rev. J. Findly,		2 56
" St. Clairsville, by Rev. Young,		16 84
" Puckety, by Rev. Duff,		7 00
" First Church, Pittsb., by Kerr,		20 00
" Chartiers Cross Roads, by Rev. Spear,		8 00
" West Middletown, by Rev. Taggart,		8 00
" Thomas M'Coll, West Middletown,		5 00
" Bethesda, by Rev. M'Kinstry,		5 00
" Farmanagh, by Rev. Shields,		9 50
" Savana vacancy, by Mr. Jas. Anderson,		11 00
" Sugar Creek, by Rev. Smith,		4 30
" Crooked Creek, "		5 35
" Mill Creek, by Rev. Reid,		5 60
" Millersburgh, "		5 00
" White Eyes, "		5 00
" Antrim, by Rev. Findly,		8 00
" West Alexandria, by Rev. J. S. Buchanan,		4 50
" Short Creek, "		3 50
" James Hosick, "		1 00
" Wm. Roberts, "		1 00
" Concord, by Reynolds,		13 75
" Deer Creek, M'Connell,		9 00
" Wheeling Cong., $50 of which is a bequest of Mrs. Marg. Johnson, by Wallace.		55 00
" Margaret Robinson, by Wallace,		5 00
" Isaac Kelly, "		5 00
Oct. 2—Collection at meeting of First Synod,		29 17
" 5—Alex. Blair, Sr.		10 00
" Alex. Blair, Jr.		5 00
" Hinktson vacancy,		16 75
" 12—Russelville and Ripley, Rev. Caskey,		13 00
Nov. 12—M. R. Dunlap, by Dr. Dinwiddie,		5 00
Dec. 7—Xenia Cong., Rev. J. R. Bonner,		9 00
1845.		
March 20—Blairsville, Rev. J. Fulton,		5 00
" Elk Creek, John Findley,		4 00
May 16—Ladies' Missionary Society of 1st Church, Pittsburgh,		100 00
" Thomas Hanna,		50 00
		$2,646 75

CONTRA.

1844.		
Oct. 4—Paid Rev. Jas. Barnett, Missionary, per order,	200 00	
Nov. 12—Paid Rev. Jas. Barnett and Dr. Paulding, $200 and sight draft on New York $2000,	2200 00	
" Paid premium on Draft 1-4 per ct.	5.00	
		2,405 00
Balance in Treasury.		$241 75

SYNOD FUND.

1844.	
May 19—Balance in Treasury, as per report,	36
June 11—Lebanon Cong., Rev. S. Wallace,	5 00
" 28—Big Spring Cong., Rev. Sharp,	4 62
July 2—Robinson Run Cong., Rev. Grier,	5 00
Aug. 30—Chambersburgh Cong., Rev. Gracey,	5 00
Sept. 2—Washington, O., Cong., Rev. Forsyth,	2 52
Unity Cong., Rev. Conner,	10 25
Cadiz Cong., Rev. Wilson,	4 00
East Brook, Shenango and Beulah,	3 00
St. Clairsville, Rev. Young,	2 25
Wheeling, Rev. Wallace,	5 00
	$47 00

CONTRA.

1844.		
July 3—Paid Dr. Pressly on order of $30 25	$5 00	
Oct. 3—Paid Rev. W. Wallace order as Clerk for 1843,	15 00	
		20 00
Balance in Treasury,		$27 00

HOME MISSIONARY FUND.

The General Synod of the Associate Reformed Church in account with Thomas Hanna, Treasurer.

1844.		
May 23—Balance in Treasury,		$630 54
" Russelville, Rev. Caskey,		6 00
Cherry Fork, "		6 37
Hopewell, Ill., Rev. Thompson,		6 65
Caledonia, by Mr. Worth,		14 22
June 3—Woodfield, Rev. Parks,		12 50
" 11—Blairsville, Rev. J. G. Fulton,		10 25
West Union, (vacancy,) by Dr. Pressly,		2 75
" 14—Deer Creek, Rev. M'Connell,		7 40
" 19—Waterford, J. J. Findly,		8 00
" 21—Plymouth, Rev. Peacock,		7 50
July 3—Tacoon, by Rev. Ekin,		5 00
Sept. 25—Dr. Curry,		1 00
Oct. 1—Unity, Rev. Green,		6 50
Sugartree Fork, Rev. Pattison,		6 34
Elk Creek, Rev. Findley,		2 85
St. Clairsville, Rev. Young,		18 50
Crooked and Salt Creek, Rev. Waddle,		10 00
Puckety, Rev. Duff,		10 00
West Middletown, S. Taggart,		13 00
St. Clair, Rev. Wright,		21 00
Bethesda, Rev. M'Kinstry,		10 00
Erie, by Dr. Dinwiddie,		13 00
Farmanagh, Rev. Shields,		13 12
Tuscarora, do.		6 00
Barr Hill, by Wright,		4 00
Elizabeth Shaw, by Dr. Pressly,		5 00
Wheeling, Rev. Wallace,		25 00
1845.		
Feb. 14—Spear Spring and Barr Hill,		10 00
March 5—1st Church, Pittsburgh, Rev. Kerr,		37 62
May 7—Butler, Rev. Niblock,		10 00
" 16—1st Church, Pittsburgh, Rev. Kerr,		55 00
" 17—Thomas Hanna,		50 00
		$1,245 11

CONTRA.

1844.		
May 23—Paid W. T. Findly, balance of order of $27 25.	11 25	
Paid S. Findly, jr. balance of order of 87 50,	35 50	
Paid John H. Bonner, balance of order of 120 00,	48 00	
Paid J. H. Peacock's order	89 00	
Paid J. H. Bonner on order of 75 00.	50 00	
Paid Jas. Barnett on order of upwards of 190 00,	100 00	
Paid W. Lorimer in Presbytery of Steubenville, on order of 50 00,	35 00	
Paid A. M. Foster, on order of 59 15,	40 00	
Paid J. S. M'Cracken, on order of 162 00,	107 00	
Paid W. M. Graham on order of, say about 124 00,	85 00	
June 1—Paid J. Dick bal. of order of 150 00,	60 00	
July 12—Paid do. on order, dated May, 1844, of 150 00,	60 00	
Aug. 12—Paid S. Sturgeons balance of order 1843 of 112 50	45 00	
Paid do. on order of 1844, of 150 50,	60 00	
Sept. 12—Paid T. Callahan on order of 17 00.	7 00	
Oct. 3—Paid R. W. Oliver on order of 66 65,	25 00	
Dec. 9—Paid J. H. Pressly 65 93	40 00	
Feb. 4—Paid Rev. Callahan balance of order of 17 00,	10 00	
		907 75
Balance in Treasury,		337 86

☞ In consequence of the great length of the Treasurer's Report, we have been subjected to the necessity of dividing it. A long supplement will appear in our next.

☞ The Presbytery of the Lakes will hold its next meeting in Mercer, on the last Tuesday of June, at 10 o'clock, A. M. The following resolution was adopted at the last meeting of Presbytery:

"*Resolved*, That those Sessions under the care of this Presbytery, which have not reported at this meeting, be and hereby are required to send up written reports to the next meeting of Presbytery concerning the state of pecuniary affairs in their several congregations."

By order of the President.

J. J. FINDLEY, Clerk *pro tem.*

Union of Denominations.

Let a good understanding be cultivated among sincere Christians of different denominations. Let the friends of Christ know one another; and let not slighter shades of difference keep them at variance. The enemies of Christianity know how to avail themselves of discords. The union which is here recommended however, is not merely a nominal one, much less one that requires a sacrifice of principle. Let us unite, so far as we can act in concert, in promoting the interests of Christ; and hold ourselves open to coviction, with regard to other things. Let not the free discussion of our differences be laid aside, or any such connection formed as shall require it; only let them be conducted with modesty, frankness and candour, and the godly will find their account in them. Let it be the great concern of all, not so much to maintain their own peculiarities as to know and practise the truth; not so much to yield, and come nearer to other denominations, as to approximate towards the mind of Christ. The mind of Christ, as expressed in his doctrines and precepts, must be the central point in which we meet; as we approach this, we shall come nearer to each other. So much agreement as there is amongst us, so much is there of union; and so much agreement as there is in the mind of Christ, so much of Christian union.—*Andrew Fuller.*

☞ The Jesuits who have been so often expelled from Popish countries and once suppressed by the Pope himself are again at work in our country and others, exerting themselves to the utmost. In France their efforts are prodigious, but not unnoticed. The Gazette de France says: A report is current that the Government is about to close the five noviciates for Jesuits which have hitherto existed in France. This measure it is said has been decided upon in Council.—*Watch. South.*

DANGERS OF POPERY.

Do any ask, where is the danger of all this? I can only say, the question surprises me. Are not the liberties of the country put in jeopardy by a community which affirms that the Pope possesses the divine right of civil government; that faith is not to be kept with Protestants; that a Protestant cannot be a witness; and that the oath of allegiance to any other power than the Romish hierarchy is not binding? These are principles which Rome avows by the decrees of her Popes and Councils, and which she has, I know not whether to say the weakness or effrontery, to pronounce infallible. And because she pronounces them infallible, they are paramount with every Romanist, in whatever land he is found. Believe it or not, as we may, Papists will be found true to the doctrine of infallibility. Any other doctrine is fatal to their system. What were once the principles of that apostate community are now its principles; nor do we need to be informed that they have ever proved unfriendly to personal rights and the equal administration of law and justice. We are greatly deceived, if it is possible for a man to be a thorough Papist, and, in any great conflict of civil liberty with the Roman church, prove himself the friend of freedom. Individual Catholics there have been in the midst of us, whose hearty allegiance to the Papal hierarchy is more than doubtful; who have showed themselves freemen; and there are such in the midst of us still. But as a class of men, Papists are at the bidding of their priests, and their priests at the bidding of Rome.

I once heard the question agitated by a company of very inteligent men, whether the system of caste in India, or the police of Rome, was the masterpiece of the great adversary. And very properly as it seemed to me, the question was decided in favor of Rome. The designs of Rome are not limited to a single empire, but include the race under every parallel of latitude, and every form of government. Her stake is deep. Her game is high; and she is playing for nations. She spreads her great drag-net over the marshes and miry places of the earth, and gathers all manner of creeping things; and then she throws it over crowns and thrones. She aims chiefly at controlling human governments. She has her spies at every university in Europe, and almost every town of the Hanseatic confederacy; nor is there a treaty, nor any measnre of universal interest, but she watches it with a jealous eye.

One access to power in this land she has, and only one, and it is that avenue which, like the breach in the walls of Jerusalem discovered by Titus, invites the destroyer, and shews him a divided people. The policy of Rome is the very machinery which the demon of party in the midst of us desires, in order to bring about those gradual changes in principle and legislation which will strike a fatal blow at our liberties. And though its influence is gradual, it is strong. It is like the first movings of the avalanche, and woe be to all beneath it. It is first like the smoke, and then like the lava of its own Vesuvius, burning over the rich and beautiful soil, and leaving not a green spot for the blasted trunk of freedom to stand upon. In a little time, without a more concerted union of Protostant influence, the evil we prognosticate will have done its work. There will be no antidote to the mischief. The thought and eloquence of the senate chamber cannot arrest it; the press cannot arrest it; the pulpit will be silenced; and the Bible as it recently has been, will be consigned to the flames. If we wake not, Rome carries the day. The republic is lost.

A natural man may receive the truth, but no merely natural man can receive the love of the truth.—1 Cor. ii. 14.

Blessed is he that would rather grieve his dearest earthly friend than grieve the Spirit.—Eph. iv. 30.

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MISCELLANEOUS.

THE FUNERAL OF THE EARTH.

In vision'd sleep methought I saw
On that great day of ire,
Circled by phantom forms of awe,
The hoary earth expire!
The moon with sickly grief grew pale,
The sun was shrouded in a veil
Of everlasting gloom,
And all the stars once fixed on high
Like meteors hurried through the sky
To light him to his tomb.

The last winds that could ever sweep
Along the ocean surge,
With fearful sighings woke the deep
To swell his dying dirge,
While all along the lurid air
Lost spirits fleeing in despair,
In hollow murmurs muttered,
And seven hoarse thunders from a shroud
Of gathered blackness, wailing loud,
Their awful voices uttered.

And shadowy forms in masses sprung—
The earliest born on earth;
They who when time himself was young,
Smiled on creation's birth,
With myriads gathered side by side,
Of all who ever lived and died—
About that couch of pain;
Child—patriarch—warrior—matron—maid,
In dim mortality arrayed—
A fearful funeral train!

The waning universe was dark
And black as at the first,
Ere the young light's glad primal spark
O'er gloomy chaos burst;
Save where in boundless space alone
The dying planet firmly shone
Upon his funeral pyre—
An awful lamp whose glimmering flame,
As mortals up to judgment came,
Lit up a path of fire.

It was a dream—yet such shall be
When fast decaying time,
Melts into dim eternity
With majesty sublime;
When lurid smoke and flame are curled—
A burning shroud about the world,
And mortals all must stand
In bitter agony and woe,
To watch his fast expiring throe,
And swell his funeral band.

Oh long expected Son of Man,
Upon that awful day,
When earth, fulfilled his little span—
Must shrink to night away,
Be thou our strength, whose strength would fail
With dying nature waxing pale
And quivering with the shock
Of its death agony, that we
May cling in faith and love to Thee—
The everlasting Rock. B. D. W.

EXPOSITORY PREACHING.

Before I leave the department of preaching, allow me to refer your consideration to one particular kind of preaching—I mean the *expository*, which I am sorry to say is far too little practised in the English modern pulpit. To this your attention has been directed, by your able and excellent theological tutor. I know it has been supposed, or at any rate said, that the people did not like exposition. I believe the contrary to be the fact, and that it is the ministers, and not the people, that are not fond of it. If it has been tried and produced dislike, it must be from one or other of these causes: either it has been conducted too much like the German exegesis, in which there is so much minute and anxious verbal criticism as to be almost tedious even to a scholar; or else it has been carried on in such a loose and slovenly manner, as to disgust even a superficial hearer or thinker, and to produce the conviction that it has been taken up from mere indolence. A bad exposition is usually the worst of all bad sermons. If it be well done—and this is not a difficulty beyond the reach of any one who will give himself the trouble to make the acquisition—the people are sure to like it. There are so many advantages connected with it that it is surprising to me it should not be adopted by all preachers. How much perplexity and waste of time does it save in the selection of texts and subjects; what an opportunity does it afford to introduce topics into the pulpit, which we should neglect but for this method—topics which, if they did not come in regular course, would be set down to personality by the preacher. If the minister takes the same view of the passage which his hearers have previously formed, they are pleased with him for thinking as they do; if he brings out a view which did not occur to them, they give him credit for a deeper insight into the meaning of a passage than they possessed. It leads to an extended acquaintance with the Bible, both on the part of ministers and people.

So far as my own experience goes, having practised this method from the commencement of my ministry, I can bear emphatic testimony to its acceptableness, although I make no pretensions to be a skillful expositor. If you feel a difficulty at commencing what might be called a regular course of sermons, preach a single expository discourse, for which the eighth chapter of Romans would furnish a fine field, or the eleventh chapter of Hebrews; or occasionally take a long parable, or a fact from the New Testament, and procure for yourself the tact, and produce in your people the taste, for this method of instruction. But be sure and let it be done well and rendered interesting, as it certainly may be with pains-taking, and you will have no cause to complain of a want of relish for it. Some ministers give short current remarks on the chapters which they read in the course of the service, and preach a sermon afterwards. For my own part I have a feeling which makes me wish that God's own Word, unattended by any remark of my own, should be heard during a part of the service allotted to public worship.—*James.*

Infidelity and Editors.

The New York Tribune, (a journal circulating each week its eighty thousand sheets) in a rejoinder to some complaints of a correspondent, in reference to its comments on the late Infidel Convention in this city, says:

"Our convictions remain unshaken, that Christianity, rightly understood, affords all the sanctions to virtue that infidels can have and some more. And, while we know, and are happy to consider friends, many who call themselves or are esteemed by others infidels, we cannot doubt that infidels, as a class, rank below Christians in moral excellence and philantropic effort. And in regard to the aspirations to social reform, of which our correspondent speaks, we know few who have taken an interest in them who are not Christians, and we have no hope that any *real* reforms will be effected save by those who are deeply imbued with the spirit of Christianity."

This avowal is characteristic of the independent tone of the Tribune; and we cannot doubt that editors of newspapers generally, if not universally, who have read the sublime truths of Revelation without prejudice, and looked at human nature without partiality, would be ready to make the same avowal, should occasion seem to call for the same distinctness of utterance. And they would say, in the spirit of kindness, to all infidel writers, as Franklin did to Paine, "Burn your manuscript at once. Don't let loose the Tiger. If mankind are so bad under the guidance and restraints of Revelation, what would they be without it?"—*N. Y. Telegraph.*

ADMINISTRATORS' NOTICE.

LETTERS of Administration of the Estate of Ester Willock, late of the City of Allegheny, deceased, having been granted to the Subscribers, all persons indebted to the Estate of the said deceased, will please make payment, and all persons having claims or demands against said Estate, are requested to present them.

H. NIXON,
JAS. M. WALKER,
WM. DAVENSON.

City of Allegheny, April 1, 1845. 3t.

ALLEGHENY TEA STORE.

H. T. CHAFFEY begs most respectfully to announce to the citizens of Allegheny and the public generally, that he has just received from the Importers, the most splendid and choice lot of FRESH TEAS ever brought to this city, comprising extra superior Young Hyson; Imperial; Gunpowder; prime fine Black Tea; Titsong; Muyfoong; Pouchong; Orange Pekoe, &c. The whole of which will be found of the finest quality and flavor. Also, 50 bags Green Rio Coffee, best quality; Java Coffee; 10 hhds. N. O. Sugar; 20 bbls. Sugar House Molasses; 10 bbls. Herrings; Loaf Sugar; 200 bottles superior Tomato Catsup; Lemon Syrup; Rice; Myer's superior Aromatic Tobacco; Queensware; 1000 lbs. Sole Leather. Together with a large and general assortment of fresh Family Groceries, Dry Goods, &c. The whole of which will be sold, wholesale and retail, at the lowest cash price.

H. T. CHAFFEY returns his sincere thanks for the patronage so liberally bestowed towards him, and trusts that no exertions on his part shall be wanting to merit a continuance of the same.

☞ Don't forget the place—on Federal street, Allegheny City. Tea Store, June 13, 1845-3t

KENNEDY & BROTHER'S

PRINTING ESTABLISHMENT

FEDERAL STREET, ALLEGHENY.

ALL kinds of PRINTING, from the finest Card to the largest and most showy Posting Bill; Circulars, Labels, Dray Receipts, Bank Checks, Hat Tips, Bills of Lading, Election Tickets, Invitation Cards, Blanks of every description, Canal, Railroad and Steamboat Bills, promptly and neatly executed, at *reduced prices.*

☞ BOOKS, PAMPHLETS and CATALOGUES for Colleges, Seminaries, &c. printed in the best style.

Allegheny, April 24, 1845.—tf.

DEBATE ON UNIVERSALISM.

The debate recently held in this city, between the Rev. N. L. Rice of the the Presbyterian Church, and Rev. E. M. Pingree of the Universalist Church, on the question, "Do the Scriptures teach the ultimate holiness and salvation of all men?" is in press and will be issued about the first of May. Price $1,00, bound in muslin, $10 per dozen, $75 per hundred. Orders for the Debate promptly attended to in the order in which received. Address

GEO. G. JONES, Bookseller,
No. 23, West Fourth-st.
Cincinnati, O.

Any paper copying this four times, will be entitled to a copy of the work. 4t.

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. 23, 1844.

THE PEOPLE'S

CLOTHING STORE,

NO. 77 LIBERTY STREET.

THE Subscriber having just returned from the East, would respectfully invite the early attention of his friends and the public, to his large and general Stock of Spring and Summer Goods, which he has received and is now making up for the Spring Trade, consisting in part of French, English and American Cloths; Fancy, Plaid, Striped and Plain Cassimeres; Plain, Plaid and Figured New Styles Satin and Silk Velvet Vestings; Satinetts; Summer Cloths; Fancy, Striped, Plaid and Plain English and French Tweeds, &c.

Those in the habit of having their work made to order, would do well to call at No. 77 where they will find goods that cannot fail to please—consisting of the Latest Styles, which have been selected with great care from the best stocks in Eastern houses.

From his long experience in this business, he is enabled to cut and have work made up, in a style that cannot be surpassed; and all that is wanted is a call to convince, that the Clothing at his establishment is got up in a Superior, More Fashionable and Handsome Style than will be found elsewhere. He would take this opportunity to return his thanks to his friends and the public, for the very liberal patronage he has received, and being determined to Sell on the Lowest Terms, would solicit a call from those wishing to purchase Good and Cheap at the same time.

Shirts, Stocks, Handkerchiefs, Cravats, Suspenders, &c., always on hand. THOS. M'CANCE,

No. 77 Liberty, directly opposite Irwin Street.

April 24—tf.

SPRING FASHIONS,

FEDERAL STREET,

ONE DOOR BELOW GŒHRING'S TAVERN

Allegheny City.

HAVING just received from New York the Spring Fashions for Hats, I would respectfully solicit the patronage of my former friends and customers, and all others who may please to give me a call, feeling assured that I will be able to please all with this New and Beautiful Style of Hats. R. L. MELVILLE.

Wool and all kinds of Furs taken in exchange.

April 11—3m.

Wm. O'Hara Robinson, U. S. Attorney.

HAS removed his Office to the second story of Burke's Buildings, Fourth street, near Market, Aug. 23.

☞ *A Liberal Discount from Eastern prices to Clergymen and Sunday Schools, on purchases to the amount of ten dollars or upwards.*

CHEAP AND VALUABLE STANDARD BOOKS.

ROBERT (late T.) CARTER, No. 56 Market, Pittsburgh, offers for sale, at New York 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 a valuable work. Scott's and Henry's Commentaries, Doddridge's Family Expositor, Cruden's Concordance, &c.

The following publications, among others, at reduced prices:—Saddard's British Pulpit, 2 vols. 8vo. (price reduced to $2.50.) Rev. John Newton's complete Works—$2.50. Chalmers' Sermons—Sermons on the Romans, (uniform with his Sermons,) Hetherington's Church of Scotland, 1 vol. 8vo., $1.50. Brown's Connexion of Sacred and Profane History, 2 vols. 12mo., $1.50. Ancient History, 4 vols. 12mo., a valuable work, reprinted from the London Religious Tract Society, and only $2 the set. Owen on Mortification, or Spiritual Mindedness, the full edition, price but $1. Moffet's Southern Africa, cheap edition. Chalmers' Natural Theology, in 2 vols., cheap edition. Brown's Connexion and History of Missions, 2 vols. 4to., with numerous steel engravings, neatly bound in full calf. Awake thou Sleeper, by the late Rev. J. A. James, D. D.

History of Missions, by the Rev. John O. Choules and the Rev. Thomas Smith, in 2 vols. 4to.—with twenty-five handsome illustrations on steel—at price $4.50.

Rouse's Version of David's Psalms, with notes, without Brown's Notes, two sizes, new editions.

D'Aubigne's History of the Reformation, at the low price of $1 for three bound vols., is in very good paper with type of a fair size. Of this work 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 who wish 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. $1.50. A beautiful edition.

To wholesale purchasers, a liberal discount will be made. ROBERT CARTER,

No. 56 Market, between 3d and 4th.

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	B'k of Mt. Pleasant,	par
Mer. and Manuf. bank,	par	Far. and Mech.	par
Exchange bank,	par	B'k of St. Clairsville,	par
Bank of Germantown,	par	Com. b'k of N. Lisbon,	par
Bank of Chester co.	par	B. Marietta (demand)	par
Bank of Delaware co.	par	Col. b. N. L.	par
Bank Montgomery co.	par	Clinton b. Col.	par
Doylestown bank,	par	Cincinnati banks,	par
Franklin b'k of Wash.	par	Bank of Circleville,	par
Farmers' bk Bucks co.	par	" Zanesville,	par
B. N. America, Phila.	par	" Putnam,	par
B'k N. Liberties, "	par	" Wooster,	par
Com. b'k Penn'a, "	par	" Massillon,	par
Far. and Mech. b. "	par	" Sandusky,	par
Kensington b'k, "	par	" Geauga,	par
Philadelphia b'k, "	par	" Norwalk,	par
Schuylkill b'k, "	par	" Xenia,	par
Southwark b'k, "	par	Dayton bank,	par
Western b'k, "	par	Commer bank, Scioto,	par
B'k of Penn tp. "	par	Post Notes,	par
Mechanics' b'k, "	par	Bank of Chillicothe,	par
Man. and Mech. b "	par	Franklin bank Co.	par
Moyamensing b'k, "	par	Lancaster bank,	par
Girard bank, "	5	Bank of Hamilton,	par
United States b'k, "	30	Bank of Granville,	par
Mon. b'k of Brownsv.	3-4	Commer. b'k L. Erie,	par
Bank of Gettysburgh,	1½	Farmers' b'k, Canton,	par
B'k of Chambersburgh,	1½		
B'k Susquehanna co.	60	VIRGINIA.	
B'k Northumberland,	par	Bank of Virginia,	par
Bank of Lewistown,	1½	B. of the Valley at Wheeling,	par
Bank of Middletown,	do	Exchange bank, Va.	par
Carlisle bank,	do	Farmers' bank, Va.	par
Columbia Bridge Co.	do	M. and Mec. b Winchester,	par
Erie bank,	do	Branch, Morgantown,	par
Farmers' bk Reading,	par	N. W. b'k of Virginia,	par
Far. and Drovers' b'k,	1½	Branch at Wellsburg,	par
Farmers' b'k, Lanc.	par	" Parkersburg,	par
Lancaster co. bank,	par	Baltimore City banks,	par
Harrisburgh bank,	1½	Bank of Salisbury,	par
Honesdale bank,	do	Mineral bank,	par
Lebanon bank,	do	Wash. co. banks,	par
Miners' b'k of Pottsv.	do	Cumb. b'k, Allegheny,	par
Northampton bank,	—	All other solvent banks,	par
N. H. Del. Bridge Co.	1½		
Wyoming,	do	GOLD AND SILVER.	
York bank,	do	Fredericksd'ors,	5 10
Berks County bank,	—	Ten Thalers,	1 5
West Branch bank,	1½	Ten Guilders,	3
		Louisd'ors,	5 15
SCRIP.		Napoleons,	5 15
Exchange bank, Pittsb.	1½	Ducats,	2 25
Mer. and Manuf. bank,	par	Eagle, old,	5
Interior banks,	1½	Eagle, new,	5
(Except) Berks co.	do	Doubloons, Span.	15 50
		Doubloons, Pat.	15 50
INDIANA.		Sovereign,	4 80
State b'k and branches,	1½	Guineas,	4 80
State Scrip,	5		
		EXCHANGE.	
ILLINOIS.		On Philadelphia,	½
State b'k and branches.	40	" New York,	½
B'k of Shawneetown,	50	" Baltimore,	½
Bank of Louisville,	1½		
B'k Ky. and branches,	do	☞ All Banks not quoted thus — are not purchased	
Northern bank and br.	do	by the Brokers.	

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The Preacher

JOHN T. PRESSLY, D. D., EDITOR. ALLEGHENY, JUNE 27, 1845. VOL. 3—NO. 14.

TERMS.

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

Payments may be made, and names of subscribers rwarded to the Printers, KENNEDY & BROTHER, at eir Printing Establishment, on Federal street, at the anal Bridge, Allegheny; MR. JOHN FLEMING, Mer- ant, East side of the Diamond, or to the EDITOR.

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

Where a private conveyance does not offer, sub- ribers will please transmit through the Postmaster.

CONFESSION AND TESTIMONY OF THE UNITED PRESBYTERIAN CHURCH,

IN NORTH AMERICA;

s adopted by the Convention of Reformed Churches, and submitted in Overture to the Churches repre- sented in it. Philadelphia, May 21st, 1845.

ADOPTING ACT.

The Convention of Reformed Churches, its Seventh Session, in the City of Phi- delphia, do hereby adopt and unanimous- agree to overture to the respective hurches represented in it, and recom- end for their adoption the following as e subordinate standards of "The United resbyterian Church," both as to their atter, and the form in which, in their dgment, they ought to be held, as the sult of their protracted and prayerful eliberations, viz: The Westminster Con- ssion of Faith, with the alterations of e fourth section of the twentieth, the ird section of the twenty-third, the se- nd and fifth sections of the thirty-first apters, herewith published, with the rors appended immediately to, and con- mned under the chapters respectively, der the name of the Confession and estimony, as the proper doctrinal basis, e Catechisms, larger and shorter, as the thorized system of public instruction, d the Form of Church Government, e Book of Discipline, and the Direc- ry for the Worship of God, with the odifications suggested in the report of e committee of last Session, and such hers as the United Church may deem oper.

ALEX. SHARP, Pres't.
WM. WILSON, Sec'ry.

Philadelphia, May 21, 1845.

INTRODUCTION.

Testimony is the evidence which a wit- ss gives in a subject of dispute. As ere are two opposing parties, the testi- ony given will be in favor of the one, d in opposition to the other, upon the oint in controversy.

Testimony is either divine or human. ivine testimony is that of which God is e author, and is contained in the scrip- res of the Old and New Testament. hese books are the testimony which God as given of Himself; of the plan of sal- ation; and of the way by which sinners come interested therein; in opposition all infidels and gainsayers. This testi- ony is placed in Israel—given as a sa- ed deposit to the church of God.

Human testimony, in a religious point view, is the evidence of which the hurch is the author, given in behalf of e truth, and in opposition to error. hristians are required, in the Bible, to e both confessors and testimony-bearers r God. The Church is bound to con- ss the faith; stating and declaring how e believes the truths of God contained the Holy Scriptures; and to testify gainst the opposing errors; that she may e a faithful witness for God. Both these are essential elements in the profession of the Church. Jesus Christ, whose ex- ample we are to copy, witnessed a good confession before Pontius Pilate. His people are all *witnesses for God*. They *confess him before men*. They *overcome* all their enemies *by the blood of the Lamb, and by the word of their testimony*.

In agreeableness unto which the Synod of "The United Presbyterian Church" do hereby judicially approve of and ratify the following Confession and Testimony, in behalf of truth, and in opposition to error, as a term of communion in the Uni- ted Church.

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THE CONFESSION AND TESTIMONY.

CHAPTER I.—*Of the Holy Scripture.*

See the first chapter of the Westmin- ster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who main- tain them.

1. "That a Divine Revelation is im- possible, or unnecessary."

2. "That the Old and New Testaments are not of plenary inspiration."

3. "That the Old Testament is not of equal authority with the New."

4. "That any inward light can set aside the meaning of the Scriptures."

5. "That the authority of the Church, the writings, or traditions of the ancients, can be admitted in whole, or in part, as the rule of faith, or as the Supreme Judge in religious controversy."

6. "That the reading of the Holy Scrip- tures may be denied to the common peo- ple, or that the circulation of the Bible may be prohibited, and the right of pri- vate judgment withheld."

—

CHAP. II.—*Of God and the Holy Trinity.*

See the second chapter of the West- minster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who main- tain them:

1. "That there is no distinction of per- sons in the Godhead."

2. "That there is not a unity of the be- ing, and a co-equality of the persons of the Father, the Son and the Holy Ghost."

3. "That the generation of the Son is not necessary and eternal."

—

CHAP. III.—*Of God's Eternal Decrees.*

See the third chapter of the Westmin- ster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who main- tain them:

1. "That God hath not from eternity decreed whatsoever comes to pass."

2. "That the Decrees of God are not eternal, unchangeable and unconditional."

3. "That the doctrine of the Decrees supersedes the use of means."

4. "That election to eternal life is foun- ded upon the foreseen improvement of the means of grace."

5. "That Election means no more in Scripture than the choice of some persons as church members to external privileges."

6. "That it is improper and unsafe to teach this doctrine."

—

CHAP. IV.—*Of Creation.*

See the fourth chapter of the West- minster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who main- tain them:

1. "That the world was in existence an indefinite period of time, before the six days mentioned by Moses in the first chapter of Genesis."

2. "That this world is eternal, or caus- ed by a fortuitous concourse of atoms."

3. "That man was not created in the image of God, and that that image con- sisted in any thing bodily."

—

CHAP. V.—*Of Providence.*

See the fifth chapter of the Westmin- ster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who main- tain them:

1. "That God doth not, by a particular providence, immediately uphold and gov- ern all his creatures."

2. "That secondary causes do not de- pend upon God, the great First Cause, for their existence and efficacy."

3. "That the doctrine of a particular providence makes God the author of sin."

4. "That all things do not redound for good to the righteous, and to the glory of God."

—

CHAP. VI.—*Of the Fall of Man, of Sin, and of the Punishment thereof.*

See the sixth chapter of the Westmin- ster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who main- tain them:

1. "That Adam was not a covenant head and representative of all his pos- terity."

2. "That none of Adam's posterity is esteemed guilty on account of his first transgression."

3. "That fallen man is not so depraved but that he is able to please God, and offer acceptable worship in his own natural strength."

4. "That Adam's first sin is not impu- ted to his posterity."

—

CHAP. VII.—*Of God's covenant with man.*

See the seventh chapter of the West- minster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who main- tain them:

1. "That God did not enter into a Co- venant of Works with man at his first creation."

2. "That there is any other way of es- cape from the eternal wrath and curse of God, due to sin, than through the Lord Jesus Christ, and the Covenant of Grace by Him."

3. "That any man can believe to the salvation of his soul, without the aid of the Holy Spirit."

4. "That the way of salvation was not the same under the Old Testament dis- pensation, as it is now under the new."

5. "That the promise of Abraham was not made to the visible Church, as such, and to continue in force to the end of the world."

6. "That Baptism and the Lord's Sup- per have not come in the room of Cir- cumcision and the Passover, as seals of one and the same covenant with the visi- ble Church."

—

CHAP. VIII.—*Of Christ the Mediator.*

See the eighth chapter of the West- minster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who main- tain them:

1. "That Jesus Christ is not truly and properly God."

2. "That the phrase, Son of God, is used in an official sense."

3. "That the man Christ Jesus could have been influenced by any bias contrary to holiness."

4. "That there is any other Mediator between God and man than the Lord Je- sus Christ."

5. "That Christ did not obey in place of the Elect, and as their Surety."

6. "That Christ made a perfect satis- faction for none, but a general satisfac- tion for all."

7. "That the Surety righteousness of Christ, in the stead of his people, consist- ed wholly in his sufferings, and not in his obedience to the law."

8. "That believers, as well as all others, have not forfeited in Adam, and by their own sin, their right to all the outward blessings of this life, and do not deserve to be wholly deprived of them by God, and to have them cursed to them in their use of them."

9. "That believers do not enjoy all blessings thro' the mediation of Christ."

10. "That Christ did not die only for his own people, and that he procured for them other things than such as are receiv- ed by faith, and applied by the Holy Spirit."

11. "That Christ, as Mediator, in his exalted state, does not, besides ruling in and over all his children as their living head and lawgiver, govern all creatures and all their actions for his own glory and the salvation of his people, as Head over all things to the church which is his body."

12. "That it is not the duty of rulers, as well as of their people, to render obe- dience to Messiah, and that the Bible is not the rule of civil conduct."

—

CHAP. IX.—*Of Free Will.*

See the ninth chapter of the Westmin- ster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who main- tain them:

1. "That the human Will is possessed of a self-determining power."

2. "That man can will or act indepen- dently of the purpose or of the providence of God."

3. "That an unregenerate man has any ability of Will to choose that which is spi- ritually good."

—

CHAP. X.—*Of Effectual Calling.*

See the tenth chapter of the Westmin- ster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who main- tain them:

1. "That there is no foundation for the distinction between the common opera- tions of the Holy Spirit upon the soul, with the Word, which the sinner may re- sist, and his special operations, which are irresistible and saving in their charac- ter."

2. "That Regeneration is the result of moral suasion."

3. "That baptism by water is Regene- ration."

4. "That Regeneration depends on man's free-will."

5. "That a man can be saved without Regeneration."

—

CHAP. XI.—*Of Justification.*

See the eleventh chapter of the West- minster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who main- tain them:

1. "That a man can be justified before he believes in Christ."

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2. "That the imputed righteousness of Christ is not the sole ground of Justification before God."

3. "That the Justification of believers was not the same from the beginning, as it has been since the death of Christ."

4. "That it would not be unjust in God to punish believers eternally, Christ's atonement and their own faith notwithstanding."

5. "That there is any inconsistency between the doctrine of Justification by imputed righteousness, and free grace."

6. "That Justification is incomplete in the present life."

—

CHAP. XII.—*Of Adoption.*

See the twelfth chapter of the Westminster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That men are not, 'by nature,' estranged from God, and of the family of Satan."

2. "That membership in the visible Church constitutes the adoption of sons."

3. "That any unbeliever is adopted into the family of God."

4. "That any unbeliever is adopted into the family of God."

—

CHAP. XIII.—*Of Sanctification.*

See the thirteenth chapter of the Westminster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That any man can will or effect his own Sanctification, without the supernatural influence of the Holy Spirit."

2. "That the regenerated do not act in their own Sanctification."

3. "That any unbeliever is adopted into the family of God."

4. "That the law of God is not the standard of Sanctification."

—

CHAP. XIV.—*Of Saving Faith.*

See the fourteenth chapter of the Westminster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That the gospel is not to be preached to sinners, as such."

2. "That any unbeliever shall be saved."

3. "That Saving Faith is not the gift of God, through the work of the Holy Spirit in the heart."

4. "That Saving Faith is no more than the assent of the human mind to the truth of the Scriptures."

5. "That the appropriation of Christ, as he is offered in the gospel, is not essential to Saving Faith."

6. "That assurance does not belong to the nature of Saving Faith."

7. "That the assurance that *we* are in a state of grace belongs, inseparably, to Saving Faith."

—

CHAP. XV.—*Of Repentance unto Life.*

See the fifteenth chapter of the Westminster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That the sinner may not come to Christ, nor trust in him for salvation, until he hath first repented of his sins."

2. "That Repentance is the ground of pardon."

3. "That a true believer can be destitute of the grace of Repentance."

4. "That an unbeliever can exercise evangelical Repentance."

—

CHAP. XVI.—*Of Good Works.*

See the sixteenth chapter of the Westminster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That Good Works are unnecessary."

2. "That Good Works can precede, or be independent of a living faith in Christ."

3. "That the believer is not under the highest obligation to maintain Good Works."

4. "That Good Works may merit or procure the favor of God."

5. That the fear of punishment, and the hope of reward, are the chief motives to Christian Obedience."

6. "That Works acceptable to God can be performed without the aid of the Holy Spirit."

—

CHAP. XVII.—*Of the Perseverance of the Saints.*

See the seventeenth chapter of the Westminster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That a Saint may fall away from grace, and finally perish."

2. "That the Perseverance of the Saints is on account of their own resolution and strength."

3. "That the doctrine of Perseverance is unfriendly to holiness."

4. "That the doctrine of Perseverance is not a most powerful incentive to the Saints, to be diligent in the service of their God."

—

CHAP. XVIII.—*Of Assurance of Grace and Salvation.*

See the eighteenth chapter of the Westminster Confession of Faith throughout.

We therefore condemn the following *errors*, and tesify against all who maintain them:

1. "That a full Assurance of his own personal salvation, is an attainment which cannot be made, in this life, by the saint."

2. "That mere feelings and impressions are tests of a gracious state."

3. "That a diligent use of appointed means is not necessary in attaining this Assurance."

4. "That the loss of sensible comfort in religion, is an evidence of total falling away from grace."

—

CHAP. XIX.—*Of the Law of God.*

See the nineteenth chapter of the Westminster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. That believers are not under the Moral Law as a rule of duty."

2. "That the Moral Law does not extend to all mankind, and under all circumstances."

3. "That life can be secured by any sinner by obedience to the law of God."

4. "That the Moral Law is not to be preached as a means of promoting holiness."

5. "That the Gospel is a new and more easy Law, which, accomodated to human depravity, promises salvation, upon condition of faith and repentance, as constituting the proper title to its blessings."

6. "That nations in their legislative and judicial acts, and Christians in their civil acts, are not bound by the Moral Law."

—

CHAP. XX.—*Of Christian Liberty, and Liberty of Conscience.*

See the twentieth chapter of the Westminster Confession of Faith without alteration, except in the fourth section, which is now to be read as follows:

After the words "censures of the church," leave out the words, "and by the power of the civil magistrate," and substitute the following: "if they belong to her communion, and thus be amenable to her own spiritual authority. And as the civil magistrate is the minister of God for good to the virtuous, and a revenger to execute wrath upon him that doeth evil, he is therefore bound to suppress individuals and combinations, whatever may be their avowed objects, whether political or religious, whose principles and practices, openly propagated and maintained, are calculated to subvert the foundations of properly constituted society."

The whole section, thus amended, reads as follows:

"And because the powers which God hath ordained, and the Liberty which Christ hath purchased, are not intended by God to destroy but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of christianity, whether concerning faith, worship, or conversation; or to the power of godliness; or such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the Church; that they may lawfully be called to account, and proceeded against by the censures of the Church, if they belong to her communion, and thus be amenable to her own spiritual authority. And as the civil magistrate is the minister of God for good, to the virtuous, and a revenger to execute wrath upon him that doeth evil, he is therefore bound to suppress individuals and combinations, whatever may be their avowed objects whether political or religious whose principles and practices, openly propagated and maintained, are calculated to subvert the foundations of properly constituted society.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That men in their natural state, are not under the covenant made with Adam, and debtors to do the whole law."

2. "That believers are not delivered from the law as a covenant of works."

3. "That God is not the only Lord of the conscience."

4. "That conscience is a rule of faith or practice, and not itself to be regulated by the word of God."

5. "That men are not responsible for their belief."

6. "That Christian Liberty, or Liberty of Conscience authorises resistance to lawful authority."

7. "That it is not the right or the duty of the powers which God hath ordained, each in its own place, to call to account and to proceed against those who oppose themselves, or the lawful exercise of their authority."

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CHAP. XXI.—*Of Religious Worship and the Sabbath-day.*

See the twenty-first chapter of the Westminster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That forms not authorised by the word of God, may be introduced into his worship."

2. "That it is lawful or profitable to make use of representations of the trinity, in the worship of God."

3. "That God may be acceptably worshipped without a Mediator, or through the mediation of saints or angels."

4. "That man has a right, from God himself, to worhip God whatever way conscience may dictate."

5. "That it is lawful, under pretence of obtaining superior instruction, by some other means, to be absent from the public ordinances of Religious Worship."

6. "That the maintenance of stated secret prayer is not a duty incumbent upon every Christian."

7. "That it is unnecessary for families to worship God every day, and particularly to make singing of Psalms a part of their Worship."

8. "That private Fellowship-Meetings among the saints are not of divine appointment."

9. "That the Church may have a liturgy of prayer."

10. "That any day is statedly holy except the Sabbath."

11. "That fasting and thanksgivings are not ordinances of God, to be observed at proper times, under the New Testament dispensation."

12. "That the first day of the week is not the Christian Sabbath."

13. "That it is not a moral duty to spend the seventh part of our time in the worship of God, works of necessity and mercy excepted."

14. "That a plea of necessity or mercy is valid, when urged in favor of any particular work that might be done before or after the Sabbath, either by individuals or nations."

15. "That any unauthorised person may take upon himself to preach the gospel."

16. "That the book of Psalms, which by divine inspiration, is not adapted to the state of the Church under the New Testament dispensation."

17. "That these Psalms are not to be used in the Worship of God, to the exclusion of all imitations, and uninspired compositions."

18. "That it is proper to use instruments of music, or employ a choir to perform the duty of praise, as a substitute for the whole congregation, in the Worship of God."

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CHAP. XXII.—*Of Lawful Oaths and Vows.*

See the twenty-second chapter of the Westminster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That it is unlawful to make an oath on any occasion."

2. "That any Oath may be taken with a mental reservation, or in any other sense than the obvious meaning of the words."

3. "That forms of speech, partaking the nature of an Oath, used in ordinary conversation, are not highly criminal."

4. "That a simple affirmation may be admitted as a substitute for the Oath."

5. "That the Oath is not an ordinance of religious worship."

6. "That a man may swear in accordance, or to that which is unlawful."

7. "That a man can be bound by Oath to that which is unlawful."

8. "That any power can free a man from the obligation of a lawful Oath."

9. "That any mode of swearing is agreeable to Scripture, but that of lifting up the hand."

10. "That public social covenanting with God, in New Testament times, is not an ordinance of God, to be observed upon proper occasions."

11. "That Covenants, righteously entered into, are not, in their permanent moral principles, binding upon those remaining under them, until their objects be accomplished; and that posterity can, in no case, be bound by the Covenants of their ancestors."

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CHAP. XXIII.—*Of the Civil Magistrate.*

See the twenty-third chapter of the Westminster Confession of Faith, without alteration, except in the third section, which is now to be read as follows:

After the words, "keys of the kingdom of heaven," leave out the remainder of the section, and substitute the following: "Yet he hath authority, and it is his duty, in his own proper place, under the New Testament of Divine Revelation, to protect and defend the church of God, in the full possession and exercise of all her independent rights, as the spiritual kingdom of Christ."

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d to suppress open blasphemy and im-
orality. And there may arise occa-
ns, when he may invite a Council of
nisters, and other fit persons to consult
l advise with about matters pertaining,
re immediately, to the well being of
commonwealth."

The whole section, thus amended, reads follows:

"The civil magistrate may not assume himself the administration of the word l sacraments, or the power of the keys the kingdom of heaven: yet he hath au-rity, and it is his duty, in his own pro- place, under the light of Divine Rev-tion, to protect and defend the church God, in the full posession and exercise ll her independent rights, as the spir-l kingdom of Christ; and to suppress n blasphemy and immorality. And re may arise occasions, when he may ite a Council of Ministers, and other persons, to consult and advise with ut matters pertaining, more immedi-y, to the well-being of the common-lth."

Ve therefore condemn the following rs, and testify against all who main-them:

. "That Civil Government is not an nance of God."

. "That every degree of immorality ne laws or officers, takes away the es-ial character of a Government, as an nance of God, and frees from obliga-s to obedience."

"That a person may obey a sinful mand, though enjoined by Civil Au-ity."

"That the Ministers of the gospel not the right to examine the policy [ations, and teach civil duties."

"That the Christian Civil Magistrate any authority, by virtue of his office, ich, in or over the Church of God."

"That Civil Government, in a land ying the light of Divine Revelation, it not to promote good morals, sound ation, and protect and defend the rch of God."

"That the institution of Slavery, ex-g in the United States, is not sin-

"That Slavery, existing in the Uni-States, is not a censurable offence."

"That the Civil Government is not d to abolish Slavery, in these United es."

. "That Christians may attempt the val of Slavery by inducing slaves to up against those who have dominion them, by the law of the State, as masters, or the effecting of reforma-in the condition of Nations with the d, or by any other means than those h are moral in their character."

AP. XXIV.—*Of Marriage and Di-vorce.*

e the twenty-fourth chapter of the tminster Confession of Faith through-

e therefore condemn the following s, and testify against all who main-them:

"That Marriage is not an ordinance od."

"That Marriage is not requisite, in r that parties may lawfully live to-er as husband and wife."

"That Polygamy is in any case law-

"That vows of Celibacy may be ally entered into by any description ien or women."

"That the Clergy may not marry."

"That a man may marry any of his 's kindred nearer in blood, than he of his own."

"That a woman may marry any of husband's kindred nearer in blood, she may of her own."

CHAP. XXV.—*Of the Church.*

e the twenty-fifth chapter of the Westminster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That the children of professing parents do not constitute a part of the visible church of God."

2, "That the Ministry, the Scriptures, and the ordinances of grace, are not necessary to the integrity of the church of God."

3. "That there can be no error in the church of God."

4. "That ecclesiastical rulers may impose laws and ordinances, other than those given by Christ, upon the church of God."

5. "That the doctrines of Christ may be savingly believed, while there is no subjection to him as King and Lawgivrer."

6. "That we may acknowledge any other head of the church of God than Christ, or any other rule of faith and manners, than his Word."

7. "That the worship, government, and discipline of the church of God, are not to be learned wholly from his Word, to the exclusion of the traditions and commandments of men."

8. "That a particular Church, may not become so corrupt as to be no longer a church of Christ, but a synagogue of Satan."

9. "That it is a matter of indifference what profession of religion a man may make."

10. "That divisions can exist in the church of God without sin."

11. "That separation from a corrupt or declining Church is not a Christian duty, when due attempts at reformation have failed."

12. "That there can be a period in which there shall not be a visible church of God on earth."

CHAP. XXVI.—*Of Communion of Saints.*

See the twenty-sixth chapter of the Westminster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who maintain them:

"1. "That keeping in view the distinction between the visible and invisible church of God, is not indispensable to the sound understanding and proper application of the doctrines of theoretical and practical Christian theology."

2. "That Saints, by profession, are not bound to maintain a holy Fellowship in the social worship of God, in order to their own mutual edification, and the promotion of the Divine glory."

3. "That the Christian religion requires, that there be a community of goods among its professors, or abolishes the title which each man hath to his own goods and possessions."

4. "That saintship is the criterion of church-membership, so that the visible Church may not, without guilt, receive any who is not really a Saint, or exclude any who is regenerated."

5. "That it is lawful for the Church to be without any expressed terms of Christian Communion."

6. "That Communion, in sealing ordinances, may be extended, occasionally, to persons who ought not to be admitted to the constant fellowship of the church of God."

7. "That all who may, in the judgment of charity, be esteemed as true Christians are to be admitted to the Fellowship of the church of God, although openly adhering to errors and practices against which she has lifted her testimony."

CHAP. XXVII.—*Of the Sacraments.*

See the twenty-seventh chapter of the Westminster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That the sacraments of Baptism and the Supper of the Lord, are not holy ordinances, instituted by our Lord Jesus Christ, to be observed in the Church, according to his own appointment, until the end of the world."

2. "That there is any other sacrament, under the New Testament, besides Baptism and the Lord's Supper."

3. "That all who partake of the Sacraments shall be saved."

4. "That the efficacy of the Sacraments depends on the piety or intention of their administrator."

5. "That either Sacrament may be dispensed to the ignorant or scandalous."

6. "That the substance and objects of the Sacraments of the church of God, are not, essentially, the same under both dispensations of the Covenant of Grace."

CHAP. XXVIII.—*Of Baptism.*

See the twenty-eighth chapter of the Westminster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That the infants of such as are members of the visible Church, are not to be baptized."

2. "That overwhelming the subject with water, is essential to Christian Baptism."

3. "That infants are as heathen until they are baptized, and that baptism regenerates them."

4. "That a private administration of the Sacrament of Baptism, in ordinary circumstances, is allowable."

5. "That any ceremony unauthorized by the word of God, may accompany the element of water in the administration of the sacrament of Baptism."

6. "That baptism with water, dispensed to a proper infant or adult subject, in the name of the Father, and of the Son, and of the Holy Ghost, by a man lawfully ordained to the Gospel Ministry, is, in any case, to be repeated."

CHAP. XXIX.—*Of the Lord's Supper.*

See the twenty-ninth chapter of the Westminster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That Christ is corporally present in the Sacrament of the Lord's Supper."

2. "That the elements, in the Lord's Supper, do not remain as really such after they are set apart from a common to a holy use, as they were before."

3. "That Christ is not spiritually present to the faith of the worthy receivers, as truly as the elements are to their bodily senses, in the Lord's Supper."

4. "That there is any offering up of Christ in this ordinance to the Father, for the living or the dead."

5. "That the sacrament of the Lord's Supper may be dispensed in private."

6. "That worshipping the elements in the Lord's Supper, or kneeling before them, is not an idolatrous and superstitious custom."

7. "That the cup may be withheld from the common people, in the administration of the Lord's Supper."

8. "That any other fluid substance may be substituted, under any pretence whatsoever, for the fruit of the vine, in the administration of the sacrament of the Lord's Supper."

9. "That there is not, between the elements of bread and wine in the Lord's Supper, set apart according to the command, institution and example of Christ, a true sacramental relation."

CHAP. XXX.—*Of Church Censures.*

See the thirtieth chapter of the Westminster Confession of Faith throughout.

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That the Lord Jesus, as King and Head of his church, hath not appointed therein a government, in the hand of church-officers, distinct from the civil magistrate."

2. "That the power of the keys is not exclusively committed to these officers."

3. "That the power of the keys is only doctrinal, and does not also embrace Censures."

4. "That a faithful exercise of Discipline is not necessary to the purity of the Church."

5. "That a professor should be censured for *every thing*, at which another may be justly displeased."

6. "That there is any ecclesiastical power beside or beyond the word of God according to which Censures may be dispensed."

CHAP. XXXI.—*Of Synods and Councils.*

See the Westminster Confession of Faith without alteration, except in the second section, for which the following is a substitute:

Ministers and ruling elders, by virtue of their office which they have received from Christ, the Head of the church, have full power to meet in, continue, direct, adjourn and call, according to the wholesome regulations of Presbyterial order, Synods and Councils, for the better government and edification of the Church: transacting in them whatsoever may be necessary to these ends, as the servants of Christ, directed by the rule of his Word; giving to their decisions full force as ecclesiastical acts, irrespective of the concurrence or sanction of the civil magistrate.

And also in the fifth section, which is altered to read as follows:

Synods and Councils are to handle or conclude nothing but that which is ecclesiastical; and are not to meddle with civil affairs, which concern the commonwealth; except by maintaining a pointed testimony against political immoralities, and passing decrees, for the preservation of the purity of the Church, according to the law of Christ, whatever may be the laws of the nation: or by way of advice, for the satisfaction of conscience, if they be thereunto requested by the civil magistrate.*

We therefore condemn the following *errors*, and testify against all who maintain them:

1. "That our Lord Jesus appointed no form of government, in his Church, but left it to men to appoint in it whatever kind of government they should think most proper."

2. "That any assembly of private Christians may lawfully exercise any part of the government or dicipline of the church of God."

3. "That each congregation of Christians is an independent church, and that all such congregations, however numerous, are not one body, regularly associated, according to the order of the New Testament."

4. "That there ought not to be such assemblies as Synods or Councils, composed and managed by the spiritual officers of the Church alone, and independent of all secular authority; possessing not merely advisory, but authoritative power from Jesus Christ."

5. "That the decrees and determinations of Church Courts are to be regarded only on account of their agreement with the word of God, and not at all on account of the power by which, as an ordinance of God they are made."

6. "That there are any other ordinary officers in the church, recognized by the the word of God, than Gospel Ministers, Ruling Elders and Deacons."

* Compare these amended sections with the original.

[*Concluded on the Seventh Page.*]

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The Warrant of a Sinner's Hope in God.

BY JAMES BUCHANAN, D. D., EDINBURGH.

[Concluded.]

But there is much more in the Word than a general revelation of a scheme of grace—there is a message expressly addressed to sinners; and the nature of that message is such, that it should leave no doubt on the minds of any as to their personal warrant to turn and live. For,

1. We have God's call and invitation, nay, his earnest and compassionate entreaty, addressed to sinners of every character, and in every conceivable frame of mind: "Unto you, O men, I call; and my voice is to the sons of man"—Prov. viii. 4: "We then as fellow-workers with God, beseech you that you receive not the grace of God in vain. As ambassadors for Christ as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled unto God."—2 Cor. v. 19.

To whom are these solemn calls and affectionate entreaties addressed? Some have thought that they belong especially, if not exclusively, to awakened and sensible sinners—to persons who have been so far brought under the power of the truth, as to have some incipient longings for salvation—some convictions of conscience—some emotions of heart, such as may be a sort of personal qualification for obtaining mercy—the grace of congruity coming first, and grace of condignity afterwards; and, hence, not a few refuse to take to themselves the encouragement which these gracious invitations are designed and fitted to impart; but, as if on purpose to meet and remove this difficulty, God's call is exhibited in a great variety of forms, and is specially addressed to many distinct classes of men, in a way admirably adapted to each.

It is often addressed to *awakened sinners and anxious inquirers;* and there is a peculiar wisdom in singling them out; and speaking comfortably to them; not that their present peace of mind is a predisposing qualification, or a meritorious preparation for mercy; but for the very opposite reason, that they might be ready to despair of it. Hence our Savior speaks to such as are athirst—to such as hunger and thirst after righteousness—to such as "labour and are heavy laden"—he invites them to come, and to find rest unto their souls.

But it is addressed to many who are unhappy, without being spiritually awakened;—the mere drudges of the world, and the votaries of its transient pleasures, who, satiated with its gratifications, or disappointed in their hopes, have begun to see the emptiness of all created good, and have made the discovery that all "is vanity and vexation of spirit," while, as yet, they have no knowledge of a better portion. "Ho! every one that thirsteth, come ye to the waters."—Isa. lv. 1. What sort of a thirst is meant? Is it a spiritual thirst—a longing after spiritual enjoyments, such as belongs to those who hunger and thirst after righteousness, as David did, when he said, "My soul thirsteth for God in a dry and parched land?" or is it a natural thirst—a longing after mere natural enjoyments, such as unconverted men may feel? It is evidently the latter that is chiefly meant; for the parties spoken to are described as seeking their happiness where it is not to be found; "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight in fatness."—Isaiah lv.2. At all events, the thirst here mentioned is no predisposing qualification—no meritorious preparation for grace; for they are invited to accept a gift freely bestowed; "He that hath no money [nothing to offer in exchange,] come ye, buy and eat; yea, buy wine and milk without money and without price."

It is addressed to many who are not only spiritually unawakened, but utterly insensible of their present misery, and unaware of their awful danger; for the Savior, speaking to those who said, "I am rich, and increased with goods, and have need of nothing; and knew not that they were wretched, and miserable, and poor, and blind, and naked,"—counsels them to "buy of him gold tried in the fire, that they might be rich; and white raiment, that they might be clothed; and to anoint their eyes with eyesalve, that they might see."—Rev. iii. 17, 18. And it is to such lukewarm and careless sinners that he addresses these memorable words: "Behold I stand at the door and knock; if *any* man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. iii. 20.

Still, it may be said, the Laodiceans were Christians, although they had fallen into a state of declension and decay; but elsewhere the call is expressly addressed to *the wicked* and *the unrighteous*—to men walking on the broad way, which they are commanded to abandon; and far from God, to whom they are invited to return. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. lv. 7. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"—Ezek. xxxiii. 11. Nay, the word is addressed to such as are asleep and dead: "Awake, thou that sleepest, and arise from the dead, and Christ will give thee light." And the apostles were commissioned to preach to men, like Ezekiel when he prophesied over the dry bones in the valley of vision: that, by the ministry of the Word, they might "open their eyes, and turn them from darkness to light, and from the power of Satan unto God."

To whatever class of gospel hearers then you belong, and whatever may be your present character or frame of mind, God's call is addressed to you—he speaks to you in the language of invitation and entreaty; and in that gracious call you may find a sufficient warrant of hope.

2. But you are not left to draw your encouragement by way of inference merely from the call and invitation of the gospel; it comes to you accompanied with exceeding great and precious PROMISES—promises in which God's faithfulness is absolutely pledged, and which you may confidently plead in prayer. These promises are the very marrow of the gospel, and include in them every blessing which we need for time and eternity. It is not one privilege only that is promised, but all the privileges of the covenant—not a partial, but a full and complete salvation, comprising all that Christ purchased, and all that the Spirit imparts. Consider what is it that your soul needs, and see if you cannot find it in one or other of these promises. Are you guilty, and do you stand in need of pardon!—God's promise runs in these terms: "Return unto the Lord, and he will have mercy upon you; even unto our God, for he will abundantly pardon."—Isa. lv. 7. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, yet shall they be as wool."—Isa. i. 18. Are you ignorant and depraved, and do you stand in need of enlightening and sanctifying grace?—God's promise runs in these terms: "Turn ye at my reproof: behold I will pour out my Spirit unto you; I will make known my words unto you."—Prov. i. 23. "For, "if ye, being evil, know how to give good gifts unto your children, how much more will your Father in heaven give the Holy Spirit to them that ask him." Are you stout-hearted, and far from righteousness, and do you stand in need of a great deliverance?—God's promise runs in these terms: "Hearken unto me, ye stout-hearted that are far from righteousness; I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory."—Isa. xlvi. 12, 13. Are you polluted with sin, and do you stand in need of a new heart?—God's promise runs in these terms: "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.—Ezek. xxxvi. 25, 26. Are you weak, and ready to faint and be discouraged, and do you stand in need of strength?—God's promise runs in these terms: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isa. xxvii. 5. "I will make my grace sufficient for thee; I will perfect my strength in weakness." Are you exposed to danger, and afraid of the wrath to come?—God's promise runs in these terms: "He that heareth my word, and believeth, shall not come into condemnation." "They shall never perish, neither shall any pluck them out of my hand."—John v. 24, x. 28. Are you dying creatures, and do you stand in need of life?—"This is the promise that he hath promised us, even eternal life."—1 John ii. 25. "This is the record that God hath given to us eternal life, and this life is in his Son."

So rich and various are the promises of God in the Word. They contain "all things that pertain to life and godliness," (2 Pet. 1. 3,) and are so great and precious, that "by these ye may be partakers of the divine nature." It may seem that many of these promises belong only to converted men; and it is certain that they will be fulfilled and enjoyed only in the experience of believers. Those "who stagger at the promise through unbelief," or "who stumble at the Word, being disobedient," shall not obtain the blessings of which we speak. But these promises are, nevertheless, exhibited and proposed to all in the gospel, and are expressly addressed, in many instances, to the unbelieving and unthankful; for it is with us as it was with the Jews. "To them pertained the *promises;*" yet many of them forfeited the blessing through unbelief; and the apostle says, "Let *us* therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it."—Heb. iv. I, 2. The promises are really addressed to many who will never experience their fulfilment; for is not Christ *proposed* to all as a Savior?—and Christ too in all his fulness? and are not ALL the promises of God yea and amen in Christ Jesus?

3. But you are not left to question your interest in the promise, or your warrant to appropriate it to yourselves; for, besides calling and inviting you, and giving you liberty to apply to himself, and holding out exceeding great and precious promises to encourage you, God lays his EXPRESS COMMAND upon each of you, and declares that your continued unbelief will be treated as a heinous sin, and visited with fearful judgments. If his Word contained nothing more than a bare *permission*—had it only intimated the possibility of salvation—had it opened a door of mercy, and given me leave to enter in, without the hazard of incurring the guilt of presumption; then, in proportion to the earnestness of my soul, I might have ventured to draw nigh, and put in my plea, casting myself on his sovereign will, and placing myself at his absolute disposal; but when, besides giving me leave, he lays his command upon me—when he tells, not only that I *may*, but that I *should* enter in by that door, and that I *must*, if I would not perish in my unbelief—then I feel that the presumption now lies, not in consenting, but in refusing to come; and that, God's Word being express and clear, I have no excuse for hesitation, or diffidence, or distrust. For "this is his *commandment*, That we should believe on the name of his Son Jesus Christ," (1 John iii. 23); and "this is the *condemnation*, that light hath come into the world, but men loved darkness rather than light, because their deeds were evil." The first of all duties is faith in God's revealed testimony; and what that testimony declares that it is his imperative will that we should "turn and live," the guilt of presumption is incurred not in obeying that will, but in disobeying it—not in receiving, but in rejecting his gracious call. When the Jews asked the Savior, "What shall we do, that we might work the works of God?" he replied: "This is the work of God, that ye *believe* on him whom he hath sent."—John vi. 28, 29.

4. In addition to all these encouragements, I might mention a multitude of *general assurances*, which, although given in the form of invitations, or promises, or commands, afford ample grounds for faith and hope. Such as the general announcement of God's great gift: "God so loved the world as to *give* his only begotten Son, that *whosoever* believeth on him might not perish, but have eternal life;" or that of Christ's all-sufficiency: "He is able to save unto the uttermost all that come unto God by him"—"Him hath God exalted as a Prince and a Savior, to give repentance and remission of sins;" or that of divine mercy towards sinners: "God is good unto all, and his tender mercies are over all his works"—"he willeth not the death of the sinner"—"he afflicteth not willingly, nor grieveth the children of men;" or that of the efficacy of Christ's blood: "The blood of Jesus Christ cleanseth from *all* sin;" or, finally, that of the certainty of salvation to as many as believe the Word of promise—"for the Scripture saith, *Whosoever* believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."—Rom. x. 11-13. "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that *whosoever* believeth in him should not perish, but have eternal life."—John iii. 14, 15.

The Scriptures afford a clear warrant for our applying these general announcements to ourselves *individually;* for the general call or statement of doctrine is equivalent to a special offer of grace to each, and we are taught that it is to be thus understood and applied. The general doctrine is—"*Whosoever* believeth shall not perish;" but Paul specifies that doctrine, and applies it *individually* in the case of the Philippian jailer, saying, "Believe on the Lord Jesus Christ, and THOU shalt be saved, and THY HOUSE."

The Word contains, then, a sufficient warrant of faith and hope; indeed it is impossible to conceive in what plainer terms a warrant could have been conveyed; and it is our duty simply to believe God's word, and to apply it to ourselves. Our obligation to obey his will is co-ordinate, if it be not identical, with our obligation to obey his will. His authority is equally to be revered when he speaks to us in the sweet accents of the *gospel*, as when it is heard in the thunders of the *law;* we are as much bound to believe God when he speaks, as to obey God when he commands. And this leads me to observe,

II. That it is with God himself that we have to do; and that, while the written Word is the immediate or proximate warrant of faith, yet its character is its ultimate ground.

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ıe truth which comes to us on his
ty, because we know that he can
err nor deceive—that, as the om-
t one, he knows all things; and, as
)d of truth, he speaks nothing but
's infallibly true, and promises no-
hat he is unwilling to perform. In
)rd his faithfulness is pledged, and
e regarded as a security additional
that we could have found in the
l perfections of his nature. He
vealed the purpose and plan of
—he has exhibited it in the form of
s promises, and thereby given us
ıd, nay, his oath of security, that
vo immutable things, in which it
ıpossible for God to lie, we might
strong consolation." And hence,
ı God's Word resolves itself ulti-
into confidence in God himself;
unbelief in his Word is declared to
impeachment of his character, and
ıst of his truth. Faith implies con-
in the divine Word, springing from
ınce in the divine character; and
the man who believes is said to
a God, to hope in the Lord, and to
his seal that God is true;—as is said
raham: "He staggered not at the
se of God through unbelief; but was
in faith, giving glory to God, and
fully persuaded that what he had
sed he was able also to perform,"
iv. 20, 21); and of Sarah, that she
ved strength, because she judged
ithful who had promised," (Heb.
; and we are exhorted to "hold fast
ofession of our faith without wav-
' on this ground: "for he is faithful
romised," (Heb. x. 23); "faithful is
t calleth you, who also will do it;"
ary the mother of Jesus was bless-
cause she believed; for "there shall
performance of those things which
told her from the Lord."—Luke i.
Jnbelief, on the other hand, implies
st of the Word, springing from dis-
of God himself; for "he that believ-
t God hath made him a liar, because
lieveth not the record which God
of his Son."—1 John v. 10.

ıen we read the Word, therefore, we
to feel that God is dealing with us,
at it is with God we have to do; and
ing on it in this light, can we really
ny difficulty in discovering a war-
or hope towards him? Does he not
to us?—does he not speak to us
ously?—does he not call, and invite,
ntreat us?—does he not hold out
and precious promises?—does he
rect, and persuade, and command us
lieve and live? What warrant would
y our desires, if this be insufficient?
e Lord would come down and write
covenant, and put it into our hands,
ining the same assurances and pro-
s which we find in the Bible, would
eem our salvation sure? And why
ıbscribe our names to the everlasting
ıant, which is ordered in all things,
ure?—why not appropriate the pro-
s which that covenant unfolds? Your
e is not mentioned in the Word, but
state is described—your character,
wants; so that you may be as sure
it is addressed to you as that you are
n or a woman, a sinner and an alien;
it is simply by *believing* his Word that
ctive truth becomes matter of subjec-
experience. When God speaks, it
ours to hear; and hearing, to believe
obey. Does he call you?—Faith says:
rd, I come; thou wilt in no wise cast
out." Does he promise?—Faith re-
s: "Lord, I believe; there shall be a
ormanoe of the Word that has come
ıe from the Lord." Does he reveal
self as the *Lord your God?*—Faith
wers: "My Lord, and My God!" Does
give a gracious assurance?—Faith con-
s it into prayer; for God's Word is the
rant of believing prayer, as we learn
ı the case of David, when he said:
ıou, O Lord of hosts, God of Israel,
revealed to thy servant, saying, I will
build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee: And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant: therefore now let it please thee to bless the house of thy servant, that it may continue forever before thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed forever.—2 Sam. vii. 27–29. And why may we not turn every promise into a prayer? and every call, and invitation, and command, into a ground of hope?—for prayer is nothing else than a pleading of God's promises, and hope is nothing else than a pleading of God's promises, and hope is nothing else than the persuasion "that there shall be a fulfilment of the things that were spoken by the Lord."

There is much then in the Word to encourage a sinner's hope, but there is nothing to warrant a careless security; there is enough to afford relief to an awakened and earnest spirit—there is nothing to sanction indifference or sloth. The calls and invitations of the gospel are alike gracious and free; but it is still true that, naturally, we are dead in trespasses and sins—that unless we be born again we cannot see the kingdom of God—that many are called, but few chosen; and that the gospel itself, which is the savour of life unto some, is the savour of death unto others. "Wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat; because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it."—Matt. vii. 13, 14. God's faithfulness stands pledged to every sinner who believes his Word, and pleads it at a throne of grace, that not one jot or tittle of that Word shall fail; but God's sovereignty is not pledged to work faith in all, or to bring all to heaven.

There are some doctrines in the Word which are often regarded, by anxious inquirers, as drawbacks on the freeness, or deductions from the universality, of the gospel call—such as the *doctrine of election*, *the peculiar relation* which Christ bears to his sheep, and the *sovereign dispensation* of the Spirit. And when these doctrines are taken into view, there may be an apparent, or even a real difficulty in stating, at least in formal propositions, what is the doctrinal basis of the universal call, or explaining the *rationale* of the system, so as to remove all mystery. But God's simple Word is the sinner's warrant—the whole word, indeed, including these doctrines, for no part of revealed truth must be evaded or overlooked—but the Word considered as a message from God to us, declaring his will, and directing us in duty. And thus considered, it will be found that these high and awful doctrines are not designed to annul or impair any one of the calls or invitations—any one of the promises and commands, which it contains—but do afford a very urgent reason why we should make no delay, but flee for our life: striving to enter in before the door is shut, and giving all diligence to make our calling and election sure.

THE JEWS.

Abstract of the Twenty-Second Annual Report of the American Society for meliorating the Condition of the Jews.

The Board of Directors of the American Society for Meliorating the Condition of the Jews desire humbly to acknowledge the goodness of God in sparing the lives of all the members of the Board through the past year, and in enabling them with harmonious counsels, and united effort, to prosecute their interesting labors.

Aggregate Receipts during the year, $3716 12, being nearly double the amount received the year previous.

Soon after the last anniversary, it was deemed desirable to enlarge the *Jewish Chronicle*, the monthly organ of the Board, from the small newspaper form in which it was originally published, to a magazine of 24 pages, 8vo. to which were subsequently added 8 pages more, making now a neat monthly pamphlet of 32 pages.

The New Series began in July last, and is furnished to subscribers at one dollar a year The circulation has increased from 800 to nearly 1300 copies. The Board invite attention to it as an important instrument for spreading information, and so awakening interest on this subject.

Charles Reineman, the young convert of whose history some account was given in the last Report, has been transferred, for the sake of more convenient intercourse between him and the Board, from Marshal College, Mercersburgh, Pa., to Rutgers College, New Brunswick, N. J. His general deportment, as well as his diligence and progress in study, are reported by the President of the institution last named, as entirely satisfactory to the Faculty.

Mr. James Forrester, the Missionary to the Jews in this city, still continues his daily visitation and Christian intercourse with the families of this people, wherever he can gain access to them. In this service he has been engaged upwards of two years and a half, under the care of the Board, and however small may be the *ascertained* results in cases of declared conversion, of his faithful and unwearied pains taking, we appeal with confidence to our Jewish friends to bear witness, when we say, that they, almost without exception, appreciate his hearty concern for their welfare, and willingly accord to him in return the tribute of their respect and good will.

Through the liberality of the American Bible and Tract Societies, as well as by conversation with individuals and families, Mr. Forrester has been enabled to scatter much of the "precious seed" in many hitherto neglected spots. We humbly commend it to the blessing of the Lord of the harvest, and would await, with patience of faith, the development of His gracious purposes.

Mr. Silian Bonhomme, a French Jew, and a member of the Methodist Episcopal Church, is the only general traveling agent at present in our employ. He has labored extensively during the year in several of the New England States, and has also visited Philadelphia, Wilmington, Del., Baltimore, Md., and Charleston, S. C., where he was at the date of his last communication, intending however to proceed yet further south. In all these places his reception had been such, as abundantly to justify the persuasion, that there is a strong and widely-diffused interest in this blessed cause among American Christians, that, in order to its more general and decided manifestation, requires only the opportunity furnished by a judicious and well-organized scriptural plan. Although not directly commissioned as a missionary to the Jews, Mr. Bonhomme is naturally brought into contact, wherever he goes, with his Jewish brethren, both publicly and in private. His Journals furnish many interesting details of this kind, which, however, in most instances, the Board feel themselves restrained from divulging, by many obvious considerations, not merely of prudence but propriety.

Mr. Henry I. David, of the Theological Seminary, Princeton, N. J., another believing child of Abraham, has received and accepted an appointment to act as agent in New Jersey, during three months of the summer vacation.

Since the last Annual Report, the following Auxilliary Societies have been formed and recognized by the Board: 1 Ladies' Jew's Society of the Tabernacle, New York; 2. The Female Branch Society of the City of New York; 3. The Ladies' Jews' Society of New Bedford, Mass.; 4. The Edgarton Massachusetts Female Jews' Society; 5. The Female Branch Society of the First Congregational Church in Nantucket, Mass,; 6. The Nantucket Ladies' Auxilliary Society; 7. Ladies' Jews' Society, Bristol, R. I.; and 8. The Baltimore City Auxiliary Society.

With great gladness of heart, and with a lively sense of gratitude to the God of Israel, the Board welcome these new societies to a large share in the labors and in the blessings of this enterprise. From various other quarters, intimations have been received of the preparedness of the churches, whether by separate or associated action, to second every proper effort. In former days the Auxilliary Societies of the Board were numerous and efficient. Shall they not now be revived, or new ones formed? Chastened by a severe experience, we trust our plans are better, and that the entire policy and action of the Board will commend themselves to the confidence, and call forth the active support, of all such as "pray for the peace of Jerusalem."

It being the settled purpose of the Board to occupy, as fast as means, and suitable men, are provided, the great cities of our country, where Jews reside in largest numbers, the Board rejoice that now at length, after long waiting, and many prayers, the prospect opens of an early accomplishment of this most desirable object.

About three months ago, the Board were enabled to secure the services of the Rev. Nehemiah Altman, from Baden, Germany, who since his arrival in America, has been graciously led to acknowledge in Jesus of Nazareth the Messiah promised to his fathers, and has recently been licensed by the General Conference of the United Brethren in Christ, to "preach the faith, which once" he would gladly have "destroyed." For some time, he has resided in Baltimore, where he is well and favorably known to the churches of Christ, having labored in that city as a distributer of Tracts. For the satisfaction of the Society, the Board select from other testimonies, equally decided, to the Christian character of Bro. Altman, that furnished by the President of the Baltimore Auxiliary, the Rev. Dr. Johns—"Of the Missionary I can speak in the strongest terms. Two of the Bishops of the United Brethren in Christ—the name of the denomination to which he belongs—called upon me last winter, and gave their unqualified testimony to the excellent character and spirit of this gentleman. He seems to be a truly humble and faithful Christian, and very apt in acquiring knowledge suitable for his mission." It may be added that Mr. Altman formerly acted as General Agent to the Printing Establishment of the United Brethren, and that he had in his hand an invitation to resume his duty in that capacity, at the very time when he was enabled to decide, in compliance also with the advice of the Conference, on accepting the invitation of this Board. The city of Baltimore has been selected as his station. and there he entered on his labors in the beginning of March, amidst much and violent opposition from his brethren. The Board affectionately commend their dear brother, and his self-denying work, to the sympathy and prayers of God's people.

The attention of the Board having been strongly directed about twelve months ago to Mr. John Neander, for several years employed by the Society of Bremerlehe as missionary to the Jews in the North of Germany, as one well qualified for this department of labor, and willing probably to engage in the service of the Board, a correspondence was opened with him, which has resulted in his acceptance of a call, addressed to him on the 9th of September, 1844. Previous engagements however with the German brethren, who have very reluctantly consented to his removal from among them, necessarily de-

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tained him until this spring. But a letter just received, dated Bremen, April 11th, informs us of his expectation to sail from that port on the 15th of the same month, so that, if he has not already reached, he is now probably not far from the scene of his future labors.

Deeply conscious of the many difficulties that beset this work of faith and labor of love, and having long felt the desirableness of more experienced counsels in the arrangement of their plans, the Board some time ago solicited their Honorary Vice President, the Rev. Ridley H. Herschell, of London, "whose praise is in all the churches," to visit America, even though his many important relations to the cause in Europe render it impracticable, and perhaps undesirable, that he should make this country his permanent residence. Accordingly, on the 27th of January last, some previous correspondence having been had with Mr. H., the following resolutions were unanimously adopted by the Board:

"*Resolved*, That the Board hereby renew their affectionate invitation to the Rev. Ridley H. Herschell to visit this country as early as he can make it convenient.

"*Resolved*, That encouraged by the many symptoms of awakening interest among churches of Christ in this land, in the spiritual welfare of Israel, relying on the promised and certain blessing of Israel's God, and cheered by the intimations of Providence concurring with the more sure word of prophecy, to strengthen the faith, now widely prevalent among the people of God, that the time to favor Zion, yea, the set time is come, this Board do take immediate and decided measures for the enlargement of its usefulness.

"*Resolved*, That in addition to Mr. Neander, shortly expected from Germany, our esteemed friend and coadjutor, the Rev. R. H. Herschell, be hereby authorized to engage, as missionaries, for the service of this Board, the two brethren whom he has recommended as having been trained to the work under his own eye, and as likely to prove useful laborers."

The Board regret that before these resolutions reached England, the two brethren, referred to in the last resolution, had come under engagements to labor in that country.

But through the kind agency of Mr. Herschell, the place of one has already been supplied, and the other is likely to be so immediately. Mr. F. Pigot, of whom Mr. H. speaks as an invaluable helper in this field, has already sailed for America, and may even now be on our shores.* The other individual referred to, is the Rev. Mr. Lichtenstein, a converted Jew, and a man of excellent character and education, who has labored for some years a Jewish Missionary at Strasbourg. From very recent and direct information, there is no doubt of his willingness to transfer his services to this side of "the vineyard of the Lord of Hosts, which is the house of Israel."

Omitting in this brief abstract all other matters of interest, the Board commend the cause in which they are engaged—the cause not of the Jews only but of the Gentiles also—and above all other considerations, the cause of Him, "the Son of David, the Son of Abraham," the Lord of all, blessed for ever, who was given of God to be a "light to the Gentiles, and the glory of his people Israel,"—this holy and thrice blessed cause they commend anew, and with an ever-growing urgency, to the tenderest regards, and prayerful support, of the churches of the saints.

* Mr. P. has since arrived.

Avoid those who take pleasure in troubling others. There is danger of being burnt if you get too near the fire.

THE PREACHER.

FRIDAY, JUNE 27, 1845.

JOHN T. PRESSLY, D. D.,.....Editor.
KENNEDY & BROTHER,.....Printers.

TERMS—One Dollar per annum, in advance.

☞The Editor's absence, in attending the meetings of our ecclesiastical courts, is his apology for the seeming neglect of correspondents.

Confession and Testimony.

As this Document, adopted by the Convention of Reformed Churches, is referred in overture to the consideration of the Churches represented, we publish it entire, for the satisfaction of our readers.

Calvinistic Family Library.

Mr. Henry Allen is now on a tour through northern Pennsylvania, for the purpose of delivering the fifth volume, and of collecting the sums due on the back volumes. It may be added, that the principal cause of delay in issuing the volumes, in relation to which there has been some complaint, is the tardiness of subscribers in the payment of their subscriptions.

At an adjourned meeting of the Presbytery of Monongahela, on the 11th inst. a call from the congregation of Erie was presented to Joseph H. Pressly, which was by him accepted. The Clerk was directed to furnish him with a certificate of good standing, with a view to his connection with the Presbytery of the Lakes, in whose bounds the congregation is situated. ☞The Editor of the Southern Christian Magazine will please to forward the Magazine in future to Erie, Pa.

At the same meeting, Mr. David Carnahan delivered, with acceptance, trial exercises, preparatory to ordination. His ordination was appointed to take place at our next regular meeting at St. Clair, Columbiana County, Ohio, on the 24th instant.

The Treasurer's Report is concluded in the present number. It will excite some surprise, to see that in a few instances old, large and able congregations have contributed *nothing* to aid the Synod in her benevolent efforts to extend the kingdom of Christ at home and abroad; while others, in their infancy, have displayed a commendable liberality. How is this to be explained? Is it attributable, in the one case, to the Pastor's neglect of duty, in not making known to the people of his charge the wants of the Church; and, in the other, to the greater activity, faithfulness and zeal of the Pastor? If an explanation, more honorable to the character of the ministry can be given, we shall be glad to publish it.

To prevent mistakes, it may be proper to state, that the Home Missionary Fund is not exactly in the condition in which it might seem to be. There were claims upon that Fund, which were not presented at the time the Report was closed. It will however be gratifying to the brethren to know, that the state of the Fund will enable the Treasurer to meet all demands against it, at the close of the past Synodical year.

A glance at the Report may excite surprise, to see how few congregations seem to remember that there is such a thing as the General Synod's Fund. The consequence is, a small claim upon that Fund, of some three years' standing, is yet unpaid. There is something wrong here. It is not right that a few congregations should have to bear the whole burden of Synod. It is true that very little is necessary to keep up this Fund. But the different congregations ought to bear their proportionate share of the common burden.

One remark more, on this delicate subject, and we have done, for the present. Let some systematic mode of operation be adopted, and let there be co-operation among all our congregations, and General Synod will be able to execute all her benevolent designs successfully. Though no special effort was made, yet the contributions to the Home Missionary Fund for the last year have not only been sufficient to meet the current demands, but likewise to liquidate a claim of the preceding year. At the same time, the contributions to the Foreign Missionary Fund, from many of our congregations, have been liberal. But to secure the object contemplated by this Fund, there must be systematic effort. If no better plan can be adopted, the Editor would respectfully recommend to our congregations the imitation of the noble example of the young ladies of his pastoral charge. Let Female Missionary Societies be organized in all our congregations, and the work will be accomplished.

PREACHING POLITICS.

From almost every quarter we learn that the peace of congregations has been more or less disturbed by the political excitement which recently pervaded our country, and that in several instances our brethren in the ministry have experienced no little inconvenience, in consequence of what others have thought proper to regard as an unbecoming interference with politics. Though they consider it their duty to stand aloof from political strife, and carefully to avoid the introduction of the claims of rival candidates for public favor, into the pulpit; yet, in the excited state of the popular feeling, expressions uttered in the pulpit, have been laid hold of, and perverted, so as to be made the foundation of the charge of prostituting the pulpit to political purposes. And some of our brethren have thought proper to consult us, as to what is good in the present distress. Although it is poor consolation under trouble to be told that others have experienced the same, yet it may serve to teach us to bear patiently the ills of life, when we learn that no strange thing hath happened unto us.—We might therefore say to our brethren, that however perplexing their experience on this subject may have been, it is not singular.

Without taking upon ourself the responsibility of giving counsel in so delicate a matter, we will just state the principles by which we regulate our own conduct; and our brethren can adopt the same principles, in so far as they may meet with their approbation.

1. We regard it as unbecoming the ministerial character to mingle in political strife, or, to introduce into the pulpit, the peculiar claims of any political party. As a citizen the minister of the gospel has his rights in common with his fellow citizens. In our happy Republic it is the privilege of every good citizen to have a voice in the selection of those who are to fill offices of honor and of trust. The minister of the gospel, is as deeply interested as other men, in having these offices filled with suitable men. And he owes it to the community of which he is a member, as well as to himself, to exercise a sound discretion, in his efforts to elevate to official stations, those who possess the requisite qualifications. But to become a political partisan, and to introduce into the sacred desk, the claims of political aspirants, we regard as inconsistent with the dignity and sacredness of the ministerial office.

2. It is however the duty of the christian minister, to teach the people committed to his care their duty as members of civil society, as well as to instruct them in regard to their obligations as christians. By the solemn commission which the christian ministry has received, our Lord has made it obligatory upon him to go and teach all nations, "teaching them to observe all things whatsoever I have commanded you." Since therefore the word of God has clearly known the duties both of private citizens and of those who are in authority, it becomes the duty of the ministers of the gospel to teach both these classes how to observe all those things which Christ has commanded. And he who neglects to do so, renders himself liable to the charge of unfaithfulness. If then to teach what the Bible declares to be the duty of men as members of civil society, is to expose ourself liable to the imputation of preaching politics, we hope by the grace of God never to be liable to such a charge so long as we are permitted to occupy a pulpit.

3. If christian professors act improperly, and expose their religion to reproach by mingling in political strife, it is their duty to overcome the duty of the minister of the gospel to reprove this sin as well as every other sin. The divine command is, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." If ministers or Ruling Elders, or private christians turn politicians, and in the heat of their zeal in promoting the success of their favorite candidate for office, neglect their duty as members of the church; if in consequence of their intemperate zeal in attending political meetings, they absent themselves from the meetings of the church, or for the sake the assemblies of God's people for social worship; or if they should profane the sabbath by traveling on that day to attend political conventions, the minister who would not be a partaker of other men's sins, must cry aloud and spare not. The faithful discharge of duty under such circumstances may expose him to the displeasure of some; for as a general rule men do not like to hear their sin reproved. But when duty is concerned, we must not confer with flesh and blood. Some one may be will take offence and go away. Let them go. If the favor of men can not be secured without conniving at their sin, let it be our study so to perform our duty, that we may be "pure from the blood of all men."

Though then, the minister of the gospel may not become a political partisan, as a member of civil society, he is required to perform the duties of a good citizen. And among other things, he should exercise a sound discretion in selecting to places of honor and trust the most suitable men. And for the elevation of such it is both his privilege and duty, in common with other good citizens, to give his vote.

And while he may not appear in the pulpit, as an advocate of the claims of a political aspirant, he is under solemn obligations, to teach those under his care their duty as members of civil society, and to make known to them the principles by which they should be governed in the discharge of their duty as citizens.

And finally, it is his duty to reprove what is wrong in the conduct of men as citizens. The performance of this duty may sometimes expose him to difficulty and trouble. Some will be his enemies because he tells them the truth. Others will pervert what he says, for the purpose of exciting against him popular indignation. For these things there is no help. Whatever may be the consequences, the minister of the gospel must be faithful. "Cry aloud and spare not; lift up thy voice like a trumpet and show my people their transgression and the house of Jacob their sin"

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Concluded from the Fourth Page.]

hat there is any officer in the church , superior to the teaching Presby-

That there is no warrant, nor ne- for Ruling Elders and Deacons, t from Ministers of the Gospel, in rd of God."

That Synods and Councils are not lsh any practice, as an evil, or sin, Church, which is supported by the civil states."

That Synods and Councils may to themselves civil power."

That the Christian Church may civil rulers the right of convening lving Ecclesiastical Judicatories."

That Ecclesiastical Judicatories subject the one to the other."

XXXII.—*Of the State of Men after Death, and the Resurrection of the Dead.*

the thirty-second chapter of the inster Confession of Faith through-

therefore condemn the following nd testify against all who main- n:

hat the spirit separated from the Death does not immediately pass final state of happiness or misc-

hat the punishment of the wicked er come to an end."

hat there shall be no Resurrection lead."

hat the soul, at the Resurrection, t be reunited to its own body."

XXXIII.—*Of the Last Judgment.*

the thirty-third chapter of the nster Confession of Faith through-

therefore condemn the following and testify against all who main- n:

hat there shall be no general and dgment of angels and men, im- ly succeeding the resurrection, at of the world."

Christ the Mediator shall not ap- the Last Day to judge both an- men."

hat there is no Hell, but in the of conscience which accompa- follows criminal conduct in this hat it is not eternal."

hat the happiness of the righte- Heaven shall ever come to an

ADDRESS.

ynods, with the Subordinate Courts, icers and members of the Reformed, ssociate, and the Associate Reformed yterian Churches of North America.

Brethren—We, your Delegates ention, have thought that respect and regard to the best interests of gdom which consists not in meat k, but in righteousness, and peace, in the Holy Ghost, required a sum- atement of the doings of your del- while met for the purpose of pro- organic union among the Church- h they represent. This statement er be made with more accuracy, with more practical effect, than at esent time. Your Convention is to say, that after repeated annual gs, sometimes more, and some- ss hopeful in their results, it has h formed a basis of union which t, is an approximation to our ob- d may be perfected by the Synods we represent. Every reflecting ill admit, that the task committed Convention was one of great re- ility, and one which a variety of cir- nces had rendered peculiarly diffi- After devoting a time, of more than , of incessant and prayerful appli- cation to the duties of this task, our Divine Master, we trust, has brought us to the result attained. Amidst the overwhelming responsibility, and seemingly insuperable difficulties of our task, there was much that was to the Christian spirit peculiarly grateful.

It was grateful to find, that as different branches of the Church we had sprung from the same root, so we had still continued, so eminently, to mind the same things. And while we had not, for many years, been taking that sweet and intimate counsel with each other which is always so desirable; yet our deliberations in Convention clearly evinced that the same spirit of wisdom, and a sound mind had directed our steps by the same rule. Indeed, brethren, while the very nature of our task prompted the exercise of forbearance, the demands made upon that Christian grace have been very slight. Little more has been neccessary, than a clear declaration of sentiment on the one hand, and time to perceive the import of such declaration on the other.

The great difficulty has been to fix upon such a mode of expression, on certain points, as was best adapted to the united sentiment of the Convention. In some cases we may not have been so happy as we could have wished, in attaining this object, owing to the great amount of business which we were compelled, from circumstances, to transact in a very limited time. Believing, however, that any deficiencies of this kind will be corrected by the supervision which our doings will undergo, from the different bodies which we represent, in their Synodical capacities, your Convention, with all due deference, submit the result of their deliberations to your candid and enlightened Christian consideration.

We all, dear brethren, admit this glorious truth, that the mystical body of Christ is one, and hath many members, and all the members of that one body, being many, are *one* body. Surely then it is incumbent on the members of this body, when they find themselves apart, to use their utmost endeavors to become united. In these endeavors we entreat your concurrence with us, in a dependence upon the Divine blessing. We would recommend free and candid conference between the Presbyteries, the Sessions, and individuals of the different Churches here represented: that in the consummation of the union for which we have peen laboring, every Minister and member of our respective Churches may be enabled to see eye to eye and that none may have any just pretext for dissenting:—but that "all may come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

We address you, Brethren, with gratitude to God, for the evidence we have enjoyed of his presence and blessing upon our humble efforts in Convention for healing the breaches of Zion. We have met every subject fairly, and examined it as fully as our time would admit. In darkness he has given light; and in apparently insuperable difficulties he has graciously interfered for the promotion of his own cause. There has been a free discussion of every disputed point. Brotherly love has not only continued, but has been steadily on the increase. And we UNANIMOUSLY present the BASIS OF UNION for your consideration.

The signs of the times, if we do not misinterpret them, loudly call upon the Reformed Churches to unite upon the basis of truth, for the advancement of the kingdom of God over all the earth, and in opposition to its adversaries.

This work, Dear Fathers and Brethren, we believe to be of God. He is able to bring it to a successful issue. To Him the expectations and prayers of the Church ought to be directed, while humbly endeavoring to advance his glory. And may he so direct you, in this weighty business, that the result shall be a cheering fulfilment of the prediction of his Word. "Thy watchmen shall lift up the voice: with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."

ALEXANDER SHARP, Pres't.
WILLIAM WILSON, Sect'y.
Philadelphia, May 22, 1845.

Report of the Treasurer of Synod.

[Concluded.]

SUPPLEMENT.

HOME MISSION FUND.

1845.

May 17—	Balance in Treasury, as per Report,	$337	36
	Big Spring Cong., Rev. Sharp,	45	00
	Unity, Rev. Conner,	10	50
	Waterford, Rev. J. Findley,	8	00
	Portersville, Rev. Braden,	2	50
	Evansburgh, "	6	00
	Sunbury, "	3	50
	Sugar Creek, Rev. Smith,	6	00
	Crooked Creek, "	6	00
	From an individual in said Cong.	4	00
	Rev. Mehard, Rev. Smith,	13	00
	Laurel Hill, Rev. Duff,	9	00
	Puckety, "	3	00
	Turtle Creek, Rev. Osborne,	22	88
	Bethel, "	12	58
May 29—	St. Clair, Rev. Wright,	20	00
	Mt. Pleasant, Rev. J. M. Graham,	15	00
	Sycamore, Rev. Montford,	12	50
	Oswego, Rev. J. F. Kerr,	7	00
	Hamilton, Dr. M'Dill,	11	81
	Concord, "	7	00
	Sidney, Rev. M'Caughan,	11	00
	Piqua, J. M. Gordon,	15	00
	Xenia, Rev. J. S. M'Cracken,	16	00
	Margaret Boyle, by do.	1	00
	Sarah Jane Stewart, by do.		50
	Sam'l Barnett, do.	10	00
	Fairview Cong., by Forsythe,	11	00
	Jonathan's Creek Cong., by Calderhead.	6	00
	Caledonia Cong., by Horne,	20	73
	Union, by Turner,	10	10
	South Henderson Cong., by Freely,	12	25
	Hopewell and Chanceford, Jones,	7	27
	Greenfield, Arbuthnot,	4	00
	Union, W. M. Graham,	16	28
	Springfield, Sawyer,	15	00
	Troy, S. Findley, Jr.,	7	50
	Chesterville, do.	3	75
	Martinsburgh, Peacock,	8	39
	Mount Vernon, do.	3	00
	Wooster, do.	5	00
	Mansfield, Johnston,	7	50
	Savannah, Joseph Andrews,	10	00
	Cincinnati, J. Prestly,	50	00
	Piney Fork & Warrentown, J. Cloky,	15	00
	Lebanon, S. Wallace,	10	00
	East Union, do.	5	00
	Richmond, Lorimer,	7	00
	Washington, Forsythe,	8	18
	Crooked Creek & Connection, Waddle,	15	00
	Richland and Bethesda, J. N. Pressly,	15	00
	St. Clairsville, A. Young,	10	00
	Unity, J. Eakin,	22	00
	St. Louis, H. H. Johnston,	25	00
	Chillicothe, W. T. Findley,	3	50
	Oxford, J. Claybaugh,	12	25
	Hopewell, S. M'Cracken,	135	00
	Female Miss. Society, of Hopewell,	24	82
	Bequest of A. M. Caldwell,	50	00
	Female Miss. Society of Chilicothe,	25	00
	Russelville, by Rev. J. Caskey,	7	50
	Fairhaven, J. Reynolds,	4	50
	A Female Friend to Missions,	1	00
	Antrim, Rev. S. Findley,	11	00
	Birmingham, J. S. Buchanan,	6	00
	Collection after the Miss. sermon,	14	37
	Steubenville, Rev. Buchanan,	10	00
	West Alexander, do.	4	00
	Short Creek, do.	3	00
	Middle Wheeling, do.	3	00
	Wm. Nicholls, Rev. J. S. M'Cracken,	4	00
	Sewickly and Mt. Pleasant, Gailey,	16	00
	Mount Nibo,	9	00
	Miss Rebecca Henderson's Bequest,	120	00
	Allegheny, by Dr. Pressly,	20	00
		$1,430	02

CONTRA.

May 29. 1845.—	P'd Barnett's order, bal.	$97	31
"	M'Cracken, do.	55	00
"	Graham, do.	39	50
"	Bonner, do.	25	00
"	Foster, do.	19	15
"	Lorimer, do.	15	00
"	Sturgeon, do.	90	00
"	J. H. Pressly, do.	25	93
"	J. S. M'Cracken's	150	00
"	Miller, do.	200	00
"	Bonner, do.	150	00
"	Foster, do	43	25
"	Steele, do.	13	00
"	Brown, do.	63	75
"	Morrow, do.	15	00
"	J. H. Pressly, do.	73	00
"	R. W. Oliver b. of o.	41	75
		$1116	64

Balance in Treasury, $313 38

FOREIGN MISSION FUND.

1845.

May 17—	Bal. in Treasury, as per Report.	$241	75
	Female Missionary Society of Allegheny, Dr. Pressly,	250	00
	Prospect Cong., Rev. W. Findley,	4	07
	Portersville, Rev. Braden,	2	50
	Evansburgh, "	2	00
	Sunbury, "	4	23
	Sugar Creek, Rev. Smith,	10	90
	Crooked Creek, "	10	62
	Mt. Jackson and Slippery Rock, Neil,	10	00
	W. Stewart of Puckety, in part of his testamentary donation of $100,	15	00
	Turtle Creek, Rev. Osborn,	20	00
	Bethel, "	10	45
May 29—	Hinkston, Ky. J. C. Steele,	17	75
	Wm. Boggs, Rev. A. Wright,	5	00
	Friend to Missions, "	2	00
	" " "		50
	Mt. Pleasant, Rev. J. M. Graham,	23	17
	Sycamore, Rev. P. Montfort,	10	00
	A Lady in Illinois, Rev. Dr. M'Dill,	3	00
	Hamilton, "	36	75
	Concord, "	7	00
	Sidney, Rev. M'Caughan,	6	00
	Piqua, Rev. J. M. Gordon,	30	00
	Xenia, Rev. J. S. M'Cracken,	7	50
	Sarah Boyle, "	3	00
	Jas. Boyle, Sr. "	5	00
	Joseph Boyle, "	1	00
	Jonathan Creek, Rev. Calderhead,	6	00
	Friend to Foreign Missions,	1	00
	New Zion, Rev. J. Worth,	25	00
	South Henderson, Rev. Freetly,	12	25
	Greenfield, Rev. Arbuthnot,	2	00
	Union, Rev. W. M. Graham,	18	28
	Bethel, Rev. N. Weede,	6	66
	Troy, Rev. S. Findley, Jr.	3	22
	Chesterville, "	1	25
	Martinsburgh, Rev. Peacock,	9	20
	Harrison, Iowa, Rev. J. Duff,	8	00
	Mt. Vernon, Rev. Peacock,	11	69
	Wooster, "	4	62
	Mansfield, Rev. Johnston,	7	50
	Savannah, Rev. Jas. Andrews,	11	25
	Mary, "	1	62
	Cincinnati, Rev. Prestly,	40	25
	Lebanon, Rev. Wallace,	6	53
	Richmond, Rev. Lorimer,	6	84
	Crooked Creek and connexions, Rev. Waddle,	7	75
	A Female Friend to Missions of Crooked Creek,	5	00
	St. Clairsville, Rev. Young,	19	00
	Rev. ——, Rev. W. Blain,	5	00
	Rev. Jas. B. Bonner,	5	00
	Chilicothe, Rev. W. T. Findley,	63	75
	Female Miss. Society of Oxford,	24	10
	Oxford, Rev. J. Claybaugh,	13	32
	Bequest of A. M. Caldwell,	50	00
	James Dallas,	10	00
	Female Mission. Soc. of Cincinnati,	25	00
	Ripley, Rev. J. Caskey,	7	50
	Russelville, "	8	86
	Bequest of Jas. Boyce,	250	00
	Thos. L. Pinkerton,	2	00
	Troy, Tennessee, Rev. R. M'Coy,	9	00
	Millersburgh and connection, Reed,	5	74
	Ebenezer, W. M. Boyse,	10	00
	West Alexander, J. S. Buchanan,	2	00
	Short Creek, "	3	50
	Middle Wheeling, "	2	00
	Sewickley and Mt. Pleasant, Gailey,	14	00
	Mrs. M. Baxter, "	1	00
	Balance in Treasury,	$1,216	29

SYNOD'S FUND.

1845.

May 17—	Balance in Treasury as per Report,	$27	00
29—	Mt. Pleasant, Rev. J. M. Graham,	7	00
	Hamilton, Rev. Dr. M'Dill,	3	00
	Piqua, Rev. J. M. Gordon,	3	00
	Union, Rev. W. M. Graham,		50
	Piney Fork and Warrentown, Clakey,	3	00
	Lebanon, Rev. S. Wallace,	12	00
	Crooked Creek and Conn., Waddle,	1	00
	St. Clairsville, Rev. A. Young,	3	00
	St. Louis, Rev. H. Johnston,	3	00
	Chilicothe, Rev. W. T. Findley,	5	00
	Fairhaven, Rev. J. Reynolds,	13	50
	Concord, "	7	00
	Sidney, "	3	00
	Antrim, Rev. S. Findley,	9	00
	Allegheny, Rev. Dr. Pressly,	14	32
		$114	32

CONTRA.

1845.			
May 29—	Paid S. Findley, per order,	$34	50
"	Jas. Prestly, Clerk of Synod,	25	00
"	Reynolds,	23	50
"	J. M. Christy,	20	00
"	Postage on Synod's Doc.	2	50
		105	50
	Balance in Treasury,	8	82

☞ The Treasurer acknowledges the Receipt of the following sums since his Report was made out;

Deer Creek Cong., Rev. M'Connell, H. M.	$10	03
Chambersburgh, Rev. Gracy, H. M.	10	00
Chambersburgh, do. Foreign,	28	50
Tarentum, Rev. Gilmore, Synod fund of G. S.	5	00

Moneys Received for the Preacher,

Not otherwise receipted for.

James M'Curdy.	Dr. W. Anderson.
David Andrews.	Rev. J. L. Young.
M. O. Junkin.	Sarah Thompson.
John Logan.	Francis Gilmore 3.
David Ferguson 2.	Christina Crans.
Joseph R. Scott.	Wm. M'Clure.
Robt. Butler.	Andrew Gilleland.
Margaret Butler.	Wm. M'Cracken.
R. P. Davidson.	J. B. M'Cormick.
Ephraim Lee.	Hugh M'Cormick.
Robert Carter.	W. F. Davidson.
Isabella Metcalf.	Hugh Carson.
James Fitzgerald.	John Stewart.
David Fitzgerald.	George Linn.
David Anthony.	John Henry.
R. Nelson.	David Wallace.
Dr. J. P. Henderson.	Wm. Blaikie.

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MISCELLANEOUS.

I SEE THEE STILL.

BY C. SPRAGUE.

I see thee still:
Remembrance, faithful to her trust,
Calls thee in beauty from the dust;
Thou comest in the morning light,
Thou'rt with me through the gloomy night;
In dreams I meet thee as of old;
Then thy soft arms my neck enfold,
And thy sweet voice is in my ear:
In every scene to memory dear,
I see thee still.

I see thee still:
In every hallowed token round:
This little ring thy finger bound,
This lock of hair thy forehead shaded,
This silken chain by thee was braided—
These flowers, all withered now, like thee,
Sweet sister, thou did'st cull for me:
This book was thine—here did'st thou read:
This picture, ah! yes, here, indeed,
I see thee still.

Here was thy summer noon's retreat,
Here was thy favorite fire-side seat;
This was thy chamber here; here, each day,
I sat and watched thy sad decay;
Here, on this bed thou last didst lie;
Here, on this pillow, thou did'st die;
Dark hour! once more its woes unfold;
As then I saw thee, pale and cold,
I see thee still.

Thou art not in the grave confined—
Death cannot chain the immortal mind,
Let earth close o'er its sacred trust,
But goodness dies not in the dust;
Thee, Oh! my sister, 'tis not thee
Beneath the coffin's lid I see;
Thou to a fairer land art gone;
There let me hope, my journey done,
To see thee still.

Personal Religion the support of the Church.

The most efficient support that the members of the Church can give to her advancement, is by their own personal religion. This is literally *manifesting the tree by its fruit*, and is an *epistle of Christ to be read of all men*. If therefore, you really and truly desire the prosperity of the Church, from whatever cause this desire may proceed, labor and strive and pray that you may imbibe the spirit of her doctrines; that you may manifest the purity of her discipline; that you may experience the efficacy of her means of grace; and by thus promoting the cause of the Church, which is one and the same with the cause of true religion, promote and secure at the same time, the salvation of your own soul.

Public Sentiment Again.

The Louisiana Democratic Advocate proposes to copy Dr. Edwards' Sabbath Manual entire, and says: "It cannot but be a matter of liveliest interest to every well wisher of his country and of Christianity, to notice, that in every part of the land, the tide of popular feeling is setting strongly in favor of a due and religious appreciation of the Sabbath; and every attempt to destroy or allay this state of feeling, however plausible such attempt may appear, is destined to be regarded by every moral and enlightened mind, as ill-timed, if not injudicious and uncharitable. Righteousness must and will prevail; the ennobling and redeeming spirit from on high is abroad in the land, and must ultimately triumph over every hurtful or demoralizing custom."

The Three Privileges.

An ancient philosopher used to bless the gods for three privileges:—That he was made, not a *brute*, but a *rational* creature,—that he was born, not in *barbarous* climes, but in Greece,—that he lived, not in the more *uncultivated* ages, but in the time and under the tuition of Socrates. How much better reason have we to bless God, that in his providence, we are born in America, in a time of gospel light!

A sure mark of a tender conscience is a readiness to suffer rather than to sin.—Heb. xi, 25.

Jesuits Never Sing.

A converted Roman Catholic priest, who spent his noviciate at Rome, and was familiar with the characteristics of the different ecclesiastical orders who throng and curse that city, states, that whatever else the Jesuits do, it is contrary to the rules of the order to sing. We are not surprised at this, knowing the harmonizing effect of music, and the kind of work they have on hand. They would be half unfitted for their intrigues and plots of mischief in the world, if the spirit of song were to breathe upon them.

CRY OF THE VICTIMS.—An affecting proof of the oft-asserted tendency of intemperance to misery and crime, was recently afforded in a petition of the prisoners on Blackwell's Island, to the Legislature of this State, praying for the passage of the bill suppressing the traffick in ardent spirits. The petition was signed by nearly all the wretched inmates, most of whom owe their degradation and suffering to the cause they here deprecate: and among them were the signatures of Babe, the pirate, and James E. Eager, both now under sentence of death, who attribute their crimes to the influence of intoxicating drinks. Setting aside the moral considerations connected with this traffick as matter of economy what urgent reasons there are for the law in question. It is stated that 1060 persons were committed at the Upper Police Office in New York, during the months of February and March, for causes originating in intemperance. A like proportion exists in all other cases. Surely the demand of the people to be protected against such a burthen as this, and the prodigious pauper tax it occasions, is reasonable and ought not to be resisted.—*Evangelist.*

AMERICAN BIBLE SOCIETY.—The issues of Bibles and Testaments from the Depository, last month, were more than 52,000 copies. New grants of books were made, at the recent meeting of the Managers, for Indiana, Illinois, Wisconsin, Mississippi and Georgia; the grants of money were made, ($8000 in all,) for publishing the same in France, Switzerland, Syria, Persia, Northern India and the Sandwich Islands. There is beyond doubt, an animated disposition, in almost every part of the world, to procure and search the Scriptures and no sign can be more auspicious.

NEW GOODS!

THE subscribers avail themselves of the present opportunity of informing their friends and customers, that they have received from the Eastern Market a fresh supply of merchandize, which being added to their stock formerly on hand, will enable them to offer for sale the following articles: A handsome assortment of staple Dry Goods, of most excellent quality; Coffee and Sugar; Teas of various kinds and qualities; a prime selection of Tobaccoes; Sperm, Solar, Whale and Tanner's Oil; China, Liverpool and Common Queensware; Sperm, Star and Tallow Candles; a small assortment of Table Cutlery, Pocket and Pen Knives; Waldron's and and Wilson's Grass Scythes and Scythe Snaths and Stones; Juniata and Common Iron and Nails, assorted sizes; Herrings, Shad and Mackerel of the best quality. Together with sundry other articles in their line of business, which are not here enumerated—all of which they will sell at prices as low as any in the city.

Feeling grateful for the liberal patronage we have all along received from our numerous friends and customers, we would respectfully solicit a continuance of it, as we are now fully prepared to give the same general satisfaction as we have heretofore done.

Don't forget our place—2d door from the South West corner of Federal street and Diamond, Allegheny.

☞ Farmers and Country Merchants are informed that Wool, Flax, Tow-Yarn, Stocking Yarn, Flour, Bran, Oats, Indian Meal, Corn, Cheese, Salt, Corn Brooms, &c. will be taken in exchange for merchandize at cash prices. J. STERRITT & CO.

Allegheny, June 17, 1845—6m

Bicentenary of the Assembly of Divines at Westminister,

HELD at Edinburgh, July 12th and 13th, 1843: containing a full and authentic Report of the Addresses and Conversations. For sale at JOHNSTON & STOCKTON'S Wholesale and Retail Bookstore, No. 44, Market st.

Pittsburgh, June 4, 1845—6t

ADMINISTRATORS' NOTICE.

LETTERS of Administration of the Estate of Ester Willock, late of the City of Allegheny, deceased, having been granted to the Subscribers, all persons indebted to the Estate of the said deceased, will please make payment, and all persons having claims or demands against said Estate, are requested to present them. H. NIXON, JAS. M. WALKER, WM. DAVENSON.

ALLEGHENY TEA STORE.

H. T. CHAFFEY begs most respectfully to announce to the citizens of Allegheny and the public generally, that he has just received from the Importers, the most splendid and choice lot of FRESH TEAS ever brought to this city, comprising extra superior Young Hyson; Imperial; Gunpowder; prime fine Black Tea; Titsong; Muyfoong; Pouchong; Orange Pekoe, &c. The whole of which will be found of the finest quality and flavor. Also, 50 bags Green Rio Coffee, best quality; Java Coffee; 10 hhds. N. O. Sugars; Coffee, best quality; 10 bbls. Sugar House Molasses; 10 bbls. Herrings; Loaf Sugar; 200 bottles superior Tomato Catsup; Lemon Syrup; Rice; Myer's superior Aromatic Tobacco; Queensware; 1000 lbs. Sole Leather. Together with a large and general assortment of fresh Family Groceries, Dry Goods, &c. The whole of which will be sold, wholesale and retail, at the lowest cash price.

H. T. CHAFFEY returns his sincere thanks for the patronage so liberally bestowed towards him, and trusts that no exertions on his part shall be wanting to merit a continuance of the same.

☞ Don't forget the place—on Federal street, Allegheny City. Tea Store, June 13, 1845-3t

KENNEDY & BROTHER'S

PRINTING ESTABLISHMENT,

FEDERAL ST. ALLEGHENY.

ALL kinds of Printing, from the finest Card to the largest and most showy Posting Bill; Circulars, Labels, Dray Receipts, Bank Checks, Hat Tips, Bills of Lading, Election Tickets, Blanks of every description, Canal, Railroad and Steamboat Bills, promptly and neatly executed, at *reduced prices*.

☞ **Books, Pamphlets and Catalogues** for Colleges, Seminaries, &c. printed in the best style.

Allegheny, April 24, 1845.—tf.

DEBATE ON UNIVERSALISM.

The debate recently held in this city, between the Rev. N. L. Rice of the the Presbyterian Church, and Rev. E. M. Pingree of the Universalist Church, on the question, "Do the Scriptures teach the ultimate holiness and salvation of all men?" is in press and will be issued about the first of May. Price $1,00, bound in muslin, $10 per dozen, $75 per hundred. Orders for the Debate promptly attended to in the order in which received. Address

GEO. G. JONES, Bookseller,
No. 23, West Fourth-st.
Cincinnati, O.

Any paper copying this four times, will be entitled to a copy of the work. 4t.

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. 23, 1844.

THE PEOPLE'S

CLOTHING STORE,

NO. 77 LIBERTY STREET.

THE Subscriber having just returned from the East, would respectfully invite the early attention of his friends and the public, to his large and general Stock of Spring and Summer Goods, which he has received and is now making up for the Spring Trade, consisting in part of French, English and American Cloths; Fancy, Plaid, Striped and Plain Cassimeres; Plain, Plaid and Figured New Styles Satin and Silk Velvet Vestings; Satinetts; Summer Cloths; Fancy, Striped, Plaid and Plain English and French Tweeds, &c.

Those in the habit of having their work made to order, would do well to call at No. 77 where they will find goods that cannot fail to please—consisting of the Latest Styles, which have been selected with great care from the best stocks in Eastern houses.

From his long experience in this business, he is enabled to cut and have work made up, in a style that cannot be surpassed; and all that is wanted is a call to convince, that the Clothing at his establishment is got up in a Superior, More Fashionable and Handsome Style than will be found elsewhere. He would take this opportunity to return his thanks to his friends and the public, for the very liberal patronage he has received, and being determined to Sell on the Lowest Terms, would solicit a call from those wishing to purchase Good and Cheap at the same time.

Shirts, Stocks, Handkerchiefs, Cravats, Suspenders, &c., always on hand. THOS. M'CANCE,

No. 77 Liberty, directly opposite Irwin Street.

April 24—tf.

SPRING FASHIONS,

FEDERAL STREET,

ONE DOOR BELOW GŒHRING'S TAVERN

Allegheny City.

HAVING just received from New York the Spring Fashions for Hats, I would respectfully solicit the patronage of my former friends and customers, and all others who may please to give me a call, feeling assured that I will be able to please all with this New and Beautiful Style of Hats. R. L. MELVILLE.

Wool and all kinds of Furs taken in exchange.

April 11—3m.

Wm. O'Hara Robinson, U. S. Attorney.

HAS removed his Office to the second story of Burke's Buildings, Fourth street, near Market, Aug. 23.

☞ *A Liberal Discount, from Eastern prices, to Clergymen and Sunday Schools, on purchases to the amount of ten dollars or upwards.*

CHEAP AND VALUABLE STANDARD BOOKS.

ROBERT (late T.) CARTER, No. 2[illegible] Pittsburgh, offers for sale, at New York Eastern Prices—

Horne's Introduction to the Study of the Scriptures, 2 vols. 8vo. at the low price of $3.50. This work especially, and Sunday School Teachers generally, is a valuable work. Scott's and Henry's Commentaries. Doddridge's Family Expositor. Cruden's Concordance, &c.

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The Preacher

JOHN T. PRESSLY, D. D., EDITOR. ALLEGHENY, JULY 11, 1845. VOL. 3—NO. 15.

TERMS.

E PREACHER will be published semi-monthly, e second and fourth Fridays of every month. SE DOLLAR per annum, *in advance*. If not within six months, one dollar and a half will arged.

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THE MAYNOOTH GRANT.

s the subject of the Grant of the Bri- Government, for the support of the an Catholic College of Maynooth, is occupying the attention of Christians in Europe and in this country, we act, from the Free Church Magazine, following account of the origin of this itution, its design and the system of ing pursued in it:

'he College of Maynooth was estab- ed by an act of the Irish Parliament sed in the year 1795. It is about lve or fourteen miles from Dublin, and rected on the estate of the Duke of nster, his Grace having granted a se of fifty-four acres of land in perpe- y, at a moderate rent, for the benefit he institution. There are connected h the seminary a president, a vice-pre- nt, two deans, eight or ten profes- s, and several other functionaries. The nber of students at present in attend- e is, we understand, from four to five ired; and all these are accommodated hin the walls. The buildings have n erected at an expense of upwards £40,000. In 1796, the Parliamentary nt was £7759; in 1800, it was only 093; but since 1813, it has generally ounted to nearly £9000 or £10,000.

Robert Peel now proposes to bestow on it an endowment which will be tri- this allowance.

The system of training pursued at May- oth is quite in accordance with the omy character of the Roman Catholic igion. It is to be observed that *none Papists* can be admitted into the es- blishment; and it is expressly provided, the Act of Incorporation, that "it shall t be lawful to receive into, or educate, instruct in the said academy, any per- n professing the Protestant religion, or ose father professed the Protestant re- ion." Even a Roman Catholic intend- for a secular profession cannot receive s education at Maynooth; for it has been led that none save those designed spe- ally for the priesthood can be taken into e establishment. None, indeed, but de- tees could be expected to submit to the sterity of its discipline; and we should ink that the sons of the Roman Catho- gentry would refuse to perform the me- al offices required from the students of is seminary. "Every day," says one of e regulations, "at the hour appointed, the signal being given, and the *Bene- camus Domino* being heard, let each per- on answer, *Deo Gratias;* and immediate- let him arise from bed, and making the *ost holy* sign of the cross, let him put on is clothes; and as soon as he has done so, et him employ himself sedulously, for ne space of half-an-hour, in washing his ands, *adjusting his bed, and in making up is room.*" Except during certain inter- vals, scarcely amounting in all to three hours out of the twenty-four, *conversation* is strictly forbidden; and even at dinner no student is at liberty to open his lips to his neighbor. These unfortunate youths are never permitted to enjoy the luxury of a solitary stroll; the movements of every individual are watched with the utmost vigilance; and any one is liable to the ex- treme penalty of expulsion if he "shall designedly withdraw himself from the bo- dy of the students on the public walk, or *from the eyes* of the person to whose charge he may have been committed." All news- papers and periodicals are interdicted; ev- ery book must be subjected to the scru- tiny of a jealous censorship; and every letter received by a student may be seized and read.

In 1826, the Commissioners of Irish Ed- ucation Inquiry directed their attention to Maynooth; and after having personally vi- sited the institution, examined various witnesses, including the president, the professors, and others, in reference to the establishment. It appears from their Re- port, that the members of the Commis- sion, one or two of whom were Romanists, did "not agree in the conclusions to be drawn" from the evidence, and they, consequently, did not express any opinion respecting the merits of the seminary. But a very slight inspection of the pub- lished testimony may satisfy any intelli- gent reader as to the literary pretensions of a number of those presiding over the ed- ucation of the Maynooth students. When the Commissioners instituted their inquiry in 1826, the Rev. —— ——, D. D. was the lecturer on mathematics and natural philosophy, and his evidence certainly gives us no very exalted idea of his scien- tific attainments. In answer to one of the questions addressed to him, this professor of *mathematics* must, we think, have as- tounded his examinators by the answer: *"I don't know what the subject-matter of the Sixth Book of Euclid is?"*—Eighth Report of the Commissioners, p. 148. It would seem that the witnesses were per- mitted to retouch and modify their testi- mony; and yet the statements of this gen- tleman, as printed by public authority, still bear marks of great bewilderment. The Commissioners were men of supe- rior acquirements, and some of them seem to have amused themselves at the expense of the unhappy lecturer. Having discov- ered a professor of mathematics who was ignorant of the Sixth Book of Euclid, they proceeded to put a number of other interrogatories to this academic prodigy. When examined respecting the degree of proficiency which his students might be expected to attain during the year that they remained under his instruction, the following is, *verbatim et literatim*, the introductory portion of the statement made by the learned Doctor: "I think that those who have *extraordinary talents*, or even very good talents, will make a ve- ry good proficiency in *arithmetic*. I do not say that they will be aquainted with all the questions that can be treated of in arithmetic, but with the four rules of ad- dition, subtraction, multiplication, divi- sion, and with the square or cube root, and the reasons upon which those *four* rules are founded." In reply to a question on the subject of *pneumatics*, the professor informed the Commissionrs, that he il- lustrated by experiment "the principles of *chemistry*;" and in answer to another in- terrogatory, he gave them to understand that he "adopted" the Copernican system. It must have been highl gratifying to them to know that the demonstrations of Newton were fortified by the authority of so rare a genius.

Public attention has often been direct- ed to the extreme ignorance of Scripture manifested by the Romish priesthood; and it has been accordingly deemed prudent, by the superiors of the Maynooth estab- lishment, to require every student to fur- nish himself with a copy of the Douay Bible. Such, however, appear to be the regulations of the seminary, that the vol- ume is very much neglected, and the law to which we refer does not seem to be very zealously enforced. Dinner is serv- ed up to the students in a large hall, and we have stated that when at table no one is at liberty to speak; but according to one of the rules of the institution, a chapter of the Bible is read aloud at the com- mencement of the meal, and a portion of the Roman Martyrology towards its con- clusion. It is quite evident that, in so far as the Scriptures are concerned, this ex- ercise is little better than a solemn mock- ery. Amid the noise created by the run- ning to and fro of servants, the rattle of plates, and the motion of knives and forks wielded by hundreds of hungry youths, how unreasonable to expect attention to the reading of the Sacred Book! As the din subsides, towards the close of the re- past, it may be possible to hear the fables of the Roman Martyrology, but the an- nouncements of the Law and the Testi- mony are lost in the confusion of other sounds.

We learn, from the Report of the Roy- al Commission, that Maynooth, with its present means, can educate *more than one- half* of all the parish priests required for Ireland; and her Majesty's ministers have therefore no plausible apology for propo- sing to *triple* its Parliamentary endow- ment. In some respects it can already hold out inducements possessed by no other collegiate seminary in the three kingdoms; for the greater number of the students, or those who are technically said to be "on the Establishment," are *gratui- tously* supplied with board, lodging, and instruction. Every Roman Catholic bi- shop has the privilege of recommending a certain number of these free pupils; so that when a youth is thus introduced into the institution, he is supported through- out his whole curriculum almost entirely at the expense of Government. It is well known that the number of Romish priests in Ireland has, within the present century, very much increased; but when it is considered that the State has provi- ded so liberally for Maynooth, it is not strange that they should swarm through- out the land. The augmented grant will enable St. Patrick's College, (for so the institution is designated) to support and educate more Romish ecclesiastics than will be required on the other side of the Channel, so that we may henceforth ex- pect an annual importation into England and Scotland.

We have already seen that some at least of the professors of Maynooth are likely never to realize the reputation of Euler or La Place; and it may be that, making full allowance for their qualifications, most of them are at present sufficiently remu- nerated. We believe that the ordinary lecturers receive about £112 per annum, in addition to lodging, the attendance of servants, and other perquisites; and tho' such a recompense would afford very in- adequate encouragement to men of su- perior erudition, our readers will perhaps think that persons whose attainments are extremely moderate, and who are living in a state of single blessedness, might be contented with such an allowance. The annual salary of the president has hither- to been three hundred guineas, besides stabling and forage for two horses, apart- ments, boarding, and various other mat- ters. The highest Government endow- ment granted to any of the theological professors of the Irish General Assembly is, we have been assured, only £150. They are, as we have heard, furnished by the State with neither board nor lodging; and though some of them are married and have families, we believe that their united salaries do not much exceed the income which has been herefore enjoyed by the president of Maynooth. Sir Robert Peel however has determined greatly to en- large the revenues of the professors of St. Patrick's College; though, from the above statements, it must be obvious that, apart from political considerations, there can be no sufficient reason for such an aug- mentation.

The Skull of St. Patrick.

A New York paper, in noticing the lec- tures of the present champion of the pa- pists (Dr. Pise) says:

In his last lecture the doctor gave some curious particulars about the true cross— its preservation, and miraculous powers of production, reproduction and multiplica- tion; which are all very extraordinary. Indeed he begins to remind us very much, and doubtless will soon reach that point— of the astonishing antiquarian truth record- ded dy some Irish traveller. It seems this tourist, on one occasion, visited an ancient Cathedral which had been founded at a very remote period, and among other cu- rious relics exhibited to him was the skull of St. Patrick. Of course this valuable rel- ic of the patron saint of Ireland, excited the admiration of the traveller in a great degree; and he expressed his delight— his astonishment—his veneration, in such enthusiastic terms as to awaken the most gratified emotions in the breast of the sex- ton. "And this is the skull of the illus. trious St. Prtrick!" exclaimed the tourist, as he held the relic in his hand and con- templated it with reverential awe! "Yes, in troth it is, your honour! but we've got somthing still better than that! "Is it pos- sible? what can that be?" asked the won- dering tourist. The sexton then opened a closet, and brought forth from a shelf all covered with dust a small skull—"Here's the beauty?" said, he holding it up to the traveller. "Whose—whose is this?" Ar- rah! faith, your honor, that's the skull of St. Patrick when he was a boy!"

"Hard Shell" Christians.

The following instance of almost incred- ible ignorance occurred in Georgia. Two men were recently cited to appear before a "hard shell" (Anti-Missionary) Baptist church, to stand trial; the one was charged with drunkenness, and the other with the crime of having joined a temperance soci- ety. The trial resulted in the acquittal of the drunkard and the excommunication of the temperance man. The reason assign- ed for this conduct is this:—the drunkard acknowledged he had done wrong, but the temperance man would make no such ac- knowledgment.

A good book is the best of friends. You may be counselled by it, when you have not a friend, in whom you can confide. It does not reveal your secrets, and it teaches you wisdom.

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For the Preacher.

DR. M'GILL ON PSALMODY.

Mr. Editor: On Sabbath, the 27th of April, the Rev. Dr. M'Gill preached in the Presbyterian Church, in the village of Indiana, on the subject of Psalmody, to a very large assembly. Notice had been given some Sabbaths previous, both at the close of the morning and evening service, that the "Rev. Dr. M'Gill, formerly of the Associate Presbyterian Church, but now Professor in the Theological Seminary of the Presbyterian Church at Allegheny, would preach on the subject of Psalmody, and it was presumed that he understood both sides of the question." After this announcement, there was a considerable degree of anxiety to see and hear the learned Doctor. He had never preached here before, but he was well known to all parties from his former standing in the Associate Church, from his course in leaving it, and from his present standing in the Theological Seminary. His course in defending the principles of the Associate Church, on the subject of Psalmody, in Carlisle and Philadelphia, had been heard of—his letters to the Rev. Mr. Stark's congregation of New York, to the congregation of Mr. Stalker, and his extravagant exertions in behalf of the Secession cause in the congregations of the Rev. Henry Blair and Doctor A. Bullions, were fresh in the recollection of many of the people of Indiana county. They had also read his letter to the Associate Presbytery of Philadelphia, dated a short time after his return from this great work and labor of love for the Secession cause. In this letter he tells the Presbytery, in plain terms, that he had not been inwardly attached to the principles of their Church on the subject of Communion and Psalmody, during his ministry in it, and therefore he asks a dismission. These things were well known in Indiana county, and it was known also that the Presbytery, after having taken his case fully into consideration suspended him from the ministry. These old documents, contained in the "Presbyterian Magazine" and "Religious Monitor," were handed about, and this increased the anxiety to see and hear the man who "understood both sides of the question of Psalmody," the man who had been divested of his "prejudices," and delivered, to use his own expression, "from the swaddling bands of ecclesiastical infancy."

Previous to the delivery of the discourse, there was a great anxiety not only to understand the Doctor, but as far as possible to retain his language entire. This however could not be done. One man who was accustomed to taking down discourses in his own way of abbreviating words, wrote all the time and finished the words and sentences whilst they were yet fresh in his remembrance. Others considered that they would be able to do more for the cause of truth by attending to the speaker, without writing, and they have come in afterwards as aids to correct errors and complete the labor of the writer. The notes thus taken by the most competent stenographer in the assembly, were examined by some of the most attentive hearers, and transcribed for the benefit of the religious community. Justice has been done the Doctor. So far as possible his words have been taken down with impartiality both in favor of and against the Psalms of David, for it can be easily discovered that he spoke on both sides of the question. With regard to the leading parts of the discourse, there has been a free conversation among the audience, and we have heard of no disagreement among them respecting what was taught in it. All expressions respecting which there appeared the least doubt of their correctness, have been left out, and the words marked emphatically are believed o be his very words. If we have erred, as it is the way of man to err, the intention has been to err in the Doctor's favor. To those who are unacquainted with the state of the Church in this neighborhood, it is thought proper to make known the following facts for information:

1. The translation of the Psalms of David generally used in Presbyterian Churches, had been used exclusively in the public worship of the Presbyterian Church in this place, from the first settlement of the country until last winter. Then the translation of these Psalms was superceded by the imitation of David's Psalms made by Dr. Watts, and Hymns chiefly from the same author.

2. At the time of this change, several discourses were delivered in the Associate Presbyterian Church on the subject af Psalmody.

3. The proclamation that Dr. M'Gill would preach on a certain day was made after the delivery of these discourses. We now give an impartial representation of his discourse, with the design to settle this important question. SCRIPTOR ET SPECTATOR.

Sketch of the Sermon.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.—*Collossians* 3: 16, 17.

Should a missionary like Paul go far hence among the Gentiles, and would teach the Pagans, he would rejoice to find much piety among them. He would rejoice to find them singing praises to God in their own words. But suppose he should tell them that they were doing wrong; that they were bound to sing the songs composed by a certain king of Israel, some three thousand years ago; they would be at a great loss until they had committed these songs to memory. While he was telling them of the love of the Redeemer, in redeeming them by his blood, and communicating and explaining the gospel to them, he certainly ought to have songs suitable for all this. Suppose a Pagan receives the New Testament, would he not immediately employ *his own words in praise?* But suppose he gets the whole Bible, and sees the Psalms, doubtless it will enhance the value of his songs; but must he be bound exclusively to these? Must he offer goats and bulls to God in his songs? Or must he proceed to dance?

But we are to draw from the whole word of God for the matter of our songs in order to sing his praise.

There are five things to be noticed in this passage. We proceed

1. *To consider the "word of Christ."*

We, as a Presbyterian Church, have never rejected the Scottish version of the Psalms; but we have *superseded* it; believing that thereby we render more perfect obedience to the "word of Christ." Rouse's version in its day was a novelty, as our Assembly's book of Psalms, Hymns and Songs is now a novelty. But versions are not important. There is a strange covering up and concealing the real points of the argument in some quarters, as if we were opposed to the "word of Christ."

We are charged with hostility to Rouse's version. It is a base slander upon us; for we have two of these printed among our own Hymns, and would be glad to have another verse inserted which says:

"To silence put the lying lips
That grievous things do say,
And hard reports, in pride and scorn,
On righteous men do lay."

We only insist that other spiritual songs, hymns and psalms are to be used besides those in the Book of Psalms. The New Testament is meant by the "word of Christ." But the whole Bible, as well as the *words* of Christ, is the "word of Christ." Would any man read the text, and say that it meant the Psalms of David, and that they *alone* were the "word of Christ?" Why, David's Psalms speak of Christ in dark foreshadowing words—of Him as to come, and his name is not in them—*the name of Christ is not in them!*

This text does not say, "Let the word of David dwell in you." If we are to be confined to the Psalms of David in solemn worship, children and not the hoary-headed, aged men are more capable of committing to memory and repeating them, more capable of doing this duty, than their fathers, because of the excellence of their memory. No translation can be the very words of God. The words of God are written in the Hebrew.

One fact in this disputed subject is, that our Savior and his Apostles quoted from the Septuagint. The Apostles and Christ quoted differently from the Old Testament. See Isaiah 6. So it is the meaning of the words, and not the words themselves, that is the word of Christ. If we are not to vary from the very words of Scripture, then the value of it must consist merely in words. The consequence of all this is, that when we use the *sense of Scripture* in our own language, it is acceptable to God. Rouse's version is not psalmody enough for us. It is essentially deficient, because it is not the whole "word of Christ."

It is a maxim that every talent which God has given us, ought to be used in his worship. What is the talent most admired among men. Is it not poetry? Is this the only talent God has banished from his Sanctuary? This talent is used in scenes of revelry and debauchery, and is it yet not to be employed in the praise of God, but to be cursed like the strange fire of Nadab and Abihu? Where is the difference in reading, praying and singing in our own words? Prayer, according to the Assembly's Shorter Catechism is in three parts, confession, petition and thanksgiving. Take all the prayers out of the Psalms of David, and what have we left? The most beautiful prayers in all the Bible are found in the Book of Psalms. Prayer and praise only differ as poetry and prose differs.

(Illustrated this by turning that hymn into prose, which begins "When all thy mercies, O my God," &c.)

Can it be that merely to sing a prayer makes it abominable. Some old ministers half sing their prayers! Whether is the voice half modulated to a tune or wholly the best? (Here he endeavored to ridicule the manner of preaching of the old ministers of some churches.) Where are we commanded to pray in our own words or forbidden to sing in our own words! If I were to take forms for both prayer and praise, I would take the liturgy of the Catholics or Episcopalians. Both however are wrong. All admit that we must have a system of psalmody to suit the church of God. Well, then, we must draw upon the whole Scripture and change our psalms as circumstances shall demand. It is said by the advocates of David's Psalms, that they are a *perfect manual* to suit our devotions in praise for all time to come and in all circumstances. If that were so, would we have the example of psalms, after David's book was completed, or would any have been given before David's book was first given?

Job speaks of God giving songs in the night, 35th and 10th. This proves that God gave new songs before David. The people of Israel had a song at the Red Sea. Moses sang, Deut. 32d, which song has more evidence of being made for all time to come, than the Psalms of David. Deborah had a song. Evidence exists that the book of Psalms was compiled by David before Solomon's song. If the Holy Spirit has given us new songs, and yet we are to be confined to David's Psalms, then you make him contradict himself, and do something awful when these new songs of his are not found in David's Psalms. Solomon made 105 songs, 2 Chron. 35: 24. Jeremiah lamented for king Josiah, and all the singing men and singing women spoke of Josiah in their lamentation to this day, and made them an ordinance in Israel, and behold they are written in the lamentations. Now here is more authority for making this lamentation in a song for Josiah than can be said in favor of David's Psalms. Zachariah speaks of the mourning at Haddad Rimmon. The book of Lamentations is a song. In the New Testament we have the song of Mary, Zacharias, Simeon, blind Bartimeus, one at the triumphant entry of Christ into Jerusalem, etc., sung a hymn at the institution of the Sacrament of the Lord's Supper. What it was is *not once named* in the Bible. But we are told that it was the great Hillel, from Psalm 113 to 118 inclusive. This is a *sheer fabrication.* The Bible shows nothing of it. It is a mere Jewish tradition, and our Savior has taught us what reliance to place in Jewish traditions. The word hymn is never applied to the Psalms of David in the New Testament. The song spoken of in Revelation 15—where is that found in David's Psalms! Why it is perfectly incredible that our Lord would never quote the Psalms of David, and yet require us to be confined to them. We deny that they contain sufficient experience for all Christians, and we can prove that in one case they do not; and if we can prove it in one case, that is sufficient to show we ought not to be confined to them exclusively. True, they are quoted just as the other Scriptures are quoted, but never sung.

Now, unless they agree to sing all *the* songs in the Bible, in saying we must only sing inspired songs they overwhelm themselves by that argument, and prove too much and therefore prove nothing. It is impossible for God to give us a specimen of a new song that is uninspired. Arguments used against liturgies gave me the same arguments against being formally bound to David's Psalms in their exclusive use. The advocates of David's Psalms place themselves against the fulfilment of prophesy. Isaiah 26. So if we are confined to the Psalms of David alone, the Holy Spirit is not true, for he commands one thing and predicts another. Isaiah 42:10. Even David tells us to sing a *new song.*

AFTERNOON SERMON.

I shall proceed to the third branch—"Teaching and admonishing one another." The whole word of God is to be embodied in our songs, to teach all things and doctrines which ought to be taught, and admonished as to the things in which we are concerned. Turn your attention to a parallel passage, to our text, in Eph. 5:19. All Scripture is to be incorporated into our praise. Here we might ... our cause. But how could we ... all the word of God in singing but Psalms! Does the book of Psalms ... the doctrine of justification by ... Where is it taught in David's Psalms ... Psalm 7:8. Is it taught there? "Judge me according to my righteousness." Or in Psalm 18:24—is it taught there? If all light is excluded but what is in the Psalm itself, the very reverse is true. I do not deny that the doctrine of justification by faith is to be found in the Psalms, but in order to prove, as some assert, that the Psalms are a perfect epitome of the Bible, they must teach it *exclusively* of any other Scripture, which they do not. See Psalm 26:

"Judge me, O Lord, for I have walked
In mine integrity," etc.

I defy all now to prove the doctrine of justification by faith from the book of Psalms *alone.* You must take Isaiah, the New Testament along to do it. Now if the Psalms of David *alone* you cannot find that doctrine. The advocates of the Psalms as a perfect manual say they contain it and all other doctrines. You must therefore find it exclusively there.

Where is the doctrine of regeneration taught in the Psalms, if you exclude other places in the word of God? As to admonish one another is not only to prove, but also to guard against present and future dangers. Who does not know that dangers change with the times? Therefore we must make our songs to suit the changes. We have no idolatry now as those who are spoken of in the Psalms, having eyes, see not; having ears, hearing not—therefore we do not sing those Psalms. It is true we have idolatry in the love of the world, &c. and we are surrounded with many dangers that the Jews and David had not. If we must be confined exclusively to David's Psalms, then are we indeed called to make brick without straw. If we must be confined to David's Psalms, we have no provision made for the dangers of theatrical entertainments—one of the awful dangers of the times. (This he gave as one of the instances of danger not spoken of by David.) Theatre's were not introduced in the heathen world, until the time of Herod the Great.

The sin of revenge is very dangerous now. Will the 55th Psalm prove it? V. 15: "Let death seize upon them and let them go down quick to hell." Psalm 69:22, 23, 24, 25, etc! Or the 109th, v. 8 and 9! Is there anything like this in all the New Testament? I do not mean to say that David had no grace—that he was a man after God's own heart—but that these places are not reconcilable with the Gospel. But we never can admonish one another in psalms, hymns and songs without the New Testament. You may sing these Psalms, and find in them sufficient admonition to obey the injunction in my text, and learn the doctrine of forgiveness by the Psalms themselves in full experience, and not in broken fragments, if you contend for them exclusively as such, you cannot do by the Psalms alone. In short, you must be taught and admonished by the New Testament songs again and again, or you cannot learn the doctrine of forgiveness by the Psalms. I have a reason to speak on this subject, for in explaining the Psalms, I have often had great difficulty in making them suitable to the preaching. I will state an instance of this. When connected with the Associate Church I at one time preached from the 4th verse of the 69th Psalm. In the course of the sermon, I dwelt upon the voluntary vicarious or substitutionary obedience and satisfaction of Christ. When I was ...

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iching, I turned to Rouse's version for purpose of singing. But instead of porting these grounds it read thus:

"They that would destroy me and are
Mine enemies wrongfully
Are mighty; so what I took not
To render *forced* was I."

ou may well imagine, I was much con-d, and turned to another Psalm which no reference to the subject on which d been preaching. After that I never confidence in Rouse's version.

am not in favor of human psalmody, am in favor of the book now estab-d by the highest judicature of the sbyterian Church, and as a faithful imony-bearer I must say that all who

David's Psalms exclusively do not h and admonish *at all* against the sins dangers with which we are sur-nded.

We proceed to the fourth clause of our ect, viz: "Psalms, hymns and spirit-songs." And here we must notice an *nt falsehood and untrue thing*. It is n asserted that psalms, hymns and spi-al songs answer to three names in the rew Psalm Book. This is not so. It norance, or an attempt to impose up-people who do not understand the He-v language. Do they think no one read Hebrew but themselves? Why nty-five of the Psalms have no title at they must be cut off; and they are the h part of the whole book. So the ti-psalms, hymns and spiritual songs are found *expressive* of the Psalms of Da-in the whole Bible, nor spoken of at until we come to this psalm where my is. If Paul had intended to mean vid's Psalms in Collossians, and the allel passage in Ephesians, he would e used the definite article, and said ne Book of Psalms" or "David," and psalms, hymns and spiritual songs. it is clear that he did not mean *them*, new songs drawn from the whole word God. I refer to Luke 20:42, 24:44, s 1:16, 18:22, Heb. 1:7. You cannot a quotation in the New Testament n the Psalms of David, except where rence is made particularly either to "Book of Psalms" or to David.

t is painful to follow these men who se such a use *of what little learning have* to deceive people in pretending t the three names psalms, hymns and ritual songs have their corresponding nes in the Hebrew Psalm Book.

Fifth branch: "And whatsoever ye do," . The advocates of David's Psalms say t to do all in the name of Christ signi-doing by his *authority*. I refer to rk 9:38 to prove that the name of Christ es not mean his authority: for here men re actually casting out devils in the ne of Christ, but they had no authority m him for so doing. For the same pur-se, see Luke 9:49. I insist that Christ's ne and authority are different things. ror is manifold and winding in its na-e. Truth is one. But I pass by "that all in the name of Christ" signifies ough him as a Mediator, as is contend-by some. This is also false and erro-ous. See John 16:24. "Hitherto ye ve asked nothing in my name." Did ese words mean that his disciples did not ay through a mediator? That in that ase they had asked nothing in his name? o. It means that they had not yet ac-owledged his name as having come in e flesh. We are explicitly commanded do all in the name of Christ, and it eans that we are to name him as come the flesh. The Jews can sing David's salms. We ought to sing more than the ews. Those who refuse this new way e good men—excellent men—but infi-tely below what they should be, because ey do not name Christ as having come the flesh. These things were the grand eans of convincing me. I venerate the ssociate Church! I venerate her minis-rs and love her people! I delighted to ng, and do yet delight to sing, the Psalms f David: but I dared not to refrain from singing these new songs *naming* my Re-deemer. I could not endure that restric-tion—so I left that Church. We must teach our babes at the family altar to name Christ, which cannot be done in the use of David's Psalms alone. Take not *my* word for this, but search every thing I say to the bottom. You have a duplicate of this in Ephesians 5:19. (Here he dwelt emphatically on doing all in the name of Christ.)

1 Corr. 14:26 shows that the psalms there spoken of were new psalms, and not David's Psalms at all; for they would only have been brought forward to repeat them. This was an example of new psalmody in *practice*, showing that they were not confined to David's Psalms. The meaning of the word "prophet" in its origin and root is *poet*.

We do not need a book of Psalms now, for the Church is no longer in her infancy or swaddling clothes, but she is come to maturity. All this stringency of form in a particular book of Psalms belonged to the Church in her swaddling bands. But where is the warrant for the exclusive use of David's Psalms—yes, the warrant—the warrant! Is it a warrant for the exclusive use of the book of Psalms in divine worship that they are found in the Bible? If it is, then Genesis, Exodus, Leviticus, are in the Bible, therefore are to be sung. Is it a warrant for their use as Psalms that they are poetical! Then the books of Job, Isaiah, Jeremiah and many others are poetical. Are they to be sung exclusively because they are poetical! Then the prose books are to be read *exclusively* because they are prose. How dare you, then, read the first Psalm? It is as unwarranted as for me to sing prose. But to talk of the exclusive use of David's Psalms is *the mother of absurdities*—that *they alone* should be sung in the worship of God is altogether absurd.

But we ask Seceders or other advocates for the exclusive use of David's Psalms for their warrant for it? Where is a "thus saith the Lord!" Is it in 2 Chron. 29:30. Then in the 25th verse, other things are named or commanded, as well as singing the words of David and Asaph, as musical instruments, etc. Here you are commanded to do this as much as to sing these words. And recollect it is the words of David and Asaph, and so you must mutilate the book, and sing only the words of David and Asaph the kings Seer.

To prove that David's Psams are exclusively to be sung in New Testament times, when we come to the New Testament for proof, it is indeed a *forlorn hope*. Paul and Silas sang praises—but there is no noun used there: they mercy used the verb *praised, hymned*. James ays if any man is merry, let him sing psams. Here is no noun, strictly speaking—"let him hymn." But, brethren, you ar right in singing David's Psalms, but nt right in singing *them alone*, in which yu cannot teach your babes justification by faith. Neither can you admonish then of the dangers that surround them, no have the name of Jesus Christ in them.

It is true that in human psalmody error may be taught. So it may in creed or confession. The Douay Bible ad indeed *the translations of the Scriptures may teach error*. You are not doctrinall safe in singing David's Psalms alone. David's Psalms were first brought into th Church by the Arians, in the 4th centry, in order to put down the doxologie then in use. They were brought in fr the express purpose of denying the ord that bought us.

For the purpose of keeping th Church free from Socinianism, we musting more than the Psalms of David. n Great Britain, the Secession and Prsbyterian Church were overrun by the Aians and Socinians from the exclusive u of David's Psalms. It suggests itsf to me, and I give it for what it is woh—whether or not the Presbyterian Church scat tered through the United States has not prevented a like result in the Secession Churches in this country. God's words are in Hebrew, not in English. Yet we do not deny that the meaning, not the words of English, is the word of God.

For the Preacher.

MR. EKIN'S REVIEW.

This review, to borrow the adopted language of its author, is not "an image of any thing." It is *not* "an image of any thing" good; and it is just as far from being "an image" of any thing evil; and for this reason, that it is evil itself—only and continually evil. It is truly a many-headed monster, the bringing forth of which, it appears, cost Mr. Ekin "many an anxious thought, many a sleepless hour!" But as I am, by the reviewer's own confession, in possession of a "murderous long knife," I do not fear it; I think I can take off at least one of its heads at every stroke.

The reviewer, in his first number, speaks of at least one impression which was made upon his mind in reading the lecture; I will mention a few of those which were made upon my mind in reading the review:

1. The reviewer scarcely waited to read the lecture, much less to study the contents of it, until he commenced his review.

2. He writes like one who had resolved that he would oppose the lecture at any rate, and at every hazard.

3. He aims, as well as he knows how, at being another "Alexander the coppersmith."

4. While he complains that the lecture will encourage the drunkard in his course, he acts like one who does not quite believe what he says; for he seems to think it necessary that he should expend "his store of literary and scientific acquirements, as well as his native powers of reasoning" in trying to convince the drunkard that it gives him not only encouragement, but all the encouragement which the "*ne plus ultra*" could ask; a representation of my lecture which, I believe not any drunkard in christendom would receive as true, provided he were first informed that I am a man of sane mind, and, as the reviewer says, "a man of such respectable standing both in society and in the church."

5. When he writes, he should always, for reasons which we need not mention, take the right side of the question.

Such are *some* of the impressions which were made upon my mind in reading this review.

I will next offer some general remarks in relation to it.

1. At the conclusion of his review, Mr. Ekin has the following language: "By this time I suppose that Mr. Grier and his friends have learned that whatever goes through the press to the public is public property." I would just remark that so far as I am myself concerned, I am not such a fool as to suppose the contrary of what is here asserted. My lecture, being given to the public through the press, is public property, and Mr. Ekin or any other man may review it as much as he pleases. But does the fact that my lecture is public property justify Mr. Ekin in holding it up before the public in a false light? Does it justify him in imputing sentiments to me which I have not expressed, and then in combatting these sentiments as if they were really mine! I think not. Though the constitution of our government, to which he appeals in at least one instance, may give him this right, yet the Bible does not.

2. Mr. Ekin, notwithstanding the noise which he makes about my "respectable standing both in society and in the church," makes assertions and throws out insinuations which are calculated, and I suppose, unless they are the result of "*some strange oversight*," designed to injure me. For example: in the sixth number of his review, he asks, "Whose are the tender mercies that are cruel?" And again, in the seventh number, he says: "But why Mr. Grier has regarded it necessary, at this particular time, to attach so much importance to his right of using intoxicating liquors, is painfully mysterious." These are produced as mere specimens, and not as the sum of what has been written to the same purpose. What shall we think of them? Do they seem to teach what Mr. Ekin has written? "It was the book, therefore, and not the man, with which I had to do." In the first example, the public are informed that I am a wicked man; in the second, that I a drunkard in heart. Is it surprising, in view of such stuff, that Mr. Ekin should write: "It is to me a most painful reflection, that so much time has been spent in the manner it has on this subject?" Observe; Mr. Ekin does not regret that he has spent so much time on the subject of temperance, but that he has spent it in *the manner it has* been spent. And who is to blame for this? Himself undoubtedly, for he has, throughout the whole of his review, been beating a man of straw—combatting a creature of his own imagination; if this be not the case, his work, in itself considered, is a good one; and if he has merely erred simply as to the manner of performing it, still the blame must rest upon himself. He has then, in every possible view of the subject, occcasioned his own regret.

But how do the above examples correspond with the following language of Mr. Ekin? "Has any of his [that is, my] brethren in the A. R. Church ever been known to speak a hard word, or even to think hard of the course pursued by him on this subject previous to the delivery, or even, I might say, the publication of this lecture. If such has been the case, in any one instance, I am to this moment ignorant of it, and so I wish to remain." *Preacher* Vol. 3, No. 9, page 67. Is Mr. Ekin ignorant of what he has himself written! Does he wish to remain so! It appears like it from the acknowledgment—"It is to me a most painful reflection that so much time has been spent in *the manner it has* on this subject." I hope Mr. Ekin's repentance is sincere

But as yet I have not answered the inquiry, why I have regarded it necessary, at this particular time, to attach so much importance to my right of using intoxicating liquors. Well, I do not attach more importance to this right now, than I always did, and always will; but I have regarded it necessary to *defend* it, at this particular time, because, at this particular time, it is denied by thousands, and because Paul commands me, "Let no man therefore judge you in meat or in drink;" and because he reiterates the command in almost the next sentence, and thus seems to attach a great deal of importance to it. He repeats it when he inquires, "Wherefore, if ye be dead with Christ, from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, touch not, taste not, handle not," &c. Coll. 2:20—22. No man may impose that upon me as truth, which is not truth—as an *ordinary* duty, which is a duty only in particular circumstances which are described in the word of God.

3. Mr. Ekin repeatedly changes ground in the course of his review. At one time he teaches genuine Tetotalism; at another he occupies the same ground that I do. At one time he teaches, and at another he condemns the principle on which I have represented temperance societies generally speaking as being at present organized. This principle is, that total abstinence from *all* intoxicating liquors is always a duty, and that, as such, it should be urged upon all men. I need scarcely remark that this principle does not contemplate wine, considered as an emblem of the

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EXPOSITORY LECTURES.

10 Then Amaziah, the priest of Bethel, sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel; the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court.

14 Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit:

15 And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel.

16 Now, therefore, hear thou the word of the Lord: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac.

17 Therefore thus saith the Lord: Thy wife shall be a harlot in the city, and thy sons and daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.—*Amos* 7:10—17.

"And the whole multitude of them arose and led Jesus unto Pilate. And they began to accuse him saying, we found this fellow perverting the nation and forbidding to give tribute to Cesar, saying, that he himself is Christ a king." Such was the unfounded charge which human malignity preferred against the Lord Jesus Christ, who during the whole period of his ministry went about doing good. When we consider the benevolent design of his mission to our world, the holiness of his life, and the superior excellence of that system of morality which he taught, it would at first view seem strange that he should experience such unrelenting opposition, and that such unreasonable and injurious charges should be preferred against him. He himself however explains the mystery. "The world hateth me," he informs his disciples; "because I testify of it, that the works thereof are evil." By the holiness of his life, as well as by the purity of the doctrines which he taught, he testified against the evils which abounded in the world; and therefore the world hated him. The same treatment his faithful ministers have experienced in every age, to a greater or less extent, especially when duty has required them to exhibit a direct and pointed testimony against popular evils.

Such was the experience of the prophet Amos. At the time when he was called to exercise his ministry, idolatry was the fashionable religion, and licentiousness of life prevailed among those whose position in society enabled them to give a tone to public morals. It was consequently his duty to lift up his voice like a trumpet and testify against wickedness in high places. And his fidelity exposed him to the wrath of those who loved their sin, and were unwilling to hear it reproved.

Among those who were particularly active in exciting opposition against the prophet, there was a corrupt minister of religion, Amaziah the priest of Bethel. Such men, by their cringing sycophancy, often succeed in insinuating themselves into the favor of the great; by flattering their vanity and covering over their faults, they often gain the confidence of corrupt men in power, and then enlist their influence in carrying out their own unhallowed purposes. Bethel was the head-quarters of idolatry. Here Jeroboam the son of Nebat, who made Israel to sin, set up at the first one of his golden calves. And Amaziah was at this time the priest of Bethel. And it was not difficult for the priest to see that should the reproofs and warnings and instructions of Amos, produce their appropriate effect, his influence must be destroyed, and the honor and emolument connected with his station would be lost. Accordingly he undertakes to counteract the salutary effect of the ministry of Amos, by fabricating a false and injurious accusation against him. "Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying Amos hath conspired against thee in the midst of the house of Israel." v. 10. Nothing could have been further from the truth. The prophet beheld with grief, the abounding of iniquity. The Rulers and the common people had forsaken the law of the Lord, and had provoked the divine displeasure. With a sorrowful heart, the patriotic prophet contemplated the calamities which were coming upon his country. He had interceded successfully in behalf of his countrymen, and by his prayers had procured a suspension of the threatened judgments. But as they refused to return unto the Lord, it became the duty of the prophet to predict the inevitable destruction which awaited them. He was therefore stigmatized as an enemy to his country. The house of the reigning monarch was devoted to the cause of idolatry, and the prophet was directed to foretell its melancholy fate. And therefore he was charged with the crime of forming a conspiracy against the throne. The charge of the unprincipled Amaziah is—"Amos saith, Jeroboam shall die by the sword." The prophet Amos had not said so. Amaziah perverted the language of the prophet, and gave a false version of it, to suit his own sinister purposes. What Amos really said was, that God would rise against the house of Jeroboam with the sword. But with a view to incense the mind of the king against the prophet, he is charged with predicting the death of the king himself by the hand of violence. And on this false charge another is founded, namely, that Amos had conspired against the throne. What the prophet did predict, was soon a record of history. Though Jeroboam himself slept with his fathers, yet the Lord rose up against his house with the sword; and his son Zachariah after occupying the throne the short space of six months fell by the hands of the assassin.

But a further charge against the prophet was, that he was an enemy to his country. Amos saith, "Israel shall surely be led away captive out of their own land." True; in obedience to the command of the Lord, he had uttered this prediction. But did he not labor faithfully and perseveringly to avert this calamity? Did he not plead with God importunately in behalf of his country? And did he not succeed in procuring a suspension of the threatened judgment? And did he not most affectionately exhort his countrymen to turn from their evil ways? But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. And therefore it became the duty of the prophet to announce their fearful doom: "Israel shall surely be led away captive out of their own land." And that which was now prediction, was soon recorded by the pen of history, as a fearful reality. *So Israel was carried away out of their own land to Assyria unto this day.*"—2 Kings 17:23.

It would appear that Jeroboam paid little regard to the charge preferred against the prophet Amos. However little respect the king may have had for religion, he was no doubt convinced that Amos was influenced by no improper spirit in denouncing the judgments of God against a sinful people. And therefore, though he may have been unwilling to profit by the instructions of the prophet, he seems to have no disposition to punish an innocent and upright man, to gratify a mercenary sycophant like Amaziah. There is something in uprightness and integrity when consistently exemplified, which commands the respect even of wicked men.

Failing to accomplish his object by incensing the mind of the king against Amos, the corrupt Amaziah adopts a conciliatory course with a view to prevail upon the prophet to retire to a different field, where he might exercise his ministry unmolested. Since he cannot drive him away by force, he is willing to assume the appearance of a regard for his welfare: and therefore advises him to consult his own interest by removing to the land of Judah. "Amaziah said unto Amos, O thou seer, go flee thee away into the land of Judah, and there eat bread and prophesy there:" v. 12. Men who are under the government of mercenary motives themselves, are apt to form an estimate of the character of others by what they know of themselves. The corrupt priest of Bethel, who was himself influenced by a regard for filthy lucre, supposed that the prophet Amos was under the control of similar passions. And therefore he urges the consideration of a wordly support, as the reason of his removal to another field of labor. "Go, flee thee away into the land of Judah, and there *eat bread.*" As though he had said: Your preaching does not suit the latitude of Israel. If you declaim against idolatry, and testify against prevailing vices, with such plainness and boldness as you have done in times past, your temporal support will be withheld. I therefore advise, if you would secure a livelihood, that you escape to the land of Judah, where such preaching may be more acceptable. But prophesy no more in Bethel against idolatry, for that is the religion of the court.

The prophet, however, was just as far far from being allured from the path of duty by mercenary considerations, as he was from being intimidated by threats. Accordingly, in his own vindication, he makes the following fearless and dignified reply. "I was no prophet, neither was I a prophet's son; but I was an herdman and a gatherer of sycamore fruit:" v. 14. There were anciently in Israel schools of the prophets, in which youth were educated who were destined to the prophetic office. Amos had not been educated in any of these schools, nor was he the son of a prophet. But while engaged in the pursuits of an humble avocation, he had been divinely called to the exercise of the prophetic office. "A gatherer of sycamore fruit." There is in the East, a species of sycamore, which bears a fruit somewhat like the fig, which is to some extent the food of the poor. The prophet refers to the fact of gathering this fruit, as an evidence of his humble condition in life. While pursuing the business of his humble avocation, it pleased God, who employs the weak things of the world to confound the mighty, to call him to a work of greater importance. It was not the prospect of wordly gain, nor of temporal aggrandizement, that induced him to enter the sacred office, but a call from God. "The Lord took me, as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel:" v. 15. The prophet gives Amaziah to understand that he had not of his own accord entered upon the discharge of the duties of the prophetic office. He had received his commission from God; and now he dare not consult with flesh and blood, but must faithfully deliver the message with which he was intrusted.

So far was the prophet from being intimidated by the charge of Amaziah to prophesy no more at Bethel, that he informs him, that he had a message from God expessly for himself. This corrupt priest of Bethel is therefore called to attend to a matter of personal concern. "Thus saith the Lord." By his ministry Amaziah had promoted the reign of idolatry. Through his influence Israel had been led away from the worship of the living and true God to serve dumb idols, which in Scripture is represented as spiritual whoredom. And as the just punishment of his sin, infamy was coming upon his house. "Thy wife shall be a harlot in the city." And as he had made light of the divine threatenings, and endeavored to banish fear from the minds of the people, he is informed that his own children should suffer under those calamities which were coming upon the nation. Thy sons and thy daughters shall fall by the sword. His own inheritance should be divided by line and distributed among the invaders of the land. And whereas he endeavored to persuade his countrymen, that the predictions of the prophet relative to captivity which awaited them were threats, he is informed that he should know their truth from his experience. "Thou shalt die in a land;" not in the land of Israel, but in a foreign land among the heathen, then he should no longer doubt the truth of the divine predictions, when he should find himself, with his countrymen, captive in a strange land.

From these words we learn

1. It is no new device of Satan to endeavor to prevent the salutary influence of the truth, by attributing improper motives to those by whom it is proclaimed. And in an especial manner is the execration of those, who in a time of abounding iniquity are called to testify against particular evils. At the time when Amos was called to perform the duties of the prophetic office, idolatry was the religion of the court, and laxity of morals prevailed among those who were high in power. It therefore became the duty of the prophet to testify openly and explicitly against these evils, and to predict the certain destruction which was to be apprehended by those who persisted in them. And what was the reward of his fidelity? He was charged with treason against the king. Because he testified against the evils which provoked the divine displeasure, and which were bringing down the judgments of God upon the land, he was represented as an enemy to his country. Sin constitutes the strength of a nation's kingdom. And as a matter of course it may be expected that the grand adversary will endeavor in some way or other to destroy the influence of the man who faithfully opposes sin. And to accomplish his object, he will not hesitate to transform himself into the appearance of an angel of light. On the present occasion he employed Amaziah, a minister of religion, to perform his work.

2. If Satan cannot drive a faithful minister from an important post by threats, he will sometimes transform himself into the appearance of a friend, and endeavor to persuade him, from a regard for his own ease and comfort to leave it. When the displeasure of the royal displeasure failed to intimidate Amos, the corrupt priest of Bethel, the emissary of Satan, tried the effect of persuasion. Your preaching is not calculated to be popular here at Bethel; go to the land of Judah and there eat bread. The prospects there are much better than at the king's court. You would therefore consult your own interest by removing.

3. Though, the faithful minister of Christ is not required to be regardless of the means of a temporal support, yet his first concern should be to know where God calls him to labor. Wherever God has work for his faithful servants to perform he will see that they are supported until their work is finished. If it becomes necessary, as in Elijah in the discharge of his duty, he must retire from the abodes of men and secrete himself for a time by the brook Cherith. But God can command the ravens to feed him with bread and with flesh in the morning and in the evening. And when he requires the prophet to leave this retreat and go to the city of Zarephath, God will make a destitute widow the instrument of sustaining him. Let the minister of Christ go or stay, as God may point out the way, resting assured that he who feeds the young ravens will see that bread shall be given him and his water shall be sure. The commission of Amos required him to exercise his ministry in Israel. He therefore he would not desert his post for whatever golden prospects might be presented in Judah.

4. No man should be ashamed of the humble allotment which divine providence may assign to him. Amos was a herdman and a gatherer of sycamore fruit. And yet while pursuing his humble avocation God conferred upon him a greater honor than though he had been raised to

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ation of an Emperor. Then, brethren, t it be your study to walk humbly with od, and to live by faith upon the Son of od; and then, though you may have lit- interest in the honors of this world, u shall be kings and priests unto God; d shall one day wear a crown of glory, d enjoy an inheritance incorruptible and defiled and that fadeth not away.

From the Baptist Register.

FAITH ILLUSTRATED.

Several years since, being at a seaport Massachusetts, one of the easterly orms came on which so often prove fatal vessels and crews on that coast. The nd had blown strongly from the north- st for a day or two; and as it incresed to gale, fears were entertained for the safe- of a fine little ship, which had been from commencement of the northeaster ly- off and on in the bay, apparently with- t any decision on the part of her officers ich way to direct her course, and who l once or twice refused the offer of a ot.

n the morning of the Sabbath, many an weather-beaten sailor was seen stand- on the highest point of land in the ce, looking anxiously at her through his ss, while others listened with trembling his remarks on the apparently doomed sel. She was completely land-locked ailors say, (that is, surrounded by land) cept in the direction from which the wind w, and as between her and the shore ensive sand banks intervened, her des- ction seemed inevitable, unless she ld make the harbor.

At length a number of resolute young n, perfectly acquainted with the intri- e navigation of the bay and harbor, put in a small schooner, determined if pos- le, to bring her into port. A tremen- s sea was rolling in the bay, and as the e vessel made her way out of the har- , the scene became one of deep and ex- ng interest. Now lifted up on the top a dark wave, she seemed trembling on verge of destruction; then plunging in- he trough of the sea was lost from our v not even the top of her masts being ble, though probably twenty feet high a "lands-man" would exclaim, "She gone to the bottom." Thus alternate- ising and sinking, she at length reach- the ship, hailed and tendered a pilot ch was again refused. Irritated by refusal, the skipper put his little vessel ut and stood in for the harbor, when a was discharged from the laboring ves- and the signal for a pilot run up to her st head.

The little schooner was laid to the wind as the ship came up she was directed follow in their wake until within range he light house, where a smoother sea ld allow them to run along side and a pilot on board. In a few minutes vessels came side by side passing each er, and the pilot springing into the 's chains was soon on her deck.

The mysterious movements of the ves- were now explained. She had taken dot some days before, who was ignor- of his duty, and the crew, aware of his mpetency, were almost in a state of tiny. When first hailed from the schoon- he captain was below, but hearing the e pilot return the hail, went on deck, deposing him from his trust, at once ersed his answer by firing the signal .

The new pilot having made the neces- y inquiries about the working of the , requested the captain with his trust- man to take the wheel; gave orders for stations of the men, and charged the tain on the peril of his ship, not to nge her course a hand breadth, but by order. His port and bearing were those a man confident in his knowledge and lity to save the vessel; and as the sail- winked at each other and said, "that is e of your land sharks," it was evident that confidence and hope were reviving within them.

All the canvass she could bear was now spread to the gale and while the silence of death reigned on board, she took her way on the larboard tack, directly toward the foaming breakers. On! on she flew until it seemed from her proximity to those breakers, that her destruction was inevitable.

"Shall I put her about," shouted the captain in tones indicative of intense excitement. "Steady" was the calm reply of the pilot when the sea was boiling like a cauldron, just under her bows. In another moment and that same calm, bold voice pronounced the order, "About ship" and she turned her head from the breakers; and stood boldly off upon the other tack.

"He knows what he is about," said the captain to the man at his side. "He is an old salt, a sailor every yarn of him," was the language of the seamen one to another, and the trembling passengers began to hope. The ship now neared two sunken rocks, the places of which were marked by the angry breaking and boiling of the sea; and as she seemed driving directly on them, 'Full and steady,' was pronounced in tones of calm authority by the pilot, who stood with folded arms in the ship's bow, the water drenching him completely as it broke over her bulwarks. She passed safely between them; the order for turning on the other tack was given, and again she stood toward the fearful breakers. Nearer and nearer she came, and still no order from the pilot, who stood calm and unmoved amid the raging elements. The vessel labored hard, as the broken foaming waves roared around her, and seemed just on the verge of striking, when 'About ship,' in a voice like thunder, rose above the fury of the tempest. Again she stood upon the starboard tack, and soon entered the harbor and cast anchor in safety. One hour later and she could not have been rescued, for by the time she reached her anchorage no vessel could have carried a rag of sail in the open bay. Ship and crew, and passengers, more than one hundred in all, must have perished. When the order was given to "Back the fore topsail and let go the anchor," a scene ensued which might baffle the description of the painter or the poet. The captain sprung from the wheel, and caught the pilot in his arms, the sailors and passengers crowded around. Some hung upon his neck, others embraced his knees, and tears streamed down the faces of old seamen, who had weathered many a storm, and braved untold dangers. All were pressing forward if only to grasp the hand of their deliverer in token of gratitude. And now for the application:

The ship's crew had faith in their pilot. He came out of the very harbor into which they sought entrance. Of course he knew the way.

Their faith amounted to confidence. They gave up the ship to his direction. It was an obedient confidence. They did not say "He will save us" and sit down indolently and neglect his orders. The helm was turned, the sails were trimmed, and every rope tightened or loosened as he directed. Nor did they disobey, though apparently rushing into the jaws of destruction.

It was an affectionate confidence. Said some on board, "Never did human being look so lovely to me as did that Pilot, when he first took his place in the ship's bows, and gave forth in confident tones his orders. And as he led us through one danger after another, he seemed more and more lovely. And when we were safely anchored, I felt that I could die for him."

Such is faith in Christ. The sinner, struggling in the tempest of Sinai, while the law is thundering forth its curse on every offender, guilty and despairing, is directed to Jesus the heavenly pilot, who came forth from a heaven of eternal rest, which he desires to enter. As he approaches, he discovers in him all that can give assurance of ability and willingness to save. He confides his soul to his merits and wisdom and love, giving up all other dependencies and guides, and resting solely and entirely on him.

His too is an *obedient confidence.* "Lord, what wilt thou have me to do?" is his first inquiry, and from that hour he is ready to do whatsoever he commands him; and though he sees rocks and quicksands in his way, he still moves on in humble obedience, leaving the results with him.

It is an *affectionate confidence.* The moment he discovers Jesus as a Savior, he sees in him more than human beauty: and every step of his progress in the work of salvation, endears the blessed Jesus to him more and more. He is ready to lay down his life (if need be) for his sake, so that it is written of many in heaven, "They loved not their lives unto death." Reader have you this faith?

The ship's crew were saved by the unmerited favor of the pilot. They were saved by faith in him. They were saved by their efforts in obedience to him. Favor the *procuring* cause. Faith the *instrumental* cause. Obedient efforts as its *operative* cause. So we are saved by grace as the *procuring*, faith the *instrumental* cause, and obedience and love as the *operation of that faith.*

From the N. Y. Observer.

A DEVOTIONAL SPIRIT.

Some writers on experimental religion have been so much afraid of the selfish system, that they have gone to the opposite extreme and have refused to reckon gratitude among the Christian graces, because as they alleged, it was merely an exercise of the selfish class. It is recollected also that about half a century past Gaderein, in his "Political Justice," brought out a system of morals, in which gratitude was proscribed as an unworthy feeling; and this false notion was so far extended, as even to condemn the gratitude of children to their parents; maintaining that they were under no obligations whatever to them. Surely philosophy when unbaptized in the Christian font, is prone to degenerate into downright foolishness, and not merely to take on the stamp of folly, but of impiety. And when religious men square their sentiments by some human theory, instead of taking the Oracles of God for their guide, they are apt to run into dangerous extremes, and adopt extravagant errors. This is "man's wisdom which cometh to nought." Our faith must not stand in the wisdom of men, but in the power of God. The writer heard a distinguished and evangelical preacher say from the pulpit, that a large part of the exercise of true religion consisted in graitude. At first, he was somewhat startled at the idea as fearing that too large a space was given to this exercise; but the more he has meditated on the subject, the more convinced has he become that the preacher was right. Let it be inquired, what is the primary ground of our duty to God, and what is the first and principal exercise of mind which corresponds with this allegation, and it will be found that God's claims upon his creatures arise primarily from the fact that he is their Creator. This gives a claim and creates an obligation which goes before all other considerations, and is superior to all others. And what is the first duty arising out of this relation? is it not the debt of gratitude? which takes the place of all other duties. Parents are but the instruments of giving existence to their children, and yet as they thus are the means of conferring on them a benefit with which no other can be compared gratitude to parents is, among civilized nations, reckoned among the first of sacred obligations. But the debt of gratitude to our Creator and Preserver, is infinitely greater. Yet the Holy Scriptures reveal another ground of obligation to gratitude which is so wonderful, and at the same time so tender, that in the contemplation of it, the soul that feels its force is apt to be so completely absorbed in it as to lose sight of every thing else. Indeed the sacred writers seem to have been thus affected, when the love of God in redemption was the subject of their discourses. "Ye are not your own," says the apostle Paul, "ye are bought with a price, therefore glorify God with your body and spirit, which are God's." Gratitude for redemption may be said to be the very essence of the true spirit of devotion. Ingratitude may therefore be reckoned our greatest sin. And thus it is felt in the experience of the real Christian. When his heart is more than common, under the influence of grace, and he lies low before the throne of grace, weeping with his heart broken, what view of sin is it which above all others stirs up from the bottom of his soul these deep sighs and groans, and causes his eyes to run down with tears? It is a lively sense of ingratitude for such love as has been manifested to him. But gratitude is not only due to the Father for his everlasting love, and to the Son for such compassion infinitely strong, which made him willing to take the cup of wrath out of our hand, and drink it himself, in our stead; but also to the Holy Spirit, by whose divine energy the heart is renewed, and faith and hope and love and every grace are brought into exercise. It is the Spirit that regenerates, that enlightens, that purifies, that strengthens, that comforts, that protects the feeble principle of life, and that makes us meet for the enjoyment of the inheritance of the saints in light. Gratitude is therefore due to the Holy Spirit equally as to the other persons of the sacred Trinity.

The leading exercise of gratitude, in order to be expressed in a satisfactory manner, requires the aid of music and poetry. These gifts of divine Providence, are chiefly intended to aid men in the worship of God. If the hearts of a large assembly were overflowing with gratitude, and all were well instructed in the art of praising God with the voice, how delightful, how elevating, how purifying, would such services be! It would, as it were, be a heaven upon earth: for the worship of heaven is nothing else but the perfection of the worship commenced on earth. The difference is only in degrees and not in kind. And what is the feeling which gives animation and joy to the Redeemed, who stand on Mount Zion above. Is it not GRATITUDE? "To Him that loved us and washed us from our sins in his own blood and hath made us kings and priests unto God: to him be glory and dominion for ever and ever. Amen." A. A.

More Credulity.

The European correspondent of the Boston Atlas, says, the Archbishop of Paris has published a *mandement*, in which he states that there are exposed at the entrance of the choir of Notre Dame Cathedral, Paris, the very crown of thorns that our Savior wore when he was crucified—a portion of the cross—some of the nails which attached it together, and some other articles which had served in his crucifixion! These articles are said to have been purchased by St. Louis, in Palestine, and to have been brought by him to France, where they have remained ever since! M. de Ravignan, a celebrated Jesuit preacher, has made allusion to these relics in a recent sermon. Comment upon such an exhibition is unnecessary.

A ROMISH NUT.

The following is copied from the New York Observer:

"A Roman Catholic priest, sometime since, in Germany, entering the pulpit, took a walnut into it. He told the people that the shell was tasteless and valueless—that was Calvin's Church. The skin was nauseous, disagreeable, worthless, valueless,—that was the Lutheran Church. He then said that he would show them the holy Roman Apostolic Church. He cracked the nut and found it—ROTTEN!!

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THE PREACHER.

FRIDAY, JULY 11, 1845.

JOHN T. PRESSLY, D. D.,.....Editor.
KENNEDY & BROTHER,.....Printers.

TERMS—One Dollar per annum, in advance.

☞ The Minutes of General Synod have been received, but not in time for publication in the present number.

The Presbytery of Monongahela,

Held its regular quarterly meeting at St. Clair Church, in the immediate vicinity of Calcutta, Columbiana county, Ohio, on Tuesday, the 24th ult. According to previous appointment, Mr. DAVID CARNAHAN, a Probationer under the care of the Presbytery, was ordained to the work of the holy ministry. The ordination sermon was preached by the Editor of this paper, who also proposed the constitutional questions and offered the ordaining prayer; and the charge to the candidate was delivered by the Rev. Wm. Burnett. The exercises were witnessed by a numerous, solemn and attentive assembly.

On the same day, Mr. JOHN G. BROWN, having delivered with acceptance the prescribed pieces of trial, was licensed to preach the gospel as a Probationer for the holy ministry. Messrs. A. G. Shafer and Samuel Berry delivered discourses, as specimens of their progress in theological studies.

The congregation of St. Clair is one which has just recently been formed. The first supply of preaching received by our friends in this place, was in the month of August last, when (by request) the Editor paid them a visit. Since that time, they have erected a neat, commodious brick building for a house of worship, which is already pretty well filled. The Presbytery were very kindly and hospitably entertained by our friends in St. Clair, and were much pleased to witness their present prosperity and the harmony and brotherly love, which seem to prevail among them. May God in his kind providence soon send to them a pastor after his own heart.

The First A. R. Church, Pittsburgh.

Our friends will be grieved to learn that in consequence of the delicate state of his health, our brother DAVID KERR has thought it necessary to decline the acceptance of the call which he received some time since from the First Associate Reformed Church, Pittsburgh, and which had been retained for consideration. Thus another large and respectable congregation is added to the list of our vacancies.

The Right Spirit.

We have received from one of our subscribers in Western Tennessee, a communication, informing us that he had learned with great pleasure that our Synod had established a mission to Palestine. After expressing the lively interest which he felt in the success of this important enterprize, he adds,—"I avail myself of the present opportunity to remit to you *Ten Dollars*, in aid of this mission, hoping that many others according to their means will contribute to the furtherance of the same glorious object."

Our friend will perceive that the money has been received, and shall be appropriated in accordance with his desire. And we may add,—How easy would it be for the Church to sustain this mission, provided that all her members felt that it is at once our privilege and our duty to be co-workers with God in extending the limits of the kingdom of our Lord and Savior throughout the world!

The Widow's Mite.

To do good and to communicate, forget not, for with such sacrifices God is well pleased. Mrs. Agness Monro, a worthy mother in Israel, being grieved to find that there was so little interest manifested in the cause of Foreign Missions by the congregation of which she was a member, conceived it to be her duty to do something in her appropriate sphere as an evidence of her desire to send the gospel to those who are experiencing a famine, not of bread, nor a thirst of water, but of hearing the words of the Lord. Accordingly she prepared a paper, put down her own contribution, and handed the paper about among her neighbors, chiefly among her Presbyterian friends. And as the result of this effort, she collected and paid over to the Editor, in aid of our Palestine Mission, *fifteen dollars*. If such a spirit pervaded our church, we should experience no difficulty in sustaining our Foreign Mission.

Union of the Churches.

In the last number of the Preacher, we gave entire the "Confession and Testimony," adopted by the Convention. Our readers will give that document a careful examination. And if we are not greatly mistaken, such an examination will lead to the conclusion that the contemplated union is practicable. And surely it must be gratifying to the friends of truth to find, that after a fraternal interchange of views between the churches represented in the convention, there is not in reality that diversity of sentiment which was once supposed to exist; but that without any sacrifice of principle, they can march under one ecclesiastical banner. And when these Bodies, instead of wasting their strength against each other, shall advance with one heart and one hand under the name of the "UNITED PRESBYTERIAN CHURCH," against the common enemy, whose heart does not rejoice in the anticipation of the glorious results which under God may be accomplished, in extending the kingdom of our Lord and Savior, both in our own country and in foreign lands.

Grier's Reply.

After some hesitation, we have concluded to gratify our friend by publishing his reply. In doing so, we are not sure, that we have performed the office of a friend. We are greatly mistaken, if the perusal of the reply, does not, when calm and sober reflection shall take the place of excited feeling, awaken in his own breast sincere regret. But, as he says he thinks he "can take off at every stroke," "at least one of the heads of the many-headed monster," (Mr. Ekin's review,) he would perhaps regard us as wanting in courtesy did we not allow him to give the public a specimen of his dexterity in wielding his deadly weapon. Would that the edge of that powerful instrument had been turned against the Hydra-headed monster of Intemperance! Then might we have seen a work achieved, in which all good men would have rejoiced.

Professor M'Gill on Psalmody.

One would have thought, from the "flourish of trumpets" made by the Synod of Pittsburgh, in relation to "the able Essays" of the "Palmy Octogenarean," that the question with regard to Psalmody had been put to rest; and that henceforth all that would be necessary in the case of inquirers, would be to direct their attention to the Text-book. But it would seem that even the Professor himself, notwithstanding the prominent part which he acted, in introducing the Text-book to public notice, considers that additional light may yet be reflected upon the subject. And in the correctness of the opinion, others of his brethren seem to concur. And hence in the case of a Presbyterian congregation, who still remained under the "Jewish cloud," and whose prejudices were so obstinate that they still adhered to a "Jewish Psalmody," in opposition to modern improvements and human imitations, instead of putting into their hands the Text-book, to remove all their doubts and enlighten their ignorance, it was thought proper to call in the aid of one who is acquainted with "both sides of the question." After reading the Professor's defence of the new system of psalmody, we were strongly reminded of the exclamation of an ancient warrior. It is said that the renowned Pyrrhus, when congratulated upon a victory over the Romans, in a battle in which thirteen thousand of his soldiers were slain, exclaimed, "Another such victory and I am ruined!" In view of the arguments by which the Professor defends the cause, we have thought that the system of an uninspired psalmody might appropriately exclaim, "Another such defence, and I am ruined."

We may add that the sketch of the discourse has been furnished by a gentleman of most respectable character, who heard it; and that a Review of it may be expected in some succeeding numbers.

RECENT PUBLICATIONS.

Bicentennary of the Assembly of Divines at Westminster.

Such is the title of a handsome duodecimo, recently published by Mr. JAMES of Cincinnati. It contains a full and authentic Report of the Addresses delivered at the celebration of the Bicentennary of the Westminster Assembly in Edinburgh, on the 12th of June, 1843. It is a volume full of interest to all who venerate the character of this venerable Assembly. Independent of the interest and value of the matter, the book, as to its mechanical execution, does honor to the western press, and is worthy of the notice of all who feel disposed to encourage western enterprise. It can be obtained at the Bookstore of Johnston & Stockton, Market Street, Pittsburgh, where may be found an extensive collection of Literary and Theological works.

The Jewish Chronicle.

This valuable periodical is published under the direction of the American Society for Meliorating the Condition of the J... Those who feel an interest in the ... sheep of the house of Israel, may ... from it much valuable information. ... May number is received at the book ... of Mr. Carter, No. 56 Market stree... is agent for the work. Price one ... per annum.

Remarkable Providence.

In the ninth number of the pres... ume, we introduced a notice of th... of JAMES FOSTER, a Ruling Elder ... congregation formerly under our ... His surviving widow, a most wor... ther in Israel, had just received it, ... she was suddenly called away in ... lowing manner:

"*Death by Lightning.*—Mrs. MA... TER, the wife of the late James ... Esq., was struck by lightning on W... day, the 23d of April, and expired ... diately. Mrs. Foster was in the ... of her age when the messenger o... was sent. She had long been a ... and exemplary member of the Ch... Cedar Spring, Abbeville District. ... time of her death, she was sitting ... in the front of her house, near to th... place. The lightning descended t... ney, struck her head, destroying he... singeing her temple, injuring her ... arm and breast, and descending b... son, escaped by her right foot, ... open her shoe-vamp, even to the to... son-in-law, A. P. Lessley, and famil... Ohio, were in the adjoining room, ... soon as they recovered from the sh... quired after the safety of the go... ther. She was found expiring, ... head leaning back over the chair, ... ble open on the floor before her, and ... Preacher" on her lap. She had ... ceived the number of the Preach... taining the remarks of the Editor ... character of her deceased husband ... may be, had just been reading the... the electric stream descended. H... feeting to think, that just as she h... ished reading the merited encomi... her former Pastor on the character ... deceased husband, she should be ca... the lightning's flash, and with mo... lightning speed, into the scene of th... band's joys!—and that while the ... affection for him still lingered on h... worn visage, her emancipated spi... joined him on high, and had united ... rapturous delight in the extatic s... the redeemed, "Worthy is the La... was slain to receive power, and ... and wisdom, and strength, and gl... blessing!"—"Blessed are the de... die in the Lord."

☞ In the Treasurer's Repo... the close of the contributions to... reign Missionary Fund, a mistake ... Instead of "Female Miss. Society ... *cinnati*, $25, read, Female Miss. ... of *Chilicothe*. In adding up the ... in the Treasury, there is an omis... $250. The whole amount in the ... Missionary Fund should read $1...

Sabbath Movements.

The following cheering intelli... contained in a letter from a gentle... Philadelphia to his correspondent ... city.

"I have the happiness to info... that the Pennsylvania Canal from ... to Easton, and also the Lehigh C... Navigation Company's Canal from ... to the mines, have their locks clo... the Sabbath. The length of the ... 125 or 130 miles."

We trust the good work will be ... cuted until every lock-tender and ... on the canals of our country shall ... mitted to enjoy the rest and privile... the Holy Sabbath.—*Baltimore Pa...*

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[Concluded from the Third page.]

od of Christ, or any alcoholic liquor, nsidered as medicine; but it contem- tes all intoxicating liquors; and con- nplates them too in their simple char- er of intoxicating liquors. Now this nciple is taught by Mr. Ekin in the owing passage. "The fact is, that the y instances in which the use of wine spoken of with the *approbation* and ction of scripture, are precisely such re excepted by our society; as for in- ce, sacred purposes, where the wor- per, under the former dispensation, to offer up his wine with other offer- ; and as a medicine or restorative, as 'rov. 31:6, "Give strong drink to him is ready to perish," &c. Here we the principle stated above; and have o in the strongest and most unequivo- language. Mr. Ekin cuts off every f wine except a sacred and medici- ne; he *cuts off* all use of it in its sim- character of wine; and, on the same iple, he conde ns any use of any r alcoholic liquor which is not medi- . This is Tetotalism of the rankest . I have not met with much strong- nguage in any temperance document. same sentiment is taught in other ges of the review. But I would remark that Mr. Ekin, after having ced, and readvanced this principle, round and condemns and recon- s it. This he does, for example, on 7th page of the 3d vol. of the Preach- here he brings up various passages ripture to condemn "*the profuse* use ne," just as if any one were contend- r such a use of it. In this passage, kin occupies the same ground which n my second argument for the use coholic liquor; an argument, drawn those passages of scripture in which *use*, or in Mr. Ekin's language, "the e use" of it, is condemned. Mr. to have been consistent with him- hould have brought forward those ges of scripture which he quotes in ace referred to, in condemnation of e of wine; for it is self-evident that ontemplate it in its simple charac- wine, just as the 15th verse of the Psalm does, and not as a sacred and as a medicine. But instead of ng them forward to condemn *the use* ne, consistently with what he had in some preceding sentences, he them forward to condemn "the e use" of it.

in, in the 7th No. of his review, kin rejects the principle which he s in the passage quoted above. He Mr. Grier seems determined, how- hat the society shall be condemned se; accordingly, page 147, he lays his principle, and frames his first to suit it. "A society organized principle that total abstinence from oxicating liquors is always a duty; it, as such, it should be urged upon nen, is, we say, decidedly unscrip- And this, let it be remembered, rinciple on which temperance so- generally speaking, are at present ed." Mr. Ekin proceeds: "This, e remembered, as has already been stated, is not the principle on which iety, *with which I am acquainted, ized.*" In this, and in what im- ly follows, Mr. Ekin rejects the le which he teaches in the passage above, and in some other parts of ew. He seems to regard it with tion, and to be much offended be- have presented it as the principle h temperance societies, generally g, are at present organized. Thus in frequently changes ground in se of his review. He would wish, , to cast dust in the eyes of his and make them believe that he he lawfulness of the use of alco- uors, in the common acceptation phrase; whereas, when he utters sentiments, he admits the lawful- ness of only the *use* of wine considered as an emblem of the blood of Christ, and of any alcoholic liquor considered as medicine. I have not stated, in my lecture, that the temperance association, as such, denies the lawfulness of the use of wine for sacred, or of any alcoholic liquor for medicinal purposes; but that it teaches, through its various organs, that total abstinence from *all* intoxicating liquors, considered in their simple character, as such, or in other words, considered as a beverage, *"is the true principle of temperance;"* a sentiment which, as we have seen, Mr. Ekin also teaches in some parts of his review, while in others he condemns only "the profuse use of wine." Truly Mr. Ekin may well regret that he has spent so much time in *the manner he has* on this subject. I am not that hard-hearted creature which he imagines when he asks, "Whose are the tender mercies that are cruel?" No. I can feel for him under his frankly acknowledged remorse of conscience.

J. GRIER.

Temperance—A Bishop's Testimony.

The Bishop of Norwich, on presenting in the British House of Lords, fourteen petitions, signed by upwards of two thousand persons, on the subject of temperance, said, that as he had paid much attention to that subject, few persons, perhaps were better able to give evidence on it than himself. On the first introduction of the system of temperance societies he was opposed to it, but he was ultimately overborne by the strong evidences of its value, which he found in every direction where he moved, especially in those manufacturing towns near which he lived. He had witnessed not only individuals, but masses of persons, who before had been heedless, profligate, and irreligious, turning over a new leaf when they became members of temperance societies, and those who had never frequented places of worship before constantly attending them after joining those societies. He has also found that houses which used to be scenes of depravity and revolting vice, had been changed into places of comfort and happiness, in consequence of their owners becoming members of temperance societies. His evidence on this subject ought to have some weight, as he had commenced by opposing those societies, and had ended by being convinced of their utility.

Schedule of Appointments by the Monongahela Presbytery.

MOUNT GILEAD.

John G. Brown,	5th Sabbath in June.		
R. M'Elroy,	2d	"	July.
J. Dick,	4th	"	July.
A. Bower,	2d	"	August.
S. Wier,	4th	"	August.
Dr. Dinwiddie,	3d	"	September.
J. H. Buchanan,	1st	"	October.

RACOON.

R. M'Elroy,	1st Sabbath in July.		
S. Wier,	3d	"	July.
J. Gilmore,	3d	"	August.
A. Bower,	5th	"	August. To dispense the Lord's Supper.
S. Wier,	2d	"	September.
J. G. Brown,	4th	"	September.

HANOVER.

R. D. Harper,	5th Sabbath in June.		
R. M'Elroy,	3d	"	July.
Dr. Pressly,	2d	"	August.
W. Burnett,	4th	"	August.
A. Bower,	3d	"	September

HOOKSTOWN.

W. Burnett,	2d Sabbath in July.		
R. M'Elroy,	4th	"	July.
A. Bower,	3d	"	August.
R. D. Harper	1st	"	September.
Dr. Dinwiddie	4th	"	September.

INDUSTRY.

R. M'Elroy,	1st Sabbath in August.		
A. Bower,	4th	"	August.
S. Wier,	3d	"	September.

ST. CLAIR. O.

J. G. Brown,	2d Sabbath in July.		
R. D. Harper,	4th	"	July.
R. M'Elroy,	2d	"	August.
T. Calahan,	4th	"	August.
S. Wier,	4th	"	September.

EAST PALESTINE.

J. G. Brown,	4th Sabbath in July.		
R. M Elroy,	4th	"	August.
Dr. Pressly,	4th	"	September.

ROCKY SPRING.

Dr. Dinwiddie,	1st Sabbath in July.		
"	3d	"	July.
"	1st	"	August.
R. M'Elroy,	3d	"	August.
R. D. Harper,	5th	"	August.
A. Bower,	4th	"	September.

NEW BRIGHTON.

Dr. Dinwiddie,	2d Sabbath in July.		
"	4th	"	July.
"	2d	"	August.
R. M'Elroy,	5th	"	August.
J. G Brown,	3d	"	September.
"	1st	"	October.

WEST UNION.

S. Wier,	5th Sabbath in June.		
J. Gilmore,	1st	"	July. To dispense the Lord's Supper.
W. Burnett,	1st	"	August.
R. M'Elroy,	1st	"	September.
"	1st	"	October.

DEER CREEK.

R. M'Elroy,	5th Sabbath of June.		
J. G. Brown,	1st	"	July.
R. D. Harper,	3d	"	July.
S. Wier,	4th	"	July.
J. H. Buchanan,	2d	"	August.
Dr. Dinwiddie,	4th	"	August.
R. A. Browne,	5th	"	August.
R. M'Elroy,	2d	"	September.
R. D. Harper,	3d	"	September.
R. M'Elroy,	4th	"	September.

FIRST CHURCH, PITTSBURGH.

D. Carnahan,	5th Sabbath in June.		
R. D. Harper,	1st	"	July.
S. Wier,	2d	"	July.
J. Ekin,	3d	"	July.
R. A. Browne,	4th	"	July.
A. Bower,	1st	"	August.
A. Wright,	2d	"	August.
Dr. Dinwiddie,	3d	"	August.
J. Dick,	4th	"	August.
Dr. Dinwiddie,	5th	"	August.
S. Wier,	1st	"	September.
R. D. Harper,	2d	"	September.
R. M'Elroy,	3d	"	September.
R. D. Harper,	4th	"	September.
A. Bower,	1st	"	October.

MIFFLIN.

J. J. Buchanan.

SECOND CHURCH, PITTSBURGH.

R. A. Browne.

BIRMINGHAM.

J. H. Buchanan.

The Agent of the St. Louis Congregation acknowledges the following receipts:

From the First A. R. Church, Philadelphia,		$84 00
" Second " Kensington,		16 62
" Citizens of Philadelphia,		36 00
" " Associate Church,		17 00
" " First A. R. Church. Allegheny, additional. in cash,		25 50
" " in lumber, estimate,		15 00
" " Pittsburgh, cash,		16 00
" " " lumber, estimate,		33 00
" Ass. Church, N. Y., Rev. Stark, D. D., Pastor,		199 00
" " Rev. Blair, Pastor,		98 25
" " A. R. Church, N. Y., M'Laren,		151 04
" " New York,		195 00
" " R. N. Carter, in books for Sabbath School,		10 00
" " Turtle Creek Church,		28 25
" Balance of subscription in Union Bloomington,		10 06
" John Shaw, Sr.		100 00
" John Shaw, 2d,		5 00
" Balance of subs. in Union Church, Rev. Eaken,		9 00
" A. R Church, Elizabeth,		23 40
" Bethel Church, Rev. Osborne,		11 68
" Balance of subs. in Chilicothe,		19 50

Communion sett, presented by Mrs. Margaret Matthews.

HENRY H. JOHNSON.

Pittsburgh, June.

Anecdote of the Rev. James Hervey.

Being one day on a journey, a lady who happened to be in the same carriage with him, was expatiating in a very particular manner on the amusements of the stage; as being in her esteem, superior to any other pleasures. Among other things, she said there was the pleasure of thinking on the play before she went, the pleasure she enjoyed when there, and the pleasure of ruminating upon it when in her bed at night. Mr. Hervey, (who sat and heard her discourse without interrupting her,) when she had concluded, said to her in a mild manner, that there was one pleasure more, besides what she had mentioned, that she had forgotten. "What can that be?" said she—"for surely I have included every pleasure, when I have considered the enjoyment beforehand, at the time, or afterwards—pray, sir what is it?"

To which Mr. Hervey, with a grave look, and in a manner peculiar to himself, answered. "Madam, the pleasure that it will give you on your death bed." A clap of thunder or a flash of lightning could not have struck her with more surprise; the stroke went to her very heart, and she had not one word to say, but seemed quite occupied in thinking upon it. In short, the consequence of that well-timed word was, that she never went any more to the play house, but became a pious woman, and a follower of those pleasures which would afford her true satisfaction on her death bed.

May any who read this account, and are lovers of the stage, consider seriously what pleasure time so spent will give them on their death bed; and if they judge it will afford them any consolation in that hour, let them go on in such employment of their time; but if not, may they seek for pleasures in the knowledge of Jesus and him crucified; whom to know is eternal life.

Noble Sentiment.

Sometime since a meeting was held in Philadelphia, to discuss the expediency of opening a certain reading room on the Sabbath. After others had expressed their opinions, some on one side and some on the other, the late venerable Duponceau, one of the noblest of those sons of France, who, like Lafayette, came to our aid in the days of our peril, arose and said, that "of all we claimed as characteristic, *our observance of the Sabbath* was the only thing truly national and American; and for this cause, if for no other, he trusted it would never lose its hold on our affections and our patriotism." The effect was electrical, and the conclusion, with general consent, was, that the establishment should *not* be opened on the Sabbath.

MARRIED,

By Dr. Pressly, on the 23d ult., Mr. WILLIAM DYER to Miss PHEBE M. CANARD, all of Allegheny city.

DIED,

On the 23d of June, at the residence of her son-in-law, Mr. John Boggs, near Finlayville, Mrs. ELIZABETH WILLSON in the seventy-second year of her age.

She early sought God and united herself with the General Assembly church, at Chartiers, then under the pastoral care of Dr. John M'Millan. According to the authority now accessible, it appears that she had been a church member in full standing fifty years or more. Her life was upright, her end was peace. She attested the faithfulness of a covenanted God, and rejoiced in the hope of his glory. She claimed God as her Father, and attested her claim by conformity to the image of his Son. The church on earth has lost a valuable member, but another is added to the kingdom of glory. Let us all be followers of those who through faith and patience inherit the promises.

T. C.

Moneys Received for the Preacher,

Not otherwise receipted for.

J. J. Carpenter.	R. Brice.
Robt. M'Cormick.	Mary E. Young.
Jas. Ferguson.	Eleanor Irwin.
S. Piper, Esq. 2.	Rev. J. Chalmers.
R. Blean, Jr.	John Gordon.
J. Zeigler.	Robt. Shaw.
Mrs. M. Wallace.	Mrs. B. Ray.
Duncan M'Geehan.	Robt, Ray.
John Martin.	Alex. Barr.
M. A. Underwood.	John M'Clintock.
Rev. T. Palmer.	John Fleming.
J. Waddle.	Dr. S. Crawford.
John Hearst.	James Pattison.
John Skinner.	James Harris.
Samuel Herron 2.	S. Campbell.
R. P. Little.	James Wilson.
Wm. Brice.	John M'Kie.
R. N. Hemphill.	James Fleming.
Samuel Cuddy.	Mary Bryson.
Frances Karns,	James Black,
Alex. White,	James Patterson,
Moore & Foulks,	David Robb, 2.
Andrew M'Bride,	Andrew Kinnear,
James White,	Robt. M'Gill, 2.
Jemima Kyle,	James White,
Matthew Drennen,	Francis Jemison,
James Quigley,	Alex. Buchanan,
George Gordon,	Nicholas Reed,
Joseph Sharp,	Nimrod Welch,
John M'Ewen,	Wm. Findley,
And. M'Creight,	John M'Dill,
Nancy Brown,	Reuben Cochran,
James Renfren,	Jas. Fulton,
Rev. Wiley Pope,	Wm. Johnston,
Saml. Fleming,	A. Chambers,
John Bush,	R. W. Thompson
Andrew Bryson,	H. Riddle.

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MISCELLANEOUS.

THE WORM AT THE FLOWER.

BY J. MONTGOMERY, ESQ.

You're spinning for my lady, worm,
Silk garments for the fair;
You're spinning rainbows for a form
More beautiful than air;
When air is bright with sunbeams,
And morning mists arise
From woody vales, and mountain streams,
To blue autumnal skies.

You're training for my lady flower!
You're opening for my love—
The glory of her summer bower,
While sky-larks soar above.
Go, twine her locks with rose-buds,
Or breathe upon her breast;
While zephyrs curl the water floods,
And rock the halcyon's nest.

But, oh! there is another worm
Ere long will visit her,
And revel on her lovely form,
In the dark sepulchre;
Yet from that sepulchre shall spring
A flower as sweet as this;
Hard by the nightingale shall sing,
Soft wings its petals kiss.

Frail emblems of frail beauty, ye;
In beauty who would trust;
Since all that charms the eye must be
Consigned to worms and dust.
Yet, like the flower that decks her tomb,
Her spirit shall quit the clod,
And shine in amaranthine bloom
Fast by the throne of God!

From the New York Observer.

Two Victims of the Swallow's Wreck.

Among the victims of that terrible disaster on the North River were two young ladies, whose lifeless bodies were found in the boat, each of them with a book in her hand.

Death had come on them so suddenly that they held, doubtless, in a convulsive grasp, the volumes they were reading; and as death found *them*, so *they* were found when the search for the lost was made.

What books were they? One young lady held in her stiff hand a novel called the "Grumbler;" the other grasped in her's "The Memoirs of Mary Lundie Duncan."

I never read the Grumbler. It is a novel, and the name probably is an index to its character. It may not be a work of any more decidedly immoral tendency than most of the light literature of the day, and I am not about to say a word in censure of light reading; though at another time I would say much. But the fact is as stated, and it is to this fact that I would call the reader's eye. The last lines those eyes read, were on those pages; the last thoughts before death stood by her, were such thoughts as those pages would suggest. Were they fitting thoughts for such an hour?

Look at the other. She was reading the life of Mary Lundie Duncan. I was reading the same book when *this* incident was mentioned. It is one of the loveliest records of one of the loveliest ladies whose presence ever blessed the world; beautiful, and yet beauty was not her fairest charm; gifted and polished, yet meek and mild, her pure spirit spent itself in prayer and usefulness in a secluded Scottish parish: and after she had left an example of all that the heart ever asked for in daughter, wife or mother, she went to heaven. And were I to choose a book for a daughter to study, that she might have before her a pattern to copy in mind and heart and life, it should be the memoir of this Scotch pastor's daughter, and the Scotch pastor's wife.

But we are not at liberty to believe, or even to suppose, that the books in these young ladies' hands were any indications of their tastes. They may have casually taken them up from the public table. I am sorry to know that some of our best men read some of our worst books. Last summer, I was standing on the wharf at the foot of Barclay street, as the day boat from Albany came in, and I said to a friend who came off, "why there's Dr. ——," pointing to a distinguished clergyman. "Yes," my friend answered, "he has been reading the 'Mysteries of Paris' all day." Now a more licentious and abominable book, I am told, has never been published, than this; and what an example did this minister set before the people who were around him! Suppose the boat had shared the fate of the Swallow, and he had been lost, how it would read in the newspapers:

"The Rev. Dr. —— was found, with a copy of the 'Mysteries of Paris' clenched in his hand."

God forbid that such a record as that shall be made of my drowning.

So let us live, as we would wish to die. Not always on our knees; not always with a Bible in our hand: but with hearts fixed on things that are lovely, pure, and of good report; our thoughts led towards God, by such conversation and such reading as we shall not be ashamed of, if it were engraved on our tombstones, or published in the newspapers when our departure is announced.

The New Postage Bill.

For the information of our readers, we give in a condensed form the rates of postage upon letters, newspapers and pamphlets, as regulated by the new bill, by the last Congress, which went into operation on the first day of July:

ON LETTERS.

Single letters, or any number of pieces not exceeding half an ounce, 300 miles, or less, - - - - - 5 cts.
If over 300 miles, - - - - - 10 "
Drop letters, (not mailed,) - 2 "
For each additional half ounce or part thereof, add single postage thereto.

ON NEWSPAPERS.

Newspapers of 1,900 square inches, or less, sent by Editors or Publishers, from their offices of Publication, any distance not exceeding 30 miles, - - - - - - - Free.
Over 30 miles, and not exceeding 100, - - - - - - - - 1 ct.
Over 100 miles, and out of the State, - - - - - - - - - 1½ "
All sizes over 1,900 square inches, postage same as pamphlets.

ON PAMPHLETS, &c.

Pamphlets, magazines and periodicals, any distance, for one ounce, or less, each copy, - - - - 2 cts.
Each additional ounce, or fractional part thereof, - - - - - - 1½ "

ON CIRCULARS.

Quarto post, single cap, or paper not larger than single cap, folded directed, and unsealed, for every sheet, - - - - - - - - - 2 cts.

NEW GOODS!

THE subscribers avail themselves of the present opportunity of informing their friends and customers, that they have received from the Eastern Market a fresh supply of merchandize, which being added to their stock formerly on hand, will enable them to offer for sale the following articles: A handsome assortment of staple Dry Goods, of most excellent quality; Coffee and Sugar; Teas of various kinds and qualities; a prime selection of Tobaccoes; Sperm, Solar, Whale and Tanner's Oil; China, Liverpool and Common Queensware; Sperm, Star and Tallow Candles; a small assortment of Table Cutlery, Pocket and Pen Knives; Waldron's and and Wilson's Grass Scythes and Scythe Snaths and Stones; Juniata and Common Iron and Nails, assorted sizes; Herrings, Shad and Mackerel of the best quality. Together with sundry other articles in their line of business, which are not here enumerated—all of which they will sell at prices as low as any in the city.

Feeling grateful for the liberal patronage we have all along received from our numerous friends and customers, we would respectfully solicit a continuance of it, as we are now fully prepared to give the same general satisfaction as we have heretofore done.

Don't forget our place—2d door from the South West corner of Federal street and Diamond, Allegheny.

☞ Farmers and Country Merchants are informed that Wool, Flax, Tow-Yarn, Stocking Yarn, Flour, Bran, Oats, Indian Meal, Corn, Cheese, Salt, Corn Brooms, &c. will be taken in exchange for merchandize at cash prices. J. STERRITT & CO.

Allegheny, June 17, 1845—6m

Bicentenary of the Assembly of Divines at Westminster,

HELD at Edinburgh, July 12th and 13th, 1843: containing a full and authentic Report of the Addresses and Conversations. For sale at

JOHNSTON & STOCKTON'S

Wholesale and Retail Bookstore, No. 44, Market st.

Pittsburgh, June 4, 1845—6t

ALLEGHENY TEA STORE.

H. T. CHAFFEY begs most respectfully to announce to the citizens of Allegheny and the public generally, that he has just received from the Importers, the most splendid and choice lot of FRESH TEAS ever brought to this city, comprising extra superior Young Hyson; Imperial; Gunpowder; prime fine Black Tea; Titsong; Muyfoong; Pouchong; Orange Pekoe, &c. The whole of which will be found of the finest quality and flavor. Also, 50 bags Green Rio Coffee, best quality; Java Coffee; 10 hhds. N. O. Sugar; 20 bbls. Sugar House Molasses; 10 bbls. Herrings; Loaf Sugar; 200 bottles superior Tomato Catsup; Lemon Syrup; Rice; Myer's superior Aromatic Tobacco; Queensware; 1000 lbs. Sole Leather. Together with a large and general assortment of fresh Family Groceries, Dry Goods, &c. The whole of which will be sold, wholesale and retail, at the lowest cash price.

H. T. CHAFFEY returns his sincere thanks for the patronage so liberally bestowed towards him, and trusts that no exertions on his part shall be wanting to merit a continuance of the same.

☞ Don't forget the place—on Federal street, Allegheny City. Tea Store, June 13, 1845-3t

KENNEDY & BROTHER'S

PRINTING ESTABLISHMENT,

FEDERAL ST. ALLEGHENY.

ALL kinds of Printing, from the finest Card to the largest and most showy Posting Bill; Circulars, Labels, Dray Receipts, Bank Checks, Hat Tips, Bills of Lading, Election Tickets, Blanks of every description, Canal, Railroad and Steamboat Bills, promptly and neatly executed, at *reduced prices*.

☞ **Books, Pamphlets** and **Catalogues** for Colleges, Seminaries, &c. printed in the best style.

Allegheny, April 24, 1845.—tf.

DEBATE ON UNIVERSALISM.

The debate recently held in this city, between the Rev. N. L. Rice of the Presbyterian Church, and Rev. E. M. Pingree of the Universalist Church, on the question, "Do the Scriptures teach the ultimate holiness and salvation of all men?" is in press and will be issued about the first of May. Price $1,00, bound in muslin, $10 per dozen, $75 per hundred. Orders for the Debate promptly attended to in the order in which received. Address

GEO. G. JONES, Bookseller,
No. 23, West Fourth-st.
Cincinnati, O.

Any paper copying this four times, will be entitled to a copy of the work. 4t.

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. 23, 1844.

THE PEOPLE'S

CLOTHING STORE,

NO. 77 LIBERTY STREET.

THE Subscriber having just returned from the East, would respectfully invite the early attention of his friends and the public, to his large and general Stock of Spring and Summer Goods, which he has received and is now making up for the Spring Trade, consisting in part of French, English and American Cloths; Fancy, Plaid, Striped and Plain Cassimeres; Plain, Plaid and Figured New Styles Satin and Silk Velvet Vestings; Satinetts; Summer Cloths; Fancy, Striped, Plaid and Plain English and French Tweeds, &c.

Those in the habit of having their work made to order, would do well to call at No. 77 where they will find goods that cannot fail to please—consisting of the Latest Styles, which have been selected with great care from the best stocks in Eastern houses.

From his long experience in this business, he is enabled to cut and have work made up, in a style that cannot be surpassed; and all that is wanted is a call to convince, that the Clothing at his establishment is got up in a Superior, More Fashionable and Handsome Style than will be found elsewhere. He would take this opportunity to return his thanks to his friends and the public, for the very liberal patronage he has received, and being determined to Sell on the Lowest Terms, would solicit a call from those wishing to purchase Good and Cheap at the same time.

Shirts, Stocks, Handkerchiefs, Cravats, Suspenders, &c., always on hand. THOS. M'CANCE,

No. 77 Liberty, directly opposite Irwin Street.

April 24—tf.

SPRING FASHIONS,

FEDERAL STREET,

ONE DOOR BELOW GŒHRING'S TAVERN

Allegheny City.

HAVING just received from New York the Spring Fashions for Hats, I would respectfully solicit the patronage of my former friends and customers, and all others who may please to give me a call, feeling assured that I will be able to please all with this New and Beautiful Style of Hats. R. L. MELVILLE.

Wool and all kinds of Furs taken in exchange.

April 11—3m.

Wm. O'Hara Robinson, U. S. Attorney.

HAS removed his Office to the second story of Burke's Buildings, Fourth street, near Market,

Aug. 23.

☞ *A Liberal Discount, from Eastern prices, to Clergymen and Sunday Schools, on purchases the amount of ten dollars or upwards.*

CHEAP AND VALUABLE STANDARD BOOKS.

ROBERT (late T.) CARTER, No. 56 Market, Pittsburgh, offers for sale, at New York 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 a valuable work. Scott's and Henry's Commentaries. Doddridge's Family Expositor. Cruden's Concordance, &c.

The following publications, among others, at reduced prices:—Saddard's British Pulpit, 2 vols. 8vo. (price reduced to $2.50.) Rev. John Newton's complete Works—$2.50. Chalmers' Sermons.—Commentary on Romans, (uniform with his Sermons,) History of the Church of Scotland, 1 vol. 8vo., $1.50. History of the Connexion of Sacred and Profane History, 2 vols. 12mo., $1.50. Ancient History, 4 vols. 12mo. A 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. Mollet's Southern Africa, cheap edition. Chalmers' Natural Theology, in 2 vols., cheap edition. Gallaudet's Bible and History of Missions, 2 vols. 4to., with numerous steel engravings, neatly bound in full sheep. Awake thou Sleeper, by the late Rev. J. A. James, D. D.

History of Missions, by the Rev. John Owen and the Rev. Thomas Smith, in 2 vols. 8vo. with twenty five handsome illustrations on steel—low price $4.50.

Rouse's Version of David's Psalms, without Brown's Notes, two sizes, new editions.

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

American Sunday School Union's publications, Bibles, Testaments, Hymn-books. All the School books for Common Schools.—the Greek and Latin Classics.—Mathematical works and Drawing Books. Agency for Sanders' Readers.

The attention of Clergymen and others about to replenish their Libraries, is respectfully solicited to the above and numerous other works now ready for their inspection.

Now ready, Luther on Galatians, 1 vol. 8vo. $1.50. A beautiful edition.

To wholesale purchasers, a liberal discount will be made. ROBERT CARTER,

No. 56 Market, between 3d and 4th.

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	B'k of Marietta,	par
Mer. and Manuf. bank,	par	Far. and Mech. bank,	par
Exchange bank,	par	B'k of Steubenville,	par
Bank of Germantown,	par	Com. b'k of Lake Erie,	par
Bank of Chester co.	par	B. Marietta branch,	par
Bank of Delaware co.	par	Col. b. N. Lisbon,	par
Bank Montgomery co.	par	Clinton b'k Wooster,	par
Doylestown bank,	par	Cincinnati b'ks,	par
Franklin b'k of Wash.	par	Bank of Chillicothe,	par
Farmers' bk Bucks co.	par	" Zanesville,	par
B. N. America, Phila.	par	" Pomeroy,	par
B'k N. Liberties,	par	" Wooster,	par
Com. b'k Penna,	par	" Massillon,	par
Far. and Mech. b.	par	" Salem,	par
Kensington b'k,	par	" Gambier,	par
Philadelphia b'k,	par	" Norwalk,	par
Schuylkill b'k,	par	" New Lisbon,	par
Southwark b'k,	par	Dayton bank,	par
Western b'k,	par	Commer bank, Lake Erie,	par
B'k of Penn tp.	par	Post Notes,	par
Mechanics b'k,	par	Bank of Chillicothe,	par
Man. and Mech. b	par	Franklin bank,	par
Moyamensing b'k,	par	Lancaster bank,	par
Girard bank,	par	Bank of Ripley,	par
United States b'k,	par	Bank of Gallipolis,	par
Mon. b'k of Brownsv	par	Commer b'k Sandusky,	par
Bank of Gettysburgh,	1	Farmers b'k Sandusky,	par
B'k of Chambersburgh,	1		
B'k Susquehanna co.	60	VIRGINIA.	
B'k Northumberland,	par	Bank of Virginia,	par
Bank of Lewistown,	1	B. of the Valley,	par
Bank of Middletown,	do	Exchange bank,	par
Carlisle bank,	do	Farmers b'k,	par
Columbia Bridge Co.	do	M. and Mech. b'k,	par
Erie bank,	do	Branch, M. and M. b'k,	par
Farmers' bk Reading,	par	N. W. b'k of Va.	par
Far. and Drovers' b'k,	1	Branch at Wheeling,	par
Farmers' b'k, Lanc.	par	" P.	par
Lancaster co. bank,	par		
Harrisburgh bank,	1	Baltimore,	par
Honesdale bank,	do	Bank of Somerset,	par
Lebanon bank,	do	Mineral bank,	par
Miners' b'k of Pottsv.	do	Wash. co. b'k,	par
Northampton bank,	—	Cumb. b'k,	par
N. H. Del. Bridge Co.	1	All other solvent,	par
Wyoming,	do		
York bank,	do	GOLD AND SILVER.	
Berks County bank,	—	Frederick's,	5
West Branch bank,	1	Ten Thalers,	5
		Ten Guilders,	5
SCRIP.		Louisd'ors,	5
Exchange bank, Pittsb.	1	Napoleons,	5
Mer. and Manuf. bank,	par	Ducats,	5
Interior banks,	1	Eagle, old,	5
(Except) Berks co.	do	Eagle, new,	5
		Doubloons,	5
INDIANA.		Doubloons, Spanish,	5
State b'k and branches,	1	Sovereign,	5
State Scrip,	5	Guineas,	5
ILLINOIS.		EXCHANGE.	
State b'k and branches,	40	On Philadelphia,	par
B'k of Shawneetown,	75	" New York,	par
Bank of Louisville,	1	" Baltimore,	par
B'k Ky. and branches,	do		
Northern bank and br.	do		

☞ All bills not thus — are not taken by the Brokers.

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The Preacher

JOHN T. PRESSLY, D. D., EDITOR. ALLEGHENY, JULY 25, 1845. VOL. 3—NO. 16.

TERMS.

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MINUTES OF THE FOURTH GENERAL SYNOD

of the Associate Reformed Church of the West, held at Chilicothe, Ohio, May 28th, 1845.

The General Synod of the Associate Reformed Church of the West met in Chilicothe, according to adjournment, and was opened with a sermon by Rev. John Wilson, from Matt. 6:10—"Thy kingdom come."

At half past 2 o'clock, Synod was constituted with prayer, by Rev. David R. Kerr, the Moderator of the last Synod.

The following Ministers and Ruling Elders presented credentials that they had been appointed by their respective Presbyteries as delegates to this General Synod, viz:

First Presbytery of Ohio.

MINISTERS—Revs. David Macdill, D. D., James Prestley and Joseph Claybaugh, D. ELDERS—Messrs. Elijah Finney, W. Stewart and Robert Marshall.*

Presbytery of Monongahela.

MINISTERS—Revs. John T. Pressly, D. D., David R. Kerr, John Ekin, A. W. Wright and J. H. Buchanan. ELDERS—Messrs. T. Hanna,* James Potter,* Wm. Wallace, T. Moore* and Wm. Hall.*

Second Presbytery of Ohio.

MINISTERS—Revs. Samuel Findley, Sr., Benjamin Waddle and Alex. Pattison.* ELDERS—Messrs. Thomas Keton, Andrew Walker and David Cowden.

Presbytery of Indiana.

MINISTERS—Revs. Wm. Turner, John Pressley. ELDERS—Messrs. Alex. Innis,* Jessee Scott.*

Presbytery of Big Spring.

Rev. D. B. Jones.

Presbytery of Chilicothe.

MINISTERS—Revs. James Arbuthnot, Robert Stewart. ELDERS—Jas. Young, Peter Platter.

Presbytery of Steubenville.

MINISTERS—Revs. Wm. Wallace, Joseph Clokey and Alex. Young. ELDERS—Messrs. Samuel M'Nary, Larimer Duff and Andrew Douglass.

Presbytery of the Lakes.

MINISTERS—Revs. Wm. Findley, S. F. Smith. ELDERS—Messrs. Wm. Evans,* James Hues.*

Presbytery of Springfield.

MINISTERS—Revs. J. S. M'Cracken, James R. Bonner. ELDERS—Messrs. D. Nevin, John Barber.†

Presbytery of Blairsville.

MINISTERS—Revs. N. C. Weed, Wm. Connert and John W. Duff.* ELDERS—Messrs. Robt. Long, Hugh M. Wilson* and Francis Andrew.

Presbytery of Mansfield.

MINISTERS—Revs. D. F. Reid, James Johnston* and Joseph Andrews. ELDERS—Messrs. James M'Cabe,† John Chambers* and James Beall.*

Presbytery of Illinois.

MINISTERS—Revs. Wm. M. Graham and Henry H. Johnston.†

Presbytery of Michigan.

Rev. John F. Kerr.

Those marked † were not present at the calling of the roll.

Those marked * were not present during the sittings of the Synod.

The reading of the minutes of the last General Synod was dispensed with.

Rev. Joseph Claybaugh, D. D., and Rev. Wm. Wallace were nominated for Moderator, and on balloting Dr. Claybaugh was chosen, and accordingly took the chair.

Reports of Presbyteries were called for, and were read:

Report of the First Presbytery of Ohio.

To the General Synod of the Associate Reformed Church of the West, to meet at Chilicothe, May, 1845, the First Presbytery of Ohio report:

That the principal items of business to be communicated to the General Synod, which have been transacted by this Presbytery, since our last report, are the following:

At a called meeting of Presbytery, held at Oxford, August 23, 1844, Mr. James Barnett, the Synod's missionary to Palestine, was, after delivering the pieces of trial prescribed in the constitution, and after examination, duly ordained to the Gospel ministry.

At a regular meeting of Presbytery, held at Hopewell, in September following, Mr. John Milligan was received as a student of Theology, and has attended our Seminary, during its last session, according to the direction of Presbytery.

At our stated meeting, in April last, the pastoral relation between Rev. John Reynolds and the congregation of Concord was dissolved by mutual consent, and a call from the congregation of Fairhaven, which had been sustained by the Presbytery as regular, having been put *into* his hands, was by him accepted. A member of Presbytery was appointed to install him.

We have under our care two licentiates and three students of Divinity.

Our vacancies are Concord and Hopkinsville.

With sorrow we state that such has been the state of Rev. Peter Monfort's health that he has been able to preach but little during the past year. His congregation has been supplied by the Presbytery to the extent of its ability.

Our congregations, in general, are living in love and peace, and we are not without some comforting evidences of the Divine blessing on the ministrations of the Sanctuary.

We trust the state of christian morals among us is good. Intemperance, in the popular acceptation of the term, except in some rare cases, which soon cease to be exceptions by the apostacy, and consequent exclusion from the church of its victims, is scarcely known among us; or we believe among the members of such other evangelical churches as still retain any good degree of discipline. Yet, in the community at large iniquity abounds; and while there is too little of the form of godliness, it is feared there is still less of its life and power.

A statistical table accompanies this report.

JOSEPH CLAYBAUGH,
JAMES PRESTLY,
DAVID MACDILL,
Committee.

Report of the Second Presbytery of Ohio.

Fathers and Brethren beloved—That portion of our Lord's vineyard assigned us for inspection and culture is not wholly unfruitful. We are encouraged to continue and increase our labors of love, in dressing the vineyard; dressing the vine; removing the lifeless and barren branches, and using the appointed means to make the vital branches bring forth more fruit.

The varied impieties of nominal professors, and the manifest worldliness and fearful backsliding of some who name the name of Jesus, constrain us to mourn and cry to God for the pouring out of his Spirit. The intelligence, order and zeal of many professors should humble hearts, and we would daily give thanks to God. Most of the baptized youth make an early and creditable profession of the christian religion. A few of those who have long resisted the banner of the Divine word, yield and give themselves to the Lord. Such is the state of religion amongst us.

At a stated meeting in Austin Church, on the 12th of June, 1844, Mr. Alexander Pattison, having delivered the requisite trials for ordination, was ordained a minister of the everlasting gospel; and appointed to labor as stated supply in four of our vacancies.

At the same meeting, Rev. William T. Findley, on his own request, was furnished with a certificate of good ministerial standing and dismission, in order to join the Pres. of Chilicothe.

On the 23d of April last, Wm. T. M'Adam and H. H. Thompson delivered the usual trials for licensure, and were licensed to preach the gospel of Christ, as probationers for the holy ministry.

Our presbytery consists of seven settled and two unsettled ministers. We have under our inspection five probationers, R. G. Thompson, A. D. Clarke, J. Buchanan, Wm. T. M'Adam and H. H. Thompson. Our vacancies are unripe for settlement. It is expected that our congregations and vacancies will forward their quota of funds for missionary purposes.

May purity, peace and harmony characterize all your deliberations and decisions; and the pleasure of the Lord prosper in your hands.

By order of Presbytery.
S. WALLACE, Mod.
April 23d, 1845. B. WADDLE, Clerk.

Report of the Presbytery of Indiana.

In making this our annual report, we have nothing unusual to state. Nothing in our business transactions has occurred worthy of the attention of the Synod, except the licensure of Mr. Samuel Milligan, which has taken place at our present meeting at Caledonia, Jefferson county, In.

A greater degree of health has prevailed among our laborers the past year than during some former years, and we hope the efficiency of their labors has corresponded with their greater ability for their work.

As it respects the state of religion in our bounds, we think it is encouraging. The evidence of this fact to our minds, is that peace, harmony, brotherly affection, and mutual confidence very generally prevail. There seems also to be an increasing interest taken by our people in the cause of God, especially that of missions.

We have but one congregation in our bounds ripe for settlement, and there is some probability that it will not remain long vacant. Our missionary stations are few. Some of them may be worthy the attention of the Synod; of these we would name one in Vermilion county, eighteen miles above Terre Haute, on or near the Wabash River, and Indianapolis.

The last day appointed by the Synod was observed.

Respectfully submitted.

By order of Presbytery. Done at Caledonia, April 22d, 1845.

WM. HORNE, Mod.
JAMES WORTH, Clerk.

Report of the Presbytery of Big Spring.

At a meeting of Presbytery, held at Gettysburgh, on the 30th of October, 1844, the Rev. Robert Gracy was installed Pastor of the congregation of Gettysburgh and connexion, where he is to labor for the rest of his time.

Concord, which formerly had the one-third of Mr. Gracy's time, is now vacant, and is the only organized vacancy now under our care, and Chambersburgh, which formerly had five two-thirds of his time, now enjoys the one half. Our other congregations and ministers remains as at our last report. Though our accessions in point of numbers are nearly counterbalanced, by removals to the West, by deaths, etc., yet we enjoy much in respect to the orderly conduct, and evangelical piety of our members, for which we thank the Church's Head.

Rev. D. B. Jones is our ministerial delegate to Synod.

That the Head of the Church may ever bless and prosper you, is the earnest prayer of your brethren in the Lord. ALEX SHARPE, Pby. Clerk.

Big Spring, April 9th, 1845.

Report of the Presbytery of Chilicothe.

The Presbytery of Chilicothe report—That the situation of their congregations, settled and vacant, continues nearly the same as at the date of our last report. To this remark, however, the congregation in Chilicothe *forms* a gratifying exception. It is with pleasure we report, that after having remained vacant for a considerable length of time, that people have obtained a satisfactory and comfortable settlement. At our meeting in November last, the Rev. Wm. T. Findley, who had received and accepted a unanimous call to be their pastor, was regularly installed among them. And, as is understood, Mr. Findley has, with entire satisfaction, been since exercising in the congregation the ministry he has received of the Lord Jesus. And we confidently hope that the relation thus constituted, will be a source of comfort and profit to all concerned, so long as Providence shall be pleased to continue it.

We have at present under our direction two students of Theology; Messrs. Alexander Clarkson and Thos. M'Carroll. The former young gentleman was received by Presbytery last fall, and attended our Seminary at Oxford during its session last winter. The latter forwarded to our meeting last fall an application to be taken under our care, but it did not reach us in time to be then acted on. Mr. M'Carroll however attended the Seminary, at Athensville, during its last session. And in view of this, he has been, at our meeting this day, duly received as a student of one year's standing. Both those young gentlemen are considered promising, and it is hoped will make, in due time, useful accessions to the ministerial force of our Church.

Our Presbytery continues in its former condition, excepting its increase by the addition of Mr. Findley to our number. The lives of our members have been graciously spared, and their health continued, and in some instances improved; and we have been permitted to go on, without interruption, in the delightful work of proclaiming to our fellow men, the unsearchable riches of Christ: and with usual evidences of success, and consequent of the accompanying presence and blessing of our Divine Master. All which is respectfully submitted. By order of the Presbytery.

JOHN GRAHAM, Clerk.

Done in Presbytery, at Fincastle, this 23d day of April, A. D. 1845.

Report of the Presbytery of Steubenville.

The Presbytery of Steubenville Report—That the lives and general health of our members have been spared during the past year: that peace and harmony prevail among us, and that the work of our Master is in some degree prospering amidst all the opposition with which we are called to contend.

Whilst infidelity, worldly-mindedness and disregard of divine authority prevail in the world around us, and whilst some professed followers of our Redeemer exhibit lukewarmness in the cause of Christ the great body of those who profess his name, continue steadfast in the faith of the gospel, and adorn the doctrines of our holy religion by a becoming christian deportment.

While therefore we are not free from any cause of sorrow, yet there is much which affords cause of rejoicing and encouragement to us to persevere in the work of the Lord; and for this we would record our gratitude to the Great Head of the Church.

The following items of business have been transacted during the year: The pastoral relation between Rev. Samuel Taggart and the congregation of Mt. Vernon, was dissolved, and he continues to labor all his time at Westmiddletown. Messrs. S. W. Clark, Samuel Jamison and James C. Campbell were received as students of Theology. Messrs. Cochran and W. Jamison have been licensed to preach the gospel as probationers for the Holy Ministry.

The fast appointed by Synod has been observed in our congregations generally. The subject of Foreign Missions and the Union of Orthodox Churches are subjects of increasing interest among us.

We would recommend your reverend body to prosecute the contemplated union, as we think the time is near when those churches which are substantially shall be organically one, that they may go forward in meeting the common enemy.

Mr. Thompson fulfilled his appointment with acceptance, and Mr. Harper fulfilled his appointment in part. We would respectfully ask Synod, if consistent with the wants of the church elsewhere, to appropriate, for the benefit of our Missionary stations, the sum of fifty dollars.

That you may be guided in all your deliberations and decisions, by the Head of the Church for the advancement of the interests of Zion is the desire and prayer of your brethren in Presbytery.

J. S. BUCHANAN,
SAMUEL TAGGART,
Committee.

Done in Steubenville, 30th of April, 1845.

Report of the Presbytery of the Lakes.

The Presbytery of the Lakes Report—That since the last meeting of Synod, the Rev. Robert Oliver has been installed in the united congregations of Bear Creek, Lawrence church and Mt. Vernon. Mr. Wm. P. Braden has also been settled the unoccupied third of his time in Sunbury. A call has been made out for Mr. Joseph Pressly, from the Erie congregation, and forwarded to this Presbytery for presentation. At its late meeting our presbytery resolved to report to Synod the vacancies of Pine Grove, Cranberry and Centreville, in Venango county, Pa., as a suitable field for Missionary labor. [illegible] the claims of our Missionary in this field or the ensuing year. The other vacancies under our care need attention. They may, and we trust will, shortly be formed into pastoral charges. We would desire therefore that Synod would give us such a portion of help as may comport with the necessities and claims of other parts of the Church. We would need the labors of one man, at least, during the year.

As to the state of religion in our bounds, we have nothing to say materially different from the report of last year. Our people are generally attentive to public worship; and in a good degree, we trust, to the private duties of religion; and additions are made to our congregations from time to time. Harmony and brotherly love reigns in our congregations and among the brethren of the Presbytery. For what the Lord has done through our instrumentality in maintaining his cause we desire to be thankful; may He make us yet more faithful and more abundantly prosper our labors.

May the Head of the Church direct and bless your deliberations and decisions.

By order of the Presbytery.
S. F. SMITH,
WM. FINDLEY,
Committee.

Report of the Presbytery of Springfield.

The Presbytery of Springfield report—That we have now but three settled congregations within our bounds. We have however three vacancies ripe for settlement, viz: Bellefontaine, Layton and Cedarville, and Xenia. We have also some other important vacancies and missionary stations, besides an important missionary field, which is as yet principally unexplored.

Our vacancy at Kenton, with its connexions, has enjoyed an encouraging degree of prosperity during the time that Mr. M'Cracken has been laboring there, and they desire that he should be continued with them. They are now able to pay $180,00 for the support of the gospel among them, and they also design erecting a house of worship at Kenton the present year.

Our missionary station at Urbana and other places in Champaign county, needs the labors of a missionary the whole of his time. A missionary is also needed much to labor in our northern territory, at Lancaster, Carysville, &c., and to explore that section of the country.

From this representation of our wants, Synod will see that we could profitably employ six missionaries, three of whom would be fully paid by the places where they would labor; and the others would not be dependant on Synod for more than a half, or perhaps a third, of their support. Presbytery hopes that Synod will be able to send us laborers enough to supply our pressing necessity.

Presbytery has had two regular meetings since our last report to Synod. At our first meeting, which was held in Kenton, in September last, there was no business transacted which it is important to report to Synod. At our present meeting, held in Sidney, the pas-

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toral relation heretofore existing between Rev. James R. Bonner and the Xenia congregation has been dissolved by an act of Presbytery.

Our student of Theology, George W. Gowdy, having completed the usual course of study, was expected to be licensed at our present meeting; but, on account of ill health he has not been able to attend. We hope however, that our beloved young brother will be able some time during the summer, to enter upon the labors for which he has just completed a laborious but interesting preparation.

The people of our congregations generally appear to be impressed with a sense of the importance of attending to the things that belong to their spiritual welfare; and it is hoped, are actually growing in grace. The attendance upon the preaching of the gospel within our bounds by the community in general is encouragingly good.

By order of Presbytery. J. R. BONNER, Clerk.
Done at Sidney, April 10th, 1845.

Report of the Presbytery of Illinois.

The Presbytery of Illinois report:

That whilst God in his goodness, has continued the most of us in ordinary health, he has been pleased, in his All-wise Providence to call our beloved brother Andrew S. Fulton, to reap, we trust, the fulfilment of his promise, that they that be wise shall shine as the brightness of the firmament, and they that turn many unto righteousness as the stars for ever and ever. Within the last year, we have had four meetings. And have ordained and installed Jackson Duff in the congregations of Harrison and the Virginia Grove, Iowa, and William M. Graham in the congregation of Union, Illinois, and also Henry H. Johnston was set apart to the work of the ministry, in order to greater usefulness as a stated supply in St. Louis.

Our Presbytery now consists of six settled ministers, one unsettled and one probationer. The congregation of St. Louis has petitioned for the moderation of a call. And they request General Synod to the labors of Mr. Johnson the ensuing year.

The congregation of Peoria and connexions has petitioned for the moderation of a call and request the labors of Mr. Pinkerton. The congregation of Washington has petitioned for the moderation of a call. As our territorial bounds are extensive, and many are destitute of the bread and water of eternal life, we desire the labors of at least three more missionaries. And we request Synod to urge the fulfilment of appointments, as our vacancies suffered much from non-fulfilment of appointments during last year.

At our meeting in April Rev. S. Sturgeon according to the direction of General Synod, applied to be received as a member of our Presbytery, but as he had not obtained his certificate he was not received.

Ministers and people have generally complied with the requirements of Synod But we have to report that many of us have failed to raise that amount of pecuniary support which was expected.

The state of religion in our bounds is but little changed since our last report. But we trust that the pleasure of the Lord is to some extent prospering in our hands.

May the Spirit of our Divine Master direct you in all your deliberations. All which is respectfully submitted. By order of Presbytery.

JACKSON DUFF, Mod.
JAMES C. PORTER, Clerk.
South Henderson, April 15th, 1845.

Report of the Presbytery of Michigan.

The Presbytery of Michigan report—That through the good Providence of our God our lives, and in a good degree our health, have been spared; and we are again permitted to lay our annual statement of our wants and prospects before you.

At our present meeting our respected brother the Rev. John H. Bonner received a certificate of standing and dismission from us, that he might unite with the Presbytery of Indiana.

Presbytery regrets deeply the failure of the missionaries assigned to our vacancies and stations, to comply with their appointments; for by these failures our people have been left to suffer a spiritual famine. Rev. James Morrow did not appear in our bounds at all. Mr. Jos. Buchanan came on to Centreville and Fawn River, and after laboring some four or five months he left his station, perhaps with propriety. His labors were so acceptable to the people, that in accordance with their wishes. Presbytery would request his appointment to that field for the ensuing year.

Through the interference of the Mansfield Presbytery in changing the arrangements of General Synod, Mr. Andrews did not fulfil his appointment in our bounds; in consequence of which failure the promising church of Camden has been seriously injured, and a flattering prospect in White county utterly ruined and finally lost to the A. R. Church. In view of this and impositions of a similar nature, Presbytery has adopted and recommends to the consideration of General Synod the following resolutions:

1. That this Presbytery regard the conduct of those persons and Judicatories who retain persons from the fulfilment of Synodical appointments and send substitutes, as unkind and uncourteous; as an infringement on the authority of General Synod, and as unpresbyterial, and tending to destroy the peace and harmony of the church.

2. That in the judgment of this presbytery no person should receive pay for missionary services out of the home missionary fund, unless services be performed in compliance with directions of stated appointment.

3. That General Synod be respectfully urged to adopt such measures as will prevent us and all others from such occurrences in future.

Messrs. Dick, Brown and Carnahan fulfilled their appointments with fidelity and acceptance. And with a view to his usefulness in that field Presbytery would second the request of the people of Allegan and connexions to have Mr. Dick returned to them in prospect of his permanent settlement with us. And also, as the moderation of a call has been granted to Lafayette and Mt. Pleasant, Presbytery would request in behalf of those places that Mr. Carnahan be reappointed to that field that he may immediately become their settled pastor, wishing Synod however to continue their kind assistance to these places for one year longer.

We leave Synod will remember the important missionary fields on the upper Wabash and in eastern Michigan.

Presbytery have had the subject of the union of Orthodox churches under consideration; and being strongly persuaded that if the union were satisfactorily effected, it would concentrate and greatly strengthen the energies of the scattered flocks of all denominations concerned in the missionary fields of our widely extended frontier, and therefore as a frontier Presbytery contemplating our own peculiar work of building up our Zion in the midst of error, we would earnestly urge Synod to continued exertion for the effecting of that most desirable object, if it can be done on a scriptural basis.

May divine wisdom guide all your councils, and prosperity be on Zion.

M. R. KOON, Moderator.
JOHN F. KERR, Clerk.
Done at Hebron, Porter co., Ia., May 3d, 1845.

Report of the Presbytery of Monongahela.

The Presbytery of Monongahela report—Since our last annual report, Messrs. Thomas Calahan and Robt. A. Brown have been ordained to the office of the holy Ministry and the former installed pastor of the united charge of Speer Spring and Bar-hill."

The connexion heretofore existing between Rev. S. Weir and Millin church; and Rev. James M'Connell and Deer Creek church have been dissolved; and thus these congregations are again thrown upon the care of Presbytery for a supply of word and ordinances. It is due to our venerable fathers however, to state that though now without charges they continue to labor as their health and circumstances permit.

A call from Mt. Nebo for three fourths of his ministerial labors has been accepted by Rev. Wm. Burnett, and order has been taken for his installation accordingly.

Rev. Andrew Bower has been received as a member of our Presbytery on the presentation of satisfactory testimonials of good standing and dismission from the Springfield Presbytery of the First A. R. Synod of the West.

A vacancy known by the title of St. Clair has been organized in Columbiana county, Ohio, with flattering prospects of success.

From this sketch of presbyterial action for the past year, it will be seen that two of our Fathers in the ministry, feeling the weight of declining years, are unable to perform their customary amount of labor; and that though some of our vacancies have been supplied with the stated ministration of word and ordinances, yet their number instead of being diminished is increased; and consequently our need of assistance from those who are at your disposal is greater than before.

Although those who were appointed to labor in our bounds during the past year, have punctually fulfilled their appointments yet we could have employed a greater number with advantage.

There are fourteen vacancies under our care, seven of which are ripe for settlement, and in view of these facts we would respectfully ask that you would grant us the time of at least six laborers during the whole of the ensuing year.

We have nine unsettled Ministers with one-fourth of Rev. Burnett's time, and four probationers within our bounds whose services will be at your disposal.

In reference to these missionary fields which as a branch of the church you are endeavoring to cultivate, we feel the most lively interest, and we stand ready to co-operate most cordially in any measures which may be deemed advisable to promote the worthy objects contemplated. Our congregations have in a commendable manner, come forward and contributed to the Home Missionary fund, and active exertions are generally being made to furnish the means requisite to sustain your operations among the ancient people of God—thus manifesting that they are fully sensible of the importance of the work and opportunity of sending the word of life to the destitute both at home and abroad.

As it regards the state of religion in our bounds, we have nothing special to report. The desecration of the Lord's day and the gross and open exhibition of the more degrading vices, are perhaps less numerous than formerly; but in many instances the form of godliness with a manifest denial of its power; the worldly-mindedness of professors and the indifference and cold neglect with which the men of the world have always treated the religion of Jesus, prevail to a greater or less extent, and are things over which we lament and which evil loadly upon us to be instant in season and out of season, to reprove, rebuke and warn with all long-suffering and fidelity. That the Head of the Church may preside in your midst and guide all your deliberations, for His glory and the good of Zion, is the prayer of your brethren in Christ. By order of Presbytery.

J. H. BUCHANAN,
A. H. WRIGHT,
Committee.
Chillicothe, May 26, 1845.

Report of the Presbytery of Blairsville.

Dear Brethren—With respect to the state of religion within our bounds, we believe it is encouraging. Divine ordinances are both administered and observed, in some good degree, as they should be. Moderate accessions are from time to time made to our congregations, giving evidence that the labors of our ministry in that portion of the Lord's vineyard committed to their care, have been blessed by the Head of the Church.

We have to regret that our esteemed brother, Rev. M. M'Kinstry, has for some time, in consequence of disease, been unable to preach, so that his pulpit is to be supplied by Presbytery.

The field of our ministerial labor has been somewhat enlarged within the past year. Kittanning, Rural Valley and Mahoning are places which require the labors of a missionary for one year. Brookville and connexions, in Jefferson county, require the particular attention of Synod and as much missionary labor as can be afforded.

Nothing in our Presbyterial business has been transacted which demands the special attention of Synod, except the licensure of Mr. Matthew Wilson, which took place at our meeting, at Blairsville, in April last.

Our unsettled ministers are Mr. Gill and Mr. M'Cahan. Our students of Theology are Mr. Pollock and Mr. Ross. That you may enjoy the blessings of the King and Head of Zion, is the fervent desire of your brethren. By order of Presbytery.

N. C. WEEDE,
WM. CANNON,
Committee.

Report of the Presbytery of Mansfield.

Another year is past and we are all in the land of the living. Some events of an unpleasant kind have occurred among our congregations, and in some difficult cases there has not been entire unanimity among ourselves: yet in some of our severest trials it is literally true that "Weeping has endured but for a night and joy has arisen in the morning;" and we have good reason to believe that under the overruling Providence of God none of these things will be permitted to prove detrimental to the spread of the Gospel within our bounds. Let us rejoice in the consideration that "He makes all things work together for good to them that love God, who are the called according to his purpose." "He stilleth the noise of the seas, the noise of their waves and the tumult of the people," and "His kingdom ruleth over all." We have reason to believe that at the present time unanimity and christian harmony generally prevail, and that the great body of our people, walking in the fear of God are edified.

During the last year the number of our churches as well as of our church members has been increased and there are still prospects of further increase. The number of our settled ministers has also been increased, and we have yet a promising field for many laborers. The Rev. J. H. Peacock has been inducted to the pastoral charge of the united congregations of Martinsburgh, Mount Vernon and Wooster, and Mr. Joseph Andrew has been ordained to the pastoral charge of Savannah and Black Fork. The former place having been disjoined from Plymouth, and the latter newly organized. Plymouth has been joined to De Kalb also a new congregation, the settlement of Eden are declared ripe for settlement, and it is hoped they will soon have the labors of a stated pastor among them. Mr Thomas Pedger has been licensed to preach the gospel as a probationer for the holy ministry. J. K. Ridder has been received and ordained. A congregation has been organized in Perrysburgh and there is a fair prospect of others being soon added to the list. But notwithstanding all this, the field occupied by this Presbytery is so extensive, that there is much territory within our limits, a great moral waste, and though in many places among us nominally the gospel is preached, yet, in cases too numerous to be told it is only a spurious gospel and not the gospel of our Lord Jesus Christ, therefore remember us in your distribution of supplies, and may the blessing of God attend you.

And now we wish that peace may still
within your walls remain
And ever may your palaces
prosperity retain.

DAVID F. REID, Mod.
J. H PEACOCK, Clk.

Done at Mill Creek, April 17th, A. D. 1845, by order of Presbytery.

Called for unfinished business.

The delegates to the Convention of orthodox churches were called on to report.

The committee had until to-morrow morning to report.

The following persons, a member from each Presbytery, were appointed a committee of missions, viz: Rev. D. Macdill, D. D., John T. Pressly, D. D., Samuel Findley, William Turner, D. B. Jones, James Arbuthnot, Wm. Wallace, Wm. Findley, J. S. M'Cracken, N. C. Weed, Wm. M. Graham, John E. Kerr and D. F. Reed.

James R. Bonner was appointed assistant clerk.

Received petitions for supply, which were referred to the committee on supplies.

So much of the Presbyterial reports as relate to that subject were referred to the committee of supplies.

Mr. Hanna, the Treasurer of Synod, being necessarily detained from this meeting, Dr. Pressly was appointed Treasurer of Synod *pro tem.*

On motion, it was resolved that the hours of meeting and adjournment, during the present meetings of this Synod shall be—of *meeting* 9 o'clock, A. M. and 2 P. M.; and of *adjournment* 12 M. and 5 P. M.

It was resolved that one hour be spent in devotional exercises by Synod on to-morrow morning, immediately after the reading of the minutes; and that Rev. James Pressly, R. Kerr and J. N. Pressly be a committee to make the necessary arrangements.

The delivery of the missionary sermon was made the order of the day for to-morrow evening at half past 7 o'clock.

Synod adjourned to meet to-morrow morning. Closed with prayer.

Thursday Morning,
9 o'clock, A. M.

Synod met and was opened with prayer. The minutes of the previous sitting were read and approved.

The hour having arrived, Synod spent the appointed time in the religious exercises of praise, reading the Scriptures and prayer, conducted by Rev. Messrs. Claybaugh, Findley, Wallace and Pressly.

Heard the report of the d... convention of orthodox c... met in Philadelphia, May 1...

Heard the report of the ... Foreign Missions. The r... pended was taken up, adop... follows:

Resolved, That ... a committee to take into ... what is necessary to give ... ciency to our Foreign ... port to-morrow, A. M. ... filled with the names of ... Claybaugh, D. D., David ... Ekin, Benj. Waddle, Joseph ... isters; and James Youn...

On motion, it was *Resolved*, ... mittee of three persons ... examine the report of the d... convention of orthodox chu... port what action, if any, ... the part of this Synod.

Rev. Samuel Findley, W... lace, Robert Stewart, and ... were appointed that commit...

On motion Synod adjourned ... with prayer.

Thursday, 2 o'clock, P. ...

Synod met and was opened w... er. Present as at the mo... The minutes of the previous ... were read and approved.

Called for petitions or ord... quiring reference.

Read a memorial from Rev. J... nolds on the subject of the ver... Psalms, prepared and publi... and requesting to be heard by Sy...

Mr. Reynolds was heard.

Read the account of J. M. Chr... printing the minutes of last Synod.

The Moderator appointed the ... ing standing committees, viz:

Committee of Overtures—Rev. S... Findley, J. F. Kerr and J. N. P...

Committee of Accounts—Rev. J. B... ner, A. H. Wright and S. W. S...

Committee of Correspondence—Rev... R. Kerr, D. B. Jones and H. H. J... son.

The account of J. M. Christy was ... ferred to the Committee of Accounts.

Synod adjourned. Closed with p...

Friday Morning, 9 o'cl...

Synod met and was opened with p...

Present as at the previous sitting ... the addition of Wm. Connor, Ruling ... and James M'Cabe, Elder.

The minutes of the previous sitting ... read and approved.

Called for petitions and papers requiring reference from other courts.

The committee to whom was re... the report of the delegates to the c... tion of orthodox churches reported.

The committee to whom was refe... the report of the Committee of For... Missions reported.

Took up the report of the comm... to whom was referred the proceedings ... the convention of orthodox churches.

The report was considered and ado... as follows:

Your Committee appointed on the ... ceedings of the convention of ortho... churches report—That the subject ... mitted to them is a very pleasing one. ... is truly delightful to see those chur... which had sprang from the same root ... testified for the same great truths ... through manifold infirmities had fa... out by the way—turn again to each ot... ers' embrace, with all the confidence ... mutual endearment of brethren in Chr... This convention at first appeared like ... lijah's cloud, but as a man's hand. God ... has not however despised the day of sm... things. After a succession of annual m... ings, your delegates have reported ... pleasing prospect of a successful term... ation to their deliberations. Clouds ... discouragement had once and again pas... ed over their pathway—but as they pr... gressed rough places became smooth, a...

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ad ways straught. We had but a amount of the proceedings of the vention reported to us, and can- form any definite opinion of but from the specimen which reported and from the informa- nature which we have inclined to believe that objections in the way of union churches represented in con- surmounted—and that remains to obstruct be with all concerned a We are satisfied that no sacrificed by the conven- the basis proposed is wor- consent of the several church- in the case, if it be general- understood; and we that the same spirit of unity which have brought convention to speak the and mind the same things—in eye to eye—will be extend- people—and that they will together and knit together in under one shepherd. As this desirable end your respectfully submit for following resolutions:

, That Synod is highly grati- to which the late con- churches has come.

2. That Synod approve the basis of union fixed up- and will cheerfully share of the expense of said with the minutes of the late

3. That Synod hereby over- to the respective presby- stood in this Synod to be re- its next annual meeting.

4. That Synod appoint a com- correspondence, to confer with and churches repre- on all matters per- and consummation S. FINDLEY, Chairman.

S. Findley and A. Sharpe the committee.

the report of the committee sider and report on what system and efficiency Mission. The resolutions were taken up in order, and be- ed and amended, were adopted ws:

committee appointed to consider port on what is necessary to give and efficiency to our Foreign Mis- eport:

Resolved, That so soon as the result present treaty of union between ox churches shall be known, it will cient to organize a standing Board eign Missions.

Resolved, That a Committee of five, Iddle, Alex. Sharpe, Dr. Clay- Mr. T. Hood and D. L. Brown, ree of whom shall be a quorum, be ed to act in the meantime as the tive Committee of this Synod in ing the concerns of our Foreign n, whose duty it shall be to main- correspondence with the mission, to its wants and spread them from time before the churches, to advise with n of the mission, to direct funds, attend to such other things which may e to the comfort, safety and con- of the Mission; and to report an- to the General Synod.

Resolved, That the Treasurer of Sy- ll pay out of the Foreign Mission on the order of the chairman of mittee, countersigned by its secretary.

Resolved, That we invite the co- on of all those ecclesiastical bodies e parties to the convention of ortho- urches and the co-operation of all who feel an interest in sustaining lestine Mission.

Resolved, That it is hereby recom- d to all our congregations and va- to organize immediately mission- ary societies; and that all our ministers are here enjoined to lay before their people the importance and claims of this enterprise at least once a year.

7. Resolved, That the Editors of the Evangelical Guardian and the Preacher are hereby respectfully requested to spread before their readers as large amount of Mississionary intelligence as shall comport with the design of their papers, and that the people are hereby exhorted to avail themselves of the means which these papers afford of making themselves acquainted with the religious condition of the world and the efforts made for its evangelization.

8. Resolved, That the *minimum* which the Synod should raise for the Palestine mission the coming year is $2500.

The committee of accounts reported in favor of allowing Mr. Christy's account for printing minutes of last year. The clerk was directed to issue an order in favor of Mr. J. M. Christy for twenty dollars.

The clerk was directed to issue an order in favor of Mr. Samuel Findley, Sr., for thirty-four dollars and fifty cents, his traveling expenses to the convention of orthodox churches.

John N. Pressly had leave of absence.

The Committee of Home Missions reported.

The report was amended, and being under discussion Synod adjourned. Closed with prayer.

Friday Afternoon, 2 o'clock.

Synod met and was opened with prayer. Present as at the morning sitting, with the exception of the Rev. J. N. Pressly.

The minutes of the previous sitting were read and approved.

Called for petitions and papers requiring reference.

Messrs. J. Barber and David Nevin, Elders, had leave of absence from the remaining sittings of this Synod.

Took up the unfinished business of the morning, viz: The report of the Committee of Missions. The report was still further amended and adopted as follows:

The committee of missions respectfully submit the following report:

Petitions for supplies were received from the following places; viz: Bethel, Ia., Beaver, Pa., New Berlin, Wisconsin, Kittanning, Pa., Brookville, Pa., Urbana, O., Wilshington, Ill., Blackford, Ia., Hinkston and Flemingsburgh, Ky., Perrysburgh, O., Washington co., Ill. Besides applications from Presbyteries and individuals.

From the reports of our missionaries who have been in the domestic field during the last year, it appears that their labors have been successful to a very considerable extent, and that the demand for laborers is increasing. The committee has not been able to satisfy these demands as well as it is desirable they should have been.

The following is the distribution of your laborers made by the committee.

John P. Pinkerton is assigned to the pres. of Illinois. Samuel Sturgeon to his proper presbytery.

Samuel Millan one month at Camden and its connexions in Indiana, and two months to Fawn River, Elkhart and Centerville, Michigan, and one month to Wisconsin to visit New Berlin if practicable.

M. M. Brown to pres. of Springfield until the next meeting of Synod, excepting three months, which are left optional.

James Morrow to Washington, Clayton and adjacent vacancies for the year.

John S. M'Cracken to Kenton and its connexions. The Synod not to be responsible for more than $100,00 of his pay.

James Buchanan to Dayton and Cedarville.

Alex. Pattison to Mt. Pleasant, New Brighton and Flint, and places adjacent, in Iowa.

Mr. T. M'Adams to Big Spring pres.

H. H. Thompson to M'Kinney's settlement and its connexions, the Synod not to be responsible for more than fifty dollars of his pay.

James Buchanan to Dayton and Cedarville.

J. R. Bonner to Lima, Finley and Carysville and places adjacent.

A. D. Clark, time discretionary.

Steph. L. Haft to Clayton four months, remainder of the year at Fawn River, Centreville and Elkhart.

Joseph Buchanan, until the first of October in the Lake pres., the two latter of these months in the missionary stations of Cranberry Pine Grove and vicinity; from the 1st October till the first of March in Monongahela, and then to the meeting of Synod in Steubenville.

John Schooler in Lake pres. from Aug. 1st to Jan. 1st, one month of this time Cranberry Pine Grove, and the balance of the year in Monongahela pres.

Wm. Carlisle till the 1st Sept. optional, Sept. to Jefferson, October, April and May in Monongahela pres., the remainder of the year in the Lake pres., six weeks of which time in Cranberry Pine Grove.

John Dick in Lake pres. from Jan. 1st to April 1st, one month of this time at Cranberry Pine Grove, etc., the balance of the year in Monongahela pres.

Andrew Foster to Salem, Lebanon, White Lick, Eagle creek during June, July, August, Sept., and to Salem and adjacent vacancies, Illinois, during Oct., Nov., Dec., Jan.

To Clayton, Illinois, two of the remaining months, and two months to the pres. of Illinois.

Thos. Palmer to Urbana and adjacent stations during the year.

Joseph D. Steel July and August to Indiana pres., Sept. and Oct. to Kittanning and connexions, Nov. and Dec. to Jefferson, Jan., Feb. and March to the Monongahela pres., April and May to Blairsville pres.

Robt. A. Brown, J. H. Buchanan, J. J. Buchanan and R. D. Harper to Monongahela pres.

M'Clean and Matt. Wilson to Blairsville pres., A. Bower to Jefferson July, remaining time to Monongahela pres.

Jeremiah Dick to Allegan, Caledonia and Yankee Springs the whole year, except the first three months.

John C. Steel to Hinkston, Flemingsburgh and Shiloh.

Jas. Miller to Perrysburgh and Centreville whole year.

Joseph K. Riddle, August to Kittanning, then until the 1st Jan. to Mansfield pres., Feb. and March to Jefferson, the balance of the year to Kittanning and connexions.

David Carnahan to Lafayette and Mt. Pleasant, Indiana.

David Cochran to Mt. Hope, Camden and stations along the Wabash.

W. H. Jameson to Steubenville pres.

J. P. Wright July, Aug. and Sept. to Blairsville pres., and the rest of his time till the session of the Seminary to Monongahela.

The committee have decided to recommend that the Synod direct that orders be issued on the treasurer in favor of the following persons and for the sums of money annexed to their names respectively, viz:

For Mitchel M. Brown $63,75.
John H. Bonner $150,00.
Andrew Foster $43,25.
Joseph Buchanan $77,00.
James Morrow $15,00.
James Miller $200,09, of which $100 08 is due for a former year, and is to be paid prior to succeeding claims.
J. S. M'Cracken $150,00. It having been understood that Kenton congregation was to give one half of his support.
Joseph Pressly $73,00.
Joseph D. Steel $13,00.
Dr. Pressly was appointed to audit J. Dick's account, and the committee recommend that an order be issued for the amount which may be found due.

Your committee recommend the adoption of the following resolutions:

1st. That no one who has failed to fulfil synodical appointments, except he give to synod satisfactory reasons for the failure, shall be appointed to any missionary station.

2d. That especial care shall be taken by the committee of missions that, as far as practicable, the labors of the most efficient men may be enjoyed by our missionary stations, and none whose labors do not prove acceptable shall receive missionary appointments.

3d. Those stations alone shall be aided by the missionary fund, which show a willingness, according to their ability, to sustain the gospel among themselves.

4th. That it be enjoined upon presbyteries to see that supplies sent them pursuant to their petitions be remunerated by the vacancies to which they may direct their labors.

5th. That those missionary stations which fail to comply with their promise to pay supplies as made in their petitions cannot have further claims upon Synod unless they shall render to Synod a sufficient excuse for the delinquency.

The clerk presented the state of the records of Synod as being unsafe, and their preservation in their present condition as precarious: whereupon, it was resolved, that the clerk be authorized to employ a suitable person to transcribe the minutes of Synod, since 1831, into the book of Records, and present his account at the next meeting of Synod.

On motion, it was enjoined on all the Presbyteries to send up full statistical tables to every meeting of General Synod.

Dr. Pressly, the Treasurer pro tem., presented the state of the funds. He was directed to forward his account to the Treasurer, in order that he may furnish a full report to be published in the minutes.

Rev. Joseph Clokey was appointed to preach the missionary sermon at the next meeting of the Synod.

Rev. J. P. Wright was appointed his alternate.

On motion, it was resolved, that when Synod adjourn it adjourn to meet in the First Church, Pittsburgh, on the first Wednesday of May, 1846, at 10 o'clock.

It was resolved that Rev. Wm. Wallace be appointed the alternate of the Moderator to preach at the opening of next Synod.

The clerk was directed to issue an order on the Treasurer for his salary for the current year.

It was resolved that the thanks of Synod be returned to the citizens of Chilicothe and vicinity, for their kindness and hospitality to the members of the Synod during its present sittings.

It was resolved that Synod enjoin on the Presbyteries to raise the same sum and in the same proportion for Home Missions which was recommended in the year 1843.

It was resolved that the Editors of the Evangelical Guardian and Preacher be requested to publish the minutes of this Synod in their respective papers.

It was resolved that this Synod be now dissolved, and another be called to meet at Pittsburgh, on the first Wednesday of May, 1846. Closed with prayer, singing 68th Psalm, 18—20 verses inclusive, and pronouncing the benediction.

JOS. CLAYBAUGH, Mod.
JAMES PRESTLEY, Clerk.

Moneys received for the Preacher,
Not otherwise receipted for.

Alex. Rogers.	John Barnetto.
S. B. M'Clinton.	S. R. Shaw.
Matt. M'Henry.	Wm. M'Henry.
W. J. Buchanan.	Geo. Cochran.
Benjamin Hill.	W. Buchanan.
Isaac Gillam.	Jessee Gray.

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EXPOSITORY LECTURES.

1 Thus hath the Lord God showed unto me: and behold, a basket of summer-fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer-fruit. Then said the Lord unto me, The end is come upon my people of Israel; I will not again pass by them any more.

3 And the songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence.

4 Hear this, O ye that swallow up the needy even to make the poor of the land to fail,

5 Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

6 That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?

7 The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works.—*Amos* 8:1—7.

The vision that he seeth, is for many days to come, and he prophesieth of the things that are afar off. Such was the language of the rebellious house of Israel, when the prophet of the Lord foretold the divine judgments which their sins were bringing upon them. The prophet had declared in language plain and unequivocal, "Thus saith the Lord God, of the inhabitants of Jerusalem, and of the land of Israel; they shall eat their bread with carefulness, and drink their water with astonishment, that the land may be desolate from all that is therein, because of the violence of all them that dwell therein; and the cities that are inhabited shall be laid waste and the land shall be desolate." But this hardened and rebellious people persuaded themselves to believe, that the threatened calamity was far off; that the vision of the prophet had reference to events in distant futurity, and therefore they banished fear from their minds, and went on in their evil course. To awaken this regardless people to a sense of their danger, that so they might be brought to repentance, not only are they addressed in plain language, but impressive similitudes are employed, to present to their minds through the medium of their external senses a view not only of the certainty, but of the near approach of the threatened calamity.

An example of this latter mode of arousing the conscience, and of impressing divine truth upon the mind is, furnished in the passage before us. In vision, there was presented to the view of the prophet a basket of summer fruit. "Thus hath the Lord God showed unto me, and behold a basket of summer fruit:" v. 1. A basket of summer fruit, gathered at the close of summer after being fully ripe, and which if not not used immediately, would rot, significantly represented the condition of Israel as a nation ripe for destruction. The vision strikingly indicated the near approach of their national destruction. They had enjoyed a summer of prosperity, but they had wasted it in idleness and in sin. God had long exercised patience and forbearance towards them; they had long enjoyed the means of grace and salvation, but still they continued to despise God's law and disregard the warnings of his prophets. And now the day of their merciful visitation was about to terminate, and they were to take up the doleful lamentation, "The summer is past, the harvest is ended and we are not saved."

The attention of Amos being particularly directed to the vision, the following explanation of its general import is given. "Then said the Lord unto me, the end is come upon my people of Israel, I will not again pass by them any more:" v. 2. Ephraim is joined to his idols, let him alone. Every argument adapted to influence a rational and immortal nature had been employed to reclaim this people from their idolatry and to induce them to return to the Lord from whom they had revolted. And now the patience of Him who is long suffering and slow to wrath would wait with them no longer. "The end is come upon my people Israel." The overthrow of the nation is at hand. The extinction of their civil and ecclesiastical polity draweth nigh. "I will not pass by them any more." They had already at different times been corrected in mercy, and had hitherto been spared. But now a decisive blow was about to be inflicted, and the nation should be swept away as with the besom of destruction.

The distress which should overtake the land in that day, is described in the following verse: "The songs of the temple shall be howling in that day." At Bethel where the king had his chapel consecrated to idolatry, there were songs sung in honor of the golden calf, in imitation of the sacred songs, which were sung in the temple in Jerusalem. But in the day of their calamity, their idols in which they trusted, would be unable to deliver them. And instead of singing songs to their praise they would be left to howl in anguish and despair, for the calamities which had come upon them. And such should be the ravages of the sword and of the pestilence, that, "there shall be many dead bodies in every place." So overwhelming and appalling would be the calamity, that confounded and amazed and stupefied men would cease to give the natural expression to their grief, and "they shall cast forth the dead bodies *with silence*." The Author of our being has wisely ordered that when the heart is burdened with grief there are certain natural channels, through which it may flow out for our relief. It in some degree alleviates the anguish of the bosom, when our sorrows can flow forth with the dropping tear. But there are times when the calamity is so overwhelming that the natural channels of grief are closed; sorrow cannot shed a tear for the relief of the aching bosom; nor can the burdened heart give vent to its grief in the utterance of a mournful cry. It is the *silence* of grief. And such was the fearful calamity which was coming upon Israel. Such should be the terrible march of death; such should be the number of those, who should fall before the king of terrors, that surviving friends, horror stricken and confounded, should cast forth their dead bodies in silence.

Having predicted the fearful calamity which was about to overtake the nation, the prophet again exhibits a testimony against the sin of Israel, which in a particular manner had provoked the divine displeasure. "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail:" v. 4. It is the will of God, that distinctions should exist among men in society. Some are invested with authority, who are called to exercise rule for the good of society, while others are called to move in the private walks of life: some are wealthy, while others are poor. Both power and wealth, when properly employed, may conduce extensively to the promotion of the general happiness of the community. But like all other good gifts of a benignant providence, wealth and power may be abused by human depravity, so that those who possess them become the oppressors instead of the protectors and benefactors of their fellow men.

The sin of oppression is peculiarly offensive in the sight of God. Sinful man, who is indebted for all that he possesses to the mercy and goodness of God, is thereby brought under special obligations to extend compassion to those who are in any degree dependent on him. To abuse power, therefore, for the oppression of the helpless, or to employ wealth for the sake of crushing the destitute, argues great contempt for the authority of Him to whose clemency we are indebted for our very existence. And just in proportion as men have cast off the fear of God, and disregard the claims which he has to their homage, will they be disposed to disregard the claims of their fellow men.

As we have already seen, in the preceding part of this prophecy, the oppression of the poor, was at this time a prevailing sin in Israel. Those who were in power, acted in an arbitrary and tyrannical manner; the claims of justice were disregarded, and the helpless and the friendless were oppressed. As the great fish in the sea devour the smaller, so these cruel oppressors of their fellow men "swallow up the needy and make the poor of the land to fail." They make their lives bitter by their merciless exactions, and crush them by the unreasonable burdens which they impose upon them.

It well deserves to be seriously considered by this community, whether God in his providence is not admonishing us on this subject, at the present time. There has been recently a vast destruction of property by the visitation of God. May not much of this property have been accumulated by the oppression of the poor! While many have grown wealthy, may not the needy in some instances have been swallowed up? May not an unreasonable amount of labor, in some cases be exacted, while the compensation allowed, is wholly inadequate? Is it not a fact, that the honest and industrious female, who has a peculiar claim to the protection of society, receives in some instances such a pittance for her labor, that by her utmost diligence, she can procure only a bare subsistence? And while many have been growing wealthy, is it not possible that the lives of their dependents may have been made bitter by the imposition of oppressive burdens? It may be well for us, as a community to hearken to the admonitions of God's providence in connection with the warnings of his word, and to consider our ways.*

So intent were the leading men of Israel, upon making gain, that they regarded it as a grievance to be checked in the ardent pursuit of wealth, by the observance of the appointed seasons of sacred rest. The language of their hearts, was, "When will the new moon be gone, that we may sell corn? And the sabbath, that we may set forth wheat? The new moon, or the beginning of each month, was by divine appointment, a sacred season in Israel. The religious services, which were to be observed on this occasion, are specified in Numbers 28:11—15. So little relish had the men of Israel for the exercises of God's worship, and so eager were they in the pursuit of the things of this world, that they were impatient to see the sacred seasons appointed for divine service past. Where there is only the form of godliness in the absence of the power thereof, attendance upon the exercises of God's worship will be wearisome. The heart feeling no interest in these exercises, the body will soon become fatigued and the spirits will grow dull. "What a weariness is it!" exclaims the heart, which feels no interest in the worship of God, while it longs to see the end of the season appropriated to divine service.

Not only did these despisers of God's ordinances, long to see the Sabbath past, that they might engage without restraint in their secular pursuits, but, through their inordinate love of gain, they practised dishonesty in their traffic. "Making the ephah small and the shekel great, and falsifying the balances by deceit." The ephah was their bushel, used for the purpose of measuring grain. The measure used by these oppressors of the poor was of less capacity than the law required. And consequently the buyer did not receive the amount to which he was entitled The value of the precious metals, was then determined by weight. In their traffic, these men who swallowed up the needy, employed a weight which was heavier than the legal standard. They made the shekel great. And thus while the poor were defrauded, by receiving less grain than the legal measure required, by the use of false weights, more than the legal value was exacted of them. And they further took advantage of the necessitous circumstances of the poor, by selling grain which was unfit for use, sell the refuse of the wheat."

By these fraudulent and op methods, they brought the poor ly under their power, so that th in some instances subjected to th sity of disposing of their liber cure the means of subsistence, we may buy the poor for silver needy for a pair of shoes." Of t of distress to which many were duced, we have a description miah 5:1—5.

So abhorrent in the sight of G hateth oppression and violence a were the deeds of these merciles sors of the poor, that he declares solemnity of an oath, "Surely I ver forget any of their works."

From God's message to Israel

1. Though in the exercise of tience, God may continue with for a long time, the means of g his Spirit will not always strive Israel had long enjoyed prec leges, but had abused them. the vision of a basket of sum presented to the mind of the p dicated, that the day of their v sitation was at an end. Impen er of the gospel! The summe God has given you, in which to for eternity, is not yet past; but i of it is gone! How near may to an end! The harvest is not But how much of the impor has passed away unimproved! small a portion of it may now Be intreated, then, to labor n meat that perisheth, but for which endureth unto everlasting in the righteous displeasure o be left to take up the lamen summer is past, the harvest is I am not saved.

2. By dishonesty and fraud ing, men may sometimes acqu but it will come to them bu the curse of God. To the m who made the ephah small a kel great, and falsified the bal ceit; and thus swallowed up God declares, "I will never f of their works."

3. There may be some exte for the ordinances of God's w while attendance upon them pleasant nor profitable. T fraudulent and dishonest dea regard to the new moon and yet the appropriate exercis cred seasons were wearisom When will they be past? sa we may resume our dishones pursuits.

4. They who find no enjoy sacred exercises of the sa in their own experience, lam dence of their unfitness for he sabbath is a striking emblem o venly rest. They, therefore, is a wearisome day; they who dance upon its peculiar da and unpleasant, would do we what ground they have to ho shall enjoy the rest which re the people of God.

Dr. Herschel and the Jew

We have been much interes ly in hearing the Rev. Dr. H London, a converted Jew, who a mission to seek the welfare dren of Israel. While liste tender appeals to his countrym sinners of the Gentiles, we have firmed in the views we have fo tertained with respect to God's the conversion of men, that is, raise up men in every nation will use as his agents in the co that nation. Such men can sy thize with those for whom th and are better acquainted with ues by which they can with the facility reach the heart. There

* These remarks were made, in the regular course of the Editor's morning Lecture, on the Sabbath after the Great Fire in Pittsburgh, on the 10th April, 1845.

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iptation of means to secure the end. That Gentile converted to God could have lly entered into the feelings of Paul for s brethren—Rom. 9: 1–3! Although, the nation was abandoned of God, Paul as sent to the Gentiles, yet many Jews ere converted under his ministry.

Dr. Herschel having travelled extenvely in Palestine, in Asia Minor, and in rious countries of Europe, comes to us hly furnished with intelligence respecg his Jewish brethren in these counes. His account of the present state Jerusalem, and of the Jews in the ci in connection with the fulfilment of ophecy, was the most interesting and structive we have ever heard. It was inently calculated to quicken the faith the Christian in the divine inspiration the Scriptures, and also to shake the unation of infidelity.

The present state of the Jewish mind one of very peculiar and intense interest. a recent convention of the Jewish Rabs in Germany, for the purpose of revig their liturgy, Dr. H. stated when ey came to that part where prayers were be inserted for the Messiah, they knew t what to do. They were in darkness d confusion. Let Christians at this critd moment lift their prayer to God that ir eyes may open upon Jesus of Nazeth, as their Messiah.

For the Preacher.

MUSICAL SHORT-HAND.

Mr. Editor: Having long been satisd that the old plan of printing music quires the use of too many arbitrary aracters, and covers too much space; ereby increasing both the labor of the arner and the expenses of publication: d having recently spent some leisure ours, with the view of ascertaining a ore simple, concise and cheap method; now offer for publication the result of investigation, which, though by no eans thorough, has, I cannot but hope, en at least partially successful.

I.—Rhythm.

1. Braces, double bars and closes are pressed by double colons; time is divid by single colons into measures; its rieties are described by figures, as on e old plan.

2. Notes are expressed by figures: the represents the whole note, 2 the half, 4 e fourth, 8 the eighth, etc.

3. The point of addition is not used: it, in its stead, the note which it represents.

4. Notes are slurred or tied together y the usual character.

5. There is one rhythmical line for all e parts, which occupies the middle of e stick, or piece of music.

6. Rests, in either part, are expressed y the letter r; and their time is calculad by comparison with the rhythmical ne. When silence continues beyond one ote, dashes are used instead of the letter ll the singing is resumed.

II.—Melody.

1. Melodic relations are not indicated y the position of notes on a staff; but y the numerical figures usually applied the scale, set in horizontal lines—1 or representing the key-note.

2. The letter of the key note, and rough it, its pitch, is determined by eans of the printed signature; as B, E, Flat, F, C Sharp, or simply, Natural.

3. There are as many melodic lines as here are parts sung: these melodic lines re placed above and below the rhythmial line, in the order usually observed; ch melodic figure directly over or unr the rhythmical figure whose pitch it dicates.

4. As the singer might sometimes be t a loss to determine which octave to ake, the following directions are given. First, as a general rule, in descending, the key-note is figured 1; in ascending, by n interval of more than one degree, it is igured 8. Second—In other cases, where mistake would be natural, the letters d, *d*; u, *u*; down, up; are placed below or above, as the case may be; showing whether you ascend or descend from the preceding melodic figure: the roman characters ordinarily refer to the Base or Tenor, the italic to one or other of the Trebles.

5. Modulations are indicated, either by printing a new signature, or by the letters s, f, sharp, flat, each placed immediately before the melodic figure whose relation it effects.

III.—Dynamics.

As to this department, I have but one suggestion to offer at present. Use fewer arbitrary signs, and let dynamical directions be given in plain English.

The following example is intended to illustrate in part the foregoing principles:

PETERBOROUGH, C. M.

F Sharp. u u d *d*

2 ::3:1111:14:3::123:65:5::5:5711:1234:5::5555:1114:3::
::1:1106:55:5::578:88:7::8:7556:6788:7::7:8885:6678::
— ::2:4444:22:0::244:22:0::2:4444:4444:2::2:4884:4420::
2 ::1:3144:32:1::355:43:2::3:2231:4433:2::2:33.35:4321::
::8:8844:55:8::85:41:5::8:5586:4411:5::5:8885:4415::
d d —— ——d

PSALM XXIV.

Who is the man that shall ascend
Into the hill of God?
And who within his holy place
Shall have a firm abode!

The above system is, of course, as yet imperfect, presenting a mere outline, that may be filled up at another time. Of its utility I leave the singing community to judge.

J. W. M.

From the New York Observer.

The Oldest Temperance Document.

Messrs. Editors: In turning over some of the volumes of the United States State Papers last week, in search of evidence on quite a different subject, my attention was arrested by the title of the enclosed paper. Having for many years carefully watched every movement, and laid up every document that appeared to have had any influence in paving the way for the glorious reformation which is now in successful progress, I had supposed that nothing of this kind in the history of this country had escaped my notice. You may imagine my surprise, then, in stumbling on this earliest and most unequivocal testimony, from such an able and competent source, to the deleterious effects of *alcohol*. You will observe from the date, that it originated in the year following the adoption of the Federal Constitution, and is therefore in fact, what I have styled it, "*The Oldest Temperance Document*" in the history of our present government.

In view of the gradual progress of the temperance reformation, and the developments which that progress has made, your readers will not be surprised to find, that 51 years ago, even these learned physicians supposed the great evil was to be ascribed to "*distilled spirits*." This was a common error within 20 years. And at that early period, when the infernal art of converting bread-stuffs into liquid fire was but just commenced in this happy country, it is not strange that these benevolent and learned gentlemen should suppose, that a duty, amounting to a prohibition of the importation of distilled liquors would prevent the evil. It never occurred to them that such a duty would operate as a *premium* on home distillation, that would produce increased torrents of alcohol, in a form equally capable of producing intoxication, and vastly more rapid in destroying human life.

I present this document, therefore, not as an evidence of the correctness of its sentiments, in the above particulars, but as a most lucid testimony of the deleterious effects of intoxicating drinks, proceeding from the most competent authority, and evidently dictated by the most disinterested motives. Though its learned and benevolent authors are now in the grave, it is due to their memory, that this important document should not only be preserved, but made known.

Amethystus.

Deleterious effects of distilled spirits on the human system, communicated to the Senate, Dec. 29, 1790.

To the Senate and House of Representatives of the United States, the memorial of the College of Physicians in the city of Philadelphia respectfully showeth:

That they have seen with great pleasure the operation of a National Government, which has established order in our country.

They rejoice to find, among the powers which belong to this government, that of restraining, by certain duties, the consumption of distilled spirits in our country.

It belongs more peculiarly to men of other professions to enumerate the pernicious effects of these liquors upon morals and manners. Your memorialists will only remark, that a great proportion of the most obstinate, painful and mortal disorders, which affect the human body, are produced by distilled spirits, and they are not only destructive to health and life, but they impair the faculties of the mind, and thereby tend equally to dishonor our characters as a nation, and degrade our species as intelligent beings.

Your memorialists have no doubt that the rumor of a plague, or any other pestilential disorder, which might sweep away thousands of their fellow-citizens, would produce the most vigorous and effective measures in our government to prevent or subdue it.

Your memorialists can see no just cause why the more certain and extensive ravages of distilled spirits upon life should not be guarded against, with corresponding vigilance and exertion, by the present rulers of the United States.

Your memorialists beg leave to add further, that the habitual use of distilled spirits, in any case whatever, is wholly unnecessary: that they neither fortify the body against the morbid effects of heat or cold, nor render labor more easy or more productive, and that there are many articles of diet and drink, which are not only safe and perfectly salutary, but preferable to distilled spirits, for the above mentioned purposes.

Your memorialists have beheld with regret the feeble influence of reason and religion in restraining the evils which they have enumerated. They centre their hopes, therefore, of an effectual remedy for them in the wisdom and power of the Legislature of the United States, and in behalf of the interests of humanity, to which their profession is closely allied, they thus publicly entreat the Congress, by their obligations to protect the lives of their constituents, and by their regard to the character of our nation and to the rank of our species in the scale of beings, to impose such heavy duties upon all distilled spirits, as shall be effectual to restrain their intemperate use in our country. Signed by order of the college.

John Redman, President.

Attest, *Sam'l P. Griffiths*, Sec'ry.

Philadelphia, Dec. 27, 1790.

Every thing in the history of the great temperance reformation is of important interest. We were struck in reading the document above by this testimony of a college of Physicians, that "the habitual use of distilled liquors, *in any case* whatever, is wholly unnecessary." Such has been the uniform testimony of the medical profession, who notwithstanding they have their living out of the maladies of men, have always been among the most steadfast and active friends of the temperance cause.

SYRIA.

The Rev. George B. Whiting writes from Abeih, Mt. Lebanon, Syria, April 4th, as follows:

"I am somewhat apprehensive that we may have disturbances in the mountains. The Druzes and Christians are in a state of fearful excitement. The latter, I fear, are seeking occasion to begin the war, while the former are standing ready to defend themselves. May God in mercy interpose and allay the excited passions of the people, and save this country from the horrors of another civil war! There is a tremendous responsibility resting upon the European powers, in relation to the wretched condition of this country. They drove out the Egyptians, whose government, though oppressive, was efficient, and secured quietness and confidence; but they have left the country without any government that deserves the name. What is the end of all the philanthropic talk we have heard these five years past, about the pacification of Syria! Why, that the country is in a worse state, beyond comparison, than it was before those philanthropists came near it. Before, there was order, wholesome laws, justice promptly administered, safety and confidence in all parts of their land. Now, there are none of these things but the opposites."

Opinion of Dr. Candlish on the Present State of England.

Dr. Candlish of Edinburg, has declared in a recent speech on the subject of the governmental endowment of Maynooth College of Romish priests, that the crisis to which the British nation have come on this occasion "is an emergency more solemn and grave, than any that has occured since the time of the revolution."

When such a man speaks in such a manner, we may be sure there is cause for it. Nor would it be surprising if the movements of the British government in abandonment of Protestantism, and in behalf of Popery, should cause a second revolution, which if it does take place, will not stop where it did on the abdication of James II. The whole establishment of Church and State would "go by the board." Dr. Candlish observes that,

"Our own congregations are by no means fully alive to the singular and urgent nature of the danger to be apprehended from Popery. It seems to me that our own people require to be stirred up by having their attention drawn to the subject in a most solemn manner, and full information given to them in regard to it. When we consider the exceeding helplessness of the Protestant cause in high places—no party of any weight or consequence espousing it as its friends—when all parties in the Protestant constitution of the country have betrayed it—it does seem to be the most suitable position for us to occupy, to humble ourselves before the throne of God—confessing our own sins as the cause in part of the very indifference and insensibility which has crept into the minds of men, and soliciting his interposition; for, without his help, vain are all the efforts of man. It will be for the commission to say whether a special diet be appointed for this purpose, or whether an express request be made, enjoining the ministers throughout the Church to bring the matter gravely and solemnly before their different congregations—laying before them a full statement of the present alarming events and the rapid inroads of Jesuitism. I think also that the commission should memorialize the government on the subject; and recomend our congregations not to join in any movement at present, but to humble themselves before Almighty God, on a day to be appointed for humiliation and prayer. I have thought it my duty to bring this before my brethren thus early; and I would in conclusion, only say that whether we regard, on the one hand, the advances stealthily but most rapidly made by the most subtle of Popery, the spirit of Jesuitism; or whether we regard on the other, the equally striking events in the progress of evangelical religion in the earliest period of the Church, we cannot but look with the greatest apprehension to the conduct of the legislature, and expect that a time is coming when every man, and every community, will have to take a side, either with the Lord and his truth, or with anti-Christ in one of his various forms."—*N. Y. Evang.*

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THE PREACHER.

FRIDAY, JULY 25, 1845.

JOHN T. PRESSLY, D. D.,.....Editor.
KENNEDY & BROTHER,.....Printers.

TERMS—One Dollar per annum, in advance.

☞Many of our subscribers have signified that they have experienced difficulty in making payment for the Preacher, because there is no agent convenient to receive the money. To remove this difficulty, will all our Ministers and Probationers be so kind as to act as agents, receive moneys and give receipts? Will settled Ministers give notice of this to their people, and thus confer a favor on them and on the Editor? Money may at any time be remitted to us at our risk and expense, through the Post Office.

☞In the present number will be found the introduction to some remarks on the subject of Psalmody, by the Rev. Mr. Blair. In the progress of the discussion, he proposes to examine the discourses of Professor M'Gill, a sketch of which was given in our last.

☞The attention of those who are skilful in music is directed to the new system of Mr. Morton, an exhibit of which will be found on a preceding page.

The Weather.

We have had an unusual continuance of excessively warm weather. For some ten days past, the thermometer has ranged at about 96 degrees in the shade.

Our Missionaries.

We publish in this number a letter from Mr. Barnett. It was written, as will be seen from its date, shortly after the arrival of the mission family at Beirut, and consequently contains but little information. It appears that a communication of a more full and detailed character, has been forwarded, addressed to General Synod; but unfortunately it has not come to hand. Letters have also been received from Dr. Paulding and his lady. It is cause of special thankfulness to learn that the mission family were in good health.

Associate Church.

The General Synod of the Associate Church, at its late meeting, adopted the following resolution: "*Resolved*, That Synod transmit to the several Presbyteries and Sessions under their inspection, the basis of union proposed by the Convention of Reformed Churches, with instructions to report their judgment thereon to the next annual meeting of the Synod. Against the resolution, the Rev. Messrs. J. Scroggs and J. Hindman entered their *dissent*."

Associate Reformed Church.

At the late meeting of the General Synod of the Associate Reformed Church of the West, the following resolutions were unanimously adopted:

Resolved 1. That Synod is highly gratified with the issue to which the late Convention of Orthodox Churches has come.

2. That Synod approve the publication of the basis of union fixed upon by the Convention, and will cheerfully bear their share of the expense of said publication with the Minutes of the late Convention.

3. That Synod hereby overture said basis to the respective Presbyteries represented in this Synod, to be reported on at its next annual meeting.

4. That Synod appoint a committee of correspondence to confer with the different Synods and Churches represented in Convention on all matters pertaining to the progress and consummation of the union."

Reformed Presbyterian Church.

At the late meeting of the General Synod of the Reformed Presbyterian Church, the following resolution was adopted—ayes 16, noes 10:

"*Resolved*, That this Synod, without expressing any judgment upon the merits of the basis of union presented in overture by the Convention of Reformed Churches, but reserving the full consideration of the subject to its next meeting, does hereby send it down to their inferior judicatories for their consideration, and directs them to send up their suggestions and remarks in relation to it at Synod's next meeting in 1846."

Against the resolution, the following gentlemen *protested:* Revs. G. M'Master, D. D., S. B. Wylie, D. D., John Black, D. D., J. N. M'Leod, D. D., A. G. Wylie, T. W. J. Wylie, and Messrs. John Liddle and Robert Orr.

PASTORAL VISITATION.

We sometime since, received from an esteemed correspondent, a communication requesting the Preacher to give his views relative to the obligation resting upon the christian ministry to attend to the duty of pastoral visitation. The subject is one on which we have desired to say something; and a compliance with the request of our friend has been delayed, not from a want of interest in the matter, but from circumstances not subject to human control.

In the first place, then, it may be proper to inquire, what do we understand by pastoral visitation? We reply, it is that branch of ministerial duty, in the performance of which the christian pastor brings home religious instruction in a plain, simple and familiar manner into the domestic circle. Both in the pulpit and in the domestic circle, the great business of the christian pastor is to preach the word. In these two different spheres of labor, the duty to be performed is the same; it is only in the manner of performing the duty, that there is a diversity. In the domestic circle, greater simplicity and familiarity in the manner of presenting the truth are allowable; there may be greater directness in the application of the truth; and an opportunity is afforded of dealing more pointedly and personally with the conscience. And consequently in the domestic circle, facilities for dealing successfully with the young and the uninformed are enjoyed, which the pulpit does not afford. To ask then whether it is the duty of the christian pastor to attend to pastoral visitation, is virtually to ask whether it is the duty of the christian pastor to preach the word in the most effectual way in which it can be presented to the mind of a large proportion of those for whose souls he is called to watch?

As it respects the doctrine of our church on this subject, we remark, that it is made the duty of the pastor, "to visit his people from house to house," as truly as it is "to feed the flock by preaching the word." Every minister of the Associate Reformed church, therefore, at his ordination solemnly recognizes his obligation to attend to this duty. And no one who takes the charge of a congregation can neglect this duty, without a violation of his ordination vows.

With regard to the frequency with which this duty shall be performed, our Directory has wisely said, after stating the duty of the pastor "to visit his people from house to house,"—*as often as may consist with the other duties of his office and the situation of the people among whom he labors.* This is the language of common sense. It is supposed that the situation of different ministers may be very different, and that, the circumstances of different congregations may be greatly diversified. One minister may be called to serve the church in different capacities. He may not only be called to preach the gospel to a congregation, but to preside over a school of the prophets in which others are trained up for the work of the ministry; or he may be called to preside over a Literary Insitution; or the church may need his services as the conductor of a Religious Journal. It is perfectly plain that the man who is called to attend to two such charges, cannot pay that attention to each one, which could be paid to one alone, provided he had only the one charge. Again; one congregation may embrace twice the number of families which are comprehended in another. It is plain that where there are only one hundred families in a pastoral charge, they can be visited more frequently, than where the number is double. "As often," then, "as may consist with the other duties of his office and the situation of the people among whom he labors," the duty of pastoral visitation should be attended to. And as a general regulation, it is added,—"In closely connected congregations it ought to be essayed once in every year." The doctrine of our Book then is plainly this—every minister, in taking charge of a congregation, comes under solemn obligations "to visit his people from house to house." In performing this duty, he is to be governed by the particular circumstances in which he is placed and the situation of the people among whom he labors. And where his official engagements and the situation of the congregation are such as to admit of it, this duty "ought to be essayed once every year."

In our next we propose to resume this subject.

SABBATH SCHOOL INSTRUCTION.

In some preceding numbers, we have offered a few thoughts, relative to the great design of the Sabbath School system of instruction. It is not the design of the Sabbath School to take out of the proper hands the business of instructing the rising generation in the knowledge of the principles of religion, but to afford regular and systematic aid, in the accomplishment of this important object. We have also defined the character of that instruction which the Sabbath School proposes to communicate. It is instruction not of a secular, but purely of a religious character.

But we have further directed attention to some of the helps which may be profitably used in imparting instruction. We think there are various collections of scripture questions which may be profitably used; our catechisms should not be displaced by any other formulas of any kind. The exercises should be varied according to the age and attainments of the pupils. Young children should be occupied chiefly in committing to memory the catechisms, the Psalms in metre, and portions of the Scriptures in the prose. Those whose understandings are more mature, might have as a regular exercise, a portion of Scripture assigned as the subject of careful study and investigation, on which they may be examined by the Teacher.

We shall now close our remarks, by making a few suggestions relative to the manner of conducting the exercises of the Sabbath School.

1. The Ruling Elders of every congregation should regard it as a part of their duty to superintend all the exercises of the Sabbath School. To Ruling Elders jointly with the Pastor is committed the oversight of the spiritual interests of the congregation. It is then just as truly their duty, as it is his, to act the part of a spiritual father and guide to the youth under their care. Some of these officers, they should always be present in the Sabbath School, to lead in devotional exercises, to preserve order, and to assist in the business of instruction. And it is easy to see that if in all our own congregations, we had Elders of the right spirit—men who have a proper sense of the worth of souls, and who are disposed to labor for their benefit; men who feel the solemnity of the obligation which lies upon them to be faithful; in a word men of enlarged knowledge and ardent piety—an incalculable amount of good might be accomplished in the Sabbath School.

2. The children should be arranged in classes, embracing upon an average about six pupils under the care of one teacher. It is a matter of some importance to form the classes with reference to the age and attainments of the pupils. When the attainments of the different members of the class are nearly equal, it will not only contribute to the convenience of the teacher, but likewise to the advancement of the pupil.

3. In the selection of teachers, great care is necessary. As the great design of the Sabbath School is to instruct the youth in the knowledge of divine truth, those who are employed in communicating instruction, should be such as are themselves deeply impressed with a sense of the importance of eternal things. Example has a powerful influence on the minds of children. The teacher in the Sabbath School should exemplify in his temper and language, and whole demeanor, the holy character of that religion whose principles it is his business to instil into the minds of the children under his care. Every thing like levity in conduct, and haughtiness in manner, should be carefully avoided. All his intercourse with his pupils should be characterized by mildness, familiarity and gentleness. And every opportunity which offers should be embraced for the purpose of giving a

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rious direction to the thoughts of the
ıpil, and of impressing the mind with
e importance of eternal things.

4. Particular care should be taken to
ure the attendance of the children up-
the public ordinances of the Sanctu-
y. Some parents send their children
the sabbath school, but do not allow
m to attend upon the preaching of the
rd. As soon as the exercises of the
bath school are over, they are requir-
to return home. This is altogether
ong. The preaching of the gospel is
d's great ordinance for the conversion
sinners, and no other institution may
rp its place. The instruction commu-
ted in the sabbath school, is designed
prepare for the more profitable hear-
of the word, and not by any means to
e its place. Teachers should, there-
, see to it, where it is practicable that
children under their care attend upon
preaching of the word. They should
pay some attention to their behavior
he house of God, and give suitable in-
ction and admonition on the subject.
ould also be profitable as a means of
ting the attention of children, to re-
e them occasionally to repeat the text,
ch has been the subject of discourse,
give some acconnt of the sermon
ch they have heard.

y thus keeping in view the spiritual
rests of the youth under our care, the
her in the sabbath school, may exert
st salutary influence over their minds,
may be honored of God as the in-
ment of leading them in that strait
which conducts to everlastiug life.

LETTER FROM MR. BARNETT.

Beirut, Syria, April 3, 1845.

r. and Dear Sir: You perceive by
that we are on the borders of the land
hich we are destined. After one of
nost prosperous voyages ever made,
rrived in Smyrna on the 8th of Feb-
, and within four days a steamer was
ng to Beirut, on which we took pas-
and arrived in this place within forty
from the time we left Boston.

ter consulting the missionaries at this
and taking a view of our funds, we
ed it expedient to take a house in
place, previously to traveling any
r at present, with the design of ap-
g ourselves to the acquisition of the
age. This we have done, and have
arrangements for a residence in this
borhood until Fall. For a couple of
s from this date in this city, and af-
rds in the mountains for four or five
s in the vicinity. In the meantime,
tend to take a trip to different parts
country, in order to judge by a per-
observation before locating ourselves.
the locating of our station to the sa-
ion of ourselves and all concerned,
rs a matter of greater difficulty the
we think upon it. But certain it is,
is the most prudent for the present
where we are, and apply ourselves
acquisition of the language of the
y. For this purpose, we have se-
the services of a teacher and intend
ng ourselves exclusively to this bu-

The Doctor does not offer his
nes until we become settled. We
but congratulate ourselves on the
stance of the addition of this de-
nt to the original mission as ap-
l by General Synod last Spring.
n now see its value in a light which
an see until he comes and sees for
. In making a location, we intend
e no permanent purchase of pro-
as we may have to shift before a
residence of any length of time to some more favorable station. Yet, we intend keeping in view final results, rather than immediate appearances of efficiency, for none having correct views can expect great results immediately. But wherever we go—whatever our success may be—certain it is, we will need more money before long. The expenses of living in this place are greater than in any where else in the land of Palestine; but then the advantages to be derived from the mission of the A. B. C. F. M., and others connected with this place, counterbalance and justify our residence here for the present.

When I wrote you last, I thought that I would have had an exhibit of the items of our expenses made out in time to reach General Synod this Spring. Whether it will reach in time may be doubtful, but it will be directed to your care, together with a more full report of our journey to this place, and our prospects also as to what the probable expense of sustaining the mission will be.* These we find already will be greater than has been anticipated by Synod, as the price of every thing has risen up to twice the price they were three or four years ago. This point, however, is considerably the dearest place in the country. All our funds and letters and packages, small or great, must come thro' Thomas B. Rich, No. 223, Center street, New York, as he is our agent at N. Y. They must also be directed to the care of Rev. E. Riggs, Smyrna, as he is our agent there, and as no direct communication exists between this place and the U. S. A. We are all in excellent spirits, and under the good providence of God are in as favorable circumstances as the most sanguine could justly expect.

While we pray for ourselves, we also put up a potition for our native land, and all of ours there, as well as for the land of our adoption and those among whom we dwell. Yours, truly,

In the bonds of Christ,

JAMES BARNETT.

Rev. J. L. Dinwiddie, D. D.

* Not yet received.—J. L. D.

For the Preacher.

Mr. Editor: Sir—I wish to bring before the public, through your paper, the principal parts of several discourses on Psalmody, delivered in the A. Presbyterian church of Indiana, last spring. My reason for doing so, is not that it is a subject of choice for composition. Neither do I consider the several treatises so deficient that another is required, but I feel compelled to it by a combination of circumstances. And although books are to be found which treat the subject well, it is possible that the outline which I propose to publish, and the defence which I feel myself under an obligation to make, may in several respects be helpful in promoting the knowledge of the truth, and counteracting ignorance, prejudice, and error. When I accepted the call to the united congregations of Indiana, Conemaugh and Union 28 years ago, the scripture Psalms were used in all the congretions of the Presbyterian church in this region of country, north of the Conemaugh. Whatever may have been the private practice, human composition had no place in their public worship. This gave an unity and harmony to the different societies of Presbyterians, unknown in many other sections of our country, where the controversy between a literal translation of the scripture Psalms and modern hymns is dividing brethren. This harmony in public assemblies had its influence in settling me among them. At that time, I believed, as I do now, that all Presbyterians who *honestly* receive the Confession of Faith, and Catechisms, and sing of course the scripture songs, ought to be one society. The Testimony of the Associate Presbyterian church I considered only as an effort to carry out the principles of the Confession of Faith into practice. This being my outward condition in the church, and these being my settled views of the different societies, I looked for peace and further unity. I hoped for the day in which the divided Presbyterian churches would be formed into one society, see eye to eye, and with the voice together sing the same sacred songs. In this expectation I have been in some respects disappointed. While union seems not far distant between three branches of the Presbyterian church, the prospect is darkening and not brightening between us and that branch of the Presbyterian Church, which takes the Presbyterian name. Several years ago, I resigned the Conemaugh branch of the congregation, and almost as soon as it was vacant, the new system of Psalmody was introduced into the neighboring Presbyterian congregation. Last winter the same change was made in this town.

At that time I delivered the discourses, the principal parts of which I [illegible] forward for publication. In these discourses I advocated the superiority of a translation of the book of Psalms, in divine worship, over imitations of the Psalms, and modern hymns, and also the importance and necessity of union on this subject, to a union of the Presbyterian churches. I thought it my duty to do so. I meddled with no private concerns, but with the public concerns of the church. Some might suppose that we should have maintained a dead silence, until the new system would be unalterably settled. We thought otherwise: that it could not be wrong to remonstrate against further divisions of the church, and maintain the unity of the spirit in the bond of peace. We will also defend the cause against the foreign influence brought to bear on our society, believing that the cause of truth and the progress of religion have called us to the work.

D. BLAIR.

Presbytery of Blairsville.

The Presbytery of Blairsville will meet at Bethel (Mr. Weede's) Church, Indiana county, on the third Tuesday (19th) of August next, at 10 o'clock, A. M.

Congregations are required to send up reports to this meeting, by the following rule, now published for their information: "It shall be the duty of Presbytery in August of each year, to call for and hear reports from the sessions of the various settled congregations, and those ripe for settlement under her care, which reports shall contain an outline of all matters of general interest to Presbytery, or referring to the good or prosperity of their several congregations; if from a settled congregation, the report shall state the amount of stipends they are under obligation to pay, and the amount of that which has been paid; it shall also state whether or not the Pastor be faithful in the discharge of his several duties, such as zealously preaching the gospel, visiting and catechising families, visiting the sick, etc., and whether he endeavors to form social meetings, in his congregation. If the report is from a congregation ripe for settlement, it shall state the amount of preaching received, and whether or not the supplies are paid, statistical tables shall accompany the reports, giving the number of families, number of communicants and place of address."

J. W. DUFF, P. Clerk.

☞ The Treasurer acknowledges the following sums:

Robinson Run Congregation, Rev. Grier, Home Missions, ...	$18 43
Do. Foreign Missions, ...	31 65
Mrs. Henrietta Cumming, Foreign Missions, ...	3 00

Downfall of Hindooism.

Rev. French in a late letter from Seroor says, "I have made several short tours in the neighboring villages, and have found more encouragement than I have ever had before. The foundations of Hindooism are becoming weaker and weaker every year. There is no doubt the time has fully come for much more vigorous exertions for evangelizing this people. Almost the entire population, from the highest to the lowest, seemed convinced that Hindooism has lost its power, that salvation, if found at all, must be sought elsewhere; so that all are ready to listen to the claims of Christianity. What we need now is, not so much to confute Hindooism, as to teach Christianity; and for accomplishing this object properly, the present instrumentality should be increased an hundred fold."

OBITUARY.

Departed this life, at his residence in New Castle, Mercer co. Pa., on Wednesday, 16th inst., after a short but severe illness, Rev. THOMAS MEHARD, in the 29th year of his age. Mr. M. was a young man in the prime of life, and surrounded with most flattering prospects of future usefulness. His mortal remains were attended to their last resting place by the largest concourse of neighbors and citizens ever assembled on such an occasion in that vicinity. Although brought up in the bosom of a sister denomination, he early imbibed a predilection for the doctrines of the A. R. C. and entered the Western University of Pa. with a determination to become a preacher of that denomination. After going through a regular course, and taking the highest honors of his class he graduated, and entered the Theological Seminary of the A. R. C. under the care of the Monongahela Presbytery. After completing his studies in the Seminary, he was licensed to preach the everlasting gospel, and went forth as a probationer for the holy ministry to supply the vacancies under the care of the A. R. Synod of the West. In the course of his ministrations he travelled through Ohio, Indiana, and part of Illinois, and preached with much acceptance to the destitute congregations in those regions. For six months he supplied the infant church in St. Louis, Mo. with great acceptance. And shortly after his return to Pennsylvania, a member of that congregation came all the way to Pittsburgh with an offer of $1000 a year, if he would return and be their Pastor. But considering his youth, and the thoughts of St. Louis being a sickly place, he modestly declined accepting their offer, and in a short time after he received a call from the united congregations of Shenango, Eastbrook and Beulah. And here he labored with great zeal and fidelity until his Master put forth the summons to appear before his bar. He was an excellent mathematician, a good Theologian, and an eloquent orator. He was beloved and respected by all who knew him, and his death will be regretted by a large number of friends and acquaintances, and by none more than the writer of this brief memoir, who knew him most intimately from his childhood, and who spent many sweet and comforting hours in his company, when preparing for the ministry. Hoping some able pen will portray his short but useful life, I will close with these words of the Psalmist—

"Help, Lord, because the godly man
Doth daily fade away,
And from among the sons of men
The faithful do decay."

F.

On the 18th March, 1845, near Thornville, Perry co. Ohio, infant son of Robt. M. and Mary Brown. "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." "Why make ye this ado and weep? he is not dead but sleepeth." H.

Bicentenary of the Assembly of Divines at Westminster,

HELD at Edinburgh, July 12th and 13th, 1843: containing a full and authentic Report of the Addresses and Conversations. For sale at

JOHNSTON & STOCKTON'S

Wholesale and Retail Bookstore, No. 44, Market st.

Pittsburgh, June 4, 1845—6t

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MISCELLANEOUS.

DEATH OF THE FIRST-BORN.

BY W. G. CLARK.

Young Mother—he is gone!
His dimpled cheek no more will touch thy breast;
No more, the music tone
Float from his lips to thine all fondly prest;
His smiles and happy laugh are lost to thee—
Earth must his mother and his pillow be.

His was the morning hour;
And he hath passed in beauty from the day,
A bud, not yet a flower—
Torn, in its sweetness, from the parent spray;
The death-wind swept him to his soft repose,
As frost in spring-time blights the early rose.

Never, on earth, again
Will his rich accents charm thy listening ear,
Like some Æolian strain,
Breathing at even-tide serene and clear;
His voice is choked in dust, and on his eyes
The unbroken seal of peace and silence lies.

And from thy yearning heart,
Whose inmost core was warm with love for him,
A gladness must depart,
And those kind eyes with many tears be dim—
While lonely memories, an unceasing train,
Will turn the raptures of the past to pain.

Yet, mourner! while the day
Rolls like the darkness of a funeral by,
And hope forbids one ray
To stream athwart the grief-discolored sky;
There breaks upon thy sorrow's evening gloom,
A trembling lustre from beyond the tomb.

'Tis from the Better Land!
There, bathed in radiance that around them springs,
Thy Loved One's wings expand;
As with the choiring cherubim, he sings;
And all the glory of that God can see,
Who said on earth to children—'Come to me.'

Mother!—thy child is blest;
And though his presence may be lost to thee,
And vacant leave thy breast,
And missed a sweet load from thy parent knee;
Though tones familiar from thine ear have passed,
Thou'lt meet thy First-Born, with his Lord, at last.

Frightful Scenes in Syria.

In Syria a civil war of the utmost ferocity was in progress between the Druses and the Christians. The London Times says:

We have received the following letter from a correspondent at Beyrout, of the 17th ult. Allowing for some exaggeration which, under the feelings such atrocities would excite, can scarcely be avoided, it is, we believe, but too true a picture of the state of affairs in Syria:

"A civil war, and one of extermination, rages at this moment in the mountain, between the Druses and the Christians, and during the last fifteen days the horrors we have seen perpetrated around us are dreadful. On every side the sounds of battle are heard, and nothing is seen but fire and flame! Houses, villages, churches, and convents being reciprocally a prey to the flames.

"At the moment I write we have before us the appalling spectacle of no less than eleven villages, and a number of Maronite churches and convents in flames; and what is worse, when the Christians are victorious, they enter the Druse villages, putting to the edge of the sword men, women and children; the Druses following the example when they are victorious.

"All the silk-worms of both parties, the sole support of the Syrian population, have been burned.

"The convents of the Maronites and Catholics have not been spared; they have been burned, and the bodies of their priests after death, have been burned by the Druses. Every horror is practised on their enemies—for example, to kill by famine, massacre, open the bowels of a woman in a state of pregnancy, drag forth the infant from the womb, and kill it, and a thousand other acts of barbarism are momentarily committed.

"The poor Christians are much more numerous, and at the commencement were victorious over their enemies; but our Pasha, who is out with his regular troops, as soon as he perceives the Christians victorious, points his artillery against them, loaded with grape, and compels this unfortunate sect to take to flight. The Druses immediately enter the villages, sacking them, burning their houses, goods, &c. I do not doubt but the Pasha has secret orders from his Government to destroy and ruin the Christians entirely, or he could not so openly aid and assist their enemies.

"The fanaticism of the Turks on the coast is daily becoming more and more visible, and we are menaced by a terrible revolution. In Saida they rose a few days since to massacre all the Christians, but, thanks to some European ships of war, and to Reschid Pasha, who [illegible] suddenly for the seat of disturbance, a calm, perhaps momentary, has succeeded.

"[illegible]e, in Beyrout, a rising also took plac[illegible]ew days ago, to put the Christians to death: but, thanks to the energy of the Consuls, and to some of the rich Turkish proprietors, a calm has succeeded.

"At this moment, with the help of our glasses, we see unfortunate fugitive Christians—women and children, to the number of 6,000 or 7,000 on the coast. Two ships of war, one French and one Austrian, and five or six small vessels, chartered by the mercantile body, have sailed, to collect and save them from the dreadful death which awaits them from famine. I do not know what so many people will do here to live; or what we all shall do, from the great existing scarcity of water, when the population of our city will be augmented by 15,000 or 20,000 souls.

"This, you may rely on it, is no exaggeration. I do not know how European powers can tolerate such abominations, or the fanaticism of the barbarians, and remain inactive, when a handful of troops, of any Christian nation, would suffice to cause their insolence to cease and to bring them to a proper sense of reason.

"These details cannot but interest every civilized state of Europe.

MAY. 20.—Fire and battle continue to reign with desiructive violence on all sides around us, and the news we have at this moment is, that the Christians have been obliged to fire on the regular troops, which places us in a very alarming position, as we fear a revolution of the Turks against all the Christians, and we are now one and all prepared, weapon in hand, to defend our houses and the lives of our families.

"Yesterday the Pasha wrote to the Consular body that it was impossible for him to reconcile the hostile parties, and demanded assistance from them. But what can the Consuls do between two nations so stupid, ignorant, fanatical, and superstitious? Our city is already full of unfortunate mountaineers, of the Christians, men, women, and children, dying of hunger, whom the Consuls here are constrained to support in common charity."

NEW GOODS!

THE subscribers avail themselves of the present opportunity of informing their friends and customers, that they have received from the Eastern Market a fresh supply of merchandize, which being added to their stock formerly on hand, will enable them to offer for sale the following articles: A handsome assortment of staple Dry Goods, of most excellent quality; Coffee and Sugar; Teas of various kinds and qualities; a prime selection of Tobaccoes; Sperm, Solar, Whale and Tanner's Oil; China, Liverpool and Common Queensware; Sperm, Star and Tallow Candles; a small assortment of Table Cutlery, Pocket and Pen Knives; Waldron's and and Wilson's Grass Scythes and Scythe Snaths and Stones; Juniata and Common Iron and Nails, assorted sizes; Herrings, Shad and Mackerel of the best quality. Together with sundry other articles in their line of business, which are not here enumerated—all of which they will sell at prices as low as any in the city.

Feeling grateful for the liberal patronage we have all along received from our numerous friends and customers, we would respectfully solicit a continuance of it, as we are now fully prepared to give the same general satisfaction as we have heretofore done.

Don't forget our place—2d door from the South West corner of Federal street and Diamond, Allegheny.

☞ Farmers and Country Merchants are informed that Wool, Flax, Tow-Yarn, Stocking Yarn, Flour, Bran, Oats, Indian Meal, Corn, Cheese, Salt, Corn Brooms, &c. will be taken in exchange for merchandize at cash prices. J. STERRITT & CO.

Allegheny, June 17, 1845—6m

ALLEGHENY TEA STORE.

H. T. CHAFFEY begs most respectfully to announce to the citizens of Allegheny and the public generally, that he has just received from the importers, the most splendid and choice lot of FRESH TEAS ever brought to this city, comprising extra superior Young Hyson; Imperial; Gunpowder; prime fine Black Tea; Titsong; Muyfoong; Pouchong; Orange Pekoe, &c. The whole of which will be found of the finest quality and flavor. Also, 50 bags Green Rio Coffee, best quality; Java Coffee; 10 hhds. N. O. Sugar; 20 bbls. Sugar House Molasses; 10 bbls. Herrings; Loaf Sugar; 200 bottles superior Tomato Catsup; Lemon Syrup; Rice; Myer's superior Aromatic Tobacco; Queensware; 1000 lbs. Sole Leather. Together with a large and general assortment of fresh Family Groceries, Dry Goods, &c. The whole of which will be sold, wholesale and retail, at the lowest cash price.

H. T. CHAFFEY returns his sincere thanks for the patronage so liberally bestowed towards him, and trusts that no exertions on his part shall be wanting to merit a continuance of the same.

☞ Don't forget the place—on Federal street, Allegheny City. Tea Store, June 13, 1845-3t

KENNEDY & BROTHER'S
PRINTING ESTABLISHMENT,
FEDERAL ST. ALLEGHENY.

ALL kinds of Printing, from the finest Card to the largest and most showy Posting Bill; Circulars, Labels, Dray Receipts, Bank Checks, Hat Tips, Bills of Lading, Election Tickets, Blanks of every description, Canal, Railroad and Steamboat Bills, promptly and neatly executed, at *reduced prices*.

☞ **Books, Pamphlets** and **Catalogues** for Colleges, Seminaries, &c. printed in the best style.

Allegheny, April 24, 1845.—tf.

DEBATE ON UNIVERSALISM.

The debate recently held in this city, between the Rev. N. L. Rice of the the Presbyterian Church, and Rev. E. M. Pingree of the Universalist Church, on the question, "Do the Scriptures teach the ultimate holiness and salvation of all men?" is in press and will be issued about the first of May. Price $1,00, bound in muslin, $10 per dozen, $75 per hundred. Orders for the Debate promptly attended to in the order in which received. Address

GEO. G. JONES, Bookseller,
No. 23, West Fourth-st.
Cincinnati, O.

Any paper copying this four times, will be entitled to a copy of the work. 4t.

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. 23, 1844.

THE PEOPLE'S
CLOTHING STORE,
NO. 77 LIBERTY STREET.

THE Subscriber having just returned from the East, would respectfully invite the early attention of his friends and the public, to his large and general Stock of Spring and Summer Goods, which he has received and is now making up for the Spring Trade, consisting in part of French, English and American Cloths; Fancy, Plaid, Striped and Plain Cassimeres; Plain, Plaid and Figured New Styles Satin and Silk Velvet Vestings; Satinetts; Summer Cloths; Fancy, Striped, Plaid and Plain English and French Tweeds, &c.

Those in the habit of having their work made to order, would do well to call at No. 77 where they will find goods that cannot fail to please—consisting of the Latest Styles, which have been selected with great care from the best stocks in Eastern houses.

From his long experience in this business, he is enabled to cut and have work made up, in a style that cannot be surpassed; and all that is wanted is a call to convince, that the Clothing at his establishment is got up in a Superior, More Fashionable and Handsome Style than will be found elsewhere. He would take this opportunity to return his thanks to his friends and the public, for the very liberal patronage he has received, and being determined to Sell on the Lowest Terms, would solicit a call from those wishing to purchase Good and Cheap at the same time.

Shirts, Stocks, Handkerchiefs, Cravats, Suspenders, &c., always on hand. THOS. M'CANCE,

No. 77 Liberty, directly opposite Irwin Street.

April 24—tf.

SPRING FASHIONS,
FEDERAL STREET,
ONE DOOR BELOW GŒHRING'S TAVERN
Allegheny City.

HAVING just received from New York the Spring Fashions for Hats, I would respectfully solicit the patronage of my former friends and customers, and all others who may please to give me a call, feeling assured that I will be able to please all with this New and Beautiful Style of Hats. R. L. MELVILLE.

Wool and all kinds of Furs taken in exchange.

April 11—3m.

Wm. O'Hara Robinson, U. S. Attorney.

HAS removed his Office to the second story of Burke's Buildings, Fourth street, near Market, Aug. 23.

☞ *A Liberal Discount, from Eastern prices, to Clergymen and Sunday Schools, on purchases the amount of ten dollars or upwards.*

CHEAP AND VALUABLE STANDARD BOOKS.

ROBERT (late T.) CARTER, No. 56 Market Pittsburgh, offers for sale, at New York 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 a valuable work. Scott's and Henry's Commentaries, Doddridge's Family Expositor, Cruden's Concordance, &c.

The following publications, among others reduced prices:—Suddard's British Pulpit, 2 vols. (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. Dick's Connexion of Sacred and Profane History, 2 vols. 12mo., $1.50. Ancient History, 4 vols. 12mo. a valuable work, reprinted from the London Religious Tract Society, and only $2 the set. Owen on Spiritual Mindedness, the full edition, price but [illegible] Moffet's Southern Africa, cheap edition. Chalmers' Natural Theology, in 2 vols., cheap edition. Cox's and History of Missions, 2 vols. 4to., with twenty steel engravings, neatly bound in full cloth. Awake thou Sleeper, by the late Rev. J. A. Clark, D. D.

History of Missions, by the Rev. John O. Choules and the Rev. Thomas Smith, in 2 vols. 4to—with twenty five handsome illustrations on steel—price $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 low price of $1 for three bound vols., in good paper with type of a fair size. Of this work more than thirty thousand have been sold.

American Sunday School Union's publications, Testaments, Hymn books. All the Editions books for Common Schools,—the Greek and Classics,—Mathematical works and Drawing. Agency for Sanders' Readers.

The attention of Clergymen and others who replenish their Libraries, is respectfully solicited the above and numerous other works always to their inspection.

Now ready, Luther on Galatians, 1 vol. 8vo. $1.50. A beautiful edition.

To wholesale purchasers, a liberal discount made. ROBERT CARTER

No. 56 Market, between 3d and 4th.

BANK NOTE LIST

Corrected for the Preacher, by

WM. LARIMER, Jr. EXCHANGE BROK

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Bank of Germantown,	par
Bank of Chester co.	par
Bank of Delaware co.	par
Bank Montgomery co.	par
Doylestown bank,	par
Franklin b'k of Wash.	par
Farmers' bk Bucks co.	par
B. N. America, Phila.	par
B'k N. Liberties, "	par
Com. b'k Penn'a, "	par
Far. and Mech. b. "	par
Kensington b'k, "	par
Philadelphia b'k, "	par
Schuylkill b'k, "	par
Southwark b'k, "	par
Western b'k, "	par
B'k of Penn'a, "	par
Mechanics' b'k, "	par
Man. and Mech. b "	par
Moyamensing b'k, "	par
Girard bank, "	5
United States b'k, "	30
Mon. b'k of Brownsv	par
Bank of Gettysburgh.	1
B'k of Chambersburgh,	1
B'k Susquehanna co.	60
B'k Northumberland,	par
Bank of Lewistown,	1
Bank of Middletown,	do
Carlisle bank,	do
Columbia Bridge Co.	do
Erie bank,	do
Farmers' bk Reading,	par
Far. and Drovers' b'k,	1
Farmers' b'k, Lanc.	par
Lancaster co. bank,	par
Harrisburgh bank,	1
Honesdale bank,	do
Lebanon bank,	do
Miners' b'k of Pottsv.	do
Northampton bank,	—
N. H. Del. Bridge Co.	1
Wyoming,	do
York bank,	do
Berks County bank,	—
West Branch bank,	1
SCRIP.	
Exchange bank, Pittsb.	1
Mer. and Manuf. bank,	par
Interior banks,	1
(Except) Berks co.	do
INDIANA.	
State b'k and branches,	1
State Scrip,	5
ILLINOIS.	
State b'k and branches,	40
B'k of Shawneetown,	75
Bank of Louisville,	1
B'k Ky. and branches,	do
Northern bank and br.	do

OHIO.	
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☞ All Banks thus — are not par by the Brokers.

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The Preacher

OHN T. PRESSLY, D. D., EDITOR. ALLEGHENY, AUGUST 8, 1845. VOL. 3—NO. 17.

TERMS.

PREACHER will be published semi-monthly, second and fourth Fridays of every month, DOLLAR per annum, *in advance*. If not within six months, one dollar and a half will rged.

ments may be made, and names of subscribers ded to the Printers, KENNEDY & BROTHER, at Printing Establishment, on Federal street, at the Bridge, Allegheny; Mr. JOHN FLEMING, Mer- East side of the Diamond, or to the EDITOR. person who will procure five subscribers, and it the money, shall be entitled to a copy of eacher for his trouble.

ere a private conveyance does not offer, sub- s will please transmit through the Postmaster.

PSALMODY.

and be not drunk with wine, wherein is excess; filled with the Spirit;

peaking to yourselves in psalms and hymns and d songs, singing and making melody in your to the Lord;

iving thanks always for all things unto God and ther in the name of our Lord Jesus Christ.— *ans* 5:18—20.

e are assembled together for the im- nt purpose of "understanding what will of the Lord is" respecting the egations of his people in singing his e, and we are happy in stating that a considerable part of the christian l are agreed in their profession, in llowing important particulars:

That God is the proper object of e and not themselves; and that the ippers should sing not merely with modulated voices, but that they should with the spirit and the understand- lso."

That the word of God, as contained e scriptures, is the only rule to direct w we may glorify and enjoy him.

That the divine law forbids the wor- of God not only by images, but in any way not appointed in his word.

e same persons ought to be agreed amine calmly and deliberately and erfully how the Most High God re- s us to praise him. Does he require do it in the psalms, hymns and spi- l songs contained in the book of psalms h he has given us, or are we required in it the psalms, hymns and spiritual s made by ourselves! Is it the will od that he should be worshipped in est translation of the book of psalms, it his revealed will that we should ise ourselves in making our own— we may alter the old by changing the and sentiment, throwing away parts alms, or whole psalms, as unfit for hip, and making new songs of our composition—believing them to be acceptable to God than a literal ver- of the book of praises with which he rnished us in his word! We believe t is the will of God that the New ment church should translate the of psalms with the utmost fidelity, ing them to his praise in their respec- anguages, and that the goodness of songs depends on the goodness of translations, and that intentional de- ons from the sacred book, in public hip, are deviations from a divine or- ice. In the consideration of this im- nt subject, let us lay aside all preju- all anger, guile, hypocrisy and dou- lealing, and as new born babes let us ve the sincere milk of the word that ay grow thereby. The part of script- which we have chosen leads directly e subject. We will examine its bear- n it, that we may know which system pport, and we will take in connection it all the passages in the New Tes- nt which seem to have any bearing e subject. They are five in number: Ephesians 5:18, Colossians 3:16, 1 Corinthians 14:26, Matthew 26:30, James 5:13. Let us examine these passages, that we may see whether they treat of uninspired me making psalms for public worship, or do they leave the matter of *making* out of the question, and treat only of *singing*. Having then cleared up the matter, we will at another time endeavor to establish the truth that "God has given to his church a book of psalms for the purpose of praising his name among all nations, and that it is to be continued for this purpose to the end of time. Afterwards we will answer objections to the use of the book, and show their bad tendency in religion.

The expressions psalms, hymns and spiritual songs have been supposed by divines generally to refer to one book, that is the book of Psalms in the holy scriptures. In the days when the minds of men were least biased by theory and systems of theology, this was emphatically the case. Since the days of the apostles, there has been no period in the history of the church at which the minds of men threw themselves so unreservedly on the word of God for instruction, and on his Spirit for direction, as the period of the reformation. These men had, strictly speaking, no system but the word of God, as the only rule to direct them. They lifted the truths of his word from the rubbish of superstition and idolatry with which it was connected, and explained it: and its meaning became a system of religion. Calvin and the great body of reformers, in his day, decided that the psalms, hymns and spiritual songs spoken of in the text, and in the parallel passage, Colossians 3:16, are to be understood of the psalms of David. The Westminster divines did so, and embodied their meaning in the Confession of Faith which they framed; and this part of the Confession of Faith remains unaltered by all the Presbyterian Churches throughout the world. See 21st chapter of the Confession, 5th section, where in speaking of the parts of the ordinary worship of God, they mention "the singing of psalms with grace in the heart" as an ordinance, and quote Col. 3:16, Eph. 5:19, James 5:13, for the proof of this position. Now, in understanding the Westminster divines, we are to consider the scriptures which they quote as the basis of their system. Their expressions in the Confession are only the exponents of the meaning of the scriptures. See the address to the heads of families at the beginning of the Confession, where we are told that "every truth in the Confession is to be found in its scripture foundation;" and that these "divines took the pains of annexing the scripture proof to every truth, that the faith of people might not be built upon the dictates of men, but the authority of God." What then did the Westminster divines mean, when they speak of singing of psalms with grace in the heart, as one of the parts of religious worship? Do their words singing of psalms mean *making psalms*? Then we should understand them to mean one thing and say another. Their views respecting what we are to understand by the scripture expression psalms, hymns and spiritual songs are too well known to require a commentary. You will see it, if you read carefully in their form of church government, and the directory for public and family worship, and you will see it, in the psalms, hymns and spiritual songs which they put into the hands of the people. Without quoting any other authorities for the meaning of the text, you see that we enter on the examination of the language with a strong body of renowned men on our side of the question. If consistency in public profession prevailed, we ought to have the unbroken testimony of every member in every church who has subscribed to the principles of this Confession.

The word song is frequently used in the book of psalms as expressive of them, and that they are deserving of the title ode or song cannot be doubted; and we may say of the other titles as of this, if the one hundred and fifty psalms do not deserve to be called psalms, hymns and spiritual songs, what ought we to call them! They certainly deserve to be spoken of, and we are at a loss to know what names would better suit them. The word spiritual certainly applies to them, for they were dictated, if we believe Jesus and the apostles, by the Spirit of God. They must also of course be spiritual in their character. This character is given them by the apostle, in writing to the Ephesians and Colossians, to contrast them with the carnal and licentious songs of heathen worship. It will be remembered that the church at Ephesus and Colosse were situated not in the Holy Land, but in the land of graven images. The utmost licentiousness prevailed in their idolatrous worship. The apostle having cautioned them against the excess of wine, and alluding to their bacchanalian songs, reminds them that the songs used in the worship of God are spiritual. The fact that the word spiritual is not connected with the word song only in these two epistles, is no argument against the reference being to the songs of inspiration. The manna that fell from Heaven for food to the Israelites, and the water which came out of the rock which Moses smote, and the rock itself, are no where called spiritual in the Old Testament; yet Paul, who used adjectives when his subject needed them, says of the children of Israel that they did all eat the same spiritual meat and all drank the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ.

The word hymn is not as frequently applied to the scripture psalms. It being a Greek word, and not Hebrew, could not be used in translating the Hebrew Bible into English. It could be used, however, in translating the Hebrew into Greek, and it frequently occurs in that translation which was used some centuries before the coming of the Savior. As that translation was used by the apostles, where the Greek language was spoken, it is easily discovered how the word could make its way into the New Testament in speaking of the songs of inspiration. Let us attend to this word a little, for there is much depends on giving it its true signification. Among the great multitude of speakers, it has lost its scripture signification for almost half a century. It means now an uninspired religious song. It is allowed by all that the days of inspiration are over, that the volume of revelation is completed, and the religious songs of uninspired men are called hymns. Now, we will try the modern meaning of the word hymn, on the use of the word in the Holy Scriptures, and you will see that to do justice to the scripture use of the word, you must not consider it as the poetical effusion of an uninspired religious writer. The word (we quote from the Greek version used by Jesus and the apostles) is used in 2 Chron. 29:30. Moreover, Hezekiah the king, and the princes commanded the Levites to hymn God in the words of David and Asaph the Prophet, and they hymned with gladness, and they bowed their heads and worshipped. Apply the vulgar use of the word hymn here, and you take away the inspiration of the psalms made by David and Asaph. This use of the word, in the days of Hezekiah, will throw much light on the use of it in the days of the apostles. Luke, in Acts 16:25, (we read it literally,) says at midnight Paul and Silas, having prayed, hymned God, and the prisoners heard them. The same word is used here that was used in 2 Chron. 29:30. In the one it is given as a command to hymn God, and they are told the hymns to use, the words of David and Asaph. In Acts it is given as a historical fact, that Saul and Silas, having prayed, hymned God. We are not told what hymns they sung, but we may safely conclude that he who was so familiar with the words of the Psalms, could not fail in finding one to suit their purposes. The 46th, which has been so often used by the reformers in trying times, would no doubt have been suitable to the occasion. The same word is used by Matthew and Mark respecting the conduct of our Lord, and his disciples, at the close of the service of the last passover. Both of them having recorded the institution of the supper, use the following words, "and they, having *hymned*, went out to the Mount of Olives."

From all these four passages which we have examined, it is obvious that to *hymn*, if such a word were allowed in our language, would be the same as to praise, and this *can* be done, *has been* done and *will be* done in the words of the book of Psalms. They can be translated into the language of every kindred and nation and people, and God can be praised by them to the end of time. The manner in which Matthew and Mark speak of our Lord and his disciples as praising, shows that it was in the usual way—the expression is "*having praised*." It is not stated whom they praised, or what they praised, such particularity was unnecessary. We know that they praised God. It is not stated how they did it. It was unnecessary. They did it in the usual way. All antiquity agrees (says Dr. A. Clarke,) that this hymning was in the use of the great Hallel, always used at the passover, from Ps. 113 to 118 inclusive. Jesus altered no ordinances while he was in the world. The bread and wine which was prepared for the old passover, seem to have been used for the new, and as the same cup of salvation answered in both ordinances, the song 116, which refers to the cup of salvation, would not need to be changed.

The word psalm, which occurs in the last chapter of the epistle of James, is obviously used as a general expression, and certainly it speaks of *singing*, not of making psalms. So we may safely say of the passages which we have been considering. It is not written "is any merry, let him *make* psalms," but "let him sing them." It is the verb which is used—let him sing. It is the verb which is used—let him psalm. The word covers all the odes in the sacred collection. So the verb is used in Ephesians. Reading it literally it runs thus: speaking to one another in psalms, hymns and spiritual songs, singing and *psalming* in your hearts to the Lord. The word psalming rendered making melody covers the whole exercise of praise recommended. Call the subject of the sacred song a psalm, a hymn or a spiritual song, or whatever you please, make melody in your hearts to the Lord, and that is *psalm-singing*. In the parallel passage in Colossians, the form of the expression is differ-

Rev. J. Brown

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ent. For the word *psalming*, we have the expression *singing with grace*. Hence, then, we see the folly of demanding a distinct meaning to the terms psalms, hymns and spiritual songs. You may call them by one or all of these names as you please, and although the words, if they could be seen in the circumstances that gave rise to them, might appear to have their different shades of signification, yet they may be all applicable to the same composition. Thus in 65th psalm, the words psalm and song both appear in the title, which is not uncommon, and the first verse of the Greek translation of the psalm runs thus—"a hymn is becoming for thee, O God, in Zion!"

The last passage of Scripture in the New Testament, on which some depend for authority for making psalms for public worship, is Cor. 14, 15: "I will sing with the spirit and the understanding also." 26th, "How is it, then brethren, when ye come together every one of you hath a psalm?" . In these two places we cannot see the least authority for making psalms. To sing with the Spirit and the understanding also, would be a very singular way of saying I will make a song for public worship. Again: to come into an assembly and say of them who had come together "every one of you hath a psalm," would be a singular way of saying every one of you have been making psalms. There is no man who is not strongly prejudiced in favor of human composition in the worship of God, who would ever think of this as an argument. We must work ourselves first into the belief, that in the days of the apostles, every church was making its own psalms, and that the apostles were encouraging them in the practice, then we are prepared to believe that having a psalm in our possession or singing it is the same as making it. If you take a calm view of the 14th chapter, you will see that it is the disorders of the church that the apostle wishes to rectify—that vain-glory and ignorance are viewed by him to be the foundation of these disorders. If the context is well understood, you will easily discover that they might take up a psalm, at the same time, speak of it and sing it, each one attending to the psalm on which he wished to make a display of his talents, and cause the disorders for which the apostle reproves them so severely, and that the resolution, "I will sing with the Spirit and the understanding also," can be better fulfilled by singing the songs of Zion than of Corinth. The songs of Zion are well known—they have survived the injuries of time, and remain entire. They are spiritual, and may be sung with the Spirit and the understanding also. The songs of Corinth are not known to have lived a day—they were never published. And if they did ever exist, and were better adapted to New Testament times than the songs of Zion, he who is at the right hand of God and upholds all things by the word of his power, would have preserved them to the latest ages. . In the stories of antiquity, it is said that the magnificent temple of Diana at Ephesus was burnt down by an incendiary. The apology for the goddess not protecting her own temple was that she was absent on duty—it being the night on which Alexander the Great was born, she had to cross the Ægean Sea into Macedonia, and preside over the birth of the child who was to conquer the world. Not so with the God of the christian. He is ever present in his temple; his eye is over all its interests continually; he walks in the midst of the golden candlesticks. The churches of Asia Minor were under his care; the productions of his Spirit at Ephesus and at Colosse as well as at Corinth, of psalms, hymns and spiritual songs, if of a superior order would certainly have been preserved by him; and the fact that they are not preserved, proves either that they never existed, or were not worthy of preservation.

Having made these verbal criticisms on all the language of the New Testament, which has any bearing on the psalmody of the church, and having seen that these different verses harmoniously speak of *singing* psalms, and not of making them; and knowing that our Lord, during his humiliation, made no psalms, neither did he appoint any officers for this purpose. Read the whole list of officers, and the gifts bestowed on them, and you are left in the dark about psalm-making. We conclude, therefore, that our Lord and his apostles left the psalmody of the church as they found it. At this point we will take up the subject on another day, and we will endeavor to show what that system was, and that it should remain undisturbed through all ages.

I shall now proceed to notice the remarks of Dr. M'Gill on the Hebrew titles of the psalms, and his argument to prove that Paul in his epistles to the Ephesians and Colossians, does not refer to the book of psalms.

The celebrated Mr. John Brown, of Haddington, has said, in his preface to the Psalms of David in metre, that the Holy Ghost hath, under the New Testament, plainly directed us to the use of them: Col. 3:16, Eph. 5:19. The psalms, hymns spiritual songs, there recommended, are plainly the same with the mizmorim, tehillim and shirim titles mentioned in the Psalms of David. Calvin and the Presbyterians have taught the same doctrine, and they have been joined by multitudes who are not called by their name. Dr. M'Gill has let loose on the opinions of these venerable men, giving no names, but wishing probably to be understood as speaking of a few who live nearer to his own time. We have only one remark to make respecting the Hebrew titles to the psalms, and that is, if the New Testament expressions psalms, hymns and spiritual songs, are not equivalent to the Hebrew titles, it became the Doctor to show that they are a bad translation, and point out the Greek words which would have answered a better end. But we are assured that he did not undertake to show a better set of Greek words for the Hebrew terms. A decent respect for the opinions of men required investigation rather than contradiction.

We wish to turn the attention of the public to the merits of his argument when he says, that "*if Paul had meant by psalms, hymns and spiritual songs, the Psalms of David, he would have used the article and said the Psalms, etc.* or he would have said the book of Psalms or of David; and that he cannot find in the New Testament a reference to the book of Psalms, but is made in this way: Luke 20:42, 24:44, Acts 1:20, 13:33, Heb. 4:7. The object of the Doctor in his assertion respecting the New Testament writers having certain plans of making references to the Psalms of David, that would set aside all reference to them in his text is obvious. Had he allowed of a reference to the book of Psalms, then it would have appeared that he had chosen a wrong text, and where could he get another? The parallel text in Ephesians 5:19 would not do, for the two must go together, they being on one side of the question, what could he do? He had no place in the New Testament to get a text from, but the epistle to James, which is in these words, "Is any merry? let him sing psalms;" and this would not do, for the Doctor was desirous of a text that would allow him to *make* psalms rather than sing them. He found it necessary, therefore, to form a strong argument, and this argument is to divorce the instructions of Paul to the Ephesians and Colossians from the Psalms of David, and get them at making a new system, and this he accomplishes by the mode of exposition. The word *book* was not in his text, and the article *the* was absent, therefore he concludes that because the word book is absent, and *the* is absent, and *David* is absent, therefore Paul, in the absence of these words, must be speaking of other psalms than the Psalms of David. The object to be accomplished by this verbal criticism, was a settling of the question; for if Paul refers to the Psalms of David, these churches to which he writes would have to sing them: then there is no instructions for a new system. If he refers not to the Psalms of David, then the new system ought to be made without delay, and the old ought at least to be "superseded." On this point, then, we meet the Doctor, and we rest the merits of the cause on the basis on which he makes his strong assertion; neither will we forget his assertion, which is of a piece with his argument, that "the word hymn is not used in all the New Testament in reference to the Psalms of David."

On the morning after the discourse was delivered, I was surprised to hear a professional man—a man of business—narrate the argument about the absence of the article. He was no way concerned with taking or publishing the notes of the discourse. After making particular inquiry of him, so as to know the certainty that he had been paying particular attention to this part of the discourse, I mentioned to the company present that I doubted much the correctness of the Doctor's assertion about the use of the article in pointing out the Psalms of David; but for the present, it was best to examine the New Testament. Upon an examination of the Testament, it was found that the article is never used to point out the book of psalms, and that the passages quoted by the Doctor need only to be honestly read, and they will destroy rather than build up the system, which they were expected to support. Read the places referred to, and you will know the truth. Luke 20:42: "Jesus said unto the Scribes, how say they that Christ is David's son? and David himself saith in the book of Psalms" (in Biblo Psalmon.) There is no article there, either with book or psalms. Luke 24:44, "And he said unto them, These are the words which I spake unto you, while I was with you, that all things must be fulfilled which were written in the law of Moses and the Prophets and the Psalms concerning me." The article in the original is united with the word law (to nomo), but not with Prophets or Psalms. Let it not be said that the article being expressed with the law, it is to be understood with the words Prophets and Psalms. This would be a very convenient plan of getting out of the difficulty, and it would be convenient in all the difficulties that attend the support of a bad cause; but if it is to be adopted in one case, it is in another. It would give the article in Eph. 5:19, and such an understanding of the article would defeat the Doctor's object. The Greeks did not understand their article to be present when it was absent. It gives notice of something particular. It must therefore be in its place, and placing it with the first noun in a sentence will do for that noun, but not for others with which it is not expressed. See this exemplified in the following sentence. Matt. 23:23, "Ye pay tithes of (we read it literally) the mint and the anise and the cummin, and have omitted the weightier matters of the law, the judgment, the mercy and the faith." With every one of these nouns, the article is expressed, and it changes its forms with the nouns, complying with them in all their variety of sense and number and case. How unreasonable, then, would it be to suppose that the article connected with the word law (to nomo) would be understood with Prophets and Psalms where it is not found. Yet it is acknowledged that it is the Psalms of David that are referred to here without it. But to go on with the Doctor's selection, and according to his request, "take not my words on trust, but search to the bottom every thing I say," we meet with Acts 1:20. "It is written in the book of Psalms (Biblo Psalmon.) There is no article either with book or Psalms, and tradition will show that it is neither from the book of the Songs of Solomon nor the book of Job, nor Isaiah, nor Jeremiah, but the Psalms of David, or 109.

Acts 13:33, as it is written in the second Psalm. Here the article is twice. It is united with both the and the adjective thus: (to Psalmo tero,) the Psalm the second; but will answer no good end for the D for it is used not to designate the Psalms, but to point out a par Psalm, in its proper place. It wo a good argument to show the arrang of the Psalms: that as there was a Psalm in the days of the apostles, s was a first and a third, and this wou respond with the fact, that this is arrangement. anterior to the day Savior. That the arrangement too not according to the will of man, will of God. It might be illustra the argument that the Psalms were ed and arranged by divine author the purpose of making them a sy Psalmody for the church, and we doubt but Dr. M'Gill would use t gument when he was advocating the ture psalms in Philadelphia and etc., against hymns and imitations. is no man of a vigorous mind who well avoid it. But to suppose th article being used to designate a par lar psalm, makes it necessary that t ticle shall always be used to design whole collection is incredible. Ins it being used for this purpose, we the very opposite. It is never used writings of the New Testament to nate the book of Psalms. The of the New Testament seemed to h particular track into which they mus in coming up to the book of psalms no set form of words. They had to the book on all sides, and entere their subject directed. Thus the Paul enters the 95th Psalm, Hebrews Wherefore, as the Holy Ghost s day if ye will hear his voice, and chapter, 7th verse, he enters it words, *in David*, as it is written: he limiteth a certain day, saying in after so long a time as it said to-day will hear his voice. In making the reference to the psalm, he wishes to the authority of God to bear upon l ders, then he quotes with authority Holy Ghost saith." Again: he is tr his subject historically, then he s David because he has the time of l in view.

How comes it that the New Test writers did not use the article to nate the Psalms of David! The is, we think, obvious, and it is as fo The Psalms did not need the article were too well known to need it. traveler Zion-ward had his book hand, in his heart and on his tongue if you would only say psalm, hym song, in his hearing, he would not h for a moment about your meaning. was expected to be through all age therefore the apostles wrote refe to the Psalms, without the use of th ticle, and they referred to them so una moniously, and in quick succession. you must have the Psalms in rem brance, or you cannot understand writings. In the 1st chapter of the e tle to the Hebrews, we have seven psa quoted in the bounds of 10 verses. we have accounted for the absence of article, but how are we to account for M'Gill's mistake. This we are not bou to do, and to this we have no inclinati It may have been from want of attent to the Greek Testament, a partial att tion to the common translation, and unreasonable anxiety to carry his point a strong argument before he was pr pared.

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We have an additional remark to make the word hymn, which is supposed not be used in all the New Testament, in erence to the Psalms of David. The sage of the New Testament to which refer the public, is Heb. 2:12: "I will lare thy name unto thy brethren, in midst of the church," (humneso se,) I hymn thee, rendered in our trans-on, will I sing praise unto thee. It is he 22d Psalm, 22d verse, that the apos- refers. Be it remembered, that this is ord which describes the singing of our d and his disciples. Matthew 26:30, hen they had sung a hymn, they went to the Mount of Olives." Does it re- to the Psalms of David in the one case not in the other. We hope that no will be offended at the stubborn lan-ge of the New Testament, because it not bend to the assertions which con-ict it. We must yield to the word of —it will not yield to us. With all ility we should receive instruction i it, and submit to its rebuke, for it is table for doctrine, for reproof, for in-tion in righteousness, that the man of may be perfect, thoroughly furnished every good work.

ere we might lawfully make some re-ts, if it were expedient, on that part ie Doctor's sermon, where he is re-ed to have spoken of the painfulness ie task of following these men who e such a bad use of what little learn-hey have got, and where he said that Seceders are indebted to the Presby-ns for their learning. What may been the exact collocation of his ls, in this part of the sermon, or to extent he carried it out, we do not inquire. One thing is obvious, from printed notes, that this part of his dis-se was delivered when he was through his philological criticism on the New ament references to the book of ms. This part of the sermon will oubt be remembered by the congre-n. It was level to their capacity. ould touch the stronger passions. It d awaken pride and vain-glory in ; shame and disgust in others; indig-n and wrath among a third; so that Doctor must have had a lively audi-

Behold how great a matter a little kindleth! The only use which we to make of this part of his discourse e will endeavor to cherish the best ngs of our nature to every man, with-espect to party, from whom we have ved good instruction, and we will re- with gratitude sound learning, as ave heretofore done from all quarters, g no questions for conscience' sake, ie earth is the Lord's and the fullness of. Among the teachers for whom eem to have an undying affection, a Roman Catholic, who taught us to the Bible with care and veneration, nade us rehearse the Apostle's Creed he Shorter Catechism, every Satur- and when we came together, on lay, every one of us had a psalm or trine, after the manner of the church rinth. If we can dream with plea- over such an instructor, and remem- with filial affection his lessons, at the ice of forty years, surely we must a high degree of gratitude to our rs of the Presbyterian church, who have given us line upon line, line up-ne, here a little and there a little in-tion, in the various departments of ce, morals and religion. To the byterian church in her early days, in nd of our fathers, previous to the vations of modern times, the world is ted for civil and religious liberty, for ture and science. She may be re-ched by modern divines, who are al- moving from one extreme to an-, as then "being in her swaddling es," and they may assail her carved with axes and hammers, but we will ate the men who have taught the l the rule which God hath given to direct us in worship, and to reason well and distinguish accurately. We will study not to be remiss in the discharge of our duty to these venerable men, and their true followers in the paths of literature, science and religion. We will remember the dead as the benefactors of mankind; we will visit the living in token of respect for their valuable instructions; and when they are gathered to their fathers in peace, we will inquire after them in their last hours, and we will tell of their virtues and talents and learning to the rising generation—and enjoy the pleasure of grief in calling past scenes to remembrance.

D. Blair.

For the Preacher.

Mr. Editor: I have just returned from a tour to Jefferson county, Pa. where Synod appointed me for the month of July. It is about ninety or a hundred miles from this (Beavertown.) The weather was very warm, yet I had a pleasant visit to that missionary field, and had the opportunity of speaking to the people in Brookville, Warsaw, and in the Coulter settlement; preached two Sabbaths in Brookville, to a large and attentive audience, chiefly of other denominations. The A. R. people are very much encouraged by the liberal amount of supply appointed to them, and they are talking of taking measures to erect a house of worship in the town of Brookville. I passed through Clarion county, near the seat of justice, and obtained information of some friends to our cause in that place. The part of the county through which I passed is delightful, some of it in a high state of cultivation; the northern turnpike from Erie runs east through Clarion, and considering the resources in minerals and lumber, and the quality of the farming lands, it bids fare to be in that range a first rate county, and should be explored by our missionaries. The town of Clarion is eighteen miles from Brookville, and a missionary could conveniently serve in both places, for a time, and I hope our missionaries to Jefferson will embrace every opportunity of seeking out the lost sheep in Clarion county, and gathering them into the fold.

Having sent an appointment to Mahoning, Indiana county, I preached there on Tuesday, 22d inst., and though it was just in the throng of harvest, there was quite a good audience, and the prospect is flattering. This place is about twenty-five miles from Brookville, on the road to Indiana town. This branch commenced some eighteen months or two years since. They have a house of worship in progress, the country around this is good, and the inhabitants appear to be industrious, and Providence has richly rewarded their labors with the comforts of this life; and there appears to be a good degree of attention to the things that pertain to the life which is to come. May they labor diligently and obtain certainly the bread that endureth to life everlasting.

There is another branch about to spring up on the waters of Mahoning, in Armstrong county, visited for the first time by brother Wright, who preached there on the second Sabbath of July, as I was informed; and he will no doubt give an account of the location and the prospects of that place, that our missionaries may have it in view in order to give it some fostering attention. I visited Kittanning, and preached and baptized some children at the request of the parents, on Thursday, 24th inst. This is the county seat, beautifully situated on the east bank of the Alleghony. There is a good prospect for a church of A. R. people, or of the *The United Presbyterian Church.* It was my happiness to be the first, or among the first of our ministers to preach in Kittanning, at least in the knowledge of those who are the active promoters of the present movement. I made some acquaintance there when on my way to Jefferson in April last, and on my return gave them a Sabbath, and instructed them a little in the nature of our missionary operations. They accordingly made an effort, and have succeeded very well. The Rev. J. K. Riddle is now laboring in that place by synodical appointment, with a good prospect of usefulness. There are now some thirty or forty families that support, and the audience is good. Mr. Riddle is one half of his time in Kittanning and the other at Rural Valley, eight miles out. Rev. Dickey, of the A. church, labored in Kittanning for about twenty years, and during that time he has sown the seed that may yield a rich harvest yet, if properly cultivated, and it be the will of God to bless the effort. They have the use of the court house in common with others; but as this is only temporary, they desire to have a house of their own, and are talking of taking measures to build.

By the solicitation of brother Oliver, I exchanged with him on the last Sabbath of July, as he had been a missionary in Jefferson, and strong attachments were formed, he wished to have the pleasure of visiting his old friends, and they wished to see him. This afforded me the pleasure of ministering once more among my beloved friends at Vernum.

By the good hand of God upon me, I was permitted to return on the evening of the 28th inst. and found my little family well. The great and good Shepherd had watched over us while separated, for the gathering and feeding of his scattered flock. We have visited our habitation in peace—may it be without sin. Our meetings and partings with friends at home and abroad should remind us of the parting at death, and the happy reunion with all our friends and the friends of the Redeemer in that house where we shall meet to part no more. This will moderate our expectations from earth, quicken our diligence in serving one another by love in public and private walks. David, after his public duties were performed, returned to bless his house—may we be followers of them who through faith and patience now inherit the promises.

A. Bower.

Beavertown, July 29, 1845.

OUR MISSIONARIES.

Letter from Dr. J. G. Paulding.

Beirut, May 18, 1845.

My Dear Christian Brother:

You doubtless have been informed by our friends, of our temporary residence at Beirut. The unsettled state of the country on our arrival here, and the facilities offered us at this place for acquiring the Arabic language, induced us to remain here for a little time. The present political condition of this unfortunate country is truly wretched. A civil war has been raging during the last three weeks between the Druses and the Maronites of Mt. Lebanon, and within that time more than one hundred and twenty villages have been sacked and burned, the crops and fruits destroyed, the silk, the staple production of this region, burned in the cocooneries, the vineyards cut down, and from twelve to fifteen thousand men, women and children, thrown out without shelter or any means of support or subsistence whatever. Add to this the scarcity of the grain crop in other parts of Syria from the long continued drought, and the ravages of locusts; and its entire failure in Cyprus, heretofore one of the principal sources of supply of bread to this country, and we may well suppose that the present distresses of these victims of savage war, are to them, only "the beginning of sorrows." The war was commenced by the Maronites, a sect of Romanists, goaded on by their priests and bishops with the avowed design of exterminating the Druses, but their mischief has come down on their own heads. On the day before yesterday, I counted 28 christian villages in flames: and while I now write I see six more burning. The whole of Syria is in a state bordering upon anarchy, and resembles the fearful throes of a volcano before its desolating flood of fire is poured forth. What will be the end of these things we know not; of one thing we may be assured however, that God will overrule these for his own glory, and the extension of the Kingdom of peace,

We have not yet decided upon a place of permanent location as the theatre of our missionary labors, nor is this an easy matter in the present disturbed state of the country, nor indeed, is it of much moment until we acquire sufficient knowledge of the language to be able to hold some communication with the people. This we are acquiring here more readily than we could elsewhere.

Jerusalem does not seem a very promising field for missionary labors at present. The Rev. Messrs. Whiting and Lameran, American missionaries, who have recently left there after a residence of ten years, inform us, that the Jewish residents there appear inaccessible to any kind of christian instruction. Almost all of them are natives of Europe, and are supported by alms from their brethren in the respective countries from which they came. This support is distributed to them through their Rabbins, and if any one is even suspected of favoring christianity, his support is at once withdrawn, and he is left without any means of subsistence. They consequently, will neither converse with the missionaries, nor attend their preaching, nor patronize their schools. The English Puseyites have a pompous establishment there supported at an annual expense of £10,000 and are doing absolutely nothing. Besides their theological arrangement, they have endowed a College and stocked it with professors and tutors, and they have succeeded in seducing into it one Hebrew boy. They have founded a hospital, and furnished it with Surgeons and Physicians, and though the Jews have been this Spring much afflicted with sickness, yet their hospital had but one patient within its doors.

I visited Damascus some two months since, and spent three or four days with the Irish missionary there. That city is now beyond all doubt the most favorable mission field in Syria. The city contains 10,000 Jews who seem anxious for instruction, and very solicitous to have schools established amongst them; and I doubt not were they properly supplied with missionary laborers, the most beneficial results would follow. There are but two missionaries there, and they are not expecting an increase of numbers. Our mission is confined to Palestine proper consequently it is beyond our limits.—But I must close.

Our kind regards to your family.

Very truly yours,

J. G. Paulding.

Served Him Right.

The Presbytery of New York, at their late meeting, revoked the licensure of one of their licentiates, until he should give evidence of repentance, because he had been guilty of an unjustifiable breach of a promise of marriage. Trifling upon such a subject shows that the man is destitute of those high and noble sentiments which should ever characterize ministers of the gospel. He above all others should be a pattern of fidelity, tenderness, and deference to the feelings and happiness of others. A few examples of discipline of this kind will probably have the effect of impressing the Christian community with a sence of the sinfulness of such conduct.

Saints have both right and reason to rejoice; for with present grace in possession, and future glory in prospect, what do they want?—Ps. lxxxiv. 11.

If we could only trust when in trial, we might sing when in sorrow.—Ps. 27:5, 6.

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SAVING FAITH.

"Now faith is the substance of things hoped for, the evidence of things not seen."—*Heb.* 11:1.

Those who are conversant with the history of creation as it proceeded from the hand of its divine Author, are apprized of the fact that peace and harmony pervaded its every department. That an inoffensive principle was common to all animate beings: it was interwoven with their native constitution, and as an instinctive property thereof, it directed and governed all their movements. Obtaining alike among all grades, it commanded the submission of the highest, equally with that of the lowest classes of irrational creatures to man, whose fear was put upon them, and to whom dominion over them was also given by the Almighty Creator.

This dominion was conferred upon man, to denote his dignity and preferment in the order of creatures; and that in him as possessed of his Creator's image, glory and honor might be reflected upon God whose likeness he bore.

But no sooner had he stretched out his hand against God, by the commission of sin, than all his glory vanished, and his prosperous condition was turned into misery. He was stripped of all his noble and valuable endowments of soul, and at the same time became involved, with all his natural posterity, in a state of misery and death. By transgression he was exiled from the presence of his Creator, and from that garden of delights, in which he had realized entire complacency in his employment.

Hence we are led to the sad conclusion that all the peaceful and delightful ties, which bound man to his Creator were dissolved; that all his holy and upright qualities of soul were also defaced; and degraded by sin, he was driven out from his favorable presence as an heir of wrath, exposed to the penalty of the broken law. And had it not been the will of God to establish a new medium of intercourse for man with his Creator, unless in his sovereign good pleasure, a new and living way of access to him had been opened up, mankind must have been forever without hope.

But in the gift of his only begotten and well-beloved Son, God has laid in Zion a sure foundation, on which sinners are encouraged to rest in hope of eternal life. For God can be just, and at the same time the justifier of all those who believe in Jesus.

And hence faith is the bond which unites the believer to Christ and to the Father in him; and by virtue of this union believers enjoy communion with the Father and with his Son Jesus Christ, in all the ordinances of the Gospel. This is the office of true faith, even that mentioned in our text, which is the substance of things hoped for, the evidence of things not seen.

1. I propose to speak of the origin and nature of faith as the substance of things hoped for.

2. As it is the evidence of things not seen.

That faith, expressed in the text, is a gracious principle, wrought in the heart of a sinner by the Spirit and word of God; it is the effect of regeneration, and cannot precede it. "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God: Eph. 2:8.

As the sinner is destitute of all good naturally, the communication of grace is just as necessary to the exercise of saving faith (which is a distinguishing feature of the renewed man) as the possession of animal life is to the human body, in order to its putting forth any of its appropriate actions. This is manifest from the apostle's address to the Ephesians, "You hath he quickened who were dead in trespasses and sins," chapter 2:1. Similar to that of the Ephesians is the condition of all men by nature—they are dead in trespasses and sins, until renewed by the grace of God and quickened by his Spirit, whose office it is to sanctify sinners, whereby they are enabled to advance in a life of faith and new obedience.

Prior to this work of grace, they are completely under the dominion of sin, and altogether insensible of its ravages on the once beautiful fabric of their holy and upright character, which has utterly destroyed all their inclination to, and ability for, the performance of that which is good. "For to be carnally minded is death, but to be spiritually minded is life and peace." Rom. 8:6. Many passages of scripture might be adduced in confirmation of this doctrine, that the grace of faith is immediately from God; that true faith originated with the implantation of spiritual life in the soul, and is the proper and natural effect thereof no less truly than bodily motion is the invariable effect and indisputable evidence of natural life. I shall only refer to Paul's Epistle to the Ephesians, in which a knowledge of the grace of faith is affirmed to be a blessing of unspeakable value; and attainable only by the illumination of the Spirit of God. Chapter 1:17–19, "That the God of our Lord Jesus Christ, the Father of glory may give unto you the spirit of wisdom and revelation, in the knowledge of him: the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to usward, who believe according to the working of his Almighty power."

And of this faith, which is from God as its Author, and saving in its qualities, spiritual discernment is a peculiar, and of all others the most distinguishing characteristic. "But the natural man receiveth not the things of the Spirit of God, for they are *foolishness* to him, neither can he know them because they are spiritually discerned. But he that is spiritual, *judgeth* all things," 1 Cor. c. 2:14, 15. However, this discernment does not necessarily imply a superior ability to solve such parts of scripture as are abstruse and of doubtful import. Spiritual light that belongs to the essence of true faith, implies the exercise of a new faculty in the soul, which enables the believer to discern that which is holy from what is unholy; to chose and delight in holiness, and to hate and abhor every false and wicked way. For believers are not distinguished from the world by any remarkable sagacity, to fathom the great deeps of inspiration; their distinction consists in a disposition to apply themselves constantly to the Scriptures, to meditate upon them daily, and that with special delight. They can dwell with interest on the glorious character of God, which is revealed in them; on his everlasting love and good will to men in the gift of his Son, in whom all nations are destined to be blessed with the light of divine revelation, and some of all nations with the power of divine truth on their hearts.

And by such reflections the heart is filled with a godly sorrow for sin, for the believer's own sins that pierced the Lord of glory; and at the same time they call for gratitude to God, and inspire him with emotions of love to him for his unspeakable gift. And the invaluable effect of that gracious principle of faith, which is wrought in the heart by the light of the Holy Spirit shining upon the word, which is the subject of the believer's constant meditation, is to inspire confidence in God, whose promises are received as true and faithful. Hence we may apprehend something of the apostle's meaning in the phraseology of the text; faith is the substance of things hoped for, as it is the instrument whereby the promises of grace and salvation, contained in the Scriptures, are received and appropriated with peculiar comfort to the soul; for they are all regarded as yea and amen in Christ to the glory of God the Father. Faith views their fulfilment as infallibly secured to the heirs of salvation, through him, who is the faithful and true witness that cannot lie. And resting by faith on those promises, for the accomplishment of which all the attributes of Deity are concerned, and for the realization of them to the humble believer, Christ intercedes continually before his Father; they are received to occupy a place in the mind in effect the same with that of their fruition and enjoyment. For God in Christ is the object of the believer's hope—the foundation of his faith—whereby he is enabled to draw continually, and on some occasions to draw largely, from the pure river of water of life that proceeds from the throne of God and of the Lamb. Therefore, the faith of which the apostle speaks, is of God as its author, and saving in its qualities, because it is associated with hope, even a hope which includes God in Christ as its object, with the intercession of Christ in heaven whither he was exalted that he might give gifts unto men, even to the rebellious, that God the Lord might dwell among them. It realizes as in actual possession, the blessings of salvation, even in the present life, which enables believers to rejoice with joy unspeakable and full of glory.

Moreover, it is obvious that the faith spoken of in the text is from God; because it is connected with the hope of those things which are purely of divine revelation. Apart from which no hope of salvation could be entertained by any of the human family, for all have gone out of the way, and as transgressors of the holy law of God are exposed to his wrath. But the gracious promises, which God has vouchsafed in his word, afford much comfort and consolation to all those who are enabled to believe the record which he has therein given of his Son. They afford to believers a sure ground of hope, which imparts encouragement and vigor to their hearts, whereby they are revived in all their spirits; for in Christ, and founded on his mediation, all the promises of the gospel are yea and amen, to the glory of God the Father. Proceeding from him, who is one with the Father, they are dwelt upon with assurance and complacency by the faithful, who derive from them such foretastes of the heavenly blessedness, as may with much propriety be expressed by the actual possession thereof. As putting them in possession of that perfect blessedness, to the full enjoyment of which they shall ultimately be received. From which it is evident, that an acquaintance with divine revelation, lies at the foundation and is inseparable from true faith, which is the substance of things hoped for. And therefore the Psalmist, who had great experience of the divine goodness, speaks of the lively oracles as a special medium of intercourse with God. "This is my comfort in my affliction, for His word hath quickened me:" Psalm 119:50. And it is also written, "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." The Word of God reveals Christ in all his offices and relations to sinners as their Savior; it declares expressly that "he shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many, for he shall bear their iniquities:" Isaiah 53:11.

It also furnishes much encouragement to all who remain steadfast in the faith. "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord:" Psa. 27:14.

Again: I remark that true faith is of divine origin, because its uniform tendency is to dispose all who are in possession of it to choose and delight in God as the supreme source of all good, and fountain of all blessings to men. Relying on God by faith, they come to him, according to the light of his word, confessing their sins, and imploring forgiveness through the mediation of his Son. Being convinced that on account of their want of co... to the law of God, they can... mend themselves to his favor, an... aged by the calls and invitati... Spirit in the gospel, they emb... as the only mediator appointe... ther to reconcile sinners to hi... in coming to God the Father... to the gospel, they admire and ... wisdom and love manifested ... pointment of such an exalted ... as the Son of God to the offi... tor between God, against wh... ned, and mankind who were ... gressors of his law. One who ... answer the claims of divine ju... us, to maintain the honor of God... serve untarnished the character... ly and righteous law. And ... of the wisdom displayed in t... ment, whereby sinners of the h... ily can be reconciled to God ... be just and the justifier of those ... lieve in Jesus, believers are ... claim, in the words of an ap... without controversy, great is t... of godliness: God was manifest... justified in the Spirit, seen ... preached unto the Gentiles, b... in the world, received up in... Their admiration is also exci... mercy vouchsafed of God to s... the mediation of Christ, which ... ness and condescension reached ... less and miserable condition, a... salvation manifold for them. W... them from the fearful pit and ... guilt in which they were co... introduced into the world; whi... upon a rock, even Christ, and ... their goings. For having ord... as the only Mediator between ... men, and trusting in him alo... tion, receiving him by faith, o... free tender of the gospel, all ... theirs, for they are Christ's a... God's. Viewed in this charac... diator, in whom God the Fath... ciled with sinners, and throug... diation he is carrying on the w... reconciliation to himself, Chri... mediate object of true faith, ... also the believer's hope of t... takes its rise. His hope of r... sin, of regeneration of heart, ... into the number of God's ch... a title to everlasting life—all ... and are founded upon the m... Christ. And accordingly, all ... apprehend Christ—who live on... in him, in all the relations wh... revealed in the gospel—are ... realize to themselves the bless... gospel, by virtue of their ... Christ, through whose mediati... made sure to all his seed. Fo... ten, "He shall see his seed, he ... long his days, and the pleas... Lord shall prosper in his hand. H... shall endure forever; his nam... continued as long as the sun ... shall be blessed in him, all na... call him blessed."

The second point to be consid... the text is faith, as it is the evi... things not seen. And as illust... this phrase, I observe, that it is t... liar office of faith to discover to ... things which do not come under ... of our natural power of vision. ... covers spiritual things, and con... is the only medium of our approa... communion with God, for he is a ... and they that worship him must ... in spirit and in truth. "He that ... to God must believe that he is, ... he is a rewarder of them that di... seek him." And as a correct appr... sion of material objects, which com... in the province of natural vision, is ... pensable to a successful prosecu... such objects, accordingly the instr... tality of faith, which is essential to ... prehension of spiritual things, is a... cessary to enable us to progress ... pursuit. And as in the former ca...

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...e perception by the organ of sense ...tributes to our proficiency in the at...ments of sense, so in the latter in pro...tion to the strength of our faith and ...formity of its exercise on the words of ...ist, will be our evidence of the appli...on of his promises to us, not as be...ers only, but also as individuals.

...or a strong persuasion of our union ...him in his mediatorial character, and ...rest through him in the new cove...t, the covenant of grace, which is or...d in all things and sure, will evince in ...riking manner both the propriety and ...ty of a constant application to the ...ds of Christ, the entrance of which ...s light and makes wise the simple. ...e statutes of the Lord are right, re...ing the heart; the commandment of ...Lord is pure, enlightening the eyes."

...light of faith irradiates the soul of ...noral darkness—it makes way for the ...ption of divine truth, for the recep... of the truths of the gospel—and it ...les the believer to appropriate the ...sings thereof with comfort to him...

...this light, which emanates from him ...is the Fountain of Life, the believer ...evinced to his mind the holiness of ..., in such a charming and engaging ...ner, as to call off his attention from ...world, with all that is sinful therein, ...to render him deeply solicitous to be ...sed from all unrighteousness—to be ...ied from all filthiness and corruption ...e flesh and of the spirit—that he may ...made conformable to the image of ...st.

...oreover, this illumination, which par...s of the very essence of true faith, ...engages to the observance of all ...vn duty—to a sincere observance of ...e divine precepts; and as the believer ...ns the ascendancy over the flesh, and ...abled to mortify the lusts thereof, his ...ence of those things which are spirit...al hid from the bodily senses becomes ... clear and satisfactory to the eye of ...

He is enabled to examine with ...interest—to dwell with greater com...ncy on the providence of God toward ...eople, as it is recorded in the Scrip... and to conclude that mercy and ...have hitherto characterized all his ...ngs with them, which to the believer ...source of rejoicing, and an evidence ...ture blessings. And believing the ..., that the gifts and calling of God are ...out repentance, he congratulates him...n the comfortable hope of spiritual ...lasting blessings with the apostle's ...s, "What shall we then say to these ...! If God be for us, who can be ...st us! He that spared not his own ...but delivered him up for us all, how ...he not with him also freely give us ...ings?" In this manner, faith is the ...nce of things that do not come with...e province of natural vision. By the ...rise of this christian grace, including ...ritual illumination of the mind, which ...he nature of faith to give, the be... is enabled to receive the testimony ...d as the eternal truth, as that which ... and abideth forever, whereby he is ...ected to a comfortable evidence of ...s not seen, from a full persuasion that ...ey were purchased by the death of ...t, and are at his disposal; and seeing ...er lives to intercede for his people, ... shall without fail be conferred on all ... who were represented by him in ...ovenant of grace.

...hose of Christ's children who are pre...d to an age suited to the exercise of ...n and judgment, are inclined and er... to trace their evidence of spiritual ...ngs to the everlasting love of God, ...o his immutable purpose in appoint...hem to salvation through the Lord ...s Christ.

...awn by his Spirit, whose influence is ...stible, they are enabled to adopt the ...s of the prophet, "The Lord hath ap...ed of old unto me, saying, yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." They also adopt the apostle's solemn address to the Thessalonians, which was designed to confirm and establish them in the faith of the gospel: "For God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ."

Once more. True faith, which enables its subject to apply to the promises of Scripture, with comfort and consolation to the soul, also enables to embrace Christ, in whom all the promises of eternal life are made, in the exercise of the same appropriating principle, saying with an ancient servant, "My Lord and my God!"

It enables him to rest in the truth that as redemption has been purchased by him for the whole household of the faithful, the person who has not mistaken his claim to the grace of faith, shall without a peradventure be freed from the condemnation that awaits the unbeliever. And that as provision has been made in the covenant of grace for the sanctification of believers, and their completion in holiness, all to whom this appellation belongs have the most satisfactory evidence that they shall be preserved by the power of God through faith unto eternal salvation.

J. Neil.

TEMPERANCE ADDRESS.

Substance of Remarks made by Hon. Theodore Frelinghuysen, *at the meeting of the Temperance Society of the Reformed Dutch Church, June* 4, 1845.

On one branch of the subject which he discussed, Mr. F. said, in substance: There is one view of the Temperance Association that I wish, this evening, especially to commend to your considerate regards. It is this:

The principle of total abstinence from all intoxicating liquors; is the only remedy presented by the Society to the friends of religion and humanity. This great moral experiment, that is now in progress, has no combination of influences or agencies, to command, when, if one fail, it may try a second or a third—no, its plan is simple and single—it holds but one agency, and if that be rejected or contemned, the rejection is final. If it could avail itself of other defenses, if it had outposts to be assailed, so that when driven from these, its friends could fall back upon the main fortress, and there make the last stand, it would be well. But it is not so. We have no outposts. By the blessing of God we have a city of Refuge—sure in its retreats. Its ramparts are impregnable—they are indeed heaven-built walls. But its gate must be entered, and its defenses sought or it will only mock our fears. And the man who practically opposes the pledge of total abstinence, scouts the only remedy—turns away, and does all he can to turn others away, from this city of Refuge; and so far as the purpose of the Temperance Association is concerned, we must give up in despair.

A brief allusion to the course of events, will abundantly maintain this proposition. What else but total abstinence ever moved the world to rise with any resistance against the inroads of intemperance! Before this blessed principal was thought of, the claims of temperance in all things, and especially moderation in intoxicating drinks, had been discussed and urged in all hopeful forms, from the pulpit, the forum and the press. Moral Societies were formed, and moral suasion employed, with all the powers of human eloquence: and the heart sickened to behold how utterly vain were the efforts to stay the plague. It seemed to gain in depth and volume by all these checks, and the prince of darkness was content to let us ply moral suasion, if he might only ply the cup.

Then it was (about eighteen years ago) that a few devoted friends of their race, came before the community with their remedy. True, it was at first addressed to ardent spirits only, as that was the most flagrant mischief maker—it was hoped that to cripple that, would accomplish all the deliverance desired. But still, although partial in its application, the blessed principle was there, imbedded in the very foundations of the Society. True, it went against ardent or distilled spirits only, but against them it was *absolute, total and forever.* Here was the element in the remedy, that struck the minds of men, that brought the world to a pause, to consider whither those floods of evil were bringing the best hopes of humanity. Yes, this it was, and would that the whole earth might hear and heed it—this won the hearts of men, and the blessing of God. There was *sincerity, earnestness and life* in such a purpose. The men who formed it, first shook off the viper from their own garments, and then warned, exhorted and plead with their fellow men; and their plea was listened to on earth, and smiled upon in heaven.

When experience showed that the wily adversary had changed his front, and now came to the contest in the forms of fermented liquors—wine and cider—he was met by the old remedy, under another application. We had no other weapon that could be wielded. We *needed* no other, with the divine blessing.

And now I hope the case has arrived at demonstration; and it may be safely added, that for good men, at this day, to put aside the claims of this cause, by rejecting total abstinence, is warring fatally against all it promises to do and to accomplish.

To argue about the matter, that we must drink temperately, and be cautious and prudent—why, this is dressing up again a worn-out plea, which the providence of God and the nature of the dreadful habit, have denounced as utterly powerless, years ago. For who does not perceive that, in this drinking temperately, there is no test or standard to guide or control us. What does it mean? one glass? five! or twenty? No! my friends—this throws the whole case back again upon individual discretion just the most dangerous of all possible dispositions of the subject. *Discretion cannot be trusted with Alcohol.* It is an evil of peculiar energies. It works its own way silently, insidiously, and what is worse physically. It creates thirst, while it promises to allay it. It is as insatiable as the grave. Its cry is give, *give*, forever. Therefore, if we would obtain deliverance we must break off and part hands with it wholly and forever.

In conclusion, suffer me to urge upon the friends of virtue, who yet oppose the principles of total abstinence, that your temperate use of intoxicating liquor is not only unfriendly to our hopes, because you directly reject the only effectual mode of relief, as I trust has been shown—but in view of this mode, the more temperate may be the practice, the more pernicious your example. If all who drank, drank intemperately, why, the use would carry the antidote along with it. The youth of our country can be pointed to the intemperate, as beacons to warn them away from danger. But when virtuous, respectable, and estimable men indulge a little, no matter how seldom, their influence is fatal to us. The young are fortified in indulgence by such exalted examples—and the vicious and intemperate desire no better opiate to conscience. All they seek is, repatable example *against* total abstinence—and you who may take a single glass—perhaps not one a week—you yield this point to them—*you are not for total abstinence, nor are they.* And they lay the unction to the witness within, when it would sometimes assert its awful functions in rebuke.

Yes, my friends, these unhappy men make more of your example than you may imagine. Why, they hunt over the land for such names; and the friends of this Society know how often they cite them as authority. Many, I fear, hold on to such fatal authorities, as leaning posts, to guide them on their way down to the gates of despair. Let us, for the sake of our bleeding country, give a better direction and a blessed efficacy, to our endeavors and our example.

The Shoemaker of Hagenau.

The dealers in indulgences had established themselves at Hagenau, in 1517. The wife of a shoemaker profiting by the permission given in the instruction of the commissary general, had procured, against her husband's will, a letter of indulgence, and had paid for it a gold florin. Shortly after, she died; and the widower omitting to have mass said for the repose of her soul, the curate charged him with contempt of religion, and the judge of Hagenau, summoned him to appear before him. The shoemaker put in his pocket his wife's indulgence, and repaired to the place of summons. "Is your wife dead!" asked the judge. "Yes," answered the shoemaker. "What have you done with her!" "I buried her and commended her soul to God." "But have you had a mass said for the salvation of her soul!" "I have not, it was not neccessary; she went to heaven in the moment of her death." "How do you know that!" "Here is the evidence of it." The widower drew from his pocket the indulgence, and the judge, in presence of the curate, read, in so many words, that, in the moment of death, the woman who had received it would go, not into purgatory, but straight into heaven. "If the curate pretends that a mass is necessary after that," said the shoemaker, "my wife has been cheated by our Holy Father, the Pope; but if she has not been cheated, then the curate is deceiving me." There was no reply to this defence, and the accused was acquitted. It was thus that the good sense of the people disposed of these impostures.—*D'Aubigne.*

Woman in Egypt.

"There is something touching," says the author of The Crescent and the Cross, an interesting book of travels, just published by Wiley & Putnam, "in the yearnings exhibited by some Moslem women after religious truth, and in the devotedness with which they discharge any religious duties or penances granted them; woman there receives no proper education. There is not an Egyptian woman who can read or write, except a daughter of Mehemet Ali, and the few who have been educated in the school of Mr. Sneider, the Church of England missionary.

"The Moslem purchases his wife as he does his horse; he laughs at the idea of honor and of love; the strictest eunuch and the closest burial which veil the only safeguards of virtue that he relies on; her life is entirely in the power of her lord, and her death the inevitable penalty of her dishonor. The law never interferes in these domestic arrangements."

Christianity alone elevates woman to her proper place in society, and enables her to exert that influence in forming the character of sons, and thus purifying and exalting man, for which nature designed her.

Tale Bearers.

Tale bearers make tale bearers; and hence says Dr. South, the tale bearer and the tale bearer should be hanged together, the one by the ear, the other by the tongue.

Temperance Diminishes Crime.

The total number of committals in Ireland for all offences during the year 1844 was 19,448, a decrease of 678 compared with 1843. Of these 5,482 were for offences against the person, accompanied with violence, and of these 129 were for murder.

☞The population of Russia, according to the last census, is 62,500,000; of whom 2,000,000 are Mahometans and 182,000 Jews.

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THE PREACHER.

FRIDAY, AUGUST 8, 1845.

JOHN T. PRESSLY, D. D.,.....Editor.
KENNEDY & BROTHER,.....Printers.

TERMS—One Dollar per annum, in advance.

☞ The First Associate Reformed Synod of the West, will meet according to adjournment, on Monday, the 8th of September, in Chambersburgh, Pa. It is hoped that the Presbyteries will be careful to have Statistical Tables prepared, as perfect as possible.

PASTORAL VISITATION.

In our last number, we observed that in pastoral visitation the minister of the gospel preaches the word in a plain and familiar manner in the domestic circle. The advantages resulting from the faithful discharge of this duty, are many and important.

1. It affords to the pastor an opportunity of knowing the actual condition of those for whose souls he is called to watch. Some are the subjects of spiritual distress, and need the consolations of the gospel. Others may be living in the neglect of duty, and require admonition. Some are ignorant of the doctrines of the gospel, or are laboring under the influence of prejudices against them, and need to be familiarly instructed, and to have their difficulties removed. Others may be living in sin, and require warning and reproof. Where pastoral visitation is neglected, it is impossible that the pastor can be acquainted with the particular situation and circumstances of the different members of his flock. But let him go from house to house, in the business of communicating religious instruction, and let him mingle familiarly with the different members of his charge, and he has an opportunity of knowing the peculiar situation and wants of each one, and is thus prepared not only to speak a word in season to them in private, but may be greatly assisted in adapting his public instructions to the actual exigencies of his flock. The Editor can say, as the result of his own experience, that while engaged in visiting the families of his charge, he has often collected materials for the most useful discourses he has ever prepared.

2. Pastoral visitation promotes that familiar acquaintance between a pastor and the members of his charge, on which the success of his ministry is greatly dependent. It is a matter of experience, that the effect upon our own minds of what we hear is greatly modified by our feelings towards the person by whom it is delivered. If we have confidence in the man who delivers the truth, as a man of piety, and if we love him as our friend, we feel an interest in what he says, which under different circumstances would not be experienced. This confidence and love can scarcely exist, where there is not some degree of personal acquaintance and intercourse. But let the pastor mingle familiarly with the different members of his flock; let him by his particular inquiries into their condition satisfy them that he is concerned for their spiritual welfare; by administering comfort, encouragement, admonition, instruction, warning or reproof, as circumstances may require, let him convince them that their immortal interests are near to his heart, and much will be done to open an avenue to their hearts for his public instructions. Under a full conviction that he aims at the promotion of their spiritual benefit, and that what he says is designed for the furtherance of their eternal interests, their minds are prepared to receive his message with eagerness and avidity.

The faithful performance of the duty of pastoral visitation, will then, under the blessing of God, tend greatly to promote the success of our ministry, both in bringing sinners to the saving knowledge of the truth, and in building up believers in holiness and comfort through faith unto salvation. And consequently he who neglects this branch of ministerial service must be regarded as liable to the charge of unfaithfulness. And the pastor in the Associate Reformed Church, who neglects this important part of ministerial duty, must be regarded as liable to the charge of violating the solemn obligations under which he comes in his ordination.

We have before adverted to the general rule laid down in our Directory, for the government of ministerial conduct. It is in these words: It belongs to the pastor, "To visit his people from house to house, as often as may consist with the other duties of his office and the situation of the people among whom he labors; but in closely connected congregations, it ought to be essayed once in every year." On this general rule, we wish to make some additional remarks.

In the call which is addressed to a minister in the Associate Reformed Church, the people promise him, "all due support, respect, encouragement and obedience in the Lord." That the minister of the gospel in taking charge of a congregation, may give himself to the ministry of the word, it is necessary that he should receive a temporal support. The minister of the gospel cannot live upon the air, any more than another man. And consequently, if those to whom he ministers in "spiritual things," do not minister to him in "carnal things," from the necessity of the case, his attention must be in some degree withdrawn from the appropriate duties of his office, to provide those things which are necessary for the body. And in how few instances, may we ask, do our ministers receive a reasonable support? After they have expended all their resources in procuring an education, and perhaps have involved themselves in debt, is it not a fact, that in many instances they do not receive a remuneration for their services, which is sufficient to feed and clothe their families. While in many instances the support promised is wholly inadequate, is it not a notorious fact, that the value of an insufficient salary is often greatly diminished by the irregularity and tardiness with which it is paid? The unhappy consequence is, many pastors waste their time and strength in other pursuits, for the purpose of providing bread for their families. One engages in teaching a school; another is employed in agriculture; and a third directs his attention to mercantile pursuits or some mechanical employment. They must either adopt such a course, or leave their charge and seek some other field of labor.

From the inadequate support which many of our ministers receive, it results that their attention is to some extent withdrawn from their appropriate business, many important duties of the ministry are neglected and the interests of godliness languish. Where a congregation is able to afford their pastor an adequate support, we would say, discharge your obligation punctually according to your promise. And then if your pastor is neglectful of his duty, dismiss him, as one to whom you cannot safely commit the charge of your souls. And to pastors who have been called to take charge of the souls of those who are able to give "all due support," but who neglect to comply with their obligation, we would say, You have little reason to expect to be useful in such a situation. It is time therefore, that your attention should be directed to a field where there is a better prospect of sowing the seed of the gospel with success.

As the period approaches when the annual Meeting of Synod takes place, it may be well for the brethren to direct their thoughts to those subjects which may then require our attention. The editor will take the liberty of making some suggestions.

It will be recollected that our Synod some three years since established three Professorships in our Theological Seminary. As it was inconvenient at that time to fill the chair of Ecclesiastical History and Church Government, the Senior Professor was requested to attend temporarily to its duties, in connection with those of his own department. With this request he has complied, *gratuitously*, for the two past years. He will expect however, for the future, to confine his attention to the duties of his own department. It will therefore devolve upon Synod at its approaching meeting to fill the vacant chair of Ecclesiastical History.

It will be necessary for the Synod to say, through her representatives, whether it is intended that the operations of the Seminary shall be continued, under its present organization. Those who feel sufficiently interested in the matter, to inform themselves, know that the pittance promised the Professors is not paid. The stipulated salary for the last two years, as yet remains unpaid. Such a state of things is intolerable. In so far as the Senior Professor is concerned, he would say, If the Synod has no further need for his services, it is well. It would be to him a great relief, to resign to more efficient hands the duties of his office, and he is prepared to take this step, whenever it is the pleasure of the church that he should do it. Though therefore he is not unwilling to serve the church, with what ability he possesses; and though he has labored in this particular department, with great pleasure to himself, and as he hopes, not altogether without advantage to others, yet he cannot consent to occupy a station in which he would seem to be regarded as a burden to the Synod. A continued failure, therefore, on the part of Synod to comply with her engagements, will be considered as an expression of her disposition to dispense with his services.

To Correspondents.

We are much obliged to our [illegible] for communications of an instructive character. But, with a view to the [illegible] those who may kindly aid us with [illegible] pens, as well as to the edification of readers, we must take the liberty of making some remarks.

1. There are few persons who can write an article, on a subject of any importance, fit for the press, without going over it a second time. It is too common to say, "I have written in haste and had no time to transcribe." If we have time, to write carefully, we had better not write at all for the press.

2. We hope none of our Correspondents will send us communications with the request, *Please correct errors.*" We have enough to do in correcting our own errors, without performing this office for our neighbors. And besides, we would rather undertake to write an original article, than to mend one which has been written in a negligent manner.

3. If you wish to have your articles inserted, they must be kept within reasonable bounds. By this we do not mean that no important subject is to be discussed in two or three sentences. But we mean that a writer should study his subject—arrange it—should keep to the point—and when he has done, stop, when he is done. Let these rules be observed, and our articles will not be of interminable length; and our readers will have patience to go through them.

For the accommodation of our readers we have published a few extra copies of the number of the Preacher containing the Basis of Union adopted by the late Convention. A supply can be obtained by application at the office.

Mansfield Presbytery.

This Presbytery will hold her next regular meeting at Plymouth, on the 2d Tuesday of August, at 10 o'clock, A. M.

☞ The Treasurer of Synod acknowledges the receipt of the following sums for Foreign Missions:

Princeton, Ia. Congregation, Rev. Saml. C. Baldridge,
Eden, do do do
Mrs. Elizabeth Anne Dickey,
Matthew Dickey,

What shall the end be of them that obey not the gospel of God? 1 Pet. 4:17. What is their end? I will answer this question as the Apostle doth, and that is even by asking the question over again, *What shall be their end?* There is no speaking of it. The curtain is drawn; silent wonder expresses it best, telling it, cannot be expressed. How then shall it be endured! It is true that there be resemblances used in the Scripture, giving us some glance of it; as the case of a burning lake, a fire that is never quenched and a worm that dies not; but these are only shadows to the reality. The end of them that obey not the gospel is declared to be filled with the wrath of God, and of the living God for ever! What words or thoughts can reach it! Oh! Eternity! Eternity! Oh! that we did believe it.—*Hamilton*

A good example given to others is the best and most effectual provocation to love and good works.

Afflictions serve the part of a file, to remove the gathering rust from the believer's graces.—Rom. v:3.

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POPISH SUPERSTITIONS.

passing through a Roman Catholic
y, the eye of a Christian traveler is
d, and his heart pained, by the nu-
s symbols of Popish superstition
meet him at every step of his jour-
Crucifixes, oratories, and images,
common as mile-stones with us.
ost shocking of these exhibitions
se representing the crucifixion. The
of a naked body large as life, rude-
ed, and extended on a cross, with
ils protruding from hands and feet
od streaming from a wound in the
ch is the spectacle that salutes you
y turning of the roads, and every
of the streets. The impression
n a Protestant mind, by the first
these "monuments of idolatry,"
ox called them, is very painful.
nbles the unpleasant emotion pro-
y the sight of a wretched daub pre-
to be the likeness of a dear and
ed friend, but with only such a
of resemblance to the original as to
ndignation and disgust at the vile-
the caricature. To us Protestants,
e been accustomed to attach such
sanctity to the manhood of the Sa-
view it as shrined in the mystery
odhead, and to look up to the once
l and now crowned Jesus, with the
ith, not of sense, the sight of such
aterialism conveys a shuddering
n of horror, and we turn from it
emy. Popery, divested of its tin-
finery—Popery as seen in its rus-
, is, of all things the most despic-
o be seen in perfection, it requires
mn temple, the stoled priest, the
anthem, the richly decorated altar,
dim religious light struggling
the gorgeously ornamented Goth-
ows. Stript of these attractions,
ke the paint on the harlot's face,
natural deformities, Popery has a
gard and revolting aspect. Still,
, it retains its hold of an ignorant
erstitious population. Oratories
l edifices in size and shape some-
embling dog-kennels, in which, on
ning them, you generally find an
the virgin, dressed up with trink-
insel of the most paltry descrip-
holding in her lap the figure of
body of her Son. These chap-
niature have been erected by some
oor people of the neighbourhood
ry, perhaps, of their deliverance
undation, or some other calami-
g been blessed by the priest they
eforth deemed sacred. In the
you will see hung up on the pil-
the shrine of some favorite saint,
ke wax-dolls, and sometimes only
s and limbs which have been sus-
here by the hands of the pious,
of their gratitude or their peni-
The poor creatures will be seen in
very day bowing at such shrines,
counting, and mumbling away at
yers, with great apparent devout-
s "we passed by and beheld their
" one cannot help feeling like
thens, "whose spirit was stirred
hen he saw the city wholly giv-
atry." The sincerity of the devo-
where this appears unquestion-
deepens this feeling of mingled
on for their ignorance, and, in-
at the system by which they are
ondage. Petitions to God the
nd Christ the Son, are mingled
rs addressed, in terms of equal,
superior adoration, to the Vir-
aints. And in their superstitious
n of relics and images, they are
encouraged by a designing
d. Fragments of the real cross,
l bones of saints, and drops of
l, are as much in vogue on the
to this day, as they could be in
h century; and the most ridicu-
ads of the dark ages are retailed
uch confidence as they could be
nks who invented them. We over-heard one day, in passing, a Jesuit haranguing a large multitude, in the style of a street preacher, on the story of St. Ursula and her *eleven thousand* virgins, whose veritable bones are still preserved and displayed in a church at Cologne. The preacher was highly animated in describing the martyrdom of this army of virgins, exclaiming from time to time, "*O quelle spectacle, dignee d' admiration!*" and finished by strongly advising his hearers, as they valued their souls' purity and salvation, to go and "prostrate themselves at the shrine of that saint, and beg from her the grace to imitate her example!" The skulls of the three magi, or wise men of the East, called "the three kings of Cologne," are still to be seen in that favored city, all set with rich pearls, and surmounted by a representation of Cupid and Psyche? but we confess that, in pure disgust, we shrunk from contributing, in purse or person, to the upholding of such despicable impostures. With similar feelings, amounting to horror, did we recoil from beholding the impious mummery of the mass, which it is impossible to behold without wondering, not so much at the brazen-faced hypocrisy of priests, which is too visible to be overlooked, as at the profound ignorance and credulity of the people.

And yet how convenient a religion is this Popery, and how agreeable to the great ones of the earth! Its ceremonies are treated with the most profound respect by our titled countrymen abroad, who would deem it foul shame to be thought religious at home. Our traveling gentry, after trampling on all the sanctities of a Scottish Sabbath, sneering at our fast-days, and scorning our sacraments, will doff their caps and look most edifyingly devout, during the chanting of a mass. And while the Presbyterian pastor, or it may be a whole presbytery, may be compelled to stand at the bar, to be rebuked like a felon, the Popish dignitary, if he steps into court, must be invited, with all courtesy and respect to take his seat on the bench!

A Devotional Spirit.

As there is nothing in the world more important to the christian than that he should learn to pray aright, it may be advisable for those who experience great difficulty, for want of suitable expressions, to make trial of forms of prayer already composed. Persons who are weak in the knees, should not disdain to use crutches.

Many persons would be greatly aided in their private devotions by the use of such prayers as possess a truly devotional spirit. In some minds, I know, there exists a strong prejudice against all forms, of prayer, as though there could be no sincerity or devotion in reading what another has written. This is certainly unreasonable. If I find a prayer in a book which exacly expresses the feelings of my heart and my desires better than I could myself, surely there can be nothing wrong in my using such a form. It would be inexpedient for any Christian to confine himself to forms; this would tend to formality; but let no one scruple to use them, when he finds that they assist him in offering up his desires to God. And well composed prayers not only furnish a suitable expression for our devotional feelings, but they may be of use to excite them. No devotional compositions are of value for this purpose, but such as proceeded from minds at the time imbued with the spirit of devotion. It is a fact not accounted for, that the spirit and savor of piety may remain in a composition when the author has been dead for hundreds of years. Devotional compositions when they possess this unction, have a tendency to infuse something of the same into the mind of the pious reader. It is useful, therefore, to be well supplied with writings of this kind, that they may aid our meditations, and may enkindle within us the spirit of devotion.

But of all aids to a devotional spirit, there is no book comparable to the book of Psalms. To this we should resort every day.

The influence of the voice upon the feelings is well known. When the emotions are strong, nature prompts us to express them in a sort of tune. A singing tone is the natural expression of strong feeling; and when alone we need no artificial tunes, nature prompts us to use such as are best suited to the character of our own feelings. On this principle, an author who had studied this subject, strongly recommends the singing of the psalms, in private devotion, with such tones as are suitable to the subject, and are prompted by nature. As far as I have known the experiment made, it has had an excellent effect, and it is now suggested that others who choose may make trial of the expe-

As sacred music is an instituted part of worship, it should not be excluded from private devotion. The praises of God call for the aid which this art furnishes. It is a sweet employment to give expression to the grateful emotions of the heart in songs of praise. Such feelings demand utterance, and the cold articulation of mere words does not answer the requisition. The soul, in such a state, naturally desires to float, as it were, on the sweet sounds of music. It is an unnatural religion which prohibits all musical expression. And if sacred music be an instituted part of divine worship, and is calculated not to express but to enkindle the lively feelings of a devout heart, it is a plain inference that this art should be cultivated for the purpose of promoting a devotional spirit. As children are taught to read, that they may peruse the lively oracles, so they ought to be taught to sing that they may be capable of joining in the praises of God. It is a divine precept, "Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs; singing with melody in your hearts to the Lord. And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Another of a similar kind is, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." The former precept related to social worship, the latter to private devotion.

A. A.

THE MINISTER.

Few people realize the manifold toils of a settled clergyman. He is truly the servant of all. Every member of his congregation may command his services at any time. Some one has aptly remarked, that "they expect their minister to be always in his study, and always visiting his flock." They want sermons that require much deep thought, extensive reading, thorough investigation of the subject matter of which they treat, logical arrangement, and everything that characterizes a finished production—and three such sermons each week, when every such production would cost a month's hard labor!

He must visit the sick; preach many funeral sermons; go to the house of mourning; comfort the widow, and soothe the fatherless; rejoice with the prosperous; labor to reclaim the backslider; look after the wayward and disobedient; devote hours of each day to conversation with those who call at his study for instruction; read all the new published theological works; answer every letter that is addressed to him, even those written upon the most frivolous subjects; and must always be prepared for the Sabbath, and so prepared that he can please every auditor, and drive the spirit of drowsiness from every one disposed to slumber in the church. In point of fact, the majority of people desire that amount of labor at the hands of the minister, that no five men can perform. Are not the minister's labors onerous? In this respect, is his position an enviable one, and can he possibly meet all the wishes and realize all the hopes of his people?

Who that looks correctly at the subject can withhold the exclamation, "Who is sufficient for these things?" and his compensation, does it correspond to the amount of labor he performs? No! With few exceptions, the language of the pious deacon to the newly settled minister, is painfully realized—"the Lord keep you humble, and we will keep you poor,"—a mere living being allowed him; "and when he sinks in death, by care or toil, or years oppressed," his children are left penniless, to brave, unprotected, the black frowns, and experience the cold charities of the world. There are a few settled clergymen, who constitute an exception to this picture—but the exceptions are comparatively few. Reader, if you will carefully consider the life of a pastor, you will be less inclined to complain when the sermon is not interesting, and will more frequently pity the minister.—*Iris.*

WORSHIP OF THE VIRGIN MARY.

The following prayer is one of the most recent proofs of the fact that the Virgin Mary is worshiped by Papists, and that she is addressed in terms of supplication, which rob the Redeemer of this honor and violate the plain injunctions of Scripture. This prayer is styled "A prayer to the Mother of the God of mercy." It is gratuitously distributed in Naples, and two copies of it, in 1840, were framed and suspended at the altar, in the church at St. Lorenzo in that city.—*Banner of the Cross.*

"O most holy mother of God, and the joy of all saints, the comfort of all the wretched, the refuge of all the forsaken, I beseech you, by that ineffable sweetness experienced by you when God vouchsafed to become man in your most chaste womb, that you yourself would take my spiritual and temporal interests into your hands; and that *you may engage your dear Son in my behalf, and in order to render* HIM *propitious to* ME, show him, O tender and sweetest mother, the milk with which you did nourish him in his infancy, show him your most pure heart, wholly burnt up again with the sacred fire of his intense love.

"Ah! most powerful advocate, cast a look of compassion upon your unworthy servant; and above all, assist me in the hour of death. * * *. Grant that, being united to you, and to Jesus Christ your Son, by the chains of the tenderest love, I may experience the truth of that beautiful sentence, which forms my hope, as it does my glory, 'that a true servant, and devotee, and imitator of Mary, *shall* not eternally perish.' Amen."

It is not easy to believe that any persons calling themselves Christians, could be guilty of such impiety.

DIED,

With great calmness and composure, and in the confident hope of a glorious immortality, on the 15th of July, Mrs. HANNAH T. M'VICKER, in the 30th year of her age.

Moneys Received for the Preacher,
Not otherwise receipted for.

Wm. Goorley.	Rev. Hemphill.
James Pattison.	S. Jordan.
David Bigham.	Sarah Miller.
Mrs. White.	Jas. Foster, Esq.
George Rist 3.	B. F. Mealy.
David Ross.	Jas. Lesslie.
Samuel M'Kee.	Isaac Kennedy.
Mrs. Pritts.	Josiah M'Cormick.
M. L. Peach.	James C. Martin.
Samuel T. Morris.	Thos. C. M'Bride.
Rev. Hammond.	Mrs. M. Blair.
John Wilkinson.	W. J. Baxter.
J. R. Wilkinson.	H. M'Elroy.
R. Stewart.	W. B. Ross 2.
John Boggs.	David Logan 2.
Richard Black.	Rev. Baldridge.
M. Campbell.	Alex. P. Orman.
Benj. M'Creight.	Robt. Kerr.
S. Thompson.	Rev. J. F. Kerr.

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MISCELLANEOUS.

MISSIONS.

BY MRS. SIGOURNEY.

Light for the dreary vales
Of ice-bound Labrador!
Where the frost-king breathes on the slippery sails,
And the mariner wakes no more;
Lift high the lamp that never fails,
To that dark and sterile shore.

Light for the forest child!
An outcast though he be,
From the haunts where the sun of his childhood smiled
And the country of the free;
Pour the hope of heaven o'er his desert wild,
For what hope on earth has he?

Light for the hills of Greece!
Light for that trampled clime,
Where the rage of the spoiler refused to cease
Ere it wrecked the boast of time;
If the Moslem hath dealt the gift of *peace*,
Can ye grudge your boon sublime!

Light on the Hindoo shed!
On the maddening idol train;
The flame of the suttee is dire and red,
And the fakir faints with pain,
And the dying moan on their cheerless bed,
By the Ganges laved in vain.

Light on the Persian sky!
The Sophi's wisdom fades,
And the pearls of Ormus are poor to buy
Armor when death invades;
Hark! Hark!—'tis the Christian wanderer's sigh
From Ararat's mournful shades.

Light for the Burman's vales!
For the islands of the sea!
For the coast where the slave-ship fills its sails
With a sigh of agony,
And her kidnapped babes the mother wails
'Neath the lone banana tree!

Light for the ancient race
Exiled from Zion's rest!
Homeless they roam from place to place,
Benighted and oppressed.
They shudder at Sinai's fearful base;
Guide them to Calvary's breast.

Light for the darkened earth!
Ye blessed, its beams who shed,
Shrink not, till the day-spring hath its birth,
Till wherever the foot-steps of man doth tread,
Salvation's banner spread broadly forth,
Shall gild the dream of the cradle-bed,
And clear the tomb
From its lingering gloom,
For the aged to rest his weary head.

A New People.

A correspondent of the National Intelligencer, writing from New York, gives the following interesting information, that he says he derived by conversation with persons just returned, after a long residence at Sierra Leone and Siberia:—

"Near the mission established by the American Board at the Gaboon, a people have been discovered far superior to any upon the coast, whose language is represented as one of the most perfect and harmonious in the world; who have among them a tradition that some two centuries ago a stranger came to their country and instructed them in civilization and their duties, who are acquainted with the facts and truths of the Holy Scriptures, and who are acquainted with the facts and truths of the Holy Scriptures, and who are remarkably prepared for the reception of further knowledge. They are at present removing from the interior towards the coast, and our missionaries cherish the hope that through their agency civilization and christianity may be widely diffused."

Temperance.

The following account of Laurel, Indiana, is quite interesting. It is more, we suspect, than can be said of any other town. The proprietor of the town plat of Laurel was a wise man.

"But Laurel, 26 miles South on the Canal, is an exception to any town I ever visited. It has six stores, about the usual number of professional men, for a place of five or six hundred inhabitants, and not a citizen that deals in ardent spirits, either wholesale or retail, and *not one that drinks it!!* There are but six men in the town but are members of the temperance society. The landlord informed me, that it was but a short time since, in the door where we were standing, he could see the smoke of six distilleries. There were in the county (Franklin) at that time FIFTEEN! NOW NOT ONE!! A public sale of town lots in Laurel was had a few days since, and a provision made in each bond or deed, that if the premises were used for making or vending ardent spirits the said lots should be forfeited for the benefit of a seminary of learning in said town of Laurel."

Example for Sabbath Keeping.

Lieut. Wilkes, Commander of the late Exploring Expedition from the United States, who has borne honorable testimony to the American missionaries, wherever he has met them, in his narrative just published, says in reference to the Sabbath at one of the Sandwich Islands:

"Sunday is ushered in with a decorum and quietness that would satisfy the most scrupulous Puritan. I have often had occasion to speak of the strict observance of the Sabbath among the Polynesian Islands; and this strictness is no less remarkable here. Such is the force of example, that even the least orderly of the foreigners are prevented from indulging in any excesses."

Christ's Seamless Coat at Treves.

A bookseller in Dusseldorf is printing a book, containing a particular account of no less than 18 seamless coats, all affirmed, on the authority of the Romish Church, to be the veritable coat worn by Christ, by all of which, the Romish Church says, undoubted miracles have been wrought.

☞A correspondent of the Dublin Mail states that the Rev. Mr. Newman and eleven other members of Oxford University have openly embraced the faith and doctrines of the Church of Rome.

☞Four Brahmins of high caste have arrived in England for the purpose of studying medicine at the University College, London.

☞In a small town, a few miles from Dublin, there live at present four men of the names respectively of Short, Long, Simple and Supple. Short is a tall man, Long is of low stature, Simple is a crafty fellow, and Supple is bed-ridden.

What the living scorn, the dying prize: a dying bed makes mighty changes.—Numb. xxxiii:10.

NEW GOODS!

THE subscribers avail themselves of the present opportunity of informing their friends and customers, that they have received from the Eastern Market a fresh supply of merchandize, which being added to their stock formerly on hand, will enable them to offer for sale the following articles: A handsome assortment of staple Dry Goods, of most excellent quality; Coffee and Sugar; Teas of various kinds and qualities; a prime selection of Tobaccoes; Sperm, Solar, Whale and Tanner's Oil; China, Liverpool and Common Queensware; Sperm, Star and Tallow Candles; a small assortment of Table Cutlery, Pocket and Pen Knives; Waldron's and and Wilson's Grass Scythes and Scythe Snaths and Stones; Juniata and Common Iron and Nails assorted sizes; Herrings, Shad and Mackerel of the best quality. Together with sundry other articles in their line of business, which are not here enumerated—all of which they will sell at prices as low as any in the city.

Feeling grateful for the liberal patronage we have all along received from our numerous friends and customers, we would respectfully solicit a continuance of it, as we are now fully prepared to give the same general satisfaction as we have heretofore done.

Don't forget our place—2d door from the South West corner of Federal street and Diamond, Allegheny.

☞Farmers and Country Merchants are informed that Wool, Flax, Tow-Yarn, Stocking Yarn, Flour, Bran, Oats, Indian Meal, Corn, Cheese, Salt, Corn Brooms, &c. will be taken in exchange for merchandize at cash prices. J. STERRITT & CO.

Allegheny, June 17, 1845—6m

Bicentenary of the Assembly of Divines at Westminster,

HELD at Edinburgh, July 12th and 13th, 1843: containing a full and authentic Report of the Addresses and Conversations. For sale at

JOHNSTON & STOCKTON'S

Wholesale and Retail Bookstore, No. 44, Market st

Pittsburgh, June 4, 1845—6t

ALLEGHENY TEA STORE.

H. T. CHAFFEY begs most respectfully to announce to the citizens of Allegheny and the public generally, that he has just received from the Importers, the most splendid and choice lot of FRESH TEAS ever brought to this city, comprising extra superior Young Hyson; Imperial; Gunpowder; prime fine Black Tea; Titsong; Muyfoong; Pouchong; Orange Pekoe, &c. The whole of which will be found of the finest quality and flavor. Also, 50 bags Green Rio Coffee, best quality; Java Coffee; 10 hhds. N. O. Sugar; 20 bbls. Sugar House Molasses; 10 bbls. Herrings; Loaf Sugar; 200 bottles superior Tomato Catsup; Lemon Syrup; Rice; Myer's superior Aromatic Tobacco; Queensware; 1000 lbs. Sole Leather. Together with a large and general assortment of fresh Family Groceries, Dry Goods, &c. The whole of which will be sold, wholesale and retail, at the lowest cash price.

H. T. CHAFFEY returns his sincere thanks for the patronage so liberally bestowed towards him, and trusts that no exertions on his part shall be wanting to merit a continuance of the same.

☞Don't forget the place—on Federal street, Allegheny City. Tea Store, June 13, 1845-3t

KENNEDY & BROTHER'S

PRINTING ESTABLISHMENT,

FEDERAL ST. ALLEGHENY.

ALL kinds of Printing, from the finest Card to the largest and most showy Posting Bill; Circulars, Labels, Dray Receipts, Bank Checks, Hat Tips, Bills of Lading, Election Tickets, Blanks of every description, Canal, Railroad and Steamboat Bills, promptly and neatly executed, at *reduced prices*.

☞ **Books, Pamphlets** and **Catalogues** for Colleges, Seminaries, &c. printed in the best style.

Allegheny, April 24, 1845.—tf.

DEBATE ON UNIVERSALISM.

The debate recently held in this city, between the Rev. N. L. Rice of the the Presbyterian Church, and Rev. E. M. Pingree of the Universalist Church, on the question, "Do the Scriptures teach the ultimate holiness and salvation of all men?" is in press and will be issued about the first of May. Price $1,00, bound in muslin, $10 per dozen, $75 per hundred. Orders for the Debate promptly attended to in the order in which received. Address

GEO. G. JONES, Bookseller,
No. 23, West Fourth-st.
Cincinnati, O.

Any paper copying this four times, will be entitled to a copy of the work. 4t.

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. 23, 1844.

THE PEOPLE'S

CLOTHING STORE,

NO. 77 LIBERTY STREET.

THE Subscriber having just returned from the East, would respectfully invite the early attention of his friends and the public, to his large and general Stock of Spring and Summer Goods, which he has received and is now making up for the Spring Trade, consisting in part of French, English and American Cloths; Fancy, Plaid, Striped and Plain Cassimeres; Plain, Plaid and Figured New Styles Satin and Silk Velvet Vestings; Satinetts; Summer Cloths; Fancy, Striped, Plaid and Plain English and French Tweeds, &c.

Those in the habit of having their work made to order, would do well to call at No. 77 where they will find goods that cannot fail to please—consisting of the Latest Styles, which have been selected with great care from the best stocks in Eastern houses.

From his long experience in this business, he is enabled to cut and have work made up, in a style that cannot be surpassed; and all that is wanted is a call to convince, that the Clothing at his establishment is got up in a Superior, More Fashionable and Handsome Style than will be found elsewhere. He would take this opportunity to return his thanks to his friends and the public, for the very liberal patronage he has received, and being determined to Sell on the Lowest Terms, would solicit a call from those wishing to purchase Good and Cheap at the same time.

Shirts, Stocks, Handkerchiefs, Cravats, Suspenders, &c., always on hand. THOS. M'CANCE,

No. 77 Liberty, directly opposite Irwin Street.

April 24—tf.

SPRING FASHIONS,

FEDERAL STREET,

ONE DOOR BELOW GŒHRING'S TAVERN

Allegheny City.

HAVING just received from New York the Spring Fashions for Hats, I would respectfully solicit the patronage of my former friends and customers, and all others who may please to give me a call, feeling assured that I will be able to please all with this New and Beautiful Style of Hats. R. L. MELVILLE.

Wool and all kinds of Furs taken in exchange.

April 11—3m.

Wm. O'Hara Robinson, U. S. Attorney.

HAS removed his Office to the second story of Burke's Buildings, Fourth street, near Market, Aug. 23.

☞*A Liberal Discount, from Eastern prices, to Clergymen and Sunday Schools, on purchases the amount of ten dollars or upwards.*

CHEAP AND VALUABLE STANDARD BOOKS.

ROBERT (late T.) CARTER, No. 56 Market, Pittsburgh, offers for sale, at New York 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 a valuable 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,—Commentary on Romans, (uniform with his Sermons.) Hetherington's History of the Church of Scotland, 1 vol. 8vo., $1.50. Beasley's Chronological Connexion of Sacred and Profane History, 1 vol. 12mo., $1.50. Ancient History, 4 vols. 12mo. A valuable work, reprinted from the London Religious Tract Society, and only $2 the set. Owen on the Spiritual Mindedness, the full edition, price but 37½ cts. Moffet's Southern Africa, cheap edition. Chalmers' Natural Theology, in 2 vols., cheap edition. Gallaudet's Bible and History of Missions, 2 vols. 4to., with numerous steel engravings, neatly bound in full sheep. Awake thou Sleeper, by the late Rev. J. A. James, D. D.

History of Missions, by the Rev. John O. Choules and the Rev. Thomas Smith, in 2 vols. 4to.—with twenty five hand-some illustrations on steel—cheap price $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 low price of $1 for three bound vols. is printed on good paper with type of a fair size. Of this work 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 who wish 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. $1.50. A beautiful edition.

To wholesale purchasers, a liberal discount will be made. ROBERT CARTER,

No. 56 Market, between 3d and 4th.

BANK NOTE LIST

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WM. LARIMER, Jr. EXCHANGE BROKER,

FOURTH STREET, NEAR MARKET,

Par Standard—Gold and Silver.

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Exchange bank,	par
Bank of Germantown,	par
Bank of Chester co.	par
Bank of Delaware co.	par
Bank Montgomery co.	par
Doylestown bank,	par
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Farmers' bk Bucks co.	par
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B'k N. Liberties, "	par
Com. b'k Penn'a, "	par
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Philadelphia b'k, "	par
Schuylkill b'k, "	par
Southwark b'k, "	par
Western b'k, "	par
B'k of Penn tp. "	par
Mechanics' b'k, "	par
Man. and Mech. b "	par
Moyamensing b'k, "	par
Girard bank, "	5
United States b'k, "	30
Mon. b'k of Brownsv	par
Bank of Gettysburgh,	1
B'k of Chambersburgh,	1
B'k Susquehanna co.	60
B'k Northumberland,	par
Bank of Lewistown,	1
Bank of Middletown,	do
Carlisle bank,	do
Columbia Bridge Co.	do
Erie bank,	do
Farmers' bk Reading,	pa
Far. and Drovers' b'k,	1
Farmers' b'k. Lanc.	par
Lancaster co. bank,	par
Harrisburgh bank,	1
Honesdale bank,	do
Lebanon bank,	do
Miners' b'k of Pottsv.	do
Northampton bank,	—
N. H. Del. Bridge Co.	1
Wyoming,	do
York bank,	do
Berks County bank,	—
West Branch bank,	1
SCRIP.	
Exchange bank, Pittsb.	1
Mer. and Manuf. bank.	par
Interior banks,	1
(Except) Berks co.	do
INDIANA.	
State b'k and branches,	1
State Scrip,	5
ILLINOIS.	
State b'k and branches,	40
B'k of Shawneetown,	75
Bank of Louisville,	1
B'k Ky. and branches,	do
Northern bank and br.	do

OHIO.	
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Far. and Mech. b. Sa	
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All other solvent ba	
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Doubloons, Spa	
Doubloons, Pat	
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" New York,	
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☞All Banks not quoted — are not par — by the Brokers.

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The Preacher

HN T. PRESSLY, D. D., EDITOR.. ALLEGHENY, AUGUST 22, 1845. VOL. 3—NO. 18.

TERMS.

REACHER will be published semi-monthly, econd and fourth Fridays of every month, DOLLAR per annum, *in advance*. If not hin six months, one dollar and a half will ged.

nts may be made, and names of subscribers d to the Printers, KENNEDY & BROTHER, at nting Establishment, on Federal street, at the idge, Allegheny; MR. JOHN STERRITT, Mer- ederal Street, or to the EDITOR.

erson who will procure five subscribers, and the money, shall be entitled to a copy of cher for his trouble.

e a private conveyance does not offer, sub- will please transmit through the Postmaster.

PSALMODY.

NO. II.

d be not drunk with wine, wherein is excess; lled with the Spirit;
eaking to yourselves in psalms and hymns and songs, singing and making melody in your the Lord;
ving thanks always for all things unto God and er in the name of our Lord Jesus Christ.— ns 5:18—20.

ring examined in a former discourse, language of the New Testament, could be supposed to have any bear- the songs that ought to be used in dinance of praise; and having dis- d no intimations of a new system formed by our Lord and his apos- that the expressions are all in per- ccordance with the use of the sys- f songs which prevailed previous to rth of Christ, and that no class of s was appointed to give a new sys- ve come now to the conclusion, that ere was a book of psalms, hymns piritual songs in use previous to our s coming, and that it was not abro- by him or his apostles, so it is to con- in use during the New Testament sation.

e system of psalmody in use at the of our Lord and his apostles, was ook of psalms, so called in the Old ment Scriptures. This needs no to those who are in any way ac- ted with the Holy Scriptures, and it n acknowledged by those who op- a literal translation of it for the use New Testament church, as appears e of the common objections to it, is, that it was made for the Jewish nsation. At what time the collec- of psalms was made, is a matter of importance in the argument: neither of importance who made it. If book was complete previous to the of Christ and his apostles, and if ho- n of God spake then as they were d by the Holy Ghost, the exact time ich the collection was completed will ffect the argument. It is generally ved that the book of psalms was com- d in the time of Ezra; that the great- rt of them were made by David, and inted to be sung by divine authority, recorded 1 Chron. 25. There we of certain orders of men who were part to give thanks and praise the l: "All these were for song in the e of the Lord," &c. In the days of ekiah, 300 years after the time of Da- we find that that reforming prince re- l the ordinance; that when the burnt ing began, the song of the Lord be- and continued until the end of the ing. And he commanded the priests Levites to praise God in the words of id and Asaph the Seer. Nearly one lred years after, in the days of king ah, we find the singers the sons of A- in their place, according to the com- id of David and Asaph and Heman and Jeduthun the king's seer. So well known were these songs of the Lord, that the fame of them went into captivity with the Jews in Babylon, where the men who led them captive called on them to sing one of the songs of Zion. Not long after that time, the system was completed and arranged in the same order in which they are now placed, as appears in the Hebrew bible, and in that ancient translation of the Scriptures into the Greek language made 300 years before the coming of our Lord, and as appears by the reference made in the Acts of the Apostles to the second psalm.

Here, then, appears a book indited by the Spirit of God, made and selected and appointed and used for the purpose of stated worship. On examining the book, it is found to answer to its name and professed design, a book of psalms, hymns and spiritual songs. Their inspiration cannot be doubted without doubting of all that is sacred in the mission of the Lord Jesus. Its object cannot be mistaken, unless we deny its contents, and the divine authority accompanying it, its sacred history, contained in the origin of some of its parts, the command to use it when the collection was in progress called the words of David and Asaph, and the authority which perfected it, and gave it a place in the sacred book, and calls it by the most sacred names which could be brought to bear on its object and contents, such as the following: "The Spirit of God spake by me, and his words were in my tongue." David, "a man [saith God] after mine own heart, who shall fulfill all my will." "David in Spirit calleth him Lord." Again: "Men and brethren, the Scripture must be fulfilled which the Holy Ghost spake by the mouth of David, as it is written in the book of Psalms." "As the Holy Spirit saith," &c. All these and the like expressions bear upon the book not merely as a part of the inspired volume, but as a book to be used in singing God's praise. Had there been no selection of songs from other parts of Scripture, the argument would not have been so strong as it is. But we find some poetic parts, for example the songs of David, recorded 2 Sam. 22 and 1 Chron. 16, are taken into the book of Psalms, forming the one of them the 18th psalm, and the other forming parts of the 105, 96 and 106. How did this come to pass? Was it accidental, or was it done by inspired men? The latter is a reasonable supposition. It accords with the belief of a divine providence in preserving His word for the use of future generations, and it shows the hand of God in making a selection of psalms for the use of His church and people.

Believing, then, that there was in use, in the days of our Lord and His apostles, a system of psalms made every one of them by the Spirit of God, completed and arranged by the same Spirit for the use of His church, we proceed to show that the system is to stand through all ages, and is to be used as a book of praise in all languages.

There are only two supposable ways in which these psalms could lose their original authority in the praises of God. 1st, If they were given for a certain limited time. Then we affirm that at the close of that period of time, they would lose their authority unless revived by the authority which at first established them. If they were given for a limited time, it lies upon those who say so to point out from the word of God the exact time for which they were appointed. It is of great importance in the controversy to know on whom the burden of proof lies. We insist that it lies on those who are determined on a change of system. We speak unto wise men, judge ye what we say. When the time appointed comes at which a law among men is to terminate, do not those who wish to get rid of its operation open the place in the law which will show that it has served its generation—that it has numbered, as an hireling, its days? This is certainly the case, and there is no great difficulty in the matter. All that is necessary, is to open the book of the law, and read the place which settles the time for which it was to be binding. So it is with the book of psalms. The book must be opened, and the place in the book found which will show that it has outlived its day—that it has been in use 1800 years more than its time. But where is the man who will open the Old Testament to find the place which limits the use of the book of Psalms in divine worship? Is there a man to be found of common understanding, who will read in the book of God and say, "I have found the place which will settle the question about translations of the psalms; their day is past 1800 years ago; if an angel from heaven, or the greatest genius on earth, would translate them, the translation would never make the fittest psalm-book for a christian people." Diligent search ought to be made in the Old Testament to see if there was a limited time for the Psalms of David, and if no limited time can be found they ought to be sung in the church without any limitation. Is it not remarkable, that we can find a limitation of all the parts of the Old Testament ritual, without traveling out of their own record. The destruction of their temple, the end of all sacrifices, the end of the Aaronical priesthood—Daniel speaks of all their desolations. The psalms of David sing of their desolation also; but where is it said that the Psalms of David will be found in their ruins? The very reverse is taught us. The coming of Christ was to confirm and strengthen the system. See Isaiah 9:6, "Unto us a child is born, unto us a son is given, and the government shall be upon His shoulder. Of the increase of His government and peace there shall be no end; upon the throne of David and upon His kingdom to order it, and to establish it with judgment and with justice, from henceforth even for ever." Were the Psalms abolished by divine authority under the New Testament dispensation? There are only two ways of getting rid of an ordinance. It being for a certain time, time ends it; or it must be repealed by the authority that first established it. There is no principle better settled among the nations of the earth than this. Even revolutions in civil government will not abrogate ancient laws and obligations. The laws must be repealed, or they will be considered binding. But there are no revolutions in the government of God. "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom." Where, then, do we find in the New Testament any appearance of the book of Psalms being abolished? Are they reasoned against in any particular place? Are they considered defective in teaching us the religion of Jesus, and that on this account they must be abandoned or amended? The authority of God the Father, or the authority of Jesus, or His inspired apostles, must be brought to bear against them, or they must stand regardless of all the authority of frail and sinful beings. We can find the place in the New Testament which asserts that the whole ceremonial law is abolished—the passover at end; sacrifice and offerings, and the rite of circumcision, is no more to be practised; the Aaronical priesthood and all their services at the altar of God; but where is the place which says a word against the songs of Zion? They were made to survive the temple and the priesthood and the sacrifices and the Jewish state. They sing of all these changes. They sing of a priesthood which was to arise in another tribe of which no man gave attendance at the altar, of one who was to be a priest forever after the order of Melchizedek. They sing of a termination of all sacrifices, in the one only sacrifice for the sins of men: Psalm 40, "Sacrifice," &c. They could not fall with the Jewish state, for they sing of the Redeemer's universal kingdom, again and again and again, in the most undying strains, as it is written in Psalm 102, "And thou Lord hast laid the foundations of the earth," &c.

Our argument is capable of illustration from an examination of the Old Testament ordinances which are yet standing.

1st, The Sabbath. The day is changed from the seventh to the first day of the week. This is discovered in the New Testament, by the authority claimed by our Lord over the Sabbath day, by the example of the apostles and the practice of the churches. But where in the New Testament have we any dissertations on the morality of the Sabbath? No where do we find the duty of keeping the Sabbath insisted on. The reason is obvious. Every thing that was necessary had been said on that subject in the Old Testament. More was not required for our instruction, and the old laws were still binding. The first day of the week being established as the Christian Sabbath, all the morality of the seventh day comes to bear upon it. Positive instruction respecting the morality of the ordinance was not necessary to the observation of the day. But the proper question is, do we find any thing in the New Testament against the religious observation of the day? The moral obligation on man to keep the Sabbath holy must continue until the Lord of the Sabbath says in some way or other you are free from these obligations? So we say respecting the ordinance of praise. It is still an ordinance. There is no reasoning in the New Testament against the book of Psalms. It has all its obligations on society, and much more than its old obligations; its promises are fulfilled, its threatenings are executed, its light shines with redoubled splendor, its mysteries are unfolded, and instead of it becoming unsavory from its old age, it becomes more and more interesting. Compare it with the insipid productions of modern times, and we may safely say no man having drank of the old wine will drink of the new, for he saith the old is better.

2d, Infant Baptism. In establishing the doctrine of infant baptism, all who are in favor of that doctrine are reduced to the necessity of reasoning on the principle which sustains the perpetuity of the songs of the Lord in the assemblies of his people. We reason thus for the baptism of infants. Infants were received into the visible church by circumcision. Circumcision is done away by divine authority. It was not required of the Gentiles by the apostles. It was tolerated for a time among the Jews, but at

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last it was condemned among Jews as well as Gentiles. See epistle to the Galatians. Baptism came in its room, and is to be the initiatory ordinance among all nations. Infants were received into the visible church by circumcision, and they are of course to enjoy the privilege of baptism. We do not read of one infant being baptized, but this is a matter of no moment. Do we read of them being rejected? Did Jesus or his apostles at any time say that infants shall not be baptized? Did they exclude them from the visible church, saying they shall not have the privilege? Then we conclude that as Jesus did not come to abridge, but rather to enlarge, the privileges of any class of human beings, therefore they are to be baptized. On the same principle, we maintain that the psalms that were once appointed to be used in the church must be continued until they be discontinued by divine authority.

So we reason respecting Family Worship, at morning and evening. All the Reformed Churches consider it as a divine ordinance, and you will search in vain for its institution in the New Testament. We own that prayer and praise and reading the Scriptures are required in the New Testament, but we are speaking of the morning and evening sacrifice in families, and we say it is taught us only as a divine ordinance in the old Testament Scriptures. There we read of the morning and evening sacrifice, and we drop the sacrifice of the lambs and the flour and the oils, and retain the religion connected with them. The sacrifice is abolished, but the hour of prayer is sacred to worship. Jesus and his disciples have not said that the hour of prayer is to be abandoned, therefore the christian should say that the hour is to be religiously observed by all families through all ages. So of the songs of praise: they are *not* forbidden, therefore they are to be continued.

Lastly: Had the psalms of the church been altered by diminishing them or increasing them, or changing their sentiment in any respect, it would have been recorded. The Jewish nation would have taken it as an insult; disturbances would have been raised, which would have been harder to settle than the murmurings of the Grecian against the Hebrews because their widows were neglected in the daily ministrations—harder to be settled than the dispute that arose about circumcision among the Gentiles, which brought the apostles and elders together to Jerusalem, that it might be adjusted. There is nothing that takes such a powerful effect on the mind as the songs in which we are interested. Had a disrespectful word been uttered against them, it would have been more dangerous than bringing Greeks into the temple. The unconverted Jews would have considered it as speaking against their ancient institutions; and the converted, who considered Jesus on the throne of David to establish it and to settle it, would have demanded an explanation. The absence of all excitement on the subject, during the whole period of the apostle's ministry, amounts to a certainty that during the lives of the apostles there were no changes on the subject of psalmody. Witness the truth of this since the days of the reformation. The church, as she became reformed, fell into the use of translations of the book of psalms without any difficulty. They adopted one translation after another, without a murmur, on the supposition that it was more smooth and agreeable to the original text than any heretofore published. But as soon as vain men let loose their tongues against the book of psalms, proclaiming its imperfections—that it was made for Jews and not for christians—that it was defective on the great doctrines of salvation—that it was vindictive, and unfit for cultivating the principles of forgiveness among christians—that there was not a psalm in the whole collection fit to be sung at a communion table—then the christian world was disturbed, congregations were convulsed, strong resentment arose in the minds of the best men against such bold and daring change, division and animosities have been entailed on the church, and the historian will record these excitements for the benefit of future ages. The enemies of a literal version of the psalms of David have tacitly avowed the truth in this particular. It was discovered by them that the people will will not bear to have translations of the psalms put out of the way to make room for imitations—that they will not bear to hear that Dr. Watts could make better psalms than David, and that he had as good authority for making them. These arguments for human compositions were withdrawn, efforts were made to confound translations and imitations, and make them all appear to be the same thing. What could this arise from but the condition that the great body of christians will resent every violence which they know to be done to the scripture psalms? Let, therefore, the churches return to their original ground, which they occupied before the controversy originated. Let them go back and unite, and then go forward in their common cause, and let all by-gones be by-gones. Let them cultivate harmony at home, and unite their exertions among the Gentiles. Let them unite their efforts in behalf of the Jewish nation in the holy land, and wherever they are scattered among the nations. Let them go to them as friends, saying, we profess the religion of your fathers; we obey the laws of your God; we sing your sacred songs; we have sung them in the best days of our history; we have received from them our greatest consolation; we worship the God of your fathers; we know that the true Messiah is come; he is our common Savior; let us celebrate his praises jointly in your ancient songs. Come, then, with us, and we will do thee good, for the Lord has spoken good concerning Israel. Brethren, this is the course the nations will take when the Lord will build up Zion. With the voice together they will sing, and thus will end the controversy on psalmody.

A friend has sent us a paper, containing an extract of a sermon preached by the Rev. A. Bower, on Sabbath after the inteligence of the death of President Harrison, was received, with a request that we would give it a place in the columns of the Preacher. In conformity with his request, it appears in the present number.

Editor.

A Sketch of a Sermon.

20 And Samuel said unto the people, Fear not; (ye have done all this wickedness; yet turn not aside from following the Lord, but serve the Lord with all your heart;

21 And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver: for they are vain:)

22 For the Lord will not forsake his people for his great name's sake, because it hath pleased the Lord to make you his people.

23 Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way:

24 Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.—1 *Samuel* 12:20—25.

This is the farewell speech of Samuel, when he resigned the government of Israel into the hands of Saul. He had pointed the nation to their anointed, the choice among the people, and after the conflict with Nahash the Amonite was over, all the people went to Gilgal to witness the coronation of Saul, and there they sacrificed peace-offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly. In the midst of this august assembly and presence of the new king, Samuel, the priest and prophet of God, who had just officiated in the solemnities of the day, pronounced his valedictory. In it he clears himself of all imputation of mal-administration, and reminds them of what great things the Lord had done for them and their fathers. This he introduces by a short exhibit of the revolution in public affairs, and of their government as it then existed. "Behold your king walketh before you, and I am old and gray-headed; and have walked before you from my childhood unto this day." His hoary head was found in the way of righteousness; he could appeal to them as witnesses of his integrity, and they could not in justice withhold the tribute of honor. The Lord also was his witness, and he could rejoice in the testimony of a good conscience. This was his solace in age and desertion. How ungratefully they had acted! but he does not upbraid them with their unkindness to him; he is content to be acquitted, and instructs them in their duty that they might yet be prosperous and happy. It is his care to convince them of sin against God in asking a king, for the Lord was their king. To impress them with a sense of their guilt in rejecting the Lord and his appointments, he gives them an abstract of the history of God's goodness to them; his righteous acts both in their deliverance and protection; of the miseries brought upon their fathers by sin; and of their repentance and humiliation, when they cried unto the Lord and said: "We have sinned because we have forsaken the Lord and served Balim, but deliver us out of the hand of our enemies and we will serve thee:" v. 10. He reminds them of God's answer in granting them deliverance and victory and happy settlements of difficulties, working salvation manifold and building up their walls in troublous times; and of the captains and judges of God's appointment; they are reminded that Samuel is one, and one too who had served them from childhood to sere old age; and that God by these had delivered the people, and they dwelt safe. And now at last, when Nahash had come, they distrusted the Lord and in discontent asked a king, God had even indulged them. It was no small offence to slight so much goodness, and reject the Lord their almighty and gracious king and ask another: yet upon their good behavior, their adherence unto God, their fear and service of him, would be their safety and happiness. The Lord is with you, while you are with him; but if ye forsake him, it will be your ruin; he will cast you off forever. We sadly mistake, if we think to escape God's justice by rejecting his authority. Infidelity will not shield us from the doom of coming wrath. To convince the people of their sin, God interposes in confirmation of Samuel; in answer to his prayer, by a prodigious storm, which was evidently miraculous, as it had previously been, to the overthrow of their enemies, while they held to God and Samuel, (chap. 7:10.) The God of Samuel had answered from his secret place of thundering. This alarmed their fears, and they see and feel their danger. They flattered themselves in their own way; and while prosperous they rejoiced greatly, until the hatefulness of their iniquity is discovered. Conscience awakes and their excessive joy is turned to trembling. They greatly feared the Lord and Samuel. This awfully solemn occasion was improved. God's faithful servant preaches to them a sound lesson of practical religion, and enforces it by very weighty reasons. He aims to confirm them in their holy religion, and to engage them to cleave to the Lord with all their hearts, as did Joshua in his last words. He sets before them life and death, blessing and cursing, that they might choose or refuse.

God knows whether America is not chargeable to a great extent with the sins of Israel, in forsaking the Lord. This is not a reflection on this or that party; for with party politics I have no concern. My country, not party, is my motto: but with sin, national or individual, I am [illegible] interfere, as one set for the defen[illegible] gospel, and to guard the moral[illegible] land. "The priest's lips sho[illegible] knowledge, and they should seek [illegible] at his mouth: for he is the mess[illegible] the Lord of hosts." Every mes[illegible] movement is to be weighed in the [illegible] of the sanctuary, and tested by [illegible] of the Almighty Lord and Ju[illegible] good and evil distinguished; and a[illegible] warned of their sin and danger, [illegible] blood of souls be required at [illegible] As a nation and as individuals, [illegible] there is too much room for the [illegible] "Ye have forsaken the Lord your [illegible] and the confession, "We hav[illegible] against the Holy One of Israel;" [illegible] is showing us the folly of promi[illegible] selves that from the arm of fle[illegible] should be sought from the Lord. [illegible] What extravagance, and idolizin[illegible] ty candidates? Slander and [illegible] seem the order of the day. Th[illegible] lted confidence, trusting to party [illegible] party measures, leads to forget[illegible] God and his law. How is the [illegible] desecrated by law, and God's na[illegible] faned by needless oaths and [illegible] How do fraud and deceit crush [illegible] trodden poor! The love of man [illegible] cold in matters of religion, and [illegible] heated to excess in devotion to [illegible] self-interest. The song of the [illegible] forgotten by some who perhaps [illegible] sincerely, "If I forget thee, O Je[illegible] let my right hand forget her cun[illegible] I do not remember thee, let m[illegible] cleave to the roof of my mouth; [illegible] fer not Jerusalem above my ch[illegible] Ps. 137:5—9. While the sanctu[illegible] serted, the family altar thrown [illegible] affairs of the church neglected, [illegible] tors and laborers have their c[illegible] back, the land is traversed far [illegible] and neither time nor money is w[illegible] the mad and maddening comm[illegible] there is a covention at the ba[illegible] which is of the highest importa[illegible] he that is unjust, will be unjus[illegible] he that is filthy, will be filthy st[illegible] that is righteous, will be right[illegible] and he that is holy, will be holy st[illegible] have not honored the Lord as w[illegible] have done, with our hearts, with[illegible] strength and substance. His [illegible] pressed hard upon us in the ge[illegible] rangement, and we have been [illegible] when Nahash invaded. The L[illegible] only to give man up to himself[illegible] the reins of government, and a[illegible] fusion. It hath been forgotten [illegible] sel and wisdom, riches and ho[illegible] with the Lord; the silver and the [illegible] his, and by him princes degree[illegible]

And now when the nation w[illegible] ecstacy of joy, her hope as gre[illegible] at Gilgal, and if not as sudden[illegible] certainly checked, by the mys[illegible] terposition of Heaven. God ha[illegible] breach. The stroke must afflict m[illegible] ly the bereaved family, and the w[illegible] herents; but it touches the ne[illegible] nips the green hope excited by t[illegible] tion of the venerable patriot to it[illegible] dential chair, as a common father[illegible] py for good the chief gift, not of [illegible] but of the nation. He is gone [illegible] days and honors, to receive his e[illegible] ward, for all the deeds done in t[illegible] and God knows whether they be [illegible] bad. Let his faults be forgotten—[illegible] virtues be imitated. This is not t[illegible] to eulogize. That which is hi[illegible] teemed among men, is an abo[illegible] with God. A good man does not n[illegible] praise; the bad need not expect it. [illegible] the deceased rise from the dead and [illegible] to us again, would he not preach [illegible] righteousness, temperance and jud[illegible] to come? and could he find a more [illegible] ble text than this farewell of Samuel [illegible] propriate to a nation in tears and sor[illegible] ed to the case of the trembling [illegible] The terrors of the Lord should not [illegible] en us away from God, but persuad[illegible]

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near; for him that cometh he will in
se cast out.
e duty of cleaving to the Lord and
rvice is taught by this mysterious
dence, and also by the text.
id the busy schemes and excessive
ess of Saul's coronation, the Supreme
manifested his power, and show-
lown the lightning of his arm, which
into fear; and we too may read with
ling sadness the awful lesson of di-
overeignty, and the vanity of man
all earthly glory: they are laid to-
in the dust. God hath done it.
ord's voice crieth unto the city, and
an of wisdom shall see thy name.
ye the rod, and who hath appointed
ich. 6:9.
uel *first* dissuades the people from
fear. God is a consuming fire.
guilty sinner his power and justice
rrible. If thou Lord shouldest
niquities, O Lord, who shall stand!
ere is forgivness with thee that thou
t be feared. There are evidently
inds of fear noticed in the text.
the former we are delivered by the
e, "*For we have not received the*
f bondage again to fear." The con-
guilty and terror stricken Israel-
nvinced of and overwhelmed with
e of their guilt and danger, felt as
dare not ask God to favor them,
ey entreat Samuel to pray for them.
e is ready to do, but he first in-
them in the right way, charges and
ts them, saying, "Fear not, &c."
imilar to this are the feelings of all
ced sinners. To such how cheer-
good news and glad tidings of par-
d grace with God. Ye have sinned,
d hath set forth the propitiation
sins: on his merits pardon was
ed to trembling Adam, as he was
out of Paradise, and made to feel
e way of life was shut against him
race by the violated covenant; he
ed to a better in the promise of a
bruise satan's head. This gospel
eached to Israel and now to all na-
he only rest. Fear not! Despair
f any man sin Christ is the advo-
s blood cleanseth from all sin: and
ye trust his merit you may dismiss
ars and sins forever.
uel directs the poor trembling peo-
heir covenant God, whose designs
cious. That storm of elements,
olem of the judgment, the display
's power, awakened their fears,
work their ruin, but their conviction
imate good. Fear not though ye
one evil, yet he is more ready to
than we are to believe; he waits
racious. From him compassions
His judgments are in mercy. But
all have judgment without mercy
use mercy and turn aside from fol-
the Lord.
ndly, He dissuades from following
ature. And turn ye not aside: for
ould ye go after a vain thing that
profit. All men would be happy;
seek it properly. Many say who
w us any good? The two great
our race are the forsaking of God
ntain of good, and seeking out
e streams.
y man has some engrossing object
s to him a chief good, some glory
wisdom, others in their strength,
thing in or about them. But God
tain off the glory of man and lay
ors in the dust. Herod was smit-
l eaten of worms because he gave
l the glory when the people shout-
praise; therefore cease from man
breath is in his nostrils for wherein
be accounted of? Let not the
great, glory in their wisdom, or
or honors, or strength, but let him
rieth, glory in this, that he know-
understandeth that God execu-
gment, and loving-kindness in the
Put not your trust in princes, nor
son of man in whom there is no
help. His breath goeth forth, he return-
eth to his earth; in that very day his
thoughts decay. Our help is in the name
of the Lord who made Heaven and earth.
The host does not save the king, and the
horse is a vain thing for safety, and no
mighty man is preserved by much strength.
The ruler and the subject are alike de-
pendent on God—all else is vain.

Thirdly, The text invites to Godly fear.
This is the counter charm of that fear
which has torment. Perfect love casts
out the slavish fear and begets that Godly
fear which is the alpha and omega of true
religion in the soul. "*The fear of the*
Lord is to hate evil." This is the direct
effect of grace. The child of God has a
filial reverence, a holy awe of God im-
pressed. All sin has its seat in disregard
for God. This fear includes faith and love
and obedience. God has revealed him-
self, and the belief of his testimony lies at
the foundation of love and repentance.
They that know the Lord will put their
trust in him. They will fear and trust in
him as the glorious father of all mercies,
and of all grace. They shall fear the
Lord and his goodness. This fear de-
lights in God as our father, and in doing
his will. Our father in heaven, hallowed
—adored be thy name, thy will be done.
This is evangelical, and stands opposed to
all legal, mercenary, self-righteous cour-
ses. It secures the following of the Lord,
as did Caleb, Joshua and Samuel. Love
to a superior is reverence, and if the heart
be right the more we know, the more we
will love and the more we will fear the
Lord and his goodness, and hate all sin.
This is the liberty of God's people. To
cultivate this God hath in infinite wisdom
adapted means to the end and called upon
us in his word and by his providence to
practice religion.

II. The motives of the text, to cease
from vain things and follow the Lord, de-
mand our attention. God tells man his
duty, and enforces it with arguments. It
is no vain thing to serve the Lord. If he
dissuades from slavish fear, he proposes
the relief; if from vain and empty objects
and pursuits he proposes a real substan-
tial good; if he invite to Godly fear, the
knowledge of himself, supplies the mo-
tive.

1. The character of God as a covenant
God. He was so to Israel; and is so of-
fered to all people in the gospel. *God*
was in Christ reconciling the world unto
himself not imputing their trespasses unto
them: 2 Cor. 5: 19. He that believeth
shall be saved. Therefore, though ye
have done this wickedness, God articles
to forgive their iniquity, and to remember
their sin no more; Jer. 31: 34—Heb. 8: 12
To follow the Lord in the sense of the
text, is to yield the obedience of faith, and
he that doeth thus shall never perish.
This turns darkness to light. The storm
is changed into a calm. God will not
cast off his people. Where God intends
to bestow favors, he leads to a discovery
of the need; especially in his gracious
dealings; the sinner is made to feel his
wretchedness, and to say, "Lord I am a
great sinner, but thou art a great Savior."
When a man is let know that he may
come as he is, poor and needy, and re-
ceive all things freely from God, who gra-
ciously invites and covenants to bestow
according to the riches of his grace, then
peace and joy are near, and the soul rea-
lizes some enablings to come, being dead
to the world, but alive unto God. The
Sinai relation was national, but included
ordinances which showed the impossibili-
ty of pardon and life by the first, and
pointed to the better covenant, the new
and living way was opened up through the
mediator whose merits availed as a sacri-
fice from the foundation of the world. In
this way God meets the sinner and abun-
dantly pardons. He often introduces his
choice promises with fearful and appalling
charges of sin and guilt, exhibits the stern-
ness of justice, as if about to inflict the
most awful judgments, Isa. 1: 18: ch. 43:
25. Though your sins be as scarlet, they
shall be white as snow. He pardons for
his own name's sake.

2dly, The relation of God's people unto
him is a sweet motive to fidelity. Not
every offence will dissolve the relation.
Ye have sinned, yet he calls you his peo-
ple, v. 22: For the Lord will not forsake
his people for his great name's sake.

The Lord did not set his love upon
them, nor choose them because they were
great, but because he loved them: *it hath*
pleased the Lord to make you his people.
The permanency of the relation depends
upon the freeness of the choice of God
who pitied us in our low and lost condi-
tion, when we were enemies, and all pol-
luted and vile, and so loved us, and so
commended his love, that when we were
without strength Christ died for us, will
not be less favorable now. He is full of
pity, ready to forgive, and rich in mercy
to all that call upon him.

3dly, Samuel assures them of his ten-
der regards for them. Though they had
treated him unkindly, he is ready yet to
spend and be spent in their interest—not
only to intercede for them, but also to in-
struct them in the good and right way.
The good way of piety, which is pleasant-
ness and peace. The right way, which
is the way of holiness. Paul testified of
what Moses and the prophets taught, re-
pentance toward God, and faith in our
Lord Jesus Christ. Acts 20: 21. It is
a powerful motive to faith and repentance
that we have an advocate with the father,
Christ the righteous. We have sinned,
yet he intercedes for us, and continues his
lessons of instruction. Let us learn of
him. He reminds them of what great
things God had done for them, and calls
upon them to consider this goodness.

But if this was a motive to Israel, it
comes with reduplicated force to us. God
hath fought our battles, and given us the
victory, and political existence with insti-
tutions and laws the best ever framed by
human wisdom, and which owe their ex-
cellence to the influence of the Bible, and
spirit of piety that so happily pervaded
the great fathers of our nation—of Wash-
ington, Franklin and others. The genius
of the Bible and of our independence, is
the genius of universal liberty, that is des-
tined to wipe off the foul blot of despot-
ism and slavery from our race. He show-
ed his word to Jacob, his statutes and his
judgments unto Israel, and to America,
in the highest degree. He hath not dealt
so with any nation; and as for his judg-
ments, they have not known them. The
goodness of Almighty God should lead us
to repentance.

In fine; the danger of wickedly persist-
ing in sin. But if ye still do wickedly,
ye shall be consumed, both ye and your
king. The rebukes of God's Providence
should be improved, lest a worse thing
come upon us; even the wrath to come.
For the destruction of the transgressors
and of the sinners shall be together, and
they that forsake the Lord shall be con-
sumed. But fear and obey, and it shall be
the speech in our land—The Lord bless
thee, O habitation of justice and mountain
of holiness. God grant it, and to his name
be all the praise.

The Jews a Most Wonderful People.

Eighteen hundred years have passed
since two Hebrew disciples, journeying
by the way, heard themselves addressed
with that awakening rebuke, "O fools, and
slow of heart to believe all that the pro-
phets have spoken." (Luke 24:25.) May
we not hear as it were, the same heavenly
voice speaking alike to Jew and Gentile,
reproving our dullness of understanding
and our blindness of heart? What if these
things are marvels? What if we cannot
discern with certainty the mode and time
for the accomplishment of the Divine pur-
poses affecting the ancient people? What
is the whole of their history, from Egypt
to the dispersion, but a series of perpetu-
al wonders? Take but the smallest frac-
tion of their personal records, analyze the
successive events, and they resolve them-
selves into as many miracles. Witness
the division of the sea; the angels' food,
the rock that followed them, the garments
which waxed not old, and the feet that
swelled not; the opening of the earth; the
fire from heaven; the parting of the wa-
ters of Jordon; the walls of Jericho; the sun
standing still in the valley of Ajalon. All
the events connected with them—the ear-
liest and the latest—while they show re-
markably God's power, are nevertheless
full of mystery. What more mysterious
than that there should spring from one
"as good as dead, as many as the stars of
the sky in multitude, and as the sand
which is by the sea shore innumerable?"
(Hebrews xi. 12.) What more mysteri-
ous than the way by which they were led
out of Egypt on the exact day foretold
four hundred and thirty years before!
(Exodus xii. 40, 41.) What more mys-
terious than the providential ordering by
which they were brought back from the
captivity of Babylon at the precise termi-
nation of the predicted seventy years?
(Jer. xxv. 11, 12; xxix. 10; compared with
Ezra i. ii.) What more marvellous than
the downfall of their temple, the aptest
type of their national history, within forty
years of our Lord's prophecy? Once the
wonder of the world—now not one stone
left upon another; once the glory of all
lands—now without a mark or token to
tell the traveller of its site. Or what more
marvellous than their own career as a peo-
ple? Once the sole depositaries of God's
truth, the subjects of a direct theocracy,
the witnesses of a perpetual miracle—
now "an astonishment, a proverb, and a
byword among all nations," (Deut. xxvii.
37,) whither the Lord has led them; once
the freest of all nations, so that their boast
was, that they were never in bondage to
any man, (John viii. 33,) yet brought suc-
cessively under the yoke of Chaldeans,
Medes, Greeks and Romans. Nay, in its
present crisis of penal degradation and
dispersion, how mysterious is this people!
There is a dignity in their very disgrace
and infamy. Though cast down, yet not
dejected utterly; though stricken sorely,
yet not annihilated; aliens and vagabonds,
but not swept away from the face of the
earth.

Christian men can never look at them
without associations of solemn interest and
awe. They cannot but remember, that
of them, as concerning the flesh, Christ
came—that of them was the goodly fel-
lowship of the prophets—that of them was
the glorious company of the apostles.
And though subjected to whip and
scourge, and scorn and contumely, their
enemies, and they who have been them-
selves abased; Egyptians, Assyrians, Ba-
bylonians, Syro-Macedonians, and Ro-
mans, have all in their turn been razed
from the list of principalities and powers.
Yet they, the hated ones, they yet survive.
The blessing and the curse of Balaam are
both yet in force, and both inseparably con-
nected with their history. "Blessed is he
that blesseth thee, and cursed is he that
curseth thee." (Numb. xxiv. 9.) Though
God has made a full end of all the nations
whither he has driven them, he has not
made a full end of them. (Jer. xivi. 28.)
Hath he smitten him, as he smote those
that smote him? Or is he slain according
to the slaughter of them that they are
slain by him? (Isaiah xxvii. 7.) Truly
we may say, all these things are wonder-
ful, too wonderful for us to know; they are
marvellous in our eyes: but we must add,
nevertheless, with all the certainty and as-
sured belief of men who have seen with
their open eyes, and heard with their ears,
and unto whom their fathers have told it,
This hath God wrought.

There may be gratitude without grace;
even worldly men will thank God for
worldly things.—Gen. 3:3.

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EXPOSITORY LECTURES.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:

10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day.

11 Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

12 And they shall wander from to sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it.

13 In that day shall the fair virgins and young men faint for thirst.

14 They that swear by the sin of Samaria, and say, Thy God, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise again. —*Amos* 8:8—14.

I know that the Lord will maintain the cause of the afflicted and the right of the poor. In nothing does the depravity of the human heart more manifestly appear, than in a proneness to abuse power and wealth, which are good gifts of God, for the oppression of our fellow men. On some men, God in his providence bestows these gifts, while he withholds them from others. Those on whom they are bestowed are thereby furnished with the means of doing more for the promotion of human happiness than other men can do; and they are at the same time brought under obligations to employ these gifts for the good of their fellow men. God, whose power is absolute and who is the proprietor of heaven and of earth, employs his power in the preservation and protection of his creatures, from the most exalted to the most diminutive, and from his inexhaustible treasures, he supplies the wants of every living thing. He giveth to the beast his food, and to the young ravens which cry. And as for man, who is peculiarly the object of the divine regard, he declares—"The Lord heareth the poor and despiseth not his prisoners." While all men experience the divine protection and benignity, the condescension of God is particularly manifested in the interest which he takes in the cause of the poor and the helpless. "The poor committeth himself unto thee, thou art the helper of the fatherless." This divine example those on whom God hath conferred power and wealth, are bound to imitate. And the obligation to be, in this respect perfect, even as our Father in heaven is perfect, is greatly increased by the consideration, that to the clemency and benignity of God, we as sinners are indebted for all that we enjoy. But human depravity, too often displays itself in a disposition on the part of those who are in authority to trample upon those who are under their power, and on the part of the wealthy to oppress the poor. And just in proportion as men have lost a proper sense of religion, this disposition usually displays itself. At a time when religion had degenerated in Israel into cold and lifeless formality, the wealthy and the great manifested a disdisposition to swallow up the needy, and to make the poor of the land to fail. And to such a degree was the divine displeasure provoked by their cruel and oppressive conduct, that God declares, "Surely, I will never forget any of their works."

Having charged home upon the house of Israel their sin, the prophet proceeds to foretell their fearful doom. "Shall not the land tremble for this, and every one mourn that dwelleth therein:" v. 8. The judgments which were coming upon them were of such a terrible nature, that it is supposed the earth itself would tremble. These hardened transgressors refused to take warning, and would not be alarmed by the divine threatenings; but when the divine indignation should be poured out upon them, so fearful would be the displays of God's displeasure against their sin, that even inanimate nature is represented as being seized with terror; and so general would be the distress, that every one that dwelleth in the land shall mourn.

The calamities which were coming upon the land are represented under the similitude of an inundation. So overwhelming were the divine judgments which their sinful course of conduct should bring down upon the land, that their condition under them is compared to that of a country deluged by water. "It shall be cast out and drowned, as by the flood of Egypt." The river Nile, which is emphatically the river of Egypt, appears evidently to be referred to in the phrase "the flood of Egypt." This river, it is well known, annually in the month of August overflows its banks, and to a considerable extent inundates the land. When God should arise to judgment and pour forth his fury upon this disobedient people, distress would sweep over the land like an overflowing flood.

It would add greatly to the general consternation and distress, that these desolating judgments should come upon them suddenly and take them by surprise. So unexpected would the calamity be, when it should fall upon them, that their sun is represented as going down at noon, and the earth as covered with darkness in a clear day. At a time when the sun is in the meridian; when there is no visible indication of an approaching change; when a bright sun and a cloudless sky seemed to promise a continuation of prosperity; and when under the influence of a spirit of carnal security, they were saying within themselves, "to-morrow shall be as this day and much more abundant," suddenly their sun of prosperity should withdraw his light, and the clear sky should be covered with portentous clouds. So it was when divine vengeance overtook the old world. The men of that age "were eating and drinking, marrying and giving in marriage," and apprehended no danger until the flood came and took them all away. So it was in the day of Sodom's fearful overthrow. "They did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all." "And thus shall it be in the day when the Son of Man shall be revealed." The impenitent and the hardened in sin will continue their rebellious and thoughtless course, apprehensive of no danger, until divine wrath shall overtake them. Their sun will go down at noon, and darkness shall suddenly cover them in a clear day.

To impress, if possible, the minds of this people with a sense of their danger, if peradventure they might be brought to repentance, the distress which their sin was bringing upon them is represented in every variety of expression. Their seasons of rejoicing should give place to mourning, and their mirthful songs, should be exchanged for bitter lamentations. "I will turn your feasts into mourning, and all your songs into lamentation." The feasts here referred to, may be either such as were observed in honor of their idols, or such as had for their object carnal gratification; or they may include both. And the same remark may be made with regard to the songs here spoken of. The language employed is indicative of a sudden and great change in their condition. Their joy should be turned into sorrow; and external expressions of cheerfulness should give place to the customary manifestations of grief. "I will bring sackcloth upon all loins, and baldness upon every head, and I will make it as the mourning of an only son, and the end thereof as a bitter day."

But judgments of a still more distressing character were yet to be experienced. Temporal losses may be sustained, and severe bodily affliction may be endured, and yet the condition of the individual may be comparatively tolerable, so long as the refreshing and animating influence of the means of grace and the inward supports of religion are enjoyed. But when the broken cisterns of earthly sources of enjoyment are exhausted, and the man is at the same time cut off from the fountain of living waters, then indeed the child of sorrow drinks of a cup of unmingled bitterness. And such was the consummation of the distress of this illfated nation. "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:" v. 11. It had been the distinguishing privilege of this people to enjoy the ministry of divinely appointed teachers, who taught them the good and the right way, and faithfully dispensed the ordinances which God had instituted. "The word of the Lord was unto them precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little." But so little regard had this rebellious people for God's messages, that they killed the prophets and stoned them that were sent unto them; they stopped their ears that they should not hear; yea, they made their hearts as an adamant stone, lest they should hear the law and the words which the Lord of hosts sent in his Spirit by the prophets; and as for God's ordinances so little disposition had they to attend upon them, that they said within their hearts, "When will the new moon be gone, that we may sell corn, and the Sabbath, that we may set forth wheat!" Well! If men regard as burdensome those ordinances which God has graciously instituted as the means of promoting the divine life in the soul, he will not trouble them with these ordinances. If they loathe the bread of life, he will not waste it upon them. If they nauseate the waters of salvation, he will withhold them. And such was the fearful calamity—a spiritual famine—which was coming upon Israel. And how fearfully has the divine sentence been executed upon this sinful nation. From the days of Malachi, to the appearance of John the Baptist, the forerunner of our Lord, the spirit of prophecy ceased in Israel. And, then, for their sin in rejecting the great Prophet, promised to their fathers, their house was left to them desolate; their beautiful temple was destroyed; the sacrifice and oblation ceased; the ordinances of religion were no longer administered by ministers divinely appointed, and to this day their descendants are suffering the effects of a spiritual famine.

To indicate the entire destitution of the means of religious instruction the inhabitants are represented as traveling from from one extremity of the land to the other, to hear the word of the Lord: but in vain. "They shall run to and fro to seek the word of the Lord but shall not find it." They had faithful prophets, who proclaimed to them the word of the Lord, but they refused to hearken to that word. And now that word is withheld from them. And thus we are informed, it shall finally be with those who despise the calls of heavenly wisdom. "Because I have called and ye refused, I have stretched out my hand and no man regarded; but ye have set at naught all my counsel and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction as a whirlwind; when distress and anguish come upon you; then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge and did not choose the fear of the Lord."

Under the influence of that spiritual famine which was coming upon the land, even those who were in the bloom of youth, and in the vigor of their days, should languish and die. "In that day shall the fair virgins and young men faint for thirst:" v. 13. My people are destroyed for lack of knowledge. Where there is no vision the people perish. As wholesome food is necessary to the health and vigor of the body, so are the words of knowledge and understanding to the sustenance of spiritual the soul. But at the time when [illegible] ment should be inflicted upon [illegible] should be the entire want of pas[illegible] God's own heart, to feed the peo[illegible] knowledge and understanding, th[illegible] ual leanness and death should pr[illegible]

And when the vials of divi[illegible] should be poured upon these de[illegible] the means of grace, they shou[illegible] their confusion, the vanity of th[illegible] in which they trusted. "They [illegible] by the sin of Samaria, and say[illegible] O Dan, liveth; and the manner [illegible] sheba liveth; even they shall fa[illegible] ver rise up again." The *sin* o[illegible] is the golden calf which was [illegible] Jeroboam as an object of idola[illegible] ship. This Jeroboam made tw[illegible] gold, and said with regard to t[illegible] hold thy gods, O Israel, which br[illegible] up out of the land of Egypt. A[illegible] the one in Bethel and the othe[illegible] Dan; and this thing became a [illegible] people went to worship befor[illegible] even unto Dan:" 1 Kings 12:28—[illegible] swear by the sin of Samaria an[illegible] ner of Beersheba, conveys the [illegible] fering religious homage to th[illegible] which were set up by Jeroboam, [illegible] Israel to sin. But when God s[illegible] to plead his cause, and to exec[illegible] ment upon the despisers of his o[illegible] these idols in which they trusted [illegible] nothing for them. And the blinded [illegible] of these vain idols, having none [illegible] for their help in the time of their [illegible] shall fall and never rise up aga[illegible] such shall be the end of all those [illegible] in any other than the living God [illegible] ever may be their god; whether [illegible] idol of wood or of stone; whet[illegible] wealth or honor or pleasure; wha[illegible] be the object on which the heart [illegible] stead of God, it will be found in[illegible] of need to be of no value.

From these words we may le[illegible]

1. That though careless and [illegible] tent sinners may make light of [illegible] threatenings now, they shall one [illegible] ble under their execution. Th[illegible] Israel remained unconcerned, th[illegible] fully warned in relation to the ca[illegible] which were coming upon the[illegible] shall not the land tremble for thi[illegible] ery one mourn that dwelleth [illegible] Ungodly men may now banish [illegible] their minds and lull their cons[illegible] sleep in carnal security, by indu[illegible] festivity and mirth. But God de[illegible] will turn your feasts into mour[illegible] your songs into lamentation."

2. Divine judgments come[illegible] take ungodly men suddenly and [illegible] tedly. Though the house of Is[illegible] been warned again and again of [illegible] ing danger, yet divine vengeance [illegible] took them at a time when they we[illegible] mising themselves a continuation [illegible] perity. Their sun went down at [illegible] darkness came upon the land in a[illegible]

3. The greatest calamity wh[illegible] come upon the land, is a spiritual [illegible] not a famine of bread nor a thirst [illegible] ter, but of hearing the words of t[illegible] Much distress is often brought u[illegible] by a famine of bread. But all th[illegible] a calamity can do, is to destroy t[illegible] But a famine of hearing the word [illegible] Lord accomplishes its effect in [illegible] struction of the immortal soul.

4. God in his providence often [illegible] ishes the contempt of the means of [illegible] by withdrawing them; and then the[illegible] turn away from the bread and w[illegible] life are left to suffer and languish [illegible] under the effects of a spiritual fam[illegible]

5. Those who turn away from [illegible] the word of the Lord, while he [illegible] be gracious, may find that the ti[illegible] come when it will be too late to se[illegible] Lord. Behold the days come, [illegible] Lord God, that I will send a fa[illegible] hearing the words of the Lord, and *shall run to and fro to seek the word of the Lord and shall not find it.*

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From the New York Observer.

A Great Ministerial Mishap.

A fact has come out, within a short time, ut our pastor, of great and melancholy rest. It has produced a prodigious sation in our hitherto peaceful village. o not know what will be the end of it. ery strange thing has certainly occur- in the man's history. I am thankful the assurance that nothing of the kind r occured in his case before, but I can- but have sad surmisings concerning the ience the fact will have on all the rest is earthly pilgrimage.

The man has certainly stood fair with eretofore. We have all been intim- y acquainted with him, and we thought knew him so thoroughly that we could the few veteran scoffers we have ng us to say aught against him. And ver could hear of his disgracing him- when he has been absent from us. At e and abroad, in the pulpit and in the or; every where, and at all times, so is we know, he has sustained himself , and I was in hopes that he would es- all mishaps and go quietly to an hon- grave in the midst of a loving and iding people.

ut alas for him! How has the gold be- e dim! How deeply has he fallen! here could be a shadow of doubt con- ing the truth of the charge against it would afford some relief; but the tes- ny is such as to set all denial at defi- . The proofs of his guilt are so start- and strong, that you could not fix your on him, for a moment only, without be- verwhelmed by it. Indeed I believe oes not make the slightest attempt at al, and has not, since the charge was made against him. He gives up all nce, and throws himself upon the de- n of public opinion, be it kind or se- .

at a man of such respectable relations e—the head of a worthy family—who stained so important and sacred an —who has been so high in the esteem nfidence of the public—who has been ently useful, as all allow—who in a has had so many motives to keep from so sad a fall—that it should over- him, is a wonder to many!

hat a man who by sterling good sense voided so many other evils, steering rse so skilfully among the shoals and kers of pastoral life; and a man who een so many, in the same profession himself, get into the same trouble— this man should run directly into it, his eyes wide open, makes us all , you may depend.

t, Mr. Editor, I perceive that in my , I have not yet disclosed the sorrow- act that has so stirred us up. The has just flashed upon us that our pas- GROWING OLD.

but think of it! Where could the s senses have been, that he should been led into such a sin? Did he now that, should grey hairs be seen him—that if his countenance should any wise changed, and his natural in any wise abated—that if his eye any less bright, his hand any less strong, voice any less clear, his step any less that in such a case men would call a fallen star and treat him as such? he not know that many, very many le regard it as a dreadful thing for a ster to be old? Did he not know that le would not swallow that? Other le might be old and welcome; but for nister to be old!—Did he not know that would not do? Would not such ng turn a smiling June of the people's into a scowling November? Would t set many a heart in opposition to Would not many a tongue wag st him to the ancient tune, "Go up bald head!" Would there not come nations, not a few, and not always most erly given, that the old preacher gave ing but old preaching, and it would th dignified and honorable in him to retire soon and give place to somebody who was not old?

If he had thought on all those things, as one of the striking peculiarities of the present generation should have set him to thinking, or as he yet will have leisure to think, would he have become old? Nay, he would have had a brush with old Time in spite of the brandishing of his terrible scythe. He grow old! Not he if he could help it.

Well he is old. We have found that out lately. The proofs of it are decisive. You could not hear him preach, Mr. Editor, even once, but you would see that so much weighty matter could not be got into a sermon without years of study:—that nothing but long experience could enable him so deeply to penetrate the heart and sift and search it. He is a very Benjamite with the arrows of truth, as a great plenty of wounded hearts here can testify and he could not have become such a spiritual marksman without having been long in practice. And as for prayer, it is there too that he betrays age, for no mortal could approach the throne of grace with such unction and fervor if he had not had years and years of experience in the thing. And if you were to converse with him an hour you would find him so conversant with men and things as to show that nothing but long and long acquaintance with the world could have given him such attainments.

Here are proofs of age for you that defy all denial. And there are many more; so that all controversy about that matter is at an end. And so he is an old minister "any way that you can fix it." We dont pretend to say that there is any old age in his voice, or any decrepitude in his mind, or any relaxation in his labors, or that he is a broken down old man. We dont say any such thing. But then he is an old man! the young people say so, and the old people dont deny it, not one of them. We dont pretend to say how old he is. But he is over fifty, we all reckon. And it is a dreadful thing now-a-days for a minister to live to that age. How the man came to live so long, with all the terrors that are hanging over a pastor in years, I cannot tell; unless he felt conscientiously obliged to, and was not able to stop growing old even for the sake of pleasing us!

And what are you going to do with him, you ask? We have done something about it already. We have talked and talked it over, till, if the time thus spent by the whole were added to the life of any one, he would be an older man than the pastor, and be in the same condemnation. Nay he would be as grey as a badger! But we shall do something beside talk. There is more steam among us than can be blown off in that manner. I think our pastor will find it a pretty serious thing in him to fall into the sin of getting old before we have done with him. Any action we may take in the case I shall make known, provided our readers have any interest in the matter, and desire our light to shine upon their own paths. Yours truly, SIMON.

Christian Charity.

Extract from the last Sermon preached by the Rev. Dr. Milnor, a few days before his decease.

THERE is no duty more strongly urged in Scripture than charity, or brotherly love; nor any to which the unrenewed propensities of our nature are more averse. Pride and envy are the natural inmates of the human breast. "God I thank thee that I am not as other men," is stil the pharisaic sentiment of many a corrupt and evil heart. But when Christians perceive that others who walk not with them in external things, or speculatively differ from them on some points of doctrine, are evidently one with them in spirit; when they are compelled to yield to the persuasion, that with all their supposed mistakes God has loved and accepted them, surely feelings of attachment must arise, which no points of unimportant difference can repress. Must not their hearts be drawn towards those whom they cannot but view as fellow heirs with them of an inheritance of glory, into grateful exercises of Christian affection and esteem? Can they refuse to love those whom their heavenly Father loves? Can they deny the hand of fellowship, and the heart of sympathy, to brethren differing from them in name, but sprinkled with the same redeeming blood, justified by the same grace, sanctified by the same Spirit as themselves? Is there weight, dear brethren, in these suggestions? Then how must we lament that error, which suffers alienation of affection, and reluctance to friendly intercourse, to be the consequence of differences about the inferior topics, or slighter circumstantials of religion! How egregious the mistake of supposing a claim to heaven to be forfeited by any thing else than an abandonment of the faith and holiness of the Gospel! How inconsistent in those who so properly object to popish infallibility, to claim it for themselves! Has not my brother as much reason to quarrel with me for differing from him! But I allege Scripture for my course. So does he. I think that that holy influence, to which I desire in spiritual things to subject my mind, persuades me of its correctness. So does he. I have the opinion and practice of many wise and holy men on my side. So probably has he. But the church to which I belong maintains the dogma, or the usage, for which I contend. So has he been educated in a church which maintains its opposite, and neither of them professes, or if it does, has a *right* to claim infallibility, or the power of teaching or prescribing any thing contrary to the Word of God. Hear the expostulations of that Word: "Who art thou that judgeth another man's servant? To his own Master he standeth or falleth." "Why dost thou set at naught thy brother? For we shall all stand before the judgment seat of Christ." "Let us not, therefore, judge one another any more." "Judge not, lest ye be judged." "Whatsoever ye would that men should do unto you, do ye even so unto them."

O, brethren, had these amiable precepts been better understood or practised, what endless, unprofitable contentions would have been avoided! Instead of such unsatisfactory disputes about the outworks of religion, and matters of belief or practice unconnected with salvation, Christians would have found an ample bond of union in the single sentiment which recognizes faith and holiness as constituting the essence of pure and spiritual religion. Whatever their other discrepancies, they would have agreed in striving together in love for these; and the intercourse of congenial minds on earth, would have been at least a *faint* image of the peaceful harmony of heaven. There, without a question, will meet the holy and the good of every religious name, and it will be found that a thousand distinctions, that many deem here of immense importance, will be there utterly disregarded and forgotten.

DEATH.

Death is to separate us from this world, change our mode of existence, and break up all our present associations. There is, my brethren, an instinctive attachment to life, which God for the wisest purposes has implanted in our natures. We shrink back at once, no less from the thought than from the hour of our dissolution. Death is nature's most perfect abhorence. There is something in the grave, the pall, and the winding sheet; something in the silence of that house appointed for all the living; something in the ravages to which our clay must submit, in the cold, damp, gloomy sepulchre, to which we can never be reconciled. Reason about it as long, and as much as we please, we never reason away its repulsiveness, set it in whatever garb we may, there are still the same appalling features standing out to the view. When we speak to you of death, we speak to you of the sundering of those ties which have bound that spirit to the tabernacle which it inhabits; we speak to you of that manly and vigorous form tottering to its fall; of that countenance becoming blanched, of that eye looking for the last time upon the objects in which you delighted, and then losing its brightness, and becoming glazed with the frosts of the tomb. No. God never meant that, we should be reconciled to such thoughts and no influence can bring our feelings into harmony with such changes. Life indeed may have associations, which render it insupportable, and which may drive a man to death, as a refuge from still greater evils; and the religion of the gospel of Jesus Christ, as it presents in clear colors the bright scenes beyond the waters, may enable us to go down into the cold waves of that stream which separates us from yonder world of light and joy—but neither the concerns of the present life, nor the hopes of the life which is to come, can even reconcile us to death, as death—God forbid that they should do so, they should convert the tenants of this earth into suicides, and the world which we inhabit into a charnel house.

It is not however a mere feeling of nature, which binds us to our present mode of existence. We are here living in a scene of constant excitement, as our thoughts and affections are engaged with the objects by which we are surrounded. We have our plans, our enterprises, and our hopes. What living man has not some link to bind him to this world—some association amid which he wishes to muse—some object which makes our present existence desirable! We have formed our schemes, it may be, for earthly aggrandizement, and we are engaged in their execution; or we are busy with our plans which contemplate earthly honors as their results; or we are surrounding ourselves with a thousand earthly endearments, or we are mingling in scenes of joy, and painting the prospect of brighter joys to come. We know not, my brethren, how many or how strong are the ties which bind us to this world, until they come to be sundered. But we shall know. Whatever may be our plans, whatever the stage of their progress, death will terminate them; it will break up all our earthly associations however tender and interesting, and dissolve all our connections, shut us out from all these scenes, and put an extinguisher upon all these bright hopes.

The termination of any course of pleasurable action is painful; the last hour spent in familiar scenes, the last sight of objects upon which we have been wont to dwell with delight, always stirs up emotions of regret even when we hope our separation from these scenes and objects is not to be perpetual, how much more painful must our feelings be when our adieu is an eternal one—when with our heads upon our dying pillow, we shall be forced to think that yonder sun which has shone upon our pathway, shall to us, rise no more; our voice shall no more be heard among our fellows; the pursuits of time no more engage our attention, but while we are shut out from human view the current of affairs shall run on as ever, and men shall tread upon our sepulchres, not knowing, or forgetting, that we have ever been. It shall be so to all of us—Death will work out the demonstration of all I utter.—*Dr. Mason.*

Short Sayings.

No amount of arrogance will justify a fretful temper: meekness under provocation, and patience under suffering, is what God ever demands.—Matt. v. 35; Prov. xv:1.

The best way to lessen the sorrows of time, is to live on the joys of eternity.—1 Cor. iv:17.

The gold ring and the gracious heart, the goodly clothing and the godly life, are not found together—1 Cor. i:26, 27.

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PREACHER.

Y, AUGUST 22, 1845.

PRESSLY, D. D.,.....Editor.
KENNEDY & BROTHER,.....Printers.

TERMS—One Dollar per annum, in advance.

☞ The First Associate Reformed Synod of the West will meet, according to adjournment, in Chambersburgh, on Monday, the 8th of September, at 11 o'clock, A. M. It is particularly desired that Presbyteries will see that Statistical Tables are prepared, as perfect as possible.

☞ Our brethren in the ministry and all our Probationers will confer on us a favor, as well as on our subscribers, by acting as Agents for the Preacher. The meeting of Synod will afford a convenient opportunity for the transmission of moneys.

☞ A letter from the Rev. Wm. Wilson, the Secretary, informs us, that the Minutes of the late Convention of Reformed Churches are in press, and will be furnished to applicants at 18 *cents per copy*. "They will be forwarded to order, according to the amount of *cash* received."

The Second A. R. Church, Pittsburgh.

Since the loss of their beautiful house of worship, in the great fire which recently laid in ruins a large portion of our sister city, our friends of the Second Church have obtained the use of a room in the New Court House, in which they at present worship. It is a convenient and comfortable room, sufficiently large for their accommodation. It is gratifying to observe, that notwithstanding the heavy loss they have experienced, and the numerous difficuties with which they have had to contend, our friends are not disposed to yield to despondency. They have resolved to make another vigorous effort to procure for themselves a house of worship. The Rev. Robert A. Browne, who is at present their stated supply, has just returned from a visit to a portion of our western churches, for the purpose of soliciting their aid. And we are much gratified to learn that our western brethren have responded to his appeal with commendable liberality. May abundant success crown the effort.

DISTRESSING CASUALTY.

A most melancholy occurrence took place at the Methodist Protestant Church, situated on the East Common, in this city, on Tuesday evening, the 12th instant. That church is illuminated by gas manufactured on the premises, according to a plan introduced here by Mr. Chrutchett, of Gincinnati. The gasometer is situated in a small building adjoining the church. The cistern in which the gasometer is situated, needing some repairs, it became necessary to elevate the gasometer. This being done, the workmen proceeded to repair the deficiency in the cistern, assisted by different members of the church who were present. In the mean time, the house was filled with gas. A candle being incautiously introduced, the gas immediately ignited, and a tremendous explosion took place, resulting in the partial injury of the building, and in the serious injury of all who were in it. Messrs. Herring, Oister and Russell, all men of families, were badly burnt and are since dead. Mr. William Karns, our Postmaster, has suffered much, his hands and face being badly burnt, but is recovering. Some others were more or less injured, but are expected to recover.

By this lamentable event, several respectable families have been suddenly bereaved of their earthly head; three worthy members of society, in the midst of health, have been called at an unexpected moment to appear before God; some three or four of our fellow citizens have been placed on the very verge of destruction; while to this whole community the solemn admonition has been addressed,—*Prepare to meet your God!*

OUR MISSIONARIES.

Mr. Samuel Barnett, the father of our Missionary, the Rev. James Barnett, has received a letter from his son, dated at Beirut, June 11th. At that date, the mission family were in the enjoyment of good health. The weather being excessively warm, they were making preparations to remove to Mount Lebanon, to a village three hours distant from Beirut, where they expected to remain during the summer months.

It is gratifying to learn that peace is again restored to that unhappy country. Previously to the establishment of peace however, the war between the Druses and the Maronites had resulted in the destruction by fire of more than *four thousand* buildings, by which means upwards of *fifty thousand* inhabitants had been deprived of shelter, and of all means of support. And in addition to these calamities, multitudes of fathers have been slain in battle.

But though hostilities had ceased for a season, our Missionaries regarded the continuance of peace as very uncertain. Every thing appears to be in a confused and unsettled condition, and seems likely to remain in that condition, while the country is under the government of Turkey.

Our Missionaries need the sympathy and the prayers of all who feel an interest in the advancement of the Redeemer's kingdom. In the primitive days of christianity, when Peter was apprehended and imprisoned by the order of Herod, "prayer was made without ceasing of the church unto God for him." Our dear brethren, who have gone far hence to seek after the lost sheep of the house of Israel, have not been imprisoned, nor as yet molested. But we may not conceal from our minds the fact that they are in danger. Let then the whole church remember them and make prayer for them without ceasing. Let prayers ascend from every closet, and from every family, and from every social meeting and from every solemn assembly, in their behalf, committing them to the care of the Keeper of Israel, who neither slumbers nor sleeps.

☞ The Treasurer of Synod acknowledges the receipt of one dollar from Joseph R. Wilkinson, for the Foreign Missionary Fund.

Difficulties are often removed, while we, in perplexity, are still planning about their removal. The stone was already removed, while Mary was asking, "Who shall roll away the stone?"—Mark 16:3, 4.

RELIGIOUS JOY.

No duty is more positively enjoined than to rejoice; and no promise is more frequently and explicitly made to the people of God, than that they shall receive comfort in the midst of their afflictions. One great end of the institution of the office of the ministry is to comfort the people of God by opening, and applying his exceeding great and precious promises: yea Christ himself came into the world, "to bring glad tidings to the meek, to bind up the broken hearted; to appoint unto them that mourn in Zion; to give unto them beauty for ashes: the oil of joy for mourning, and the garment of praise for the spirit of heaviness." And when the divine Redeemer left the world, it was that he might send the Comforter, for He said to his disciples, "I will not leave you comfortless." Religious joy is therefore called, "the joy of the Holy Ghost." And when the nature of Christ's kingdom is described, it is not made to consist in meats and in drinks; but in "righteousness and peace and joy in the Holy Ghost."

That joy enters largely into a true devotional spirit is evident, upon a cursory survey of those devotional compositions which we find in the book of Psalms, and elsewhere in the sacred Scriptures. "Make a joyful noise unto the Lord, all ye lands; serve the Lord with gladness; come before his presence with singing; enter his gates with thanksgiving, and his courts with praise." And the royal psalmist calls upon the peeple to rejoice in God. "O sing unto the Lord a new song; sing unto the Lord all the earth. The Lord reigneth let the earth rejoice, let the mulitude of isles be glad thereof." There is no danger or excess in religious joy; the soul may exult and glory with the most fervent and elevated feelings, provided its glorying is not in itself or any creature, but in the Lord. David often seems transported and carried out of himself in his acts of praise, and praise is so intimately connected with joy, that they cannot be separated. In fact, joy is the emotion which leads to praise; and this feeling is naturally and properly expressed by singing and music of every kind. "Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp, with the voice of a psalm; with trumpets and cornets make a joyful noise bejore the Lord, the King." And not satisfied with calling on the people to rejoice, he would have all creation to join in the grand chorus of praise. "Let the sea roar and the fulness thereof, the world and they that dwell therein. Let the floods clap their hands: let the hills be joyful together." And again: "Praise ye the Lord, for it is good to sing praises to our God; for it is pleasant, and praise is comely. Praise ye the Lord, O Jerusalem; praise thy God, O Zion. Praise ye Him, all ye angels: praise ye Him, all his hosts. Praise ye Him, sun and moon; praise Him all ye stars of light. Praise Him ye heaven and heavens, and ye waters that be above the heavens. And then he calls on the dragons of the deep, on fire snow, and hail, on vapors and stormy winds; on mountains and hills; on fruitful trees and cedars; on cattle, creeping things, and flying fowl; on kings, princes, and judges of the earth; on young men and maidens, old men and children, to praise the name of the Lord, for his name alone is excellent, and his glory is above the earth and the heavens.

It may seem strange to some that rejoicing should be made a matter of duty. Surely every one wishes to have joy. It is the same as to Desire to be happy, which is the strongest and most constant desire of our nature. Besides, the thing commanded seems often to be impossible. How speedily would the miserable man throw off his load, if by a volition he could do it? But to command such an one to rejoice seems to him very much like mockery. In answer to these plausible objections, let it be observed that it is adm that all men are not in a situation in they can rejoice. The sinner con of sin, and yet unreconciled to Go not rejoice. No man has any just of rejoicing while God is his enem every one ought instantly to lay do arms of rebellion and submit to God tain his forgiveness and favor. Ag man can rejoice while his mind is at ty with God; and this is the condi every unconverted sinner. He mu come a true penitent—he must be new creature before he can rejoice. It is no more unreasonable to re man to rejoice, than it is to love G what is love to God but rejoicing in Or if you choose to consider it the sary effect of love, it amounts to the thing. To feel love to a being wor our affection, and to be sensible of ciprocal affection in the person b furnishes us with as complete an joy as can be conceived. God's us—God's love shed abroad in the the fountain from which flow th streams of holy joy: and the pe God so often spoken of and praye Paul, is only another name for this rather, it is the calm and settled com of the mind into which joy subsid not so ecstatic and elevating as joy is more permanent.

"Finally; my brethren," says Pa joice in the Lord." "Rejoice in th and again I say rejoice." A state couragement is exceedingly unfav to the service of the Lord. Godly and religious joy may co-exist in the heart; indeed the former serves to p the heart for the reception of the Commonly, where there is little joy is weak faith; for "there is joy and in believing," and when our faith is what seen Savior is lively and strong, w joice with joy unspeakable and fu ry. Our assemblies for public w will never be truly devotional m people come to the sanctuary with overflowing with joy. Let the p God then no more be sad and disco for "the joy of the Lord is the stre their heart."

The glory that shall be revealed. 5:1.—It is hid for the present, wh known to the children of this wo even but little known to the chil God who are heirs of it. Yea, the know themselves partakers of it, yet not much what it is; only this, th above all they know or can imagine may see things which make a gre here; they may hear of more than they hear or see, or can distinctly c of; but still they must think of thi as beyond it all. Do I see pompou or read or hear of them? Yet, thi of them, These are not as my tance. Oh! It is far beyond them does my mind imagine things far them, golden mountains and marb ces? Yet those fall short of my tance, for it is such as eye hath n nor ear heard, nor hath it entered heart of man to conceive. Oh! the ness of that glory, when it shall be ed! How shall they be astonish shall see it and not partake of it shall they be filled with everlasti who are heirs of it! Were the hea upon the thoughts of glory, wha is there in this perishing world could either lift it up or cast it d *Leighton.*

Speaking the truth in love, Eph. While we adhere to the doctrine of which is the truth, we should live with one another. Love is an ex thing, but we must be careful to p truth together with it. Truth is an lent thing, yet it is requisite that we it in love and not in contention. two should go together—truth and —*Henry.*

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n Clocci's "Barbarities of Home in 19th Century."

The Bible in a Convent.

). Alberico Amatori, who was upon
as of great intimacy with the Master,
inued to come occasionally to the mon-
ry of San Bernardo, but he was not, as
re, permitted to converse with me free-
One day he found, by chance, in the
tment of the Master, one of my young
panions, to whom he gave a New Tes-
nt in the Latin tongue, which had been
ed in Paris. It was very small and
intly bound. I saw the good youth
this book constantly in his hand, and
iently asked him to lend it to me to
he always gave it willingly but soon
sted it to have it returned, seeming
ough he could not live without the pre-
volume, and watching it as jealously
niser his treasure. The high opinion
I entertained for the bible ever since
ginning of my acquaintance with D.
ico, its engrossing influence on my
, and the peace which the small por.
that I had opportunities of reading
ed into my mind, combined in awak-
in me a strong desire to possess this
and I wrote to D. Alberico begging
to provide me with a copy. This
f all friends not only furnished me
Bible, but also procured for me oth-
eful books, among which were the
entaries of the holy fathers, transla-
om the French. The difficulty was,
bring them into the monastery un-
ed. He at length succeeded in secur-
e aid of my servant, who one evening,
we were at supper, secretly carried
oks into my bed room and concealed
nder the bed. I was asleep when
ered my chamber to inform me of
ad been done, and to deliver a note
y friend; but quickly rousing myself,
nce proceeded, with his assistance,
osit this dangerous and contraband
between the mattress and the bed-
This precaution relieved me from
of discovery; for none, excepting
vant, ever touched my bed, and he
ubly bound to inviolable secresy.
y leisure hours I shut myself in my
and read with avidity the book I
ardently coveted—the book which
ed the light that was to chase away
uds from my intellect, and reveal
he real attributes of God. I found
erusal a satisfaction I had never
experienced; contrary to my usual
sion from oft-read books, those pro-
in a recurrence to the word of God
ver new. The more I drank at
intain the stronger was my desire
ly my lips to it. Frequently du-
e time I was engaged in studying
red volume, some one would rap
door. To conceal the Bible under
rdrobe, to take up the life of some
and with composure to open the
as the work of a moment. Nor
one here sarcastically remark that
d insinuate the imposition of re-
ns that do not exist. Antichrist
, it is true, ventured so far as to
t the reading of the Holy Scrip-
He is too politic to adopt a meas-
t might rouse the slumbering apa-
the multitude, and therefore con-
mself with guarding the perusal of
cious book with the eye of an Ar-
f the Bible is not now prohibited,
e time of the Council of Tolosa,
A. D. 1229, the use of it is sought to
ted to the initiated alone and to
e who are unacquainted with the
ngue it is as a sealed book. The
tance of my having subscribed to
ect of Amatori, which was look-
as a dangerous heresy, would
ive caused my reading of the Bi-
ave been regarded as a heinous
proving that I was still clinging to
tical opinions. It was not, there-
thout sufficient reason that I en-
d to avoid being surprised in such
pation.

ed great benefit and much en-lightenment from constantly searching the Gospels. I had believed that "*confession*" was inculcated in the Bible as a sacrament, and sought anxiously for some account of this rite; turning over the pages, I read and re-read, but all to no purpose. I believed in the doctrine of "*transubstantiation*"—what was my astonishment as I read and pondered over the words used by the Redeemer at the institution of the sacrament of the Eucharist, "*Hoc quoties-cumque feceritis, in meam memoriam facietis.*" "Do this, as often as ye shall do it, in remembrance of me." If Jesus Christ had said that which the Romish Church would make him say, namely:—"This is my real body, this is my real blood, in this sacrament I am really present under the form of bread and wine," how could he have said remember me? The apostles, could have reproached their Master with the inutility of his injunction. What man, whose friend should say to him, "When I am present, remember me," would not be struck with the absurdity of the command? The 54th, 55th, 56th, 57th verses of St. John were texts calculated to stagger me. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life. . . . For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him." But does not Christ himself inform us in the context how these mysterious words are to be understood? when he says, "It is the spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." I argued,—then Christ, in speaking of his flesh and blood, speaks of it in a sense entirely spiritual. If Christ spoke of his most holy body, of his most precious blood, of his soul, and of the Divine Person in the holy mystery as really present, could he have said, "The flesh profiteth nothing?" He spoke, perhaps, figuratively, according to the eastern style, suited to the multitude wholistened to him. Did those who heard him understand his words in a real and material sense? Perhaps so. They might understand them precisely as the Romanists receive them, but even then there exists this difference—the person addressed understood the words simply, and without reference to the Eucharist; whereas the Romanists, on these words, found the sophistry of the "*bodily presence*" in the sacrament. These, and similar reflections upon the texts, removed my doubts, and I saw in the sacrament of the Eucharist no other than the visible sign of an inward and spiritual grace, as in Baptism. Guided by the Spirit of God, I strictly examined other points, for instance, that of "*purgatory*" and "*indulgence*," and in this last merchandise I at once recognized human coinage.

I was now internally a Protestant, and that hatred against the true Christians with which the Jesuists had inspired me was suddenly converted into the bond of charity. He who permitted to be opened to me the way of conviction, had, in the illuminated book of salvation, forbidden me to hate those blinded beings, seated under the shadow of death in the Romish religion. I hated them not—I pitied them—but, as the sequel will show, I had incurred their suspicion, and the consequences to me were bitter.

Towards the middle of this year, I was one evening after supper seized with frightful spasms in the stomach.

A burning heat in the chest and throat, which kept rapidly increasing, led me to suspect the cause of this sudden illness. In a short time I became of a livid color and foamed at the mouth. On seeing around me the monks, who had hastened to my cries, I turned towards them, exclaiming, "You have your revenge!—Death will soon terminate my miseries; but I esteem you less cruel in treating me thus, than in having sacrificed me by deception!"

The Grave Yard.

I never shun a grave yard. The thoughtful melancholy which it impresses is grateful rather than disagreeable to me. It gives me no pain to tread on the green roof of that mansion whose chambers I must occupy so soon, and I often wander, from choice, to a place where there is neither solitude nor society. Something human there is there, but the folly, the bustle, the vanities, the pretention, the competition, the pride of humanity are all gone. Men are there, but the passions are hushed and their spirits still. Malevolence has lost all its power of harming; appetite is satiated; ambition lies low, and lust is cold; anger has done raving; all disputes are ended; and revelry is over; the fellest animosity is deeply buried; and the most dangerous sins are safely confined to the thickly piled clods of the valley; vice is dumb and powerless, and virtue is waiting in silence for the trump of the arch-angel and the voice of God.—*Greenwood.*

God's Gracious Design in Chastising His Children.

God is gracious and wise, knows what he does with his children, and the thoughts he thinks towards them. All is for their advantage, for purging away their iniquities; he purges out impatience and earthliness and self will and carnal security: and thus refines them for vessels of honor. We see in a jeweller's shop, that as there are pearls and diamonds and other precious stones, there are files and cutting instruments and many sharp tools for their polishing. And while they are in the workhouse, they are continual neighbors to them, and come often under them. The church is God's Jewellery, his workhouse where his jewels are a polishing for his palace and house; and those he esteems and means to make most resplendent, he hath oftenest his tools upon them.—*Leighton.*

Not forsaking the assembling of ourselves together, as the manner of some is. Heb. 10: 25.—It is the will of Christ, that his disciples should assemble themselves together, sometimes more privately, for conference and prayer, and in public for hearing and joining in all the ordinances of gospel worship. There were in the Apostles' times, and should be in every age, assemblies for the worship of God and for mutual edification. And it seems even in those times there were some who forsook these assemblies, and so began to apostatise from religion itself. The communion of saints is a great help and privilege and a good means of steadiness and perseverance; hereby their hearts and hands are mutually strengthened.—*Henry.*

Mansfield Presbytery.

This Presbytery will hold her next regular meeting at Plymouth, on the 13th of August, at 10 o'clock, A. M.

J. H. Peacock. Clerk.

MARRIED,

On Thursday, the 21st of August, by Dr. Dinwiddie, the Rev. John Pinkerton, of Peoria, Ill., to Miss Margaretta Cubbage, daughter of the late William Cubbage, of Allegheny City.

OBITUARIES.

Died, in Pittsburgh, on Wednesday, July 23d, at 9½ o'clock, P. M., Mr. Samuel Frew, in the 57th year of his age.

The deceased was a ruling Elder in the First Associate Reformed Church, of this city. He was a native of Antrim County, Ireland, and a resident of Pittsburgh for nearly thirty years, where he invariably maintained a high character for integrity and honor, and by his upright and consistent deportment as a christian and as a man, enjoyed the esteem and respect of all who knew him. H.

Died, on the 15th inst., John Scott, aged about twenty-four years, at the residence of his father, near the village of Bladensburgh, Knox County, Ohio. By the death of this youth, his parents have lost a dutiful, promising and pious son; the family, a happy and useful member; society, a good citizen; and the A. R. Church, a faithful and devoted member. He was beloved by all who knew him; and was particularly dear to the writer of this notice, who had the pleasure of initiating him into the church. Zeal for the "house of God" lead him to turn his back upon the world. He possessed an amount of property which would have been considered a good capital for commencing business, but "esteeming the reproach of Christ greater riches than the treasures in Egypt," he made such a distribution of his property as would have enabled him to obtain a collegiate education.

Buoyant with hope, he entered upon his delightful career, at the Academy at Martinsburgh; but just as he began to sip at the fountain of knowledge and taste its sweets, "the King of Terrors" hurled his fatal arrow at him. He fell! But he gave cheering evidence that the church's loss, was his gain.

About one week before his demise, his Pastor and he had a pleasant conversation about the ministry, for which he was preparing. Never did he think that, that was the last time he should ever behold his dear friend in the flesh! It is easier to imagine than express his cogitations when having returned from his northern charge, he was saluted by "*John Scott is dead!*"

The report seemed to him as an unpleasant dream, and he was almost ready to conclude, *it cannot be!* His piety was so genuine, his zeal so animated and his object so noble, that surely he will be spared! But it was even so.

'The Lord gave and the Lord hath taken away; blessed be the name of the Lord.' Had it pleased the Wise Disposer of Events, to have permitted his pastor to have seen him during his illness, it would have been very gratifying to both; but he was not even permitted to go with his bereaved friends and relations, to the house appointed for all living."

Reader, are *you* young? So was *he!* Are *you* a student? So was *he!* Are *your* prospects bright? So were *his!* Is *your* object good? So was *his!* But all were not sufficient to shield him from the arrow of death.

His death is a solemn admonition. "Be ye therefore ready *also*; for the Son of Man cometh at an hour when ye think not."

"As you are now, so once was he,
Prepare for meeting in Eternity."

J. H. P.

NOTICE.

The subscribers who have received their pamphlets, containing our review of Mr. A.'s reflections on Psalmody, can (if they please) send the money to us by mail. Where four dozen have been received by two or more persons, a five dollar note will pay for all. Those who do not find it convenient to do so, will please hand it over to the Treasurer of Synod, as all that may be collected above the cost of printing and binding, is devoted to the Foreign Missionary Fund. A. Bower.

Beaver, Pa. 1845.

Moneys Received for the Preacher,

Not otherwise receipted for.

Rev. A. Herron.	Marg. Campbell.
John G. Patterson.	John Sterling.
Daniel M'Inis.	Alex. M'Coy.
James M'Cormick.	J. R. Wilkinson.
D. N. Russel	Robt. Gorsuch.
Alex. Miller.	W. M'Fadden.
Robt. Gowdy.	John Rea 2.
J. R. Dickey.	Wm. Morrison.
James Martin.	A. Kirkwood.
M. Rankin.	Rev. Jas. Prestley.
W. Buchanan.	Josiah King.
	John Nichol.

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[illegible]LLANEOUS.

[illegible]NATURE.

[illegible]ny scenes, but most to me,
The solitude of vast extent, untouched
By hand of Art, where Nature sowed herself,
And reaped her crops; whose garments were the clouds;
Whose minstrels, brooks; whose lamps, the moon and
Whose organ-choir, the voice of many waters; [stars,
Whose banquets, morning dews; whose heroes, storms;
Whose warriors, mighty winds; whose lovers, flowers;
Whose orators, the thunderbolts of God;
Whose palaces, the everlasting hills;
Whose ceiling, heaven's unfathomable blue;
And from whose rocky turrets, battled high,
Prospect immense spread out on all sides round—
Lost now between the welkin and the main,
Now walled with hills that slept above the storm.

THE EVENING RAINBOW.

BY SOUTHEY.

Mild arch of promise, in the evening sky,
Thou shinest fair with many a lovely ray,
Each in the other melting. Much mine eye
Delights to linger on thee; for the day,
Changeful and many-weathered, seemed to smile,
Flash brief splendor through the clouds awhile,
Which deepened dark anon and fell in rain:

But pleasant is it now to pause and view
Thy various tints of frail and watery hue,
And think the storm shall not return again.
Such is the smile that piety bestows
On the good man's pale cheek when he in peace
Departing gently from a world of woes,
Anticipates the world where sorrows cease.

The Friar and the Night Whisper.

While Mr. Welch was minister in one of the *French villages*, one evening a Popish friar traveling through the country, because he could find no lodging in the whole village, addressed himself to Mr. Welch's house, and begged the favor of a lodging for the night. The servants informed Mr. Welch, who readily consented; but as he had supped, and family worship was over, he did not see the friar, but retired to his room. After the friar had supped, the servant showed him to his chamber, between which and Mr Welch's there was a thin deal partition. After the friar's first sleep, he was surprised at hearing a constant whispering kind of noise at which he was exceedingly frightened.

The next morning as he walked into the fields, a countryman met him, and because of his habit, saluted him, asking him "where he had lodged that night?" The friar answered, "with the *Hugonot* minister." The countryman asked him what kind of entertainment he met with. The friar answered, "very bad; for; said he, I always imagined there were devils haunting these ministers houses, and I am persuaded there was one with me this night. for I heard a continual whisper all the night, which I believe was nothing else than the minister and the devil conversing together." The countryman told him he was much mistaken, and that it was only the minister at his night prayers. "O," said the friar, "does the minister pray any." "Yes, said the countryman, more than any man in France; and if you stay another night with him, you may be satisfied." The friar returned to Mr. Welch's house, and feigning indisposition, begged another night's lodging, which was granted him.

After a while Mr. Welch came down, assembled the family, and, according to custom, first sang a psalm, and then read a portion of the Scriptures, which he briefly expounded, and then prayed in his usual fervent manner; to all which the friar was an astonished witness. At dinner, the friar was very civilly entertained, Mr. Welch thinking it best to forbear all questions and disputes for the present. In the evening, Mr. Welch had family worship; as in the morning, which occasioned still more wonder in the friar. After supper they all retired, the friar longing to know what this night-whisper was. He lay awake till Mr. Welch's usual time of night for rising to pray: when, hearing the same whispering noise, he crept softly to Mr. Welch's door, and there heard, not only the sound, but the words distinctly, and such communications between God and man as he knew not had been in the world. Upon this, the friar waited for Mr. Welch to come out of his chamber; when he told him, that he had lived in darkness and ignorance till this time, but was now resolved to give himself up entirely to Mr. Welch's teaching, and declared himself a Protestant. Mr. Welch congratulated him upon his better understanding, and exceedingly encouraged him; and it is said that he lived and died a true Protestant. "This account I had," says his biographer, "from a very pious minister who was bred in Mr. Welch's house in France."

The End of the Sabbath-Breaker.

We have been looking at the dying confession of Lucian Hall, who was lately executed in Connecticut, at the early age of twenty-eight, for a most atrocious and unprovoked murder, the very recital of which makes the blood run cold. He attributes his whole career of vice, to a want of proper religious instruction in early life, and particularly to Sabbath-breaking, to which he was greatly addicted. His last words were as follows:

"I have now given a full and true account of all the crimes I have committed, in my short life. I desire before I close, to say to all the readers of this book, that I impute all my wickedness and crime to a *bad bringing up*.

"Nobody gave me good advice; my father either made me work, or allowed me to play on the Sabbath; and I never heard a prayer in my father's house. If I had been taken to church and religiously taught, I should not now be in my present situation.

"I wish to say to all parents, 'Do not bring up your children as I was brought up. Give them the advantages of schooling, of religion, and good advice. For want of these, I was led on to be what I am.'

"I wish to warn all young people against the course I have taken. Beware how you reject good advice or break the Sabbath. If you have religious priviliges, value them more than any thing else; receive the advice of such friends; improve those priviliges while you have them. I wish with my last breath to warn all the young against that neglect of religion, and the Sabbath which have brought me to my ruin. I have suffered a great deal, and enjoyed myself very little, and have found that the way of transgression is hard."—*Youth's Cabinet.*

The United Secession Synod of Scotland, have expended upwards of $25,000 the past year on their home missions—more than one half of which has been raised by the mission stations and congregations themselves.

The fourth volume of D'Aubigne's History of the Reformation is now ready and will be shortly published in N. York. At the last accounts D'Aubigne was in Scotland, a Delegate from Geneva to the Anniversary of the Free Church of Scotland. He had been very ill, but was fast recovering.

ALLEGHENY TEA STORE.

H. T. CHAFFEY begs most respectfully to announce to the citizens of Allegheny and the public generally, that he has just received from the Importers, the most splendid and choice lot of FRESH TEAS ever brought to this city, comprising extra superior Young Hyson; Imperial; Gunpowder; prime fine Black Tea; Titsong; Muyfoong; Pouchong; Orange Pekoe, &c. The whole of which will be found of the finest quality and flavor. Also, 50 bags Green Rio Coffee, best quality; Java Coffee; 10 hhds. N. O. Sugar; 20 bbls. Sugar House Molasses; 10 bbls. Herrings; Loaf Sugar; 200 bottles superior Tomato Catsup; Lemon Syrup; Rice; Myer's superior Aromatic Tobacco; Queensware; 1000 lbs. Sole Leather. Together with a large and general assortment of fresh Family Groceries, Dry Goods, &c. The whole of which will be sold, wholesale and retail, at the lowest cash price.

H. T. CHAFFEY returns his sincere thanks for the patronage so liberally bestowed towards him, and trusts that no exertions on his part shall be wanting to merit a continuance of the same.

☞ Don't forget the place—on Federal street, Allegheny City. Tea Store, June 13, 1845.

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☞ **Books, Pamphlets and Catalogues** for Colleges, Seminaries, &c. printed in the best style.

Allegheny, April 24, 1845.—tf.

NEW GOODS!

THE subscribers avail themselves of the present opportunity of informing their friends and customers, that they have received from the Eastern Market a fresh supply of merchandize, which being added to their stock formerly on hand, will enable them to offer for sale the following articles: A handsome assortment of staple Dry Goods, of most excellent quality; Coffee and Sugar; Teas of various kinds and qualities; a prime selection of Tobaccoes; Sperm, Solar, Whale and Tanner's Oil; China, Liverpool and Common Queensware; Sperm, Star and Tallow Candles; a small assortment of Table Cutlery, Pocket and Pen Knives; Waldron's and and Wilson's Grass Scythes and Scythe Snaths and Stones; Juniata and Common Iron and Nails, assorted sizes; Herrings, Shad and Mackerel of the best quality. Together with sundry other articles in their line of business, which are not here enumerated—all of which they will sell at prices as low as any in the city.

Feeling grateful for the liberal patronage we have all along received from our numerous friends and customers, we would respectfully solicit a continuance of it, as we are now fully prepared to give the same general satisfaction as we have heretofore done.

Don't forget our place—2d door from the South West corner of Federal street and Diamond, Allegheny.

☞ Farmers and Country Merchants are informed that Wool, Flax, Tow-Yarn, Stocking Yarn, Flour, Bran, Outs, Indian Meal, Corn, Cheese, Salt, Corn Brooms, &c. will be taken in exchange for merchandize at cash prices. J. STERRITT & CO.

Allegheny, June 17, 1845—6m

Bicentenary of the Assembly of Divines at Westminster,

HELD at Edinburgh, July 12th and 13th, 1843: containing a full and authentic Report of the Addresses and Conversations. For sale at

JOHNSTON & STOCKTON'S

Wholesale and Retail Bookstore, No. 44, Market st

Pittsburgh, June 4, 1845—6t

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, $16.00.

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

Allegheny, Aug. 23, 1844.

THE PEOPLE'S

CLOTHING STORE,

NO. 77 LIBERTY STREET.

THE Subscriber having just returned from the East would respectfully invite the early attention of his friends and the public, to his large and general Stock of Spring and Summer Goods, which he has received and is now making up for the Spring Trade, consisting in part of French, English and American Cloths; Fancy, Plaid, Striped and Plain Cassimeres; Plain, Plaid and Figured New Styles Satin and Silk Velvet Vestings; Satinetts; Summer Cloths; Fancy, Striped, Plaid and Plain English and French Tweeds, &c.

Those in the habit of having their work made to order, would do well to call at No. 77 where they will find goods that cannot fail to please—consisting of the Latest Styles, which have been selected with great care from the best stocks in Eastern houses.

From his long experience in this business, he is enabled to cut and have work made up, in a style that cannot be surpassed; and all that is wanted is a call to convince, that the Clothing at his establishment is got up in a Superior, More Fashionable and Handsome Style than will be found elsewhere. He would take this opportunity to return his thanks to his friends and the public, for the very liberal patronage he has received, and being determined to Sell on the Lowest Terms, would solicit a call from those wishing to purchase Good and Cheap at the same time.

Shirts, Stocks, Handkerchiefs, Cravats, Suspenders, &c., always on hand. THOS. M'CANCE,

No. 77 Liberty, directly opposite Irwin Street.

April 24—tf.

SPRING FASHIONS,

FEDERAL STREET,

ONE DOOR BELOW GŒHRING'S TAVERN

Allegheny City.

HAVING just received from New York the Spring Fashions for Hats, I would respectfully solicit the patronage of my former friends and customers, and all others who may please to give me a call, feeling assured that I will be able to please all with this New and Beautiful Style of Hats. R. L. MELVILLE.

Wool and all kinds of Furs taken in exchange.

April 11—3m.

Wm. O'Hara Robinson, U. S. Attorney.

HAS removed his Office to the second story of Burke's Buildings, Fourth street, near Market Aug. 23.

☞ *A Liberal Discount, from Eastern prices to Clergymen and Sunday Schools, on purchases the amount of ten dollars or upwards.*

CHEAP AND VALUABLE STANDARD BOOKS.

ROBERT (late T.) CARTER, No. 56 Market, Pittsburgh, offers for sale, at New York 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 a valuable 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—Lectures on Romans, (uniform with his Sermons.) History of the Church of Scotland, 1 vol. 8vo., $1.50. Connexion of Sacred and Profane History, 12mo., $1.50. Ancient History, 4 vols. 18mo., a valuable work, reprinted from the London Tract Society, and only $2 the set. Original Mindedness, the full edition, price $1. Moffet's Southern Africa, cheap edition. Natural Theology, in 2 vols., cheap edition. Life and History of Missions, 2 vols. 4to., with fine steel engravings, neatly bound in full calf. Awake thou Sleeper, by the late Rev. John D. D.

History of Missions, by the Rev. John Owen and the Rev. Thomas Smith, in 2 vols. 8vo. with twenty five handsome illustrations on steel—low price $4.50.

Rouse's Version of David's Psalms, without Brown's Notes, two sizes, new edition.

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

American Sunday School Union's publications, Testaments, Hymn-books. All the school books for Common Schools,—the Greek Classics,—Mathematical works and Drawing. Agency for Sanders' Readers.

The attention of Clergymen and others to replenish their Libraries, is respectfully invited to the above and numerous other works for their inspection.

Now ready, Luther on Galatians, 1 vol. $1.50. A beautiful edition.

To wholesale purchasers, a liberal discount made. ROBERT CARTER,

No. 56 Market, between 4th and 5th.

BANK NOTE LIST.

Corrected for the Preacher by

WM. LARIMER, Jr. EXCHANGE BROKER,

FOURTH STREET, NEAR MARKET.

Par Standard---Gold and Silver.

PENNSYLVANIA.		Off	
Bank of Pittsburgh,	par	B'k of Mt. P.	
Mer. and Manuf. bank,	par	Far. and Mec.	
Exchange bank,	par	B'k of St. C.	
Bank of Germantown,	par	Com. b'k of N.	
Bank of Chester co.	par	B. Maria co.	
Bank of Delaware co.	par	Col. b. N. L.	
Bank Montgomery co.	par	Clinton b. Co.	
Doylestown bank,	par	Cincinnati ba.	
Franklin b'k of Wash.	3-4	Bank of Circ.	
Farmers' bk Bucks co.	par	" Zanes.	
B. N. America, Phila.	par	" Pates.	
B'k N. Liberties, "	par	" Wooster	
Com. b'k Penn'a, "	par	" Mans.	
Far. and Mech. b. "	par	" Sandu.	
Kensington b'k, "	par	" Gren.	
Philadelphia b'k, "	par	" Norwa.	
Schuylkill b'k, "	par	" Xenia	
Southwark b'k, "	par	Dayton bank	
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B'k of Penn tp. "	par	Post Notes	
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Girard bank, "	par	Bank of Har.	
United States b'k, "	30	Bank of Gr.	
Mon. b'k of Brownsv	par	Commer. b'k.	
Bank of Gettysburgh.	1½	Farmers' b'k.	
B'k of Chambersburgh,	1½	**VIRGINIA.**	
B'k Susquehanna co.	5	Bank of Virg.	
B'k Northumberland,	par	B. of the Va.	
Bank of Lewistown,	1	Exchange b.	
Bank of Middletown,	do	Farmers' ban.	
Carlisle bank,	do	M. and Mec.	
Columbia Bridge Co.	do	Branch, Mor.	
Erie bank,	do	N. W. b'k of	
Farmers' bk Reading,	par	Branch at W.	
Far. and Drovers' b'k,	1½	" Pa.	
Farmers' b'k. Lanc.	par	Baltimore.	
Lancaster co. bank,	par	Bank of Sal.	
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Northampton bank,	—		
N. H. Del. Bridge Co.	1½	**GOLD AND**	
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York bank,	do	Ten Thalers	
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State Scrip,	5	On Philadel.	
		" New York	
ILLINOIS.		" Baltimore	
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B'k of Shawneetown,	75	☞ All B.	
Bank of Louisville,	1½	thus — are	
B'k Ky. and branches,	do	do by the Brok.	
Northern bank and br.	do		

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The Preacher

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TERMS.

PREACHER will be published semi-monthly, second and fourth Fridays of every month, : DOLLAR per annum, *in advance*. If not ithin six months, one dollar and a half will ged.

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erson who will procure five subscribers, and the money, shall be entitled to a copy of acher for his trouble.

e a private conveyance does not offer, sub- will please transmit through the Postmaster.

following outline of the book of ation is taken from a late number of ee Church Magazine. Like many s which appear in the Preacher, it er too long. But when the nature subject is considered, it will be evi- the reflecting reader, that to be satisfactory, it could not convenient- compressed into less bounds. And know that a considerable portion of aders are at the present time partic- interested in the study of prophecy, esent the article entire. ED.

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itline of the Book of Revelation,

uiry respecting our present position in the Prophetic History of the Church.

ill appear evident to every intelli- eader, that the 4th chapter of the ation begins the prophetic vision of hings which must be hereafter." diately," the apostle says, "I was Spirit." All that follows, therefore tual, prophetic; and in the form of lical vision. The scene of that vi- heavenly, and yet commands a view heaven and earth. It is the Church ven, with its temple, in the interior ch is the throne of Jehovah, its sanc- its court, and outer court. Beneath s Mount Zion and its holy city; and wer appear the heavens of our and the outspread earth of the Ro- Empire—the scene on which the ctions of the external portions of the visions were to take place. In the ental heaven which overhung the y scene below, there would appear noon, and stars—the well known ls of the secular powers of the world. torms in that aerial firmament, and nvulsions in the world beneath, represent changes of dynasties, re- nary commotions, and all that com- he general history of nations. And he position in which John was pla- e could with a glance perceive the ctions that were going on within the e and sanctuary, and the correspond- ects produced on the subjacent and nding prophetic earth. Explana- were occasionally given to him by ngel "who talked with him;" but these may be used as translations symbols, so far as they go, they be carefully separated from the sym- nemselves. What is so interpreted be understood literally; because the l is translated in that interpretation; at gives no ground for a literal un- nding of any other portion not so ated, though it may aid in furnish- key to a further translation.

lowing the general outline, our at- n is directed to the sealed book or hich none could open but the Lamb, ecomplisher and revealer of God's purposes respecting mankind. It had been already revealed to the apostle Paul, and by him to the Church, that there was to be a terrible apostasy; but that it could not fully rise till the overthrow of the Roman Empire. The fates of the Roman Empire, therefore, necessarily took precedence of every other matter in the history of the Church; both because it was a hostile power, and because its removal was to make way for a still more formidable enemy—even Antichrist. The seals, therefore, relate to the history of the Roman Empire in its Pagan character. Remembering the form of a sealed roll, we should expect each opened seal to display but a small portion of the writing, and consequently a brief period of history chronologically considered. The opening of the *first seal* displays the prosperous condition of the Roman Empire during the reigns of the five good emperors—from the year 96 till about 185; and the symbol of the bow in the hand of the rider refers to the Cretan origin of the first of these emperors, Nerva. The *second seal* relates to the civil wars caused by the usurping conduct of the Prætorian Guard—the sword being the symbol of the Præfect's authority. This period was from about 185 till 220. The *third seal* introduced the period of oppressive taxation, under the authority of the Proconsuls, by which the Empire was exhausted—from 250 till 248. The *fourth seal* displayed the dreadful mortality which followed, and by which the Empire was reduced to extreme weakness—extending over a period from 248 till 303. The *fifth seal* introduced the era of martyrs, during the bloody reign and persecution of Diocletian—which filled up the guilt of Pagan Rome, preparatory to its overthrow. The *sixth seal* exhibited the complete revolution which took place when Constantine avowed Christianity, and the old idolatrous institutions of Rome were shaken from the heavens of power which they had usurped and abused.

It might have been expected that the triumph of Christianity was come, and so indeed, as the authors of that period testify, did many Christians imagine. But the vision of the sealing of a definite number of God's servants from the tribes of Israel, symbolizes the sad truth, that the true servants of God, his sealed ones, would still be a small minority—an election of grace—among professing, but still merely nominal Christians. Then followed the opening of the *seventh seal*, which introduced the trumpets, and all the rest of the now opened roll, though still in chronological order.

As the *seals* had traced the progress of Pagan Rome till the overthrow of Paganism, and as the *sealing* had intimated an election of grace out of an apostatizing Church, the next grand scene of the vision displayed the succesive stages by which the body of the Roman Empire itself was broken to pieces, rendering it practicable for the Antichristian power to arise. As in the Mosaic dispensation, the sounding of trumpets often indicated the proclaiming of war against God's enemies, so the *seven trumpets* reveal the great wars by which God destroyed the Roman Empire, breaking it into ten seperate kingdoms, and permitting the rise and sway of Antichrist. The sounding of the first trumpet indicates the invasion of Alaric the Goth about 400. The second trumpet, that of Genseric the Vandel, whose devastations were chiefly maritime, about 420. The third trumpet was the dreadful Atila the Hun,' 'the Scourge of God," as he delighted to be termed, about 450. The *fourth trumpet* introduced a less terrible but more successful conquerer, Odoacer, chief of the Heruli, who dethroned the last emperor, and put an end to the existence of the Roman Empire, in 476. The Roman Empire was now at an end. But the vast inundations of northern barbarians, Goths, Vandals, Huns, Lombards and others of less distinguished name, continued for some time to toss and fluctuate throughout its regions, like a waste of unsettled and heaving waters, till there appeared the fearful portent of the Beast arising out of that weltering sea, and of the scarlet-clad Harlot that sitteth on these many waters. The specific vision of the rise of that dread Antichristian power did not, however, appear till the completion of the trumpets, in order that the continuity of the symbols might be preserved. The sounding of the *fifth trumpet* introduced the woe of the Saracens, which continued for a period of 150 years—from 612 till 762. The *sixth trumpet* brought on the woe of the Turks, which continued for an hour, a day, a month and a year, in prophetic numbers, or 396 years and 106 days—from 1057, when Togrul Beg became the head of the Mohammedan power, till 1453, when Constantinople was taken, and the eastern division of the Roman Empire destroyed; from which period the Turkish power became stationary, and ere long ceased to alarm Christendom. The sounding of the *seventh trumpet* introduced the vials, which contained the judgments to be poured on Antichristian Rome. But as this was a peculiarly important part of the great historical prophecy, it was necessary to recede and recommence the vision with direct reference to the Antichristian power, whose destruction was finally to be displayed. This is done in a peculiarly impressive and significant manner in the 10th chapter, by the appearance of a "mighty angel," whose symbolical characteristics indicate him to be none other than "the Angel of the Covenant," Christ himself, in his spiritual appearance at the era of the Reformation, with the opened book of gospel truth, and giving anew the commission to his servants to preach to all nations. Then, in the 11th chapter, there begins a retrospective view of the true Church, in its witness-bearing state during the Antichristian dominatiou of Papal Rome—the slaying of these witnesses by the Antichristian power, immediately before the period of the Reformation, and when that power was in its highest pitch of supremacy a period contemporaneous, or nearly so, with the termination of the second woe-trumpet, and preparatory to the sounding of the seventh, or third woe-trumpet. There have been, and still are, many different opinions respecting the slaying of the witnesses, whether that be past or a still future event. Mr. Elliott has proved, by incontestible historical evidence, that every testimony against Popish corruption and tyranny had been so completely suppressed, that on the 5th of May, 1514, during the sitting of the fifth Council of Latern, the public orator of the day proclaimed aloud, and truly proclaimed: "there is an end of resistance to the Papal rule and religion; opposers there exist no more." From that day till the day on which Luther affixed his theses against papal indulgences at Wittenberg, 31st October, 1517, is a period of exactly three years and a-half to a day. That is, all public testimony against the Papal and Antichristian Beast was suppressed for precisely three years and a half as the witnesses were slain and remained dead for three days and a-half; and, at the end of that period, the spirit of life from God entered into them, and they resumed their testimony, never more to be suppressed however greatly they might again be tried. That this completely fulfils and exhausts the prediction, so that it can have no future fulfilment, it would be rash to say; but that it does fulfil it, and might exhaust it, is extremely probable.

The subject having been thus introduced, and a brief glimpse of its conclusion shown, the 12th chapter recommences the vision, for the purpose of giving a more distinct and special view of the rise, character, power, and final overthrow of Antichrist. According to the extremely ingenious hypothesis of Mr. Elliot, this may be regarded as the writing on the outside of the roll, displayed in prophetic vision. The inside writing contains the direct history of the Church, and of the judgments on Pagan Rome; the outside writing contains the history of the Dragon's attempt to destroy the Church, first by means of Pagan Rome till he was cast out from the firmement of political power, and then by his invisible agency, through the instrumentality of the Papal Antichrist which arose out of the sea of the barbarian races that overthrew the Roman Empire. The second beast that arose out of the earth; with two lamb-like horns and a dragon's voice, Mr. Elliot would interpret to mean the priesthood, acting collectively and by general councils, and thus exercising the power of the Beast, and causing men to worship him. In the close of this retrospective, or rather parallel vision, this representation of the writing on the outside of the prophetic roll, the conclusion is intimated at the end of the 14th chapter, as formerly at the close of the 11th chapter; and then the direct vision of the seven vials is introduced in the 15th chapter with great and terrible solemnity.

The pouring out of the vials of divine judgment upon the Antichristian power begins: and as the beginning of the judgments which are to end in the utter destruction of Antichrist may fairly be understood to be the end of Antichristian supremacy, it is important to note the period, and see whether it agrees with the predicted duration of that superstitious and persecuting system. The entire period of that supremacy's duration, it is well known, was to be 1260 years. In 533 the Emperor Justinian wrote and promulgated his Decretal Letter, inpart of which there was both a solemn recognition of the Pope as *head of all the Churches*, and a formal subjugation of even the Eastern churches to his rule. To this add 1260, and it brings us to 1793, the era of the French revolution. Whatever may be thought of the French Revolution by contending politicians, it cannot be denied that it was one of the most stupendous events recorded in the annals of the world; that it gave the first decided and deadly blow to Papal supremacy in political affairs; and that almost the entire of its destructive fury was poured out upon Papal countries. It is not, then, a rash interpretation to regard the wars of the French Revolution as fulfilling the events symbolized by the outpouring of the first five vials. The *first vial* marks the irreligion and the moral enormities of the revolutionary outbreak in France itself. The *second vial* indicates the bloody naval war between France and Britain, in which the former suffered

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eadful slaughter. The *third vial*, the hgnary ears w[illegible]ed by Napoleon on e Rhine, in the Austrian dominions along the Danube; and in Italy, on the banks of the Po. The *fourth vial* poured on the sun indicates, according to prophetic symbols, the overthrow of sovereigns and dynasties; which also was signally fulfilled in the making and unmaking of kings and kingdoms by Napoleon. The *fifth vial* intimates a direct assault upon Papal Rome itself; and in 1809, Napoleon issued two decrees, whereby the Pope's temporal authority over the Roman State was abolished, and Rome itself was incorporated with France, as the second city of its empire—the title of King of Rome being given to Napoleon's son. The *sixth vial* introduces a change in the scene; for it is poured upon the great River Euphrates, to dry up its waters, preparatory for mighty events in the regions of the East. The bearing of this prediction upon present times is too manifest to be overlooked; inasmuch as, while the symbolical language evidently implies the overthrow of Mohammedanism, or of the Turkish Empire, not by direct violence, but by a drying up, or slowly wasting process, we cannot help seeing that such is the condition of the Turkish Empire at the present time; and we are therefore constrained to conclude, that we are now within the period marked by the pouring out of the sixth vial. It may, however, be concluded that the full effects of that vial are not yet realized; for the Turkish power, though wasting rapidly away, has not yet ceased to exist. But it is manifest that it might be overthrown within the course of a few months, were God to give that direction to the political movements of the European powers. And it deserves to be marked, that Eygpt has again risen to some rank among nations, though still nominally in subjection to the Turkish sultan; while Palestine lies equally claimed, and yet almost equally disclaimed and unpossessed, between the kings of the North and of the South—a debateable land—a battle-ground of nations, as it has so often been in former times. Everything betokens a crisis in Turkish affairs, which will more completely explain and fulfil the outpouring of the sixth vial. The peculiar statement respecting the pouring out of that vial, and the drying up of the Euphrates, that "the way of the kings of the East might be prepared," has often been so interpreted as to apply it to the restoration of the Jews to Palestine. But this interpretation, however pleasing in itself, does not seem well founded, or supported by the general tenor of Scripture prophecy. The Jews are no where in other Scriptures designated "kings of the East;" nor is it from the East peculiarly that they are to come at the time of their restoration. On the contrary, they are "scattered and peeled, meted out and trodden down"—the objects of hatred and oppression in general, up to the very epoch of their restoration; and they are summoned from all quarters alike—east, west, north and south—to return to their native land; while Gentile kings and queens aid in their return, and act to them as nursing fathers and nursing mothers. Isa. 49: 22, 23 We cannot therefore, regard this prophetic statement as applicable to the Jews, whatever be its meaning. But if we look at it in another light, we may see one sense in which it is very intelligible. Every person is well aware that the Mohammedan religion prevails very extensively throughout Asia; that it is the greatest obstacle to the propagation of Christianity in that large continent; and that the Turkish Empire is the greatest bulwark to the Mohammedan religion. The overthrow of the Turkish Empire, therefore, must tend directly and most powerfully to remove that chief obstacle; and to prepare for the extension of Christianity among Eastern nations. Had the conditions, relatively of Europe and Asia been such now as they were in former times, another conjectural interpretation might have been hazarded, of a very different character. It might have been asked: Did not this seem to predict another prodigious irruption of the countless hordes of the Eastern Asiatic regions, directed against Western Asia, particularly Palestine and the adjacent countries, and even against Europe? But such an event seems now extremely improbable, if not absolutely impossible. It may be added, that the Greek expression would be better rendered, "kings *from* the East," than "kings *of* the East."

Before the pouring out of the seventh vial, another vision is seen, of a darkly and terribly ominous character—that of "three unclean spirits, like frogs, coming out of the mouths of the Dragon, the Beast, and the False Prophet, gathering together the kings of the earth, and of the whole world, to the battle of that great day of God Almighty." There can be little doubt respecting the meaning of two of these symbols:—The spirit of the Dragon must be direct *Infidelity*; the spirit of the Beast must be reviving *Popery*; but what is the spirit of the False Prophet? The most obvious interpretation of the spirit of the False Prophet is, that it implies an apostate priesthood; and thus it might seem to be applicable to the Popish clergy. But there would thus be no sufficient distinction between the spirit of the Beast, which is Popery, and the spirit of the False Prophet. There has, however, arisen, within these few years, a spirit which seems to meet all the necessities of the interpretation—we mean the *Puseyite* or *Tractarian party* in the Church of England. It has its own distinctive existence, apart from direct Popery; yet can, and does thoroughly co-operate with it in hostility to the principles of the Reformation, and of all evangelical truth. It rears the priesthood, on the false basis of patristic Tradition, into a supremacy over the Scriptures; and by its sacramentarian theory, and its fiction of apostolic succession, it usurps the place of the Mediator, and thus becomes essentially Antichristian. Thus viewed, it seems impossible to doubt that in the recent rise and fearfully rapid progress of Puseyism, we are now witnessing the actual event symbolized by unclean spirit of the False Prophet. We live, then, in the midst of times eventful in themselves, yet only preparatory to events immeasurably more vast and terrible.

So far have we endeavored to trace an outline of the fulfilment of the apocalyptic visions, and to indicate our present position in the prophetic history of the Church. The remainder is unfulfilled, and on its general meaning it becomes us to offer only very brief and modest conjectures, most carefully avoiding everything that might even seem to savour of confident dogmatism. The course of the remaining apocalyptic vision appears to be to the following effect:—The great enemy of God and man is putting forth all his subtle and malignant power, preparatory for the last great struggle against his antagonist and conqueror—the Lord Jesus Christ. But since the direct power of the Papal Antichrist has been smitten by the pouring out of the *fire vials*, and the power of Mohammedanism dried up or wasted away by the pouring out of the *sixth*, a new method must be tried. That method is, by raising into insidious, yet most vigorous action, the three evil principles of *Infidelity*, *Popery* and *Puseyism*, or, as the latter might be termed, High Churchism, or priestly power. By the operation of these three evil principles, an unavowed yet real confederacy is forming, and will be formed, not so directly *with each other*, as *against evangelical truth*—against the freedom and purity of the gospel. Scarcely will it have been formed and matured, and the powers, which it has led on prepared for the great contest, when the *seventh vial* will be poured into the air. By this symbol, the *air*, we understand the political heavens, or firmament: and, so understood, the effects that follow imply a period of unprecedented *darkness, or abandonment of all sound and true principles, confusions* and *convulsions* throughout the entire political atmosphere of Christendom; succeeded by a tremendous earthquake, or revolution, "such as was not since men were upon the earth—so mighty an earthquake—so great." The result of this unequalled revolution will be to form Europe into a *tripartite* division, consisting of three, and only three, great powers; whether monarchical or democratical does not clearly appear, though most probably the latter. It may be expected that these three great powers will be characterized by the three evil spirits which have already gone forth; and this would lead us to anticipate that these three will be France representing *Infidelity*, Italy, or perhaps Austria, representing *Popery*; and Britain, representing *Puseyism*—though there may be the intermingled presence of all the three in each. Next comes the sudden, dreadful, and irrecoverable destruction of the Antichristian Babylon, Rome, by some signal and awful manifestation of divine power. But though Rome shall have thus suddenly and awfully perished, the other powers may survive for a little, to see and deplore its fall. Their hour, however, will be at hand; for the symbolical vision next displays the coming in judgment of HIM whose name, is KING OF KINGS, AND LORD OF LORDS; followed by the heavenly armies, and preparing to smite the nations with the sharp sword of his mouth. The Beast and the False Prophet (the Papal and the Puseyite powers) are taken, with their adherents, and "cast alive into a lake of fire burning with brimstone;" and Satan himself is bound, and cast into the bottomless pit, and there a seal is set upon him for a thousand years. Then begins the reign of the saints—the first resurrection—the millennium. At the close of the thousand years Satan is loosed, deceives the nations; Gog and Magog, who muster in numbers numberless, and beset the camp of the saints. They are devoured by fire from heaven; Satan is cast into the lake where the Beast and the False Prophet are, to be tormented for ever and ever. Then the "great white throne" appears—the judgment is set—heaven and earth pass away—death and the grave deliver up the dead that are in them—the dead, small and great, stand before God, and are judged according to their works. Finally, a new heaven and a new earth are formed—the new Jerusalem comes down from God out of heaven—the tabernacle of God is with men, and the redeemed of the Lamb enter into the enjoyment of happiness eternal.

In the latter part of this very brief outline, we have employed the symbolical language of the vision itself, without attempting to translate that language; for our present space would not allow us to attempt any such translation, even if we were inclined. But though we cannot enter upon that subject now, there are a few remarks which we think it expedient to make. The language of the Apocalypse, is, as we have said, throughout symbolical, with the exception of those brief explanations occasionally given to the apostle by his heavenly instructor, and cannot, therefore, have a literal fulfilment till the symbols be translated. This is even especially the case with regard to the latter part of the great vision.

We draw attention, therefore, to a peculiarity in the symbols which relate to two very great and important events. At the commencement of the thousand years, there occurs what is called "the first resurrection." But at the close of that period, although the dead are described as standing before God, there is no mention made of a second resurrection [illegible] perpetually speak and write [illegible] resurrections—the *first* of the [illegible] —the *second* of the dead in gen[illegible] strict attention to symbolical [illegible] would show that the term resu[illegible] symbolically used, does not mean rising from the grave of the very [illegible] who have died a natural death, killed. The two witnesses are [illegible] ed as slain, and exposed for [illegible] and a-half; and after that period [illegible] of life from God entered into [illegible] they stood upon their feet. Was [illegible] al death and resurrection? or did [illegible] ize the suppression of the test [illegible] its renewal after three years? [illegible] What did Ezekiel's vision of [illegible] bones, and their resurrection [illegible] Was it not the national extinc[illegible] Jews, and their future restorat[illegible] tional existence! And when w[illegible] the vision which closes the re[illegible] while we find no mention of [illegible] urrection, we do find other symb[illegible] duced, the meaning of which [illegible] misunderstood—death and ha[illegible] grave, delivered up the dead th[illegible] them. Translate the symbol, a[illegible] terpretation is a literal resurre[illegible] symbol of hades, or the grave [illegible] played at the opening of the four[illegible] intimate the fearful mortality [illegible] tilential period. Thus translat[illegible] pretation foretold literal de[illegible] regard to the Gog and Magog [illegible] and of the Revelation, there [illegible] and there may be, different vi[illegible] of which we may have somethi[illegible] in a subsequent paper, but w[illegible] stain from introducing indivi[illegible] till we have directed some [illegible] the general subject of the mil[illegible]

Anti-Roman Movement in Ger[illegible]

We find the following in the [illegible] *tionnel*:—"Several of the Ger[illegible] have, at the suggestion of the [illegible] Rome, been making repeated [illegible] to the Cabinet of Berlin for [illegible] sion of the schism which has [illegible] the midst of Catholicism in [illegible] The Prussian Government ha[illegible] given a peremptory answer w[illegible] be far from satisfactory to Ro[illegible] fuses to do more than it has al[illegible] not giving any legal authoriz[illegible] German Catholic Church: to [illegible] it declares, would in its opinion [illegible] patible with the principles of [illegible] ment. The Prussian Govern[illegible] ken advantage of this opport[illegible] mind the applicants that when [illegible] since it found itself in an emba[illegible] sition on account of the questi[illegible] ed marriages, it had addresse[illegible] the Catholic Governments, [illegible] them to prevent the proceed[illegible] Jesuits, and the incendiary mo[illegible] he Ultramontane party, but that [illegible] tion was paid to its remarks. T[illegible] ment, which has all the chara[illegible] schism; and which so much a[illegible] Catholic Church, is, the answer [illegible] ly the result of the culpable co[illegible] sued by the Ultramontanists tow[illegible] sia."

CHINA.

It is authentically stated that [illegible] has memorialized the Emperor [illegible] subject of the Christian religion [illegible] companied this paper with copies [illegible] tian Tracts and other books in [illegible] nese language. It appears that the[illegible] been minutely examined, and an [illegible] has been received to the effect [illegible] publication of these works proceeds [illegible] good motives, for they exhort the [illegible] to the practice of virtue; and the [illegible] they contain which has hitherto be[illegible] terdicted, should be tolerated and [illegible]

When the signs of the times gro[illegible] er, the hopes of the saints should [illegible] brighter; for their redemption d[illegible] nigh.—Luke 22:25—28.

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A FATHER'S ADDRESS
HIS SON IN THE MINISTRY.

Dear Son: The solemn act has been ed. By the laying on of the hands resbytery, you have been set apart ffice of an Ambassador for Christ, are henceforth to be employed ork of beseeching sinners to be ed to God. And the hearts of a of his people being, as we hope, influenced to select you as their Guide, they have given you a nd unanimous call to take the f their souls. The interest which r your welfare, and the regard ave for the flock over which the ost hath made you an overseer, me to suggest a few thoughts for sideration, on an occasion so teresting.

me entreat you to consider well tance of the charge committed are. You have been called to the souls of your fellow men, o must give account. Had you ated to a station of eminence in ty, and had the temporal inter- community been intrusted to agement, you might well feel ficiency to sustain the weight of lity which such elevation would But interests infinitely more im- committed to your care, and ities unspeakably more weigh- lved in the office with which ested. Immortal souls, consti- harge—souls, of such value in tion of Him who made them, eem them from everlasting de- e spared not his own Son, but im up unto death. For these re to watch. And on you, un- it greatly depends, whether shall be exalted to the enjoy- nor and glory and immortality. k down into interminable wo- lemn thought go with you to let it attend you in the whole rcourse among the people of ; let it accompany you, when e pulpit, and labor and pray y, with the help of God, both f and them that hear you.

exercise of your ministry, de- to know any thing among the ur charge, save Jesus Christ cified. It is a solemn con- hat a man may preach the t incur the guilt of directly ror, and yet the truth may be imperfectly, that the souls of ve under his ministry. There on between the truths of the sequence of which they are gree dependent for their effi- e another. Unless therefore bited in their proper connec- ither can be understood, nor ortance be duly appreciated. at the doctrine of the abso- of a change of heart, occu- rominent place in the sacred But until the man has some owledge of his condition as a in trespasses and sins, he can sible of the necessity of this an he understand in what it at a sinner is justified by righteousness of Christ, to clusion of human merit, is a as it were with a sun beam es of the gospel. And yet ital doctrine in the christian ishness in the estimation of eyes are opened to see that fore God, and is under the olated law. Then, my son, honor God, and be owned instrument of good to the so. preach the word, that d may stand forth as the ament of your ministry.

ing not to know any thing ry, save Jesus Christ and it will be necessary that you reat plainness the scriptural doctrine of the TOTAL DEPRAVITY OF HUMAN NATURE. By the total depravity of human nature, I mean, that in fallen man there is no moral goodness, until he is renewed by the Spirit of God. I need not tell you that this doctrine is peculiarly offensive to the pride of the depraved heart, and consequently that the carnal mind turns away from it with disgust. But this fact is only an illustration and confirmation of the truth, that "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

The great obstacle to the success of the gospel, is that men are unwilling to believe that they are in that guilty and wretched and helpless condition, in which the bible represents them to be. The language which is congenial to the depraved heart, is, I am "rich and increased in goods and stand in need of nothing," and it is hard to adopt the conclusion, I am "wretched and miserable and poor and blind and naked." But before the aid of the physician will be desired, the man must feel that he is sick. And therefore, if you would be honored of God as the instrument of leading sinners to Christ, show them, with all plainness and fidelity, the spiritual wretchedness and misery and blindness and poverty of man in his fallen condition. Give to perishing sinners a faithful exhibition of what God has declared in his word, in relation to our natural state. He who knows what is in man, has declared, in language plain and unequivocal, that "The heart is deceitful above all things and desperately wicked, who can know it?" Jer. 17:9. He who laid down his life for the redemption of the soul, has said, "Out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Mark 7:21. And when the God of infinite purity and of unbounded benevolence, looked down from heaven upon the children of men, to see if there were any that did understand and seek God, what was the spectacle which was presented to his omniscient eye? "They are all gone aside; they are all together become filthy; there is none that doeth good, no not one." Ps. 14:3. And an Apostle whose heart had been changed by the grace of God, testifies in relation to himself,—"I know that in me, that is, in my flesh, dwelleth no good thing." Rom. 7:18.

It corresponds then both with the unequivocal language of God's word, and with the experience of all who have been taught of the Lord, that, "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." And hence, "they that are in the flesh cannot please God."

When men obtain a scriptural view of their spiritual poverty, wretchedness and misery, the pride of the depraved heart will be brought down, and the doctrine of Christ crucified will be melody in their ears. Then it will be your pleasing employment to exhibit a crucified Savior in all his fullness and suitableness and sufficiency—then you will direct the guilty sinner who has no merit to recommend him to divine favor, to the righteousness of Christ, as a sure and all sufficient foundation—and then you will exhibit to the sinner dead in trespasses and in sins, the Spirit of Christ, by whose agency the soul which is dead in sin is raised to the enjoyment of a new life, and is finally made meet for the participation of the inheritance of the saints in light.

3. Be careful to exemplify in your life and conversation, the excellency of that gospel which you preach. Like a city that is set on a hill, which cannot be hid, the example of the minister of the gospel, from the nature of the station which he occupies, will come under the view of many, and will exert an influence extensively, for good or for evil. How very important then is it, that he conduct himself in such a manner, as may authorise him to say to all around him,—"Be ye followers of me, even as I also am of Christ." Sometimes however there is witnessed such a discrepancy between the appearance of the minister of the gospel in the pulpit, and the general character of his deportment in his intercourse with society, that we can scarcely believe that it is the same man. There is such a lightness in his manner, such an entire absence of every thing like seriousness in his behavior, and such a conformity to the world in his whole conduct, as to make it painfully evident, that his own mind is little impressed with the importance of divine things. It would be well that such men, would either, never *enter* the pulpit, or never *come out* of it. How deplorable are the consequences, where the general deportment of the minister of the gospel is inconsistent with the doctrine which he preaches! He may unfold the great truths of the gospel, in the most lucid manner; he may exhibit in glowing language the blessings of salvation, and with a seeming pathos, may warn sinners to fly from the wrath to come. But you have only to look at his life, to see the mournful evidence, that he is not in earnest. While, such a minister, by his preaching turns one sinner unto God, his life will confirm ten in unbelief. Then let me say to you, as Paul has said to his son Timothy, "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

4. Cultivate a familiar acquaintance with the different members of your pastoral charge. You will not understand me here, as recommending the employment of your time in giving and receiving what are termed social visits. The faithful minister will have little leisure for such employment; and perhaps the less time spent in this way, the better, in so far as the salutary effect of his ministry is concerned. But what I have particularly in view, is, that, as a shepherd should be diligent to know the state of his flocks and should look well to his herds, the christian pastor should make himself acquainted with the diversified circumstances and condition of the different members of his charge. There are some who will need to be familiarly instructed in the elementary principles of christianity. Some may be slumbering in carelessness and in indolence, whose consciences need to be aroused. Others may be burdened with a sense of sin, and their condition calls for a plain and simple exhibition of the rich provisions of the gospel. The stout hearted and the rebellious should be summoned to harken to the thunders of Sinai, while the anxious inquirer should be conducted gently to that kind and compassionate Redeemer who invites the weary and heavy laden to come to him for rest. The wavering must be established. The weak and doubting and perplexed must be encouraged and comforted. Has any one of the flock wandered from the fold? It will be the duty of the faithful shepherd to seek for it with diligence and care and endeavor speedily to bring it back to the paths of righteousness. And while the babes in Christ must be supplied with the sincere milk of the word, the strong men in Christ, must receive appropriate aliment.

It must at once appear evident that without a knowledge of the different members of his flock, the pastor cannot be acquainted with their particular condition, and therefore cannot be properly prepared to accommodate his instructions to their particular circumstances. And it is no less evident, that this knowledge cannot in any good degree be possessed, where the duty of pastoral visitation is neglected. While therefore as a faithful steward of the mysteries of God, it will be incumbent on you to preach the word in public, with all fidelity, and to speak the things which become sound doctrine, let me particularly recommend, as being intimately connected with your success in the ministry, the duty of instructing familiarly, from house to house, the people of your charge. And while none of your flock should be neglected, let the poor and the afflicted be objects of your special attention. Their condition presents a special claim to the exercise of our christian sympathy, and they, in a particular manner need to be sustained by the consolations of the gospel. Remember that it is the special business of the minister of Christ, to preach good tidings to the meek, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. Let then your kind, sympathising attention to the sons and daughters of sorrow and distress be such, that they may ever be ready to welcome your approach with the exclamation,—"How beautiful, on the mountains are the feet of him that bringeth good tidings; that publisheth peace, that bringeth good tidings of good, that publisheth salvation!"

And I must not forget to call your attention, in a very particular manner to another portion of the souls committed to your care, I mean the lambs of the flock. You know the interesting character which is given of the great and good Shepherd. "He shall feed his flock like a shepherd, he shall gather the lambs with his arm and carry them in his bosom." Does the great Shepherd and Bishop of souls regard with such interest the lambs of his flock, that he even carries them in his bosom? Surely, then, the christian minister, in whom is the same mind that was in Christ, will feel a special interest in the spiritual welfare of this portion of his charge. And since God has said, "They that seek me early shall find me," be careful to improve every opportunity of directing the attention of youth to the things which belong to their everlasting peace. To succeed with youth, it is all important to secure their confidence and enlist their affections. Treat them, then, with kind attention when you meet. Instead of terrifying them with austere looks, or disgusting them with harsh treatment, receive them with looks of kindness and affection and encourage their approach. Then when you shall have insinuated yourself into their affections, they will be prepared to hearken to your counsel and profit by your instructions.

I now take it for granted, that as an important means of promoting the religious instruction of the youth in a congregation situated as yours is, you will establish a sabbath school. It is wholly unnecessary to notice the objections which are sometimes urged against this mode of communicating religious instruction. The question which is in the first place to be decided is, Should not the religious instruction of the youth, in every congregation, be regarded as a matter of paramount importance? As there can be but one answer to this question, then in the next place, Is it not the special business of the Pastor and the Elders of every congregation to attend to the religious training of the youth? And then, Has not experience fully demonstrated the efficacy and utility of a well conducted system of sabbath school instruction? I know that a sabbath school may be conducted in such a manner as to be not only useless, but pernicious. But do we not know that, under pretence of preaching the gospel men may bring in "damnable heresies," and thus do more harm than good. And shall we desist from preaching the gospel because some men take this mode to disseminate their destructive errors. I suppose not. Neither should we neglect the communication of wholesome instruction

Concluded on the Seventh Page.

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EXPOSITORY LECTURES.

1 I saw the Lord standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

2 Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil and not for good.

5 And the Lord God of hosts is he that toucheth the land, and it shall melt, and all that dwelleth therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt.

6 It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth; The Lord is his name.

7 Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir?

8 Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord.

9 For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.—*Amos* 9:1—10.

He hath said in his heart, God hath forgotten; he hideth his face, he will never see it. Such is the language of the atheistical heart when it would lull its apprehensions with regard to the consequences of a sinful course. Though the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, yet the execution of the divine threatenings is often delayed. And because merited punishment does not speedily overtake the workers of iniquity, their hearts become hardened through the deceitfulness of sin, and they say within themselves, The Lord shall not see, neither shall the God of Jacob regard it. These things hast thou done, saith God to the wicked man, "and I kept silence; thou thoughtest that I was altogether such an one as thyself." And thus men abuse the patience and forbearance of God, which ought to lead them to repentance, so as to banish fear from their minds, and encourage themselves to go on in sin. And sometimes when the hearts of men are polluted with every unholy passion and their hands are red with guilt, they nevertheless insult God by their observance of the outward forms of religion. And this serves still further to silence the accusations of conscience and banish concern from their minds. The divine denunciations against sin do not alarm them, because they trust in lying words, saying, "The temple of the Lord, the temple of the Lord are these." Because the temple of God is in the midst of them, and they pay external respect to the ordinances of religion, they vainly imagine that they shall enjoy the protection and favor of heaven, though their hearts are alienated from God. Such was the spirit which prevailed in Israel in the days of the prophet Amos. Notwithstanding the warnings which God had from time to time addressed to them by his faithful prophets, they gloried in their relation to Abraham, and trusted in the temple, and said within themselves, "The evil shall not overtake nor prevent us."

In the close of the preceding chapter, the prophet had made known, that for their sin in forsaking God, and particularly for their idolatry, the overthrow of the nation of Israel, was near at hand. "They shall fall and never rise up again." To impress the minds of this people more solemnly with a sense of their danger, another vision is presented to the view of the prophet, in which the utter impossibility of escaping the impending judgments of heaven, is strikingly exhibited. In vision, the prophet, saw the Lord standing upon the altar. As the great sin of Israel consisted in forsaking God's altars and in setting up altars to their idols, the appearance of the Lord, standing upon the altar, might be designed to indicate that the divine presence was about to be withdrawn from the temple; and that offerings presented upon his own altar, would no longer be of any avail in securing to them the enjoyment of the divine favor. In connection with the appearance of the Lord, the command was uttered, "Smite the lintle of the door, that the posts may shake." As the door here spoken of, is introduced in connection with the altar, it is evidently the door of the temple, in relation to which the command is given. And the smiting of the lintel, or upper part of the door, with such violence that the posts should shake, would seem to indicate, that the temple was to be thrown open and to be profaned; that God would forsake it and then, that his desolating judgments would fall upon Israel. "I will slay the last of them with the sword." And then when God would withdraw from among them, and no longer extend to them his protecting care, they would fall a prey into the hands of their enemies. "He that fleeth of them, shall not flee away, and he that escapeth of them shall not be delivered."

Their efforts to escape from the impending storm, would be utterly ineffectual. Though they dig into hell, thence shall mine hand take them; though they climb up into heaven. thence will I bring them down." By their sin in forsaking God, they had made him their enemy. Go where they may, they cannot fly from his presence; do what they can, they cannot place themselves beyond the reach of his power. If it were possible to find a passage into the depths of the Abyss; or could they scale the heights of heaven, in either situation they would be alike unsafe. Should they seek a hiding place in the top of the highest mountain, or take refuge in the bottom of the ocean, they would in either situation be alike exposed to the execution of divine vengeance. A passage descriptive of the omnipresence of God, of a similar character with the one before us, we have in the 139th Psalm, "Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up to heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say surely the darkness shall cover me, even the night shall be light about me. Yea the darkness hideth not from thee, but the night shineth as the day, the darkness and the light are both alike to thee." As he who enjoys the favor and protection of heaven is safe every where, so the man who has made God his enemy, is safe no where.

But it might be supposed that those who were taken captive into foreign lands, would experience some favor at the hand of their enemies, and that their captors would spare them, if for no other purpose, that they might make them serviceable as their slaves. Even in this expectation, however, they were doomed to experience disappointment. "Though they go into captivity before their enemies, thence will I command the sword and it shall slay them." It is remarkable that, so early as the days of Moses, it was predicted, that when for the punishmen of their sin in forsaking God, they should be dispersed among the nations, they should be continually in a state of alarm among their enemies. "Among these nations, shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of the eyes and sorrow of mind; and thy life shall hang in doubt about thee, and thou shalt fear day and night, and shalt have none assurance of thy life." Deut 28: 65. And the history of this people, ever since their dispersion among the nations, affords a striking illustration of the truth of this remarkable prediction. Among all nations they have been oppressed and spoiled and almost incredible numbers of them have been inhumanly destroyed for comparatively trivial causes. Neither their property, nor their life has been in safety; for God has set his eyes upon them for evil and not for good.

Under the hardening influence of sin, men persuade themselves to hope that they shall escape with impunity, and that the threatened judgments of God will not be executed. Such was the folly and presumption of Israel. They had been long spared, and had experienced much mercy at the hand of God. And therefore they indulged the delusive hope, that these fearful calamaties, foretold by their prophets, would never overtake them. To show them the folly of such an expectation, their attention is directed to the character of him with whom they had to do. "The Lord God of hosts is he that toucheth the land and it shall melt." It is he whose power is unlimited, and whose dominion is universal. It is he who made the heavens and the earth, and to whom all nature is obedient. He has only to speak to the heavens, and they shall pour forth a deluge of waters for the destruction of his adversaries; or to the earth, and it shall open its mouth and swallow up the rebels against his government. We have here a most magnificent description of the majesty and power of God. "It is he who buildeth his stories in the heavens." He has formed the heavens and by his Spirit has garnished them with beauty; and here surrounded with light as with a garment, he dwells as in his upper chamber. He "hath founded his troop in the earth." It is not easy to determine certainly what is here meant by the term rendered "*troop*." It may include the elements and all created beings connected with our earth, which God employs whenever it is pleasure, in the execution of his purposes. How vain then is it to expect that you can escape the vengeance of an enemy so powerful. He has only to speak the word, and all nature is ready to obey his call, and to execute his purposes. "He calleth for the waters of the sea and poureth them out upon the face of the earth: the Lord is his name."

A circumstance which contributed much to render them secure under all the divine threatenings, was the interest which they supposed that they had in the divine favor, in consequence of their descent from Abraham. They knew that their venerable ancestor was the friend of God; that God had entered into convenant with him, and had promised to his believing seed many and distinguished blessings. And though they did not imitate the example of their worthy ancestor, and consequently had no claim to the blessings secured in the covenant to the faithful descendants of Abraham, yet they vainly hoped that the God of Abraham would still be their protector. But, says God, by his prophet, to these degenerate sons of Abraham, Deceive not yourselves. "Are ye not as the children of the Ethiopians unto me, O children of Israel?" It is true, that you are the offspring of Abraham my friend. But you have forsaken me and have conformed to the idolatrous practices of the heathen nations around you. And therefore you may expect to share with the Ethiopians and other nations the fury which shall be poured out upon the heathen. It is true, "I brought up Israel out of the land of Egypt." And had you walked faithfully in the way of my commandments, I had still been your protector and deliverer, and none of your enemies had been able to prevail against you. But I likewise brought "the Philistines from Caphtor and the Syrians from Kir." Though, however, these nations were delivered by my power, yet afterward for their continued rebellion against me, they were destroyed. And in their fate, my people Israel may see, what will be the fearful result of continuance in sin. "Behold the eyes of the Lord are upon the sinful kingdom, and I will destroy it from off the face of the earth."

But while desolating judgments come upon this people, resulting in overthrow of the nation, yet a remnant should be made among them. While hardened and the impenitent should ish, a remnant should be preserved the sinners of my people;" those who spise my warnings and make light threatenings, and who regardless that I have spoken to them, say their hearts, "The evil shall not ove these incorrigible transgressors by the sword." But while the Israel shall be removed out of land, and shall be dispersed nations, and shall be sifted "like is sifted in a sieve, yet shall not grain fall upon the earth." shall be separated from the wheat this process; and while the chaff ed to destruction, not one grain genuine wheat shall be lost. dation of God standeth sure, seal, the Lord knoweth them

Hence we may learn,

1. That all the efforts of the tent to escape the just punishment sin, will prove utterly unsuccessful they dig into hell, says God to kers of iniquity, thence shall take them; though they climb up ven, thence will I bring them down pursueth sinners. Be ye sure your sin will find you out. Will then escape the wrath and curse to which your sin exposes you? your sin, and seek refuge in Jesus who is the deliverer from the wrath

2. The consideration of the of Him who is the sinner's enemy fill him with alarm, and convince there is no possibility of escape who go on in their trespass. The Lord God of hosts. If he but land, it shall melt. Myriads of ever prepared to obey his command elements are subject to his are ever ready to execute his Shall then feeble man contend in judgment? Woe unto him eth with his Maker!

3. If those who are profess people of God conform to the ms of the world, they may share with the world the conse their sin. Are not ye as the the Ethiopians unto me, O chil rael? Therefore, the eyes upon the sinful kingdom, and stroy it from off the face of the

4. In the day of retribution distinguish between those who a form of godliness and those him in spirit and truth. When of Israel shall be sifted among like as corn is sifted in a shall not the least grain fall up With regard to those, who are of God's love, it is declared toucheth you, toucheth the eye. They shall be mine saith in the day when I make up my

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ZEAL OF HEATHENS AND C

Rev. Mr. Dear, Baptist missio that the Chinese are suppose $360,000,000 for incense to their idols. This is one dollar inhabitant of the empire, old and it is only a single item in of idolatry. How much do Christians contribute to send the these deluded heathens! Do contribute one dollar, per pains us to make the statem truth must be spoken: the our Church only averaged member for missionary purpo O, when will Christians regard erty as the Lord's, and give conveniently spare for the

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THE EDITOR OF THE PREACHER:

Rev. and Dear Sir: We have been ashed to see in your columns a thing ch proposes to be a sketch of the two tures on Psalmody, delivered in the sbyterian Church of Indiana, by Pro- or M'Gill, on the fourth of June* last. pronounce it, without hesitation, to gregiously unfair, perverted, distorted in many places utterly false. These tures occupied three hours in the de- ry; and it is evident to any honest d, that a sketch of that length which have published, could not, even with ish to be fair, do justice to the argu- nt, illustration and explanations with ch those discourses abounded. But sketch is false as it is brief. If any ign to be fair and honest were felt, why it not published *sooner*, while the mem- s of friends as well as foes were fresh h the words as well as arguments? Ev- ntly it has been concocted with partic- design, and kept back nearly three aths, in order to take advantage of the est and unguarded. The great major- of the large assembly who listened to ctor M'Gill, with almost *breathless si- ce*, on that occasion, were deeply inter- ed, instructed and gratified in the high- degree: and although some came, like man whom you are pleased to call a ost respectable character," with a most nifest determination to resist convic- n, and find fault, we can assure you t some of our most respectable and in- igent people have had their scruples moved, the prejudices of education dis- ated, and their minds made to acqui e with perfect satisfaction in the use what Dr. M'Gill calls "an evangelical lmody," by the hearing of his Lectures that interesting occasion.

As to the many *irrelevant* insinuations th respect to the previous character and nduct of Dr. M'Gill, with which your rrespondent has introduced his sketch, y are also *novelties* to us.

We have read in "The Presbyterian" simple facts in his case, which his most ter adversaries could not gainsay, when ey were published: and these put a ve- different face on the matter. It de- rves attention, that one of the reasons, nd the first of them,) for leaving the As- ciate Church, and for mentioning which was suspended on the spot, was that could not sustain the discipline of that urch, which makes it a censurable of- nce to *hear* any preacher of another de- omination on any occasion.

Of course your correspondent in this ase cannot belong to the Associate Church uless he either plays fast and loose with is own profession, or acts on the Jesuiti- al maxim of doing evil that good may ome.

This communication we ask you res- ectfully to publish, as an act of common ustice and christian courtesy.

Very respectfully,
MANY HEARERS.

* Probably an error.—ED.

REMARKS.

The foregoing communication, we have received through the Post Office, with a request that we would publish it, "as an act of common justice;" and for the honor thus conferred upon us, we have been left to pay the postage. The postage, it is true, is not a very serious matter; but we suppose that "common justice" will apply to small as well as to great sums. On the communication itself, we beg leave to offer a few remarks:

1. Though the communication professes to be the production of "Many hearers," we do not publish it as such. It comes to us from a responsible source, and the writer will be held accountable for its statements.

2. The writer impugns the motives and calls in question the honesty and veracity of our correspondent. He says with reference to the sketch of Dr. M'Gill's sermon, which was furnished by our correspondent, that "Evidently it has been concocted with particular design, and kept back nearly three months, in order to take advantage of the honest and unguarded." This is pretty strong language; and we would respectfully ask, ought not a writer, who appeals to "common justice and christian courtesy," to inform himself with regard to the facts of the case before he ventures to make such an unqualified charge? He could not possibly know in this case that our correspondent was influenced by the base motive which is here imputed to him. He may have suspected it; but that charity which thinketh no evil would hardly allow the utterance of such a suspicion. To say that the publication of the sketch was "kept back nearly three months, in order to take advantage of the honest and unguarded," is to assert what the writer could not know to be the fact, and what in reality is not the fact.

The discourses were delivered, we are informed, on the last Sabbath of April. Sketches of the discourses were immediately written by two different persons. Both these sketches were forwarded to us in the following month, during our absence in attendance upon the meeting of General Synod. As soon as we conveniently could, after our return, one of the sketches was published.

So far then was our correspondent from keeping back the publication with sinister design, that it was delayed contrary to his wish, by circumstances over which he had no control.

But after all, this complaint about keeping back the publication (from April 27, the day on which the discourses were delivered, to July 11, the day on which the sketch was published,) seems to us very much like an effort to awaken public sympathy in behalf of the discourses. If "the great majority of the large assembly listened to Dr. M'Gill with almost *breathless silence*," and were "deeply interested instructed and gratified in the highest degree;" if by these discourses "some of our most respectable and intelligent people have had their scruples removed, the prejudices of education dissipated, and their minds made to acquiesce with perfect satisfaction in the use of what Dr. M'Gill calls an evangelical psalmody," is it to be supposed that what was said on an occasion of such interest would be forgotten in so short a time? It surely is not very complimentary to the intelligence of the respectable and intelligent people of Indiana, to suppose that in the short space of ten weeks, they could forget what had "removed their scruples," "dissipated the prejudices of education," and made their minds "acquiesce with perfect satisfaction" in the views of the speaker. That which instructs and interests us so highly, is not usually so soon forgotten.

3. The writer pronounces the sketch "without hesitation, to be egregiously unfair, perverted, distorted and in many places utterly false"—he says, "the sketch is false, as it is brief." The reader will at once perceive, that this is a charge in which we have some interest. In our notice of the sketch, we have said that our correspondent who furnished it, is a man of "most respectable character." Our correspondent assures the public, that, "Justice has been done the Doctor" —that' "so far as possible his words have been taken down with impartiality, both in favor of and against the Psalms of David"—that notes were taken by a "stenographer in the assembly"—that "these notes were examined by the most attentive hearers"—and that after "free conversation among the audience," the writer heard of no disagreement as to what was taught in these discourses. Our correspondent has then authorised the public to believe that in his sketch he has faithfully reported what Dr. McGill taught on the occasion. The writer of the above communication, "without hesitation," pronounces the sketch, "to be egregiously unfair, perverted, distorted and in many places utterly false." Here these two writers are directly at issue, and we shall hold them both responsible to the public. If our correspondent has imposed on us and on the public, by giving as a faithful sketch of Dr. McGill's discourses, one which is "in many places utterly false," let him be exposed. If the writer has incautiously preferred such a sweeping charge, which cannot be sustained, an apology is due to the public.

4. On this subject, general indefinite statements, unsupported by evidence will not satisfy the public. In the sketch which we have published our correspondent professes to give the substance of what was publicly said by Dr. McGill on the occasion. It will not do to say in general terms that it is "egregiously unfair"—it is "in many places utterly false." We want particular specifications. In what instances has our correspondent attributed to Dr. McGill sentiments which he did not utter?

According to the sketch, the speaker is reported to have said, "we have two of these (the Psalms) printed among our own Hymns, and would be glad to have another verse inserted, which says,

"To silence put the lying lips
That grievous things do say,
And hard reports, in pride and scorn
On righteous men do lay."

Will the writer inform us, whether this is a correct report of what the Dr. said on the occasion? If it is not, what did he say?

Again; according to the sketch, the speaker said in relation to the Psalms, that, they speak of Christ "as to come, and his name is not in them—*the name of Christ is not in them.*" Is this report true or false?

Speaking of the unsuitableness of the Psalms to particular occasions, the speaker is reported to have said. "I have a right to speak on this subject, for in explaining the Psalms, I have often had great difficulty in making them suitable to the preaching." Was such an expression uttered?

According to the sketch, Dr. McGill expressed himself in the following manner. "It is often asserted that psalms, hymns and spirtual songs, answer to there names in the Hebrew Psalm book. This is not so. It is ignorance, or an attempt to impose upon people, who do not understand the Hebrew language. Do they think that no one can read Hebrew but themselves?" Did the speaker employ such language on the occasion?

But not to multiply examples. The sketch represents the Professor as saying that, "David's Psalms were first brought into the church by the Arians, in the 4th century, in order to put down the doxologies then in use. They were brought in for the express purpose of denying the Lord that bought us." Did the Professor make this statement?

We will then expect the writer of the above communication to descend to particular specifications, and inform the public distinctly wherein statements have been falsely attributed to Professor McGill which he did not utter. If our correspondent has done the Professor injustice by making him say what he did not utter, let it be made appear, and we shall expect from him a suitable apology to the public. For ourselves we would say, that had we supposed that the sketch in any instance attributed to the Professor sentiments, which he did not utter, it should never have found a place in our columns. We did not suppose that in every instance, it exhibited the precise language of the speaker. It does not profess to do this. It professes to give generally the language that was employed and to state faithfully the doctrines which were taught on the occasion. If it is as "false, as it is brief," let the evidence be furnished, and it shall stand exposed to the public indignation.

Schedule of Appointments by the Presbytery of the Lakes.

MERCER.
J. Y Scouller, 2d Sabbath Sept.
Wm. P. Breaden, 2d Sabbath Oct. To dispense the Supper.
Wm. Carlile, 3d Sab. Nov.
J. Y. Scouller, 1st Sab. Dec.
" 4th " "
Wm. Carlile, 4th Sab. Jan.

MAHONING.
Jos. Buchanan, 4th Sab. Sept.
Robt. W. Oliver, 3d Sab. Oct. To dispense the Supper.
Wm. Carlile, 5th Sab. Nov.
J. Y. Scouller, 3d Sab. Dec.
John N. Dick, 4th Sab. Jan.

BEULAH.
Jos. Buchanan, 2d Sab. Sept.
J. Y. Scouller, 2d Sab. Oct.
Wm. Carlile, 2d Sab. Dec.
John N. Dick, 1st Sab. Jan.
James Greene, 4th Sab. Jan.

SHARON.
J. Y. Scouller, 4th Sab. Sept.
Wm. Carlile, 3d Sab. Jan.

EAST BROOK.
William Findley, 4th Sab. Sept. To dispense the Supper.
John Y. Scouller, 4th Sab. Oct.
Jas. Greene, 4th Sab. Oct.
Wm. Carlile, 3d Sabbath Dec.
J. N. Dick, 3d Sab. Jan.

BETHEL.
J. Y. Scouller, 3d Sab. Sept.
Wm. Carlile, 2d Sab. Nov.
James Greene, 2d Sab. Dec.
Wm. Carlile, 2d Sab. Jan.

SHENANGO.
Jos. Buchanan, 3d Sab. Sept.
J. Y. Scouller, 3d Sab. Oct.
Wm. Carlile, 1st Sab. Dec.
J. N. Dick, 2d Sab. Jan.

CLARKESVILLE.
John Y. Scouller, 5th Sab. Aug.
Wm. Carlile, 1st Sab. Nov.
" 1st Sab. Jan.

CLINTONVILLE.
James Greene, 3d Sab. Sept.
J. Y. Scouller, 1st Sab. Nov.
R. W. Oliver, 2d Sab. Dec.

PINE GROVE.
J. Y. Scouller, 3d Sab. Nov.
" 5th "

CRANBERRY.
J. Y. Scouller, 2d Sab. Nov.
" 4th Sab. Nov.

BAZETTA.
James Greene, 4th Sab. Sept.
Wm. Carlile, 4th Sab. Nov.

DELAWARE GROVE.
J. Y. Scouller, 1st Sab. Sept.
" 1st " Oct.
" 2d " Dec.
Wm. Carlile, 4th " "
J. J. Findley to dispense the Supper. Time optional.

For the Preacher.

REV. THOMAS MEHARD.

Extract from the proceedings of the Presbytery of the Lakes, at its late meeting, on hearing of the death of the Rev. Thomas Mehard.

1. Resolved, That Presbytery has heard with sorrow, the melancholy tidings, that since our last meeting, it has pleased the Lord to remove, by death, our respected and beloved brother, the Rev. Thomas Mehard, from his labors below, to the fruition, we trust, of a great reward above.

2. That we take this, the earliest opportunity to express our sympathy for his bereaved wife and little children; and, to recommend to her by our example submission to the will of God, who loves his people too tenderly to lay upon them any burden, or to expose them to any trials which are not indispensable to their good; and at the same time to commend her, and her children to his care, where honor is pledged by promise to provide for the widow and the fatherless.

J. H. PRESSLY, Clerk.
ERIE, August 20, 1845.

Men might as well try to prevent the shining of the sun or the swelling of the sea, as prevent the fufilling of the Word. —Prov. xix. 21

Opposition to the light ever increases alienation from the life and love of God.

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THE PREACHER.

FRIDAY, SEPTEMBER 12, 1845.

JOHN T. PRESSLY, D. D.,.....Editor.
KENNEDY & BROTHER,.....Printers.

TERMS—One Dollar per annum, in advance.

The Presbytery of the Lakes

Met in the town of Erie, on Wednesday, the 20th ult. The special object of the meeting was to attend to the ordination and installation of JOSEPH H. PRESSLY, who had some time previously accepted a call from the congregation in that place. The Rev. Robert W. Oliver preached the sermon from Mark 16:15. "Go ye into all the world, and preach the gospel to every creature." The Rev. John Neill proposed the constitutional questions and offered the ordaining prayer. The charge to the candidate was delivered by the Rev. James Greene; and the Rev. Samuel F. Smith addressed the congregation, in relation to the duties arising out of the relation just formed. The exercises were solemn and appropriate, and were witnessed by a numerous and attentive assembly.

The congregation of Erie enjoyed for about forty years, the labors of the Rev. Robert Reid, a name which will long be remembered with esteem and veneration, in the Associate Reformed Church. And now, after being vacant for a little more than a year, the Shepherd of Israel has provided for them a pastor. May the blessing of heaven rest upon the relation formed between them and him whom they have called to take the charge of their souls.

Union of Reformed Churches.

At the late meeting of the Presbytery of the Lakes, the Editor, who enjoyed the privilege of being present, was much gratified in hearing from the brethren a free expression of their views, in relation to the Basis of Union adopted by the Convention. There was but one harmonious sentiment in relation to the desirableness of the contemplated union. About equal harmony prevailed as to a preference of a union without the subjoined Testimony as a term of communion. But, should it be found impracticable to secure a union, without such a testimony, there was an expression of a willingness to receive it with some modifications. The portions of the Testimony more particularly referred to, as requiring some modification, were the four concluding items under ch. 23 of the confession. The objection to these was chiefly, the ambiguity of some of the language.

The views above expressed, so far as our knowledge extends, prevail throughout our Synod. The union is regarded as an object of desire. To a Testimony we can have no objection on the score of principle. It has always been the principle of the Associate Reformed church, that the church is bound to testify explicitly for the truth and in opposition to error. And on this principle as a church, we have always acted. It is only in relation to the expediency of the particular mode of carrying out the principle proposed by the Convention, that there can exist among us any diversity of opinion.

☞Occasionally, we are grieved to learn the Preacher fails to reach his destination. All that we can say, is, that it is with us, an object of special care, to see that he sets out regularly at the proper time, on his semi-monthly journey, to all our subscribers. But when once the Post Office has taken him in charge, our control over him is at an end.

We have just received a note from two of our subscribers at Hickory P. O. stating that not a single copy of No. 14 reached that office. And they add—"The report is current here, that you have retained said papers for the purpose of speculation." If it is really so, it would seem that the good people of Hickory, must have a very exalted opinion of our *honesty!*

But gentle reader! this is not all. For this very agreeable news, we had to pay *the postage!*

A SCENE IN A STAGE-COACH.

The facilities for travelling in our country at the present time are so greatly multiplied, that an inducement to ramble is presented to every one who has a little money and leisure at command. And the American people seem to be fully disposed to improve the facilities which they enjoy. The consequence is, that wherever we go, we find the public conveyances crowded with both sexes, intent upon the pursuits of business or of pleasure. Not unfrequently we find in a single stage coach, the representatives of nearly as many States in the Union, as there are passengers.

When one enters a stage coach and looks around upon his new associates, the thought not unfrequently forces itself upon the mind, that choice, would never have brought into such close contact, those who are now crowded together in the same vehicle. However, as we have always acted upon the principle of accommodating ourself as well as may be to the circumstances in which we are placed, we have seldom found much difficulty, in spending our time in a manner comparatively agreeable in the company in which our lot has been cast. Sometimes, however all the philosophy we possess has been put in requisition, to enable us to preserve in any good degree our wonted equanimity.

Of all those creatures, in human form, by whom we have at any time been annoyed, there is none more repulsive to our feelings, than the self important man, who is "wiser in his own conceit, than seven men that can render a reason." On the occasion of our late excursion to Erie, for the purpose of attending the ordination of our Son, it fell our lot, to be thrown into the society of such an one, for a short season. This young man, we were given to understand was a student in connection with the Unitarian Theological Seminary of Meadville. By the way, it will perhaps be news to most of our readers, that there is in existence, such an Institution in this part of our country.

On making some inquiry, in relation to this Institution, we were informed among other things, that there was a candidate for the ministry from the Methodist Church and another from the Presbyterian Church, in attendance upon the instructions of the Seminary. At the mention of this fact, we modestly expressed some surprise, that young men connected with evangelical churches, should repair to a Unitarian Seminary, to acquire a knowledge of the system of Theology. "Why not"—demanded our young friend, pertly—"Why not—I did not know that it was the business of a Theological Seminary to teach Sectarianism." Perhaps not, replied we. But surely, the conductors of a Theological Seminary ought to teach what they believe to be truth. And if a Unitarian should teach what he according to his creed regards as the truth, in relation to the person and work of the Lord Jesus, it surely could not be edifying to a consistent Methodist or Presbyterian." Our friend subjoined somewhat sneeringly,—"I wonder if there is no doctrine to be taught but the divinity of Jesus Christ"—adding with an expression of contempt,—"a doctrine unknown in the church for three hundred years after the birth of Christ." We replied—"There are other doctrines, which the faithful instructor will teach besides the divinity of Christ; but such is the relative importance of this doctrine, that it may be regarded as the sun in the gospel system; a doctrine of such paramount importance, that if it be taken away, there is nothing left in the system of the gospel worth contending for. And as for the origin of this doctrine, there has been a knowledge of it, as long as there has been a church in the world."

Our young friend seemed impatient to get a thrust at confessions of faith. Accordingly, said he,—"*Your* doctrine of the divinity of Christ is contained in your *confession* of faith; *our* doctrine is *found* in the *Bible.*" Where, inquired we, is your doctrine to be *found* in the Bible? "Here it is," said he, "There is one God and one Mediator between God and man, Christ Jesus." This, replied we, is no doctrine of Unitarianism as a distinctive system. It is the common faith of the church of God. The unity of God is not a doctrine peculiar to Unitarianism so called, but is an essential article in the faith of a christian church. The doctrine of the Unitarian, is, that Jesus Christ, is not properly a divine person,—that he is a created being and is inferior to to the Father." "He is inferior to the Father"—subjoined our young friend—"Jesus Christ himself teaches this doctrine. He says, My Father is *greater* than I." True! said we—But he also says, "I and my Father are ONE." And an Apostle has said, that Jesus Christ was "in the form of God, and thought it no robbery to be equal with God." Phil. 2: 6. If then, he and the Father are one; and if he was not chargeable with robbery in claiming equality with God, then Jesus Christ is truly and properly a divine person. In his meditorial character, he occupies a station inferior to the Father. He took upon him the form of a servant and was made in the likeness of men. And in this respect, our Lord says of himself, my Father is greater than I. But as a divine person, he is equal with the Father, possesses the same divine nature, and is God over all blessed forever.

The arrival of the stage in Meadville, put an end to our conversation, and we left our young friend, while we executed our journey. And being deprived of his company, we had an opportunity of indulging our own reflections.

1. And in the first place, it occurred to us, that it is no inconsiderable argument in favor of the utility and importance of creeds, to find that in all ages, the enemies of the truth have been their determined opposers. As the object of a creed is to define the sense in which those who adopt it understand the scriptures, men who are disposed to depart from the faith once delivered to the saints and yet escape detection and maintain a character for orthodoxy, have always found the creed of the church vexatiously in their way. So long as they are permitted to express their faith in the general language of scripture, they have no difficulty. They can explain the language of scripture, so as to make it correspond with their peculiar principles; and thus they may embrace error without avowing it. But a creed duly drawn up, clearly defining the sense in which the scriptures are understood, and accurately discriminating between truth and error, there is then no alternative left but to reject error, or to avow it. It is not strange therefore, that errorists who wish to remain in the church while they reject the faith of the church, should manifest no good will toward the creed which stands ready to expose their aberrations from the way of truth.

2. When we looked upon this young man as one who aspires to the office of the holy ministry, we could not refrain from the reflection, What a pity, that one who is an *enemy* to the Lord Jesus should appear in the garb of a minister of the gospel! Let no one impute to us a want of charity. The charity of the gospel forbids us to think favorably of the condition of those who presume to tear from the brow of the Redeemer, the brightest diadem of his divnity. If there is any doctrine which is essential in the christian system, it is the doctrine of our Lord's divinity. Nothing short of a divine Saviour is sufficient to meet the exigencies of the sinner's case. We could not trust the salvation of our immortal souls, to any created being, no matter how exalted. Besides if he is not a divine person, then who worship him are chargeable with idolatry. Whereas, on the other hand, admitting that he is truly God, they who reject his divinity are unbelievers. Between Unitarianism, so called and the common faith of the church, there is such an essential discrepancy, that if the latter is christianity, the former is virtually a system of infidelity. He that is not with me, says our Lord, is against me. And the Apostle with a heart full of love, declares, "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha."

3. It is interesting to observe how the different portions of scripture harmonize, when we adopt a correct principle of interpretation, while on any other principle the Bible cannot be explained consistently with itself. The Unitarian who denies the equality of the Son with the Father, produces with an air of triumph, those passages of scripture which represent

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sus Christ, as sent not to do his own
l, but the will of Him that sent him.
t what does he do with numerous oth-
passages, which just as plainly repre-
t him to be a divine person, and as-
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his peculiar views. The truth is, the
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to the character of the Lord Jesus
ist can be explained consistently on
ther principle but that Jesus Christ
is essentially a divine person, became
, that by his humiliation and death he
t obtain eternal redemption for us.
therefore just as true that he and the
ier are ONE, in nature, in dignity and
ory, as that with reference to his
itorial character, the Father is greater
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ture which represent him as being
e sense inferior to the Father, afford
pport to the peculiar views of the
arian, but in reality establish the com-
faith of the church of God. For,
n Apostle, "ye know the grace of
Lord Jesus Christ, that though he
rich, yet for your sakes he became
that ye through his poverty might
ch." Those very declarations of
ure therefore, on which the Unitari-
ies for the establishment of his pe-
views, are in reality the supports
r faith. For though we believe that
e beginning was the Word, and the
was with God, and the Word was
we no less firmly believe that the
d was made flesh." And therefore,
viewed in his divine character, the
ures represent our Lord as claiming
ty with the Father, while in his Me-
ial character, he is represented as
upon him the form of a servant.

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sabbath school, because this method
moting the interests of the rising
tion, may in some instances be per-
l from its true design.

conclusion then, my son, you per-
that the duties involved in the pas-
office are neither few nor unimpor-
I would not have you to think light-
them. I know you do not. But to
you under the pressure of this
ty trust, consider in whose employ-
t is, that you are called to labor. It
e service of Him, who, as you hope,
you and gave himself for you. It is
service of Him who hath said, "My
is sufficient for thee;" and whose
ng promise is, "Lo I am with you
even unto the end of the world."
ou are to labor for the welfare of
urch which is infinitely dear unto
at church which he hath purchased
is blood. I cannot promise you
our ministerial voyage will be up-
unruffled sea. I cannot assure you
ose looks of kindness and demon-
ns of regard with which you are
rrounded in the midst of an affec-
people, will at no time and in no
e assume a different aspect. I
have you to lay out your account
e many sacrifices of ease, of com-
d of emolument. You may ex-
f you are faithful, that you will
mes be called to endure reproach.
ularly in cases which call for the
e of discipline, (a branch of min-
duty which will require much care,
ce and impartiality,) you may some-
ind, that after you have labored faithfully for the benefit of your fellow men, some will hold you for an enemy because you tell them the truth. The envenomed arrows of calumny may be hurled at you, and you may experience hatred in return for love. I cannot promise you, that, even in the midst of the friendly and cultivated and I hope pious people, among whom your lot has been cast, you shall never experience any of these things. But one thing I can assure you; You will never experience worse treatment in the world, than your Master before you was called to endure. And it is surely enough for the disciple, that he be as his Master. Then, you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. Encouraged by that grace, be assiduous in the work to which you are called. Feed the flock over which the Holy Ghost hath made you an overseer; taking the oversight thereof, not by constraint, but willingly, nor for filthy lucre's sake, but of a ready mind; neither as being a lord over God's heritage, but being an ensample to the flock. And when the chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away. Amen.

Religious Troubles in Germany.

A letter from Dresden, of the 29th ultimo, in the Debats, says:—The religious schism which has arisen in the Catholic Church has caused a strong perturbation in the public mind, as well as given some uneasiness to the Saxon Government. Letters which reach us from Shesia and Old Prussia, speak of very great tolerance on the part of the Prussian authorities towards the innovators, who, under the veil of liberty of conscience, propagate dogmas as subversive of the Roman Catholic religion; as of that founded by the Confession of Augsburg. The Reformer Ronge, after having organized several communities of German Catholics in the district of Konigsberg, repaired to Dantzic, where every thing was prepared by the Committee of the New Communion to give him a solemn reception. On the 9th, the inhabitants proceeded en masse to the port of Jahwasser to recieve him on his landing from the steamboat. A numerous band was present, and executed appropriate pieces of music.

Two days after, in presence of the principal authorities of the town, and an immense crowd, he celebrated divine service, and administered the Sacrament in the church of the St. Esprit. On the 13th, he preached in the open air to upwards of seven thousand persons, and officiated on an altar adorned with flowers. The divine service celebrated by Ronge is distinguished for its great simplicity. The Reformer actively engaged in the organization of the community of Dantzic. He held a council of his adherents, to whom he submitted questions relative to baptism, marriage and salary of priests, all of which were adopted provisionally, until the Government should have decided officially on the new Church. All the resolutions were determined by the majority of votes, the laity as well as the priesthood having a deliberative voice, and being equally called on to give their opinion on matters relating to religious worship.

The community of Dantzic has suppressed the ceremonies retained by the reformer Czersky, who, in another part of Prussia, has endeavored to effect a schism on the same grounds. After several long conferences with his most fervent partisans, Ronge decided on going to Schneidemuhl, to have an interview with his brother Reformer. Before his departure, a grand dinner was given him by subscription, at which more than two hundred and fifty of his proselytes were present. Ronge, at this meeting, declared that he would do all in his power to effect a fusion of the different communities organized by himself and Czersy, and to bring them all into the one Church. The Saxon Government, which has always shown itself a zealous defender of the Protestant Church, considering it its duty to interfere to prevent the propagating of the new doctrine, and to maintain the constitution of the Lutheran Church in all its integrity, has published a proclamation to that effect.

Presbytery of Blairsville.

The Presbytery of Blairsville met on the 19th ult., according to adjournment. Reports were heard from a majority of the congregations under our care, which were generally satisfactory. A petition from Rev. M. M'Kinstry, asking a dissolution of the connexion between himself and the congregation of Bethesda, was received. With sincere sorrow, Presbytery granted this request: continued ill health on the part of brother M'Kinstry has thus separated him from an affectionate people, but we hope only for a season, from the work of preaching Christ crucified. The missionaries to Kittanning and connexions are expected to labor in Kittanning, Rural Valley and Mahoning. The following scale of supplies was adopted:

LAUREL HILL.

Mr. Wilson,	5th	Sabbath	August.
Rev. M'Cahan,	2d	"	September.
" Wilson,	4th	"	"
" M'Cahan	2d	"	Oct. To dispense Supper
" Wilson,	4th	"	"
" M'Cahan,	2d	"	Nov.

LAUREL RUN.

" M'Cahan,	1st	Sabbath	Sept.
" Wilson,	3d	"	"
" Wilson,	3d	"	Oct.
" Gailey,	1st	"	Nov. To dispense Supp'r

BETHESDA.

" Wilson,	4th	Sabbath	August.
" Gill,	2d	"	Sept.
" Wilson,	1st	"	Oct.
" Duff,	3d	"	"
" Wilson,	1st	"	Nov.
" Wilson,	2d	"	"
" M'Cahan,	3d	"	"

JACKSONVILLE.

" Wilson,	1st and 2d	Sabbaths	Sept.
" Gailey,	4th	"	"
" Wilson,	2d	"	Oct.
" Weede,	4th	"	"
" Weede,	3d	"	Nov.

Presbytery stands adjourned to meet at Bethel (Mr. Osborne's) church, on the last Tuesday, (28th) of October next.

J. W. DUFF, P. Clerk.

☞ Rev. D. Blair's communication on Psalmody was not received in time for publication in this number. It will appear in our next.

Ye have need of patience, that after ye have done the will of God, ye might receive the promise: Heb. 10:36.—The greatest part of the saints' happiness, is in promise; they must first do the will of God, before they receive the promise; and after they have done the will of God, they have need of patience to wait for the time, when the promise shall be fulfilled: they have need of patience to live till God calls them away. It is a trial of the patience of christians, to be content to live after their work is done, and to stay for the reward, till God's time to give it them is come. We must be God's *waiting* servants, when we can be no longer his *working* servants; they who have had and exercised much patience already, must have and exercise more till they die.

HENRY.

☞ At a meeting of the Sabbath Association of Pittsburgh and its vicinity, convened August 28th, 1845, for the purpose of taking into consideration the propriety of calling a County Convention, with a view of promoting a better observance of the Christian Sabbath, the following resolutions were unanimously adopted, viz:

1. *Resolved*, That a Convention of the friends of the Sabbath in Allegheny county be called to convene on Thursday, the 18th of Sept. at 2 o'clock, P. M. in the 1st Presbyterian Church (Dr. Swift's) of Allegheny City.

2. *Resolved*, That the friends of the Sabbath, in different sections of the county be invited to co-operate in this measure, and as church
or in whatever other
most advisable to send
said Convention.

3. *Resolved*, That the Ec
in the cities of Pittsburgh an
and throughout the county favor
above object, be requested to p
their respective papers, the proce
of this meeting. By order.

ROBERT DUNLAP, Sec'y.

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Short Sayings.

There are scarcely three greater enemies to spiritual peace than ignorance, idleness and unbelief.—Heb. 3:18,19.

True love to Christ gives cheerfulness in trial and fearlessness in danger.—Phil. 4:11, 12.

What God hath purposed, neither will nor force of devils or men can prevent.

MARRIED,

In Fredericksburgh, Ohio, on the 26th of August, by the Rev. S. Irvine, the Rev. J. H. PEACOCK, of Mt. Vernon, Ohio, to Miss MATILDA, eldest daughter of the Rev. S. Irvine, of Fredericksburgh.

DIED,

Departed this life, August 14th, Mr. THOMAS EWING, in the seventy-first year of his age. Rarely does it fall to the lot of the minister of the gospel to witness the last moments of such a one as our deceased father. With him religion was the all-absorbing business of a life-time. His last illness was long, and toward the last, painful, but was borne with christian fortitude. His delight was in the law of the Lord, and in his law did he meditate day and night. Calmly he contemplated the approach of death, knowing that if a man die he shall live again. All the days of his appointed time, he patiently waited till his change came. His death-bed was a complete practical refutation of all that infidels charge upon christianity. Surely there must be a reality in that religion which supports the heart when every other consolation fails—which lifts that dark veil which hangs over the future, and leads our eye to Him who is the resurrection and the life. "Weep not for the dead, neither bemoan him, for he is not dead but sleepeth." T. C.

On the evening of the Sabbath, 24th August, Miss JANE DUNLAP, in the 32d year of her age. This amiable young lady was for several years an exemplary member of the Editor's pastoral charge, was an efficient Teacher in the Sabbath School, and an active member of the Female Missionary Society connected with his congregation. Her mind was calm and composed in the prospect of dissolution, and her confidence in her Redeemer was unshaken. She has left behind her a good name which is better than precious ointment, and her departure from this world was such as to satisfy her mourning friends that the day of her death was better than the day of her birth.

On Friday, the 22d ultimo, of dysentery, JANE ROSS, daughter of James P. and Mary M'Laughlin, of Mt. Pleasant tp. Washington co. Pa. aged 3 years and 6 months.

Moneys Received for the Preacher,

Not otherwise receipted for.

Thos. King.	Wm. Baldridge.
J. K. Caldwell.	Joseph M'Castney.
John Casper.	Oliver Dunn.
Mat. Pollok.	Mrs. S. Robison.
Mrs. E. Reid.	A. G. Hanna.
Robert Hood.	Benj. Wilson.
Rev. S. Topping.	Rev. J. Peacock.
W. C. Smith.	John Wallace.
S. E. Pressly.	W. Robinson, 1,50.
Mat. Marshall.	Thos. Patterson, Jr.
G. E. Sanders.	D. W. Brown.
J. M'Cormack.	John Blair.
S. Smith.	Conrad Brown, jr.
Thos. M'Call.	Andrew Lytle.
D. S. M'Kee.	Wm. Buchanan.
M. M'Laughlin.	Sarah Buchanan.
	Joseph Connelly.

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THE PREAC

FRIDAY, SEPTEM

JOHN T. PRESSLY
KENNEDY & B

TERMS—Or
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Editors of papers
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n might know

doubt, the strife,
The faint perplexing dread,
The mists that hang o'er parting life,
All darkened round his head!
And the deliverer knelt to pray—
Yet passed nor that cup away.

It passed not—though the stormy wave
Had sunk beneath his tread;
It passed not—though to him the grave
Had yielded up its dead:
But there was sent him from on high
A gift of strength, for man to die.

And was His mortal hour beset
With anguish and dismay?
How may we meet our conflict yet,
In the dark, narrow way?
How, but through Him, that path who trod?
Save, or we perish, Son of God!

Missionary Intelligence.

HINDOSTAN.

Free Church of Scotland.—We record the baptism by Dr. Duff of a student of the Free Church Institute, named Womesh Chunder Sarker, who, with his wife, has witnessed a good confession. Womesh is connected with several wealthy native families in Calcutta; and the conversion of his wife, and her departure from the zenana of the family house, are circumstances wholly unprecedented among that class. An attempt was made to recover them by a *Habeas Corpus*, which was applied for on false affidavit that Womesh was only fourteen, whereas he is upwards of eighteen, and that his parents had been deceived in sending him to Dr. Duff, inasmuch as Dr. Duff had pledged himself not to teach Christianity—this attempt failed. Soon afterwards, another native, who had been a student, by name Bycantnath Dey, who also was connected with several influential Hindoo famalies, applied for baptism, but was carried off by his heathen relatives, by force, from the house of Mr. Smith. Very great excitement followed, and the native community of all sections, from Raja Radhakant Ded and the bigoted Hindus, to Rabu Mutty Lall Sil, who represents the men who are chiefly absorbed in money-making; and from ultra Braminical Hindus to Vedantist, like the sons of Dwarkanath Tagore, and the late Rammohun Roy, have banded together to raise a new school or college, in which education is to be gratuitous, and which is to be called the Native Charitable Institution. They propose to raise the sum of £30,000, as a capital fund; and have applied to the Rajah of Burdwan for help. It is said, that all natives who send their children to the Free Church Institution, or any other missionary school, are to be excommunicated by their relatives. By means of this system of terrorism the new native college may for a time, affect the attendance at the missionary institution; but the whole movement will tend rather to the furtherance of the gospel.

Bycantnath has, through the Lord's mercy, been recovered, and is now with his missionary friends. He had been in confinement nearly three weeks, and cruelly tempted. Two more of the Free Church Institution, have also come forward and been baptised.

The committee of the Parental Academy have resolved to procure a rector from Britain. He is to be rector and resident, and is to have the entire superintendence of the educational department.

Independent—On the 4th of May, the Rev. A. F. Lacriox baptised five native converts at the London Society's Station, Rammakel Choke.

The work of Missions at Madras is reported to be in an interesting and hopeful state. The amount contributed by all the stations in southern India, connected with the London Missionary Society, to the Jubilee Fund, is 10,000 rupees. The native church at Nagercoil has alone contributed 2,500 rupees.

The case of Calicharan Beneji, the Christian convert, who was deprived of his property on his profession of Christianity, is now brought to a happy termination; his Hindu relatives having agreed to compromise the matter, and submit to a fair division.

Baptist.—The following cheering intelligence from the Upper Provinces will be acceptable:—There is a work of grace going on in the villages near Agra, and a remarkable awakening seems to have begun in the neighborhood of Burrisal whilst in the district of Jessore, too, the progress of the gospel is very pleasing. At Agra, in the village of Chitaura, seven native converts, among whom were a brahmin and a pundit, were babtised in April last. In the same month sixteen persons expressed a desire to be babtised fourteen of whom were natives; of this number ten were received into the church by baptism on the first Sabbath in May. The awakening there extends to other villages besides Chitaura, the newly received converts are in the habit of meeting together for prayer in the chapel every day. At Jessore twenty-two natives have been baptised since December. At Burrisal, eight candidates were baptised in April, and the workings of their minds resembled those occuring in American revivals, being marked chiefly by deep distress on account of sin. From Chittagong we learn that a hopeful candidate, a respectable Hindu youth, was forcibly carried off by his relatives from the house of the missionary during the absence of the latter. On being brought up before the magistrate, the youth, through fear of violence on the part of his relatives, asserted that he left the house voluntarily; he has not been seen in the town since, but a letter has been received from him, in which he desires to have a Bible in Bengalee sent to him, from which we may hope in his sincerity. At Muttra a new chapel was opened for service on the 31st of March; it is 24 ft. broad, and 40 ft. long, is *pukka*, and is expected to be completed for 1,000 rs. A young lady was lately baptised at Entelly, and the prospects of the church in Circular-road also are more promising than they have been for some years past.

It has been determined by Mr. Marshman to transfer the mission premises at Serampore to the Baptist Missionary Society, and arrangements are being made between Mr. Marshman and the Home Comittee to conclude the transfer. It has also been determined in the interim, by the missionary brethren in Calcutta, to send the Rev. W. H. Denham to take the pastoral charge of the English Church, while the Rev. J. Robinson will continue over the native christians.

The death of Mr. Mack, the departure of Dr. Yates for Europe. and of Mr. Denham for Serampore, have much weakened the missionary body at Calcutta, while there perhaps never wes a time when Calcutta so much required the assistance of all the brethren. Application has been made by two Churches for assistance, which at present cannot be granted.

Christ's glorious work secures not only that fallen sinners shall be restored, but that restored sinners shall never fall again.—Rev. iii. 12.

KENNEDY & BROTHER'S

PRINTING ESTABLISHMENT,

FEDERAL ST. ALLEGHENY.

ALL kinds of Printing, from the finest Card to the largest and most showy Posting Bill; Circulars, Labels, Dray Receipts, Bank Checks, Hat Tips, Bills of Lading, Election Tickets, Blanks of every description, Canal, Railroad and Steamboat Bills, promptly and neatly executed, at *reduced prices*.

☞ **Books, Pamphlets** and **Catalogues** for Colleges, Seminaries, &c. printed in the best style.

Allegheny, April 24, 1845.—tf.

NEW GOODS!

THE subscribers avail themselves of the present opportunity of informing their friends and customers, that they have received from the Eastern Market a fresh supply of merchandize, which being added to their stock formerly on hand, will enable them to offer for sale the following articles: A handsome assortment of staple Dry Goods, of most excellent quality; Coffee and Sugar; Teas of various kinds and qualities; a prime selection of Tobaccoes; Sperm, Solar, Whale and Tanner's Oil; China, Liverpool and Common Queensware; Sperm, Star and Tallow Candles; a small assortment of Table Cutlery, Pocket and Pen Knives; Waldron's and and Wilson's Grass Scythes and Scythe Snaths and Stones; Juniata and Common Iron and Nails, assorted sizes; Herrings, Shad and Mackerel of the best quality. Together with sundry other articles in their line of business, which are not here enumerated—all of which they will sell at prices as low as any in the city.

Feeling grateful for the liberal patronage we have all along received from our numerous friends and customers, we would respectfully solicit a continuance of it, as we are now fully prepared to give the same general satisfaction as we have heretofore done.

Don't forget our place—2d door from the South West corner of Federal street and Diamond, Allegheny.

☞ Farmers and Country Merchants are informed that Wool, Flax, Tow-Yarn, Stocking Yarn, Flour, Bran, Oats, Indian Meal, Corn, Cheese, Salt, Corn Brooms, &c. will be taken in exchange for merchandize at cash prices. J. STERRITT & CO.

Allegheny, June 17, 1845—6m

Bicentenary of the Assembly of Divines at Westminster,

HELD at Edinburgh, July 12th and 13th, 1843: containing a full and authentic Report of the Addresses and Conversations. For sale at JOHNSTON & STOCKTON'S

Wholesale and Retail Bookstore, No. 44, Market st

Pittsburgh, June 4, 1845—6t

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. 23, 1844.

THE PEOPLE'S

CLOTHING STORE,

NO. 77 LIBERTY STREET.

THE Subscriber having just returned from the East, would respectfully invite the early attention of his friends and the public, to his large and general Stock of Spring and Summer Goods, which he has received and is now making up for the Spring Trade, consisting in part of French, English and American Cloths; Fancy, Plaid, Striped and Plain Cassimeres; Plain, Plaid and Figured New Styles Satin and Silk Velvet Vestings; Satinetts; Summer Cloths; Fancy, Striped, Plaid and Plain English and French Tweeds, &c.

Those in the habit of having their work made to order, would do well to call at No. 77 where they will find goods that cannot fail to please—consisting of the Latest Styles, which have been selected with great care from the best stocks in Eastern houses.

From his long experience in this business, he is enabled to cut and have work made up, in a style that cannot be surpassed; and all that is wanted is a call to convince, that the Clothing at his establishment is got up in a Superior, More Fashionable and Handsome Style than will be found elsewhere. He would take this opportunity to return his thanks to his friends and the public, for the very liberal patronage he has received, and being determined to Sell on the Lowest Terms, would solicit a call from those wishing to purchase Good and Cheap at the same time.

Shirts, Stocks, Handkerchiefs, Cravats, Suspenders, &c., always on hand. THOS. M'CANCE,

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April 24—tf.

SPRING FASHIONS,

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HAVING just received from New York the Spring Fashions for Hats, I would respectfully solicit the patronage of my former friends and customers, and all others who may please to give me a call; feeling assured that I will be able to please all with this New and Beautiful Style of Hats. R. L. MELVILLE.

Wool and all kinds of Furs taken in exchange.

April 11—3m.

Wm. O'Hara Robinson, U. S. Attorney.

HAS removed his Office to the second story of Burke's Buildings, Fourth street, near Market

Aug. 23

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Corrected for the Preacher, by

WM. LARIMER, Jr. EXCHANGE

FOURTH STREET, NEAR MAR

Par Standard—Gold and

PENNSYLVANIA.		OHIO.	
Bank of Pittsburgh,	par	B'k of Mt.	
Mer. and Manuf. bank,	par	Far. and	
Exchange bank,	par	B'k of St.	
Bank of Germantown,	par	Com. b'k of	
Bank of Chester co.	par	B. Marietta	
Bank of Delaware co.	par	Col. b. N.	
Bank Montgomery co.	par	Clinton b.	
Doylestown bank,	par	Cincinnati	
Franklin b'k of Wash.	3-4	Bank of Circ	
Farmers' bk Bucks co.	par	" Zanes	
B. N. America, Phila.	par	" Putna	
B'k N. Liberties, "	par	" Woos	
Com. b'k Penn'a, "	par	" Massi	
Far. and Mech. b. "	par	" Sandu	
Kensington b'k, "	par	" Geaug	
Philadelphia b'k, "	par	" Norwa	
Schuylkill b'k, "	par	" Xenia	
Southwark b'k, "	par	Dayton bank,	
Western b'k, "	par	Commer. bank,	
B'k of Penn tp. "	par	Post Notes.	
Mechanics' b'k, "	par	Bank of Chillic	
Man. and Mech. b "	par	Franklin bank	
Moyamensing b'k, "	par	Lancaster bank	
Girard bank, "	par	Bank of Hamil	
United States b'k, "	30	Bank of Granv	
Mon. b'k of Brownsv	par	Commer. b'k	
Bank of Gettysburgh,	1½	Farmers' b'k	
B'k of Chambersburgh,	1½		
B'k Susquehanna co	5	VIRGINIA.	
B'k Northumberland,	par	Bank of Virgin	
Bank of Lewistown,	1	B. of the Valley	
Bank of Middletown,	do	Exchange bank	
Carlisle bank,	do	Farmers' bank	
Columbia Bridge Co.	do	M. and Mec. b	
Erie bank,	do	Branch, Morgan	
Farmers' bk Reading,	par	N. W. b'k of	
Far. and Drovers' b'k,	1½	Branch at Wel	
Farmers' b'k, Lanc.	par	" Parkers	
Lancaster co. bank,	par	Baltimore Cit	
Harrisburgh bank,	1	Bank of Salisb	
Honesdale bank,	do	Mineral bank,	
Lebanon bank,	do	Wash. co. bank	
Miners' b'k of Pottsv.	do	Cumb. b'k, Al	
Northampton bank,	—	All other solvent	
N. H. Del. Bridge Co.	1½		
Wyoming,	do	GOLD AND SILV	
York bank,	do	Fredericksd'or	
Berks County bank,	—	Ten Thalers,	
West Branch bank,	1½	Ten Guilders,	
		Louisd'ors,	
SCRIP.		Napoleons,	
Exchange bank, Pittsb.	1½	Ducats,	
Mer. and Manuf. bank,	par	Eagle, old,	
Interior banks,	1½	Eagle, new,	
(Except) Berks co.	do	Doubloons, Spa	
		Doubloons, Pe	
INDIANA.		Sovereign,	
State b'k and branches,	1½	Guineas,	
State Scrip,	5		
		EXCHA	
ILLINOIS.		On Philadelph	
State b'k and branches,	40	" New York	
B'k of Shawneetown,	75	" Baltimore	
Bank of Louisville,	1½		
B'k Ky. and branches,	do	All Bank	
Northern bank and br.	do	thus — are	
		by the Broker	

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The Preacher

JOHN T. PRESSLY, D. D., EDITOR. ALLEGHENY, SEPTEMBER 26, 1845. VOL. 3—NO. 20.

TERMS.

E PREACHER will be published semi-monthly, ...e second and fourth Fridays of every month, ...NE DOLLAR per annum, *in advance*. If not ... within six months, one dollar and a half will ...arged.

...yments may be made, and names of subscribers ...rded to the Printers, KENNEDY & BROTHER, at ... Printing Establishment, on Federal street, at the ... Bridge, Allegheny; MR. JOHN STERRITT, Mer... Federal Street, or to the EDITOR.

...y person who will procure five subscribers, and ...mit the money, shall be entitled to a copy of ...reacher for his trouble.

...here a private conveyance does not offer, sub...rs will please transmit through the Postmaster.

MINUTES OF SYNOD.

CHAMBERSBURGH, Sept. 8th, 1845.

...he First Associate Reformed Synod ...the West, met in conformity with ap...tment, and after sermon by the Mo...tor, the Rev. John Ekin, on Isaiah ..., "O Zion that bringest good tidings, ...hee up into the high mountain; O Je...alem that bringest good tidings, lift ...thy voice with strength, lift it up, be ...afraid, say unto the cities of Judah, ...old your God," was by him constitu... with prayer.

...he following are the members of Sy...

...OT.

Presbytery of Big Spring.

MINISTERS.	RULING ELDERS.
...x. Sharp,	Thomas Carlile,
...ert Gracey,	Silas E. Smith,
...es Shields,	John M'Alister,
D. B. Jones.	

Presbytery of Blairsville.

...ph Osborn,	Samuel E. Shaw.
...l'Kinstry,*	
... Connor,*	
...ard Gailey,	
...t. Fulton,*	
...V. Duff,	
...ander M'Cahan,*	
...than Gill,*	
...C. Weede.*	

Presbytery of the Lakes.

...h Niblock,*	
...S. Smith,	
...es Greene,*	Alexander Shaw,
...n Neil,	Hugh Dalzell.
...lliam Findley,*	
...n J. Findley,*	
...P. Breaden,	
...ert Oliver,*	
...eph H. Pressly.	

Presbytery of Monongahela.

...es M'Connell,*	
...auel Weir,*	
...D. Dinwiddie, D. D.*	
...S. Pressly, D. D.	
...n Ekin,	
...rew Bower,*	
...es Grier,*	John Cook,
...n. Burnett,*	
...H. Wright,*	
...ilmore,	Andrew Getty,
...S. Buchanan,	
...H. Buchanan,	
...id R. Kerr,	
...n C. Steele,*	
...s. Calahan,*	
...ert A. Browne.	

Presbytery of Steubenville.

...Buchanan,*	
...n. Wallace,	J. R. Dickey.
...x. Wilson,*	
...eph Clokey,*	
...n Donaldson,*	
...H. Galloway,*	
...'l Taggart,	
Wm. Lorimer,*	
J. S. Buchanan,*	
Alex. Young,*	
Thos. L. Speer.*	

Presbytery of Mansfield.

James Johnson,*
David F. Reid,*
James H. Peacock,
Sam'l Findley, jr.*
James Miller,*
James Walker,*
Joseph K. Riddle.*

Second Presbytery of Ohio.

William Taggart,
Samuel Findley, Sr.*
Benj. Waddle,
Hugh Parks,*
Stephen L. Haft,*
E. B. Calderhead,
H. L. Forsythe,
Samuel Wallace,
Alexander Pattison.

*Absent.

Messrs. W. Wallace and Richard Gailey being nominated as candidates for the office of Moderator, Mr. Wallace was chosen and took the chair.

The committee appointed to prepare an Address to the congregations under our care on the subject of our Foreign Mission, reported progress and requested further time to mature their Report.

Their request was granted.

The committee on the subject of the duties of public Innkeepers, presented their Report which was read. The Report consluded with the following resolutions, which were adopted:

1. *Resolved*, That Christians whose lot it is to be public Innkeepers are under the same obligations as others, to remember the Sabbath day to keep it holy.

2. That they, with other Christians, are justifiable in attending to the calls of necessity and mercy on the Sabbath day.

3. That wherein they may be charged with attending to more of the business of the world than comports with this rule, the circumstances of the case must be examined by the church court and decided on by the rule of necessity and mercy.

4. That every public housekeeper is censurable when he is proven to have knowingly attended to any more of the business of his house, than comports with the calls of necessity and mercy.

Received a communication from the Trustees of the 2d Associate Reformed church of Pittsburgh, relative to their claim for interest on money borrowed, which was on motion referred to the following committee: Messrs. Alex. Sharp, Peacock, Ekin, S. Taggart, Calderhead, Gailey and Neil.

Presbyterial Reports were called for and read:

Report of the Presbytery of Big Spring.

Since our Report to General Synod, little of special interest to the church at large has occurred in our presbytery, or congregations. The attendance in all our churches, upon the ordinances of the gospel has been as good during the past as the preceding year. In some of our churches there have been encouraging accessions made to the number of Christ's professed followers; and the interest taken by our people generally in the extension of the Redeemer's kingdom, is such as to excite within us the hope, that our Foreign Mission, so far as we are concerned, will be sustained.

Fifty-five of the eighty dollars assessed on our presbytery for the payment of interest onthe loan made to the Second A. R. church have been paid. The remainder vill be paid previous to the adjournmen of Synod.

To ascertain the views of our people in relationto a union of orthodox churches on the bais overtured by General Synod to the presbyteries under their care; and also to discover how the duties of pastors, elders and people are performed, we have agreed tohold meetings in all our congregations, a which at least two of our ministers shal be present.

That your deliberations may promote the gloryof God, and the interests of our beloved curch, is our hope and prayer.

J. SHIELDS, D. B. JONES, } Committee.

Report of the Presbytery of Blairsville.

Since our last Report to Synod, several of our nembers have for a season been unable to labor actively in the vineyard of the Lord; yet all our lives have been spared, and for this we would be thankful. In our proceedings during the past year, there is but little requiring the notice of Synod.

At our meeting in April, Mr. Matthew Wilson, having spent the usual time in study at the Seminary, delivered trials for licensure. These with his examination being sustained, he was licensed to preach the gospel as a probationer for the holy ministry.

At the same meeting, Mr. Randal Ross, who had attended our Seminary, the previous session, made application to be received as a student of theology. After examination, he was taken under the care of presbytery.

At our meeting in August, Rev. M. M'...nstry requested, that on account of continued ill health, the connexion between himself and the congregation of Bethesda be dissolved. The congregation acquiescing in this petition, the request was granted; and Bethesda is now added to the list of our vacancies. Thus, in the all-wise providence of God, another, beloved alike by his brethren and by those among whom he so faithfully and efficiently labored, is in the midst of his days and usefulness removed from the vineyard: we trust however it is only for a time.

Rev. J. Osborne's health has been so far restored, that he has resumed his duties as a pastor.

The health of Rev. J. G. Fulton has been such, for some time past, that his labors have been partially suspended. In view of these things, we may well say, "Show us wherefore thou contendest with us." "What thy hand findeth to do, do it with thy might."

The amount of funds apportioned at your last meeting to this presbytery, has we believe been all raised and forwarded.

In general, the state of religion amongst us is encouraging. Some are still joining themselves to the Lord, yet we fear prayer is too much restrained, and hence the love of many waxes cold. That you may have much of that wisdom which is profitable to direct, and that your labors may be abundantly blessed in building up the kingdom of our Lord, is the prayer of your brethren. By order of presbytery.

J. W. DUFF, R. GAILEY, } Comm.

Done at Chambersburgh, Sept. 8th, 1845.

Report of the Presbytery of the Lakes.

What affects us most, we are wont to express first. Since we last addressed you, God has been pleased to remove by death, a beloved and respected brother. After a short and severe illness, on the 16th of July, the Rev. Thomas Mehard, of New Castle, departed this life. In his death, the church has lost an able minister of the New Testament—his brethren in the ministry, his counsel and wisdom, which far exceeded his youth—the people over whom the Holy Ghost made him an overseer, a pastor whom they loved for the qualities of his mind and the virtues of his heart. Our grief for his loss, however, is lessened, or rather tempered with submission to the divine will from a good hope through grace that his loss to the church militant is an accession to the church triumphant, and that the Lord of the harvest will occupy others in his service of kindred spirit with himself, and eventually confer upon them the same reward as we trust the deceased now enjoys in the heavenly kingdom.

At our meeting in Waterford on the last Wednesday of April, a call addressed by the Erie congregation to Joseph H. Pressly was sustained as regular, and forwarded to the Monongahela presbytery, of which Mr. Pressly was a licentiate, accompanied by a request to assign him trials for ordination, provided the call was sustained and accepted. At our meeting in Mercer, 30th of June, Mr. Pressly was received on certificate, and proceeded by order of presbytery to deliver his trials for ordination, which were previously assigned him. Having acquitted himself as a workman who needeth not to be ashamed, he was accordingly, at our meeting in Erie, 20th of August, inducted into the office of the holy ministry, by prayer and the laying on of the hands of presbytery, and installed pastor of said congregation.

At the same meeting, the pastoral relation existing between the Rev. R. W. Oliver and the united congregations of Beaver Creek, Mt. Vernon and Lawrenceburgh was dissolved for reasons which the presbytery deemed adequate to justify a separation.

The general attendance of our people upon the stated administration of word and ordinances—their general discharge of the social and private duties of religion, and the gradual accession to the church within our bounds—give us encouragement to believe that our divine Master has not left us without a witness of his presence. The decease, however, of our beloved brother, together with the fact of Mr. R. W. Oliver being released from his charge, has thrown upon the care of presbytery six additional vacancies, for which we fear but scanty provision can be made, during the current year, unless the Lord of the harvest bring to us additional aid, and in Him our faith and hopes are placed.

May the principle of love, which has its perfect reign in the kingdom of God, reign in the hearts of you all, and the Spirit of the Excellent Wisdom conduct you to such results in all your deliberations, as will best promote the divine glory and the good of his body the church, is the prayer of your brethren in the Lord.

By order of presbytery.

S. F. SMITH, W. P. BREADEN, } Comm.

Erie, 20th August, 1845.

Report of the Presbytery of Monongahela.

Nothing remarkable has transpired among us since we had the pleasure of meeting you as brethren in a synodical capacity. Whilst sister presbyteries have

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been called to mourn over the removal of those with whom they had "taken sweet counsel," in the providence of God *our* lives are all spared. We would endeavor to realize that it is, not because we are more worthy to live, or that we have been more faithful than they, but because so it seemed good to our divine Master, that we yet occupy a place in his house on earth. And this seeing others thus entering into their rest and obtaining the recompense of a gracious reward, we trust has excited us to greater diligence, as we reflect that soon we must give an account of our stewardship, and also that in due time we shall reap if we faint not.

The following is a sketch of presbyterial business for the past year. At a regular meeting held in the Second A. R. Church, Pittsburgh, on the 31st of Dec. 1844, Mr. R. A. Brown, having at the request of that congregation had trials for ordination previously assigned him, and having delivered the same with acceptance before presbytery, was, by prayer and the imposition of hands, solemnly set apart to the work of the holy ministry. Mr. Andrew Bower presented testimonials of good ministerial standing and dismission from the A. R. presbytery of Springfield, and he was received and his name added to our roll accordingly.

An adjourned meeting was held in Deer Creek church on the 15th of January, 1845, when the pastoral relation heretofore existing between Rev. James M'Connell and the Deer Creek congregation was dissolved. Our venerable and respected father is thus, after a long and laborious life attended by gratifying success, retiring from the field of labor, because of the gathering infirmities of fourscore years.

At our next regular meeting held in the First A. R. Church, Pittsburgh, on the 25th of March, a call from the congregation of Mt. Nebo, was presented to Rev. Wm. Burnett for three-fourths of his ministerial labor, which he accepted and he is about to be installed accordingly. Mr. David Carnahan, a probationer under our care, having labored for some time among the vacancies, and having declared his intention to settle in a charge within the bounds of a sister presbytery at a point where it would be very inconvenient for the members to meet, had, (in view of these things) at his own request, pieces of trial for ordination assigned him, which trials he delivered with acceptance before presbytery at an adjourned meetiug held in Allegheny on the 11th day of June. At this latter meeting, a call from Erie congregation under the care of the presbytery of the Lakes addressed to Joseph H. Pressly, a probationer under our care, was presented to and accepted by him. He was accordingly furnished with credentials and dismissed to connect himself with that presbytery.

At our last regular meeting held in St. Clair, Ohio, on the 14th of June, Mr. Carnahan was set apart to the work of the holy ministry by prayer and imposition of hands. He was subsequently furnished with credentials and has left the bounds to connect himself with the presbytery of Indiana. At the same meeting Mr. John G. Brown, having delivered the prescribed pieces of trial to the satisfaction of presbytery was licensed to preach the everlasting gospel as a probationer for the holy ministry. Owing to the feeble state of his health, Mr. D. R. Kerr was released from his engagement to the First A. R. Church, Pittsburgh, whose call had been previously accepted.

Our proportion of the sum necessay to enable Synod to fulfill her engagements to the Second A. R. Church of Pittsburgh, has been divided among our congregations, and they have generally attended to the duty of raising collections for that purpose. While other portions of Zion are experiencing distractions, we would record it, in gratitude to Him who "maketh peace in her borders, hat he has caused unity and brotherly love to be our constant attendants during the year.

And now, that grace, mercy and peace may be multiplied to you each one, and that in all your deliberations you may have granted by the Great Head of he church, that "wisdom which is profitable to direct" is the prayer of your brethren in Christ Jesus.

WM. BURNETT, Moderator.
J. H. Buchanan, Clerk.
Chambersburgh, Sep, 8, 1845.

Report of the Presbytery of Steubenville.

For the goodness of God bestowed upon us, and the blessing of God attending our feeble instrumentality for the past year, we have much cause of gratitude and thankfulness.

The lives, and generally the uninterrupted health, of our members have been preserved during the past year. Our labors have been to a good degree successful in feeding the flock of God, already gathered in and for the gathering in of others into the fold of Christ. Whilst we have no cause to rejoice for any *remarkable* revival of religion for the past year, we have no reason to sorrow over any great backsliding or apostasy from the Church of Jesus Christ.

Our congregations are steadly on the increase; so that while the fathers among us having served their generation, have fallen asleep—others, their children, and from the world, come up and occupy their room.

At our meeting in November last, the pastoral relation between Rev. S. Taggart, and the Mount Vernon branch of his congregation, was dissolved and his time given wholly to the congregation of West Middletown.

At our meeting in the city of Steubenville, on the 29th and 30th of April last, D. C. Cochran and W. H. Jamison, having each spent three full sessions in the Theological Seminary; and having, by the delivery of the usual public discourses and examinations by presbytery, satisfied us of their qualifications to preach the everlasting gospel; were licensed to preach as probationers for the holy ministry.

We have under our care three students of theology—all of whom have delivered discourses in the hearing of presbytery, within the year, much to our satisfaction. S. W. Clark, now of the third year, and James C. Campbell and Samuel Jamison of the second.

Measures have been adopted by presbytery to secure the payment of money to the several funds, as required and expected by the General and your Synod; and it is believed that such contributions either have been or will be generally made.

At our present meeting, the pastoral relation between the Rev. John Donaldson and the congregations of N. Lebanon, N. B. Yellow Creek and Mechanicstown, was dissolved by mutual consent, and these congregations are added to our list of vacancies.

We have now ten settled ministers; six of them in single charges, three the charge of two congregations each, and one three congregations. Within our bounds, we have several vacancies of promise. We have one unsettled minister, three probations and three students of theology.

All of which is respectfully submitted.
By order of presbytery.
JOSEPH CLOKEY, Clerk.

Done at Richmond, this 1st of July, 1845.

Report of the Presbytery of Mansfield.

At our meeting at Savannah, Nov. 6th, 1844, a call was presented from the united congregations of Savannah and Black Fork, for the pastoral labors of Mr. Joseph Andrews, which was sustained as regular, and by him accepted. Mr. A. has been since ordained to the office of the holy ministry, and installed pastor of said charge. At our meeting at Newville, Dec. 5, the commissioners appointed by Synod to assist this presbytery in settling certain difficulties, made known to Synod at its last meeting, appeared and by their aid and counsel, peace and harmony were then restored to our presbytery and congregations. Rev. Geo. Wilson was considered as having withdrawn from our communion, and his name was consequently erased from the number of our ministers. At our meeting at Mill Creek, April 16th, 1845, Mr. Thos. Palmer was licensed to preach the everlasting gospel. At our next meeting, at Mansfield, June 11th, Mr. Robt. G. Thompson presented a certificate of licensure by the 2d presbytery of Ohio, and was received as a probationer under our care; and at our present meeting at Plymouth, having accepted a call previously sustained as regular, from the united congregations of Plymouth, De Kalb and Eden, he was duly ordained to the office of the holy ministry, and installed their pastor. Mr. Peacock has been installed pastor of the united charges of Martinsburgh, Mt. Vernon and Wooster. Congregations have been organized at Perrysburgh, Utica and Alexandria. The amount of interest promised by Synod to the 2d A. R. Church of Pittsburgh, which was apportioned to our presbytery, was divided proportionably among our several churches, and by some of them duly forwarded to the Treasurer of Synod.

The state of religion within our bounds, we hope, is improving; vital godliness, in many cases, has taken the place of an outward show of piety; and family and social prayer are more generally observed, but still we are compelled frequently to witness, among many of the professed disciples of Jesus, a lamentable want of zeal in the cause of God, and a consequent neglect of the private and social duties of religion. In the midst of all discouragements, however, we entertain the hope that the Lord of the harvest is blessing the instrumentality used in this portion of his vineyard, for the promotion of his glory and the advancement of true and vital piety.

That the God of all grace may strengthen you, and the Spirit of all Wisdom direct you, in your deliberations, for the interest of Zion, and that peace, brotherly love and an earnest zeal in behalf of the cause of our triumphant Saviour, may characterize all your efforts for the promotion of his spiritual kingdom, is the fervent prayer of your servants and fellow laborers in Christ.

By order of the presbytery.
SAMUEL FINDLEY,
J. H. PEACOCK,
JOSEPH ANDREWS, } Comm.

Done at Plymouth, August 14, 1845.

The Rev. Messrs. M'Claren, Dales and Scouller of the Synod of New York, were invited to take their seats as corresponding members.

On motion, it was *Resolved*, That 9 and 12, and 2 and 5 o'clock, be the hours of meeting and adjourning, during the present sessions of Synod.

The next meeting of Synod was appointed to be held in the 1st Church, Pittsburgh, on the first Thursday of October, 1846, at 11 o'clock.

The Rev. J. H. Buchanan was appointed Treasurer pro tempore.

The Moderator announced the appointment of the following committees:

Committee of Overtures—Messrs. S. Taggart, Osborn and Neil.

Committee of Correspondence—Messrs. B. Waddle and Gailey.

Committee of Accounts—Messrs. Duff and Pressly.

Committee to Revise the Minutes of the Presbytery of Monongahela—Messrs. B. Waddle and Dickey.

Minutes of the Presbytery of Steubenville—Messrs. Shields and Carlile.

Minutes of the 2d Presbytery of —Messrs. Osborn and Shaw.

Minutes of the Presbytery of *ville*—Messrs. Breaden and Dalzell.

Minutes of the Presbytery of the —Messrs. Peacock and Cook.

Minutes of the Presbytery of *field*—Messss. Ekin and S. E. Sm

Minutes of the Presbytery of —Messrs. S. Wallace and J. R. D

On motion, it was *Resolved*, T Reports of the different presbyte put into the hands of the commit pointed to review the minutes of th byteries respectively.

Adjourned. Closed with prayer.

TUESDAY MORNING, 9 o'clock.

Synod met and opened with pr

The minutes of the last sess read.

The committee to whom were the communication from the Tru the 2d A. R. Church of Pittsbur sented their Report, which was re

The Committee of Accounts pr a Report on the state of the S Fund which was read.

The committee appointed to re Minutes of the 2d Presbytery of ported a resolution approving the of said presbytery.

Took up the Report of the C on the communication from the Church of Pittsburgh, which c with the following resolution, w adopted:

Resolved, That it be and here joined on each presbytery under of this Synod to attend to the su its first meeting, and take such may secure the speedy liquidati claim.

Took up the Report of the C ef Accounts, which, after pre statement of the present condi Treasury, concluded with the f resolution, which was adopted:

Resolved, That Synod now de and means for the purpose of ex the Treasury from its present emb condition.

On motion, it was *Resolved*, T mittee, consisting of a member presbytery, be appointed for the of carrying out the above resolu following members were appo committee: Messrs. Sharp, W. Osborn, Breaden, Peacock, G S. Taggart.

On motion, it was *Resolved*, Th diately after the hour of assemb afternoon, Synod will engage in al exercises, and that a committee pointed to make the necessary ments. Messrs. Peacock and S were appointed that committee.

It was *Resolved*, That the su union between the various chur presented in the Convention whic Philadelphia in May last, be the of consideration this afternoon imm ly after the conclusion of the de exercises.

The committee appointed to re minutes of the presbytery of Steu reported that the minutes had n brought up. The committee was ed and the presbytery was directed that their minutes be forwarded to at its next meeting.

The committee appointed to the minutes of the presbytery Lakes, reported that having atte the duty assigned to them, they f minutes to be correctly kept. A motion it was resolved, that said m be approved.

The Rev. S. F. Smith and S Smith appeared and took their seat

The Clerk of Synod presented a ment, exhibiting a statement of the ner in which certain moneys bequ to the Theological Seminary for th pose of enlarging the Library, ha

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ended, which at his suggestion was
rred to a committee.
he following members were appoint-
hat committee: Messrs. W. Taggart,
F. Smith and Shields. Adjourned.
ed with prayer.

TUESDAY, 2 o'clock, P. M.

nod met and opened with prayer.
e minutes of the last sitting were

exander Shaw, a Ruling Elder from
resbytery of the Lakes, appeared and
his seat.
conformity with the arrangements
committee appointed for that pur-
Synod proceeded to engage in de-
nal exercises. And Messrs. W. Tag-
J. F. M'Laren and S. F. Smith,
n the exercises of praise, of reading
criptures and of prayer.
e devotional exercises being con-
d, Synod proceeded to the order of
ay which was the consideration of
asis of Union. The members sev-
being called upon, it appeared that
was much unanimity in relation to
desirableness of the contemplated
, and a general approbation of the

ourned. Closed with prayer.

WEDNESDAY, 9 o'clock, A. M.

od met and opened with prayer.
minutes of the last session were

ording to previous arrangement, the
nary sermon was preached last even-
J. T. Pressly, D. D., on which oc-
a collection was taken up amount-
sixteen dollars and 27 cents.
financial committee were instruct-
make provision for the purpose of
the vacant chair of the Professor-
ecclesiastical history, in the Theo-
Seminary.
committee appointed to review
utes of the presbytery of Big
, recommended the adoption of the
ng resolution:
lved, That said minutes be ap-
.
committee appointed to review the
s of the presbytery of Monongahela,
d the following resolution:
lved, That the report and min-
said presbytery be and hereby are
ed.
committee appointed to review the
s of the presbytery of Mansfield,
d the following resolution which
opted:
lved, That the clerk of the pres-
be and hereby is directed to cor-
minutes in a particular case, so
ake them correspond with the ac-
presbytery in said case.
Rev. W. P. Breaden was appoint-
each the missionary sermon at the
eting of Synod, and the Rev. J. L.
die, D. D. his alternate.
Rev. Robert Gracey was appoint-
alternate of the Moderator, to
the opening sermon at the next
of Synod.
otion it was resolved, that
reas, it appears from information
l that is to be relied upon, that a
has been left to the Associate Re-
Church by an individual lately de-
in the bounds of the presbytery of
ville, therefore
ved, That a committee of three be
ed for the purpose of inquiring in-
acts of the case, and to act as the
of this Synod for the purpose of
such legacy, or legacies for the
designated in said will.
s. W. S. Buchanan, Wm. M'-
Esq. and Rev. Joseph Clokey
pointed that committee.
lerk was directed to have the min-
Synod published in the same
the minutes of 1843, provided the
s of Synod furnish the requisite

The committee appointed to prepare an address to the churches under our care on the subject of Foreign Missions presented their report, which being amended was adopted, and is as follows.

Resolved, That ——— be appointed a committee to prepare and publish an address to the churches under the care of this Synod, on the importance of the missionary enterprize, and the duty of every member of the church to contribute as God hath prospered him, to aid in promoting the universal spread of the gospel. The blank was filled with the names of Dinwiddie, Ekin and Kerr.

The committee appointed to examine the statement presented by the clerk relative to the purchase of books for the use of the Theological Seminary, reported that they had examined the catalogue of books and find that there has been a judicious selection. And therefore, they recommend the following resolution which was adopted:

Resolved, That the conduct of Dr. Pressly in the selection and purchase of valuable books for the use of the Library, be and hereby is approved.

On motion of Messrs. Osborn and Kerr, the following resolution was adopted:

Whereas, some of the churches in this country are frequently imposed upon by unworthy ministers from other countries; and whereas time is necessary to ascertain their character, therefore,

Resolved, That no foreign minister shall be permitted to settle in any congregation under our care until he shall have been in connection with some presbytery of the A. R. Church at least one year.

Adjourned. Closed with prayer.

2 o'clock, P. M.

Synod met and opened with prayer.

The minutes of the last session were read.

With reference to the basis of union adopted by the Convention of Reformed churches, the following resolutions were submitted by Messrs. Waddle and W. Taggart, and were adopted:

1. *Resolved*, That this Synod ardently desires the happy consummation of the proposed union between the churches represented in the Convention.

2. That this Synod cordially approves the plan of union agreed upon by the delegates from these churches, in Convention.

3. That in the judgment of this Synod, there are a few items, in the testimony, which might with propriety be omitted, still, we see nothing in the details of that document which we regard as an insuperable obstacle in the way of union.

4. That in case the union be consummated the name of the United Presbyterian Church of North American, would be a very appropriate denomination.

The clerk of Synod was directed to prepare a brief digest of such resolutions adopted by this Synod, since the organization of General Synod, as occupy the place of bye-laws, for the purpose of reference.

The committee on the finances of the church presented the following report, which with the subjoined resolutions was adopted, and is the following:

The committee, to whom was referred the duty of proposing ways and means for supplying the deficit presently existing in the Synod's fund, and for meeting subsequent demands thereon, report:

It is known to us all, that the interests of this Synod are closely connected with, and to a great extent depend upon, the seasonable appropriation of suitable amounts to the fund of Synod. Without this, the operations of our Theological Seminary cannot be continued. And when we look around us on the ministry, and perceive that the Seminary has been the nursery of so many of our body, and that no equally promising means has been contrived for the rearing of those who are to take the places and fill the stations of those who must shortly be removed from the field of labor, we cannot doubt, but that the most vigorous efforts should be made to meet promptly the demands made on us now, and also to provide for such expenditures as may reasonably be anticipated. Of an amount due, equal to eight or nine hundred dollars, not more, perhaps, than four or five will be paid in at this time. Even this estimate supposes, that many of the congregations, whose ministers are not present with us, will forward their usual contributions. Something of an effort should then be made at this time, to liquidate the debt standing against Synod. And it should be known, that the annual liabilities of the Synod are likely to be about $850; so that presbyteries and congregations may know how to apportion their contributions. This estimate includes $150 additional salary to Dr. Dinwiddie, in case he shall, for the present, discharge the duties of the third professorship, in the departments of ecclesiastical history and church government; which it is hoped he will agree to do, as he is without charge of a congregation. And as your committee are strongly of the opinion, that the deficit in your fund is not to be attributed to the unwillingness of your people to provide the money necessary to this or any other purpose; but to the remissness of the ministers themselves in not having duly informed the people of the importance and necessity of the case, and giving them to understand what would be near an equal proportion for them; that therefore the ministers of Synod should be enjoined to attend to the discharge of their duty in this particular. And without attempting to make an apportionment among the presbyteries and congregations, we recommend an appeal to good sense, liberality and christian charity, as to the amount proper for each to contribute. The following resolutions are submitted:

1. That professor Dinwiddie be requested, for the present, to attend to the department of ecclesiastical history and church government; and as he is without pastoral charge, that $150 additional annual salary shall be paid to him, in case of his compliance.

2. That the ministers who have not forwarded contributions from their congregations, be and hereby are enjoined, without delay, to attend to doing so; and that both they and all others pay due regard to their abilities, the number of contributors and the amount required. So that some be not eased and others burdened.

3. That ministers supplying in vacancies be required to take up collections in those congregations, and that in all cases, even where collections have been taken up, due regard be had to equalization of matters, so as to take up additional collections for the current year, where those already made appear to be unduly small.

4. That presbyteries be charged to see to the carrying out of these resolutions.

ALEX. SHARP, Chairman.

The clerk was directed to issue an order on the Treasurer in favor of the Sexton of this church for five dollars.

The clerk was directed to issue an order on the Treasurer for the amount due to him for his services.

The thanks of Synod were tendered to the citizens of Chambersburgh for their kindness and hospitality to the members during the present sessions of this body.

Adjourned. Closed with prayer, singing a portion of the 132 Psalm and pronouncing the apostolic benediction.

WILLIAM WALLACE, Moderator.
John T. Pressly, Clerk,

Those are not likely to be inmates of hell who dread its sin and blasphemy more even than its suffering and misery. —Ps. xxvi. 9.

TREASURER'S REPORT.

The First Associate Reformed Synod of the West in account with THOS. HANNA, *Treasurer.*

1844.		
Sept. 30—Balance in Treasury as per Report,		$6 13
Oct. 24—Union, Indiana co. Pa. Rev. Weed,		5 35
Oct. 24—Bethel cong. Rev. Weed,		3 50
Oct. 30—Mercer, Dr. Dinwiddie,		10 00
Nov. 25—Raccoon, Rev. Burnett,		8 00
Nov. 25—Mt. Gilead, "		3 47
1845.		
March 20—Blairsville. Rev. Fulton,		5 00
April 21—Antrim, S. Findley,		6 66
May 2—Speer Spring, Callahan,		5 00
" 29—Wheeling Creek, W. Taggert,		12 75
Aug. 25—Mt. Nebo, H. Duff,		6 00
" 29—Martinsburgh, Rev. Peacock,		6 31
Wooster, "		3 19
Mt. Vernon, "		1 00
Millersburgh, Rev. Reid,		1 75
St. Clair, Wright,		19 11
Sept. 1—Allegheny, Dr. Pressly,		20 00
West Middletown, S. Taggert,		14 25
First Church, Pittsburgh, Mr. Getty,		20 00
Paris, Rev. Galloway,		5 00
Waterford, Rev. Findly,		8 00
Elk Creek, "		4 00
Erie, J. H. Pressly,		15 00
Bethel. Rev. Neil,		2 00
Rush Creek, Rev. Calderhead.		6 37
Thornville, "		4 38
Salt Creek, Rev. Waddle,		5 65
Hopewell, Rev. Jones,		2 75
Chanceford, "		4 55
Short Creek, Rev. J. S. Buchanan,		9 00
West Alexandria, "		8 00
Middle Wheeling, "		3 12
Sale of Testimonies, Rev. S. Findley, sr.		7 25
Mifflin, Rev. J. J. Buchanan,		8 00
Bethel. Rev. Osborne,		10 00
Turtle Creek. "		10 00
Chambersburgh, Rev. Gracey,		12 05
Egypt. Rev. S. Findley, Sr.		26
Bear Creek, Mt. Vernon and Lawrenceburgh, Rev Oliver,		6 00
Evansburgh, Rev. Braden,		4 00
Portersville, "		2 00
Sunberry, "		4 50
Mrs. Jane Piper of Big Spring per Rev. Sharp.		20 00
Big Spring, Rev. Sharp,		35 00
Tuscarora, Silas E. Smith,		17 25
Fairview, Rev. Forsyth,		5 00
Crooked Creek, Rev. S. F. Smith,		6 00
Sugar Creek, "		13 51
East Union, Rev. S. Wallace,		6 63
Cumberland, "		1 75
Lebanon, "		2 50
Union, Rev. Ekin.		20 00
Wheeling, Wm. Wallace,		12 00
Shenango and connections, Rev. Niel,		3 34
Beulah, "		3 00
East Brook, "		3 34
Mt. Jackson. "		5 00
Slippery Rock, "		5 00
Puckety, Rev. Duff,		12 00
Tarentum, Rev. Gilmore.		6 00
Sewickly and Mt. Pleasant. Rev. Gailey,		15 00
Bethesda, Rev M'Kinstry,		10 00
		$501 67

CONTRA.

1845.		
April 1—Paid Dr. Dinwiddie on order in part,	$40 00	
Sept.—P'd him b. of order for session ending 1st April, 1844,	60 00	
Paid him in part of salary for session ending 1st April, 1845,	35 00	
Paid Dr. Pressly order for session end'g 1st Ap'l, 1844.	300 00	
Paid him order for clerk of Synod for 1845,	40 00	
Paid Sexton services during meeting of Synod per order,	5 00	
		480 00
Balance in Treasury,		21 67

Theological Seminary Fund.

1844.	
Oct. 1.—Balance in Treasury as per report,	$34 30
1845.	
Sept.—Stewart's legacy by Dr. Pressly,	60 00
Bethel, Rev. Osborne,	4 07
	$98 37

CONTRA.

1845.	
Sept.—Paid Dr. Pressly per order,	76 98
Balance in Treasury,	$21 39

Young Men's Fund.

1844.	
Oct. 1.—Bal. in Treasury as per Report,	$297 09
" 24.—Bequest of James M'Kissick by John Latimer, Executor,	20 00
1845.	
Mar. 26.—Estate of D. M'Kee, by Dr. Pressly, Executor,	100 00
A. Stewart, donation by same,	5 00
	$422 09

CONTRA.

1844.						
Dec 18.—P'd student per order and took note at 5 years,					$50 00	
" 27.—P'd	do.	do.	do.	do.	40 00	
1845.						
Jan. 22.—P'd	do.	do.	do.	do.	50 00	
Feb. 15—P'd	do.	do.	do.	do.	55 00	
" 25—P'd	do.	do.	do.	do.	30 00	
Mar. 18—P'd	do.	do.	do.	do.	30 00	
						255 00
Balance,						$167 09

The conflict is now, but the victory is near and the crown certain.—Rev. iii 21.

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PSALMODY.

NO. III.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of the Lord Jesus Christ. —*Ephesians* 5:18—20.

Having examined in one discourse, the language of the New Testament on the subject of psalmody, and seen that our Lord and his apostles left this part of stated worship as they found it; and having in a second discourse expatiated on the argument which settles the book of psalms as a system given by God to his church, for the purpose of showing forth his praise, we come now to the examination of the objections which have been made to these psalms, and we call upon the enlightened christian to consider whether the cause against which these objections are raised is not strengthened by them, rather than weakened. The merits of this question can be as well tested by the objections as the arguments. If the resources of the opposition are exhausted in vain; if every thing that could be devised against them has been devised to no purpose, and the arguments in their favor illustrated, and not weakened by the opposition; then the force of truth is experienced, and the strength of the foundation appears immoveable.

In examining the objections, we wish it to be understood that they have been made, are made, and cultivated, by respectable persons; that they are not made against our translation as a translation, but they are made against the book itself in the original text; that if a translation were to be made with infallible accuracy, it would be objected to as unfit in many of its parts to be used by the New Testament Churches.

Lest there should be any mistake in this matter, we refer you to the writings of the celebrated Dr. Watts, in his essay for the improvement of psalmody. His preface to his imitation of the book of psalms, and his preface to his book of Hymns. As his poetical productions referred to were intended to supercede a literal translation of the book of psalms, and have in many places superceded them, so the objections which he made to a faithful translation of the book of psalms for the worship of God have been repeated and amplified by the writers and public speakers who are zealously affected in introducing his new system into the churches. Examine these objections, and you will see that they are made not against a particular translation of the psalms, but against all faithful translations. The words of Dr. Watts are, in speaking of this subject, "I am bold to maintain the great principle on which my present work is founded, and that is, if the brightest genius on earth, or an angel from heaven should translate David, and keep close to the sense and style of the inspired author, we should only obtain thereby a bright or heavenly copy of the devotions of the Jewish king, but it could never make the fittest psalm book for a christian people." The sentiments which he utters honestly and fearlessly are the sentiments of every man who labors to establish his system in the church. They embrace the principle on which his work is founded.

We are aware that those who oppose the scripture psalms, deny on certain occasions that they have any objections to their use in the worship of God. But examine their arguments for a new system, and you will find that their objections are numerous and weighty, and that they deny the pefection of the scripture psalms as a system of praise, and bring heavy charges against them to get them out of their way, that they may establish in their room not an honest translation, but new psalm books of their own making. It is impossible in the nature of things that it could be otherwise. Literal translations of the book of psalms cannot be put out of the way so as to make room for a new system without objections, and the objections must be weighty, and laid against the inspired text or they will be considered irrelevant.

The objections which have been brought against the book of psalms may be arranged as follows:

1. They sing of a Saviour to come. We therefore cannot sing them for the Saviour has made his appearance.

2. The name of our Lord Jesus Christ is not in them.

3. They sing of sacrifices and burnt offerings. "And how do we rob God the Son of the glory of his dying love, if we speak of it only in the glowing language of smoke and sacrifices, bullocks and goats, and the fat of lambs."

4. They were made for a different religion from ours.

5. They are defective in teaching us the important doctrine of justification by faith and regeneration by the Holy Spirit.

6. They encourage revenge and do not teach us to forgive our enemies.

7. The doctrine of the Trinity, is not taught in them, and they are favorable to Arianism and Socinianism and not to the orthodox creed.

8. They are not favorable to revivals of religion.

9. There are none of them fit to be used at the dispensation of the Lord's supper.

10. They cause you to make "confession of sins which you never committed, with complaints of sorrows such as you never felt, cursing such enemies as you never had, giving thanks for such victories as you never obtained, and they lead you to speak in your own person of things, places and persons that you never knew."

11. Many great and good men have labored to get the translations of the psalms of David superceded by an imitation of them, and hymns of human composure. Therefore they ought to be superceded.

These are the leading objections to the psalms of inspiration, and the reader will see that they are all laid against the sacred text, and demand a reformation of it, before the greater part of it can with propriety be used by the church for the purpose of psalmody. In speaking of the bad effects of some of these psalms upon the devotion of the worshiper, Dr. Watts exclaims: "How have all your souls been discomposed at once, and the strings of harmony all untuned! You could not proceed in the song with your hearts, and your lips have sunk their joy and faltered in the time. You have been balked and ashamed and knew not whether to be silent or to follow on with the clerk and the multitude, and sing with cold devotion and perhaps in darkness too, without thought or meaning." On these accounts he insists on throwing these psalms or portions of psalms out of the collection, or altering them so as to transform David into a christian in the same way that he would alter and improve the writings of heathen poets, in transforming them, and preparing them by some happy turn of the pen for christian worship. [See vol. 7 of his works printed at Leeds, page 433, under the head of Heathen Poesy Christianized.] "Among all the rest of the pagan writers, I know none so fit," saith he "for his service, (being christianized) as the odes of Horace, as vile a sinner as he is. Their manner of composure comes nearer the spirit and force of the psalms of David than any other, and as we take the devotions of the Jewish king, and bring them into our christian churches, by changing the sense and chronology, and superadding some of the glories of the gospel, so may the representation of some of the heathen virtues, by a little more labor be changed into christian graces, or at least into the image of them so far as human power can reach." From the date of this essay it appears to have been written about eighteen years after the preface to his imitation of the psalms.

In looking over the objections that have been made to the book of psalms, we have sometimes thought that the best plan of answering them would be to print them carefully, and lay them fully before the people with sufficient testimony of their authenticity.

This opinion gets some encouragement from ideas contained in a paragraph of the "Presbyterian Advocate" of July 16, which has been published "at the request of a friend in the Indiana Republican." We give it entire:

"PSALMODY.—There appears in the last Preacher what professes to be an abstract of two sermons on this topic, recently delivered by Prof. M'Gill, in the village of Indiana. We have not had the pleasure of hearing these discourses, but from all we can learn, the impressions made upon the minds of many that did hear them, were highly favorable. We need not say to any one even moderately acquainted with the Professor, and who has read the report of the correspondent of the Preacher, that it is, to say the least, exceedingly meagre and unfair in most of its statements, a caricature both in matter and manner. It was remarked by one person, after reading this Report, that if the Professor uttered what is there attributed to him, he must have been temporarily deranged! We have never learned however, that our worthy Professor is subject to occasional fits of so heavy a calamity! At least we may venture to predict that when the sermons are laid before the public, as we trust they will be through the medium of the Press, no one will accuse their author of being *non compos mentis!*

Of course it is not designed to charge any one with intentional misrepresentation. The report of three hours speaking, is probably as correct as its author or authors were capable of producing."

With regard to the discourses as they appear in the printed notes, we confess that we see nothing remarkable when compared with other writers on the same side of the question. There is not a syllable printed respecting them, but may be found in the writings of Dr. Watts, and other writers of inferior note in this country, who have advocated the same cause. We of course make allowance for unavoidable obscurity, which is easily corrected by the intelligent reader. Read over the objections to the scriptural psalms which we have stated, and for every one of which we can give good authority, and you will see that we have embraced more than is contained in the abstract of the two discourses; and as to the authorities they can be produced, even if the name of Prof. M'Gill is withdrawn from among them. Supposing then, that we put faithful extracts from the writings of Dr. Watts or some of his followers, on the subject of psalmody, into the hands of the people, and point out all the remarkable sentences that are to be found in them on both sides of the question, (for they are both in favor of the scriptural psalms and against them,) the conclusion will be drawn not by an individual only, but by many, that there is either something wrong with the mind of the author, or that the extracts are not faithfully made. It is impossible, we believe, for any man to labor hard to place hymns and imitations of psalms in the room of a literal translation without prejudice to his mental powers. If the writer has no objection to the use of the psalms, he ought to be in their favor; and should abhor the thought of singing any thing against them. If he has objections to them he must state them and they must be well founded; otherwise they will be rejected. If he speaks at one time in their favor, and at another time against them, something like blessing and cursing would proceed from the same mouth on the subject. Then inconsistency will appear, for we should either be for or against them.

We will take up the objections that are made to the book of psalms be so far as may be necessary to the and illustration of the truth, and pay a decent respect to the opinions who may differ with us on this In the investigation of a subject w vides societies—societies which be united—there ought to be an ed regard to the truth, and a de tion to say nothing but what tend rect errors, promote harmony brethren and the general edific the church of God.

The Advantages of the Sabbath as a Rest.

The following letter from Joh Esq., President of the Delaware son Canal Company, addressed tleman connected with the Ph Sabbath Association, sets forth t tages of the observance of the on our Canals:

Dear Sir—Your letter of the reached me at this place in due mail; but I delayed answering it arrival, at this place, of R. F. L the engineer, who has had char Canal for sixteen years past, th submit your letter to him, and benefit of his personal observati perience, as well as my own, in answer.

The Delaware and Hudson C opened for navigation in its enti in the year 1829, and no disc was made between the Sabbath other day, in the use of the the year 1832. Since an early year, however, navigation on has been suspended on the S far as it was in the power of the ny to suspend it, in relation to w ever, it could no more than opening of the locks on that will perceive, therefore, that there has been a period *of th* Sabbath labor against thirte pension of it—and it may b those who are opposed to a sy labor on that day, owing to th between these two periods, th and Hudson Canal is not a p the two systems.

But, whatever others may vast change that has taken pl canal in the deportment and those who navigate it, has de to all who have had an opport tice it, the wisdom of the cou by the Company, if there ha other or higher motive than a tion of business-gain connect The improvement in the conduct als of the boatmen has been th comment and congratulation, all connected with the Comp ness, but by every intelligent table resident on the line o Nor has this improvement bee to boatmen only, it is observed ulation along the line of the who are no way connected wi gation, but who (when the S not respected by the boatmen to be influenced by this pernici would assemble at various p turn the day into one of frolic pation, or of strife and quarre boatmen.

The boatmen and the people were thus mutually corrupting and while the locks were op Sabbath, it was always a day o order, and much more trouble to our superintendent on the ca has been since.

The boatmen now strive to r point by Saturday night, where have the privilege of attending public worship—and if they that, the fact that their progress

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n that time till Monday morning to have a favorable effect on their t, by (as I presume) inducing re- on their part. Those who have per regard to the day, appear to it, from respect to the opinions lings of their employers and oth- o urge upon them the observance When we first made the change, apprehended by some, that large of boatmen would be assembled ess at various points, on the Sab- d disorder thereby created. This ension has not been realized; on trary, as I have already remarked, lay of much greater quietness and han it was before the change took

I would remark also, that the ints of depredation and trespass by n on private property along the much less frequent than they efore navigation was suspended on bath. And that in all respects we d it much less difficult to get along e and harmony with crews of five d or six hundred boats, than we o do on the old system with half mber.

gard to the comparative amount of performed by a given number of orses, boats, etc., under the two sys- would remark, that from our ex- e we have no doubt the prepon- e is in favor of six day's labor. Mr. who has had sixteen years of expe- on the canal, and whose duties in- supervision of the boats, says, that were doing the work by contract, limited number of boats, and had oice between six and seven days' he would elect the former. If you rationale of the matter, I would s probably found in the fact, that men are permitted, at their option or seven days, they feel as if they gainers of a seventh part of their as compared with the rest of the nity. This makes them prodigal ist as extravagant wages, as every knows, will make men wasteful a time and money. The conse- is idleness, which as the Spanish b truly has it, "is a bolster for the and ultimately, in addition to the shment of vicious habits, it is found ven days of feeble, irregular labor, e a less result than six days of application.

ve no hesitation in saying, that the t system has been more profitable Company, and to the boatmen, e old one. It cannot be otherwise, he facts I have stated; and I should l it as mistaken economy, both in and money, to return to seven day's So would the most of the boat- There is not a doubt but at least fths of them would earnestly press bide by the present course, if the on of a change should be agitated— ose who would go for a change (if would be found to be of that class e would willingly part with. Such ould be the feeling among the for- rs and others interested in the navi- of the canal; although at the outset, as well as many of the boatmen, disinclined to the present system.

ving thus, my dear sir, answered as ctly as I could, the inquiries you made, I would remark, that it may id the improvement of morals, etc., ich I have spoken, on the Delaware Hudson Canal, is not owing to the vance of the Sabbath, but to the in- e of other causes. Doubtless other s have conspired to produce this —for we have not omitted the use of means; and without stopping to in- what the due influence of each has I would observe that in taking the we did thirteen years ago, when I ve every canal in the country was as freely on the Sabbath as on any day, if the public chose to use them, uestion was not so much, what is to be the effect of the measure, as what is right? What is duty? Having no doubts as to what should be the answer to such an inquiry, the course dictated by duty was adopted, and the consequences left where they may always safely be, under like circumstances. And it is a remarkable fact, worthy of at least serious reflection in this connection, that as the Delaware and Hudson Canal Company is the only one in this country, within my knowledge, that has for a series of years refused to open its locks on the Sabbath, so it is the only Canal and Canal Company, as far as I know, that at this moment enjoys unqualified prosperity.

Very truly yours, JOHN WURTS.

Walking with God.

I must walk with God. In some way or other, whatever be my character or profession, I must acquire the holy habit of connecting every thing that passes in my house and affairs, with God. If sickness or health visit my family, my eye must see and my heart must acknowledge the hand of God therein. Whether my affairs move on smoothly or ruggedly, God must be acknowledged in them. If I go out of my house or come into it, I must go out and come in as under the eye of God. If I am occupied in business all the day long, I must still have the glory of God in my view. If I have any affair to transact with another, I must pray that God would be with us in that affair, lest we should blunder, and injure and ruin each other.

This is the language of a real Christian. But instead of such a spirit as this among the great body of tradesmen professing themselves religious—what do we see but a driving, impetuous pursuit of the world! and, in this pursuit, not seldom—mean, low, suspicious, yea, immoral practices!.

Yet I once went to a friend for the express purpose of calling him out into the world. I said to him—"It is your duty to accept the loan of ten thousand pounds, and to push yourself forward into an ample sphere." But he was a rare character; and his case was rare. His employers had said—"We are ashamed that you should so long remain a servant in our house, with the whole weight of affairs on you. We wish you to enter as a principal with us, and will advance you ten thousand pounds. It is the custom of the city—it is your due—we are dissatisfied to see you in your present sphere." I assured him that it appeared to me to be his duty to accede to the proposal. But I did not prevail. He said—"Sir, I have often heard from you that it is no easy thing to get to heaven. I have often heard from you that it is no easy thing to master the world. I have every thing I wish. More would encumber me—increase my difficulties—and endanger me."—*Cecil.*

Father Miller has published an address or apology, in relation to his doctrines concerning the end of the world. He admits his mistake as to time, but says that he was actuated by pure motives—also, that since he was wrong as to time, he can only live in continued expectation of the event. He concludes with a sentence, which shows that he wishes to be considered an amiable and well-meaning, though mistaken man:

"For my indiscretions and errors I ask pardon; and all who have spoken evil of me without cause I freely forgive. My labors are principally ended. I shall leave to my younger brethren the task of contending for the truth. Many years I toiled alone; God has now raised up those who will fill my place. I shall not cease to pray for the spread of truth."

In sinning, we have no excuse; for sin is nowhere commanded, but everywhere forbidden—hated by God now, and punished by God hereafter.—Rom. vi. 12.

The True Conqueror's Triumph.

Men in health and spirits may talk, and do talk, with lightness and gaiety, about their own decease, and affect to think it strange that any but a villain should entertain the least apprehension about his appearance before God. But when age, accident, or sickness, proclaims their course to be nearly run, and the stock of life to be almost exhausted—when the chill atmosphere of the grave smites them with the last ague, and Death's icy hand begins to lay hold upon their frame—when the world, with all its illusions, fades upon the sight, and possesses no more the power of charming—when *Eternity* rises in all its magnitude—displays its dread realities—draws back the curtain from the judgment seat—announces the approach of the righteous Judge, and the necessary and speedy appearance before him—O, then, lightness and gaiety flee away. They have other thoughts altogether about putting off this body. Nothing but the Christian's hope can sustain their spirits. Then there is seen an emphasis in his words of faith, which was not comprehended before: his brow, glittering with the death-sweat, is encircled with a glory which sheds infinite contempt upon the baubles of earth, and commands them to remove with their impertinence to a respectful distance. O, I have seen a believer preparing to resign his soul into the hands of his dear Redeemer—have seen him make a practical comment upon the declaration of Paul—have seen how infinitely trifling and foolish the world appears when she presumes to draw near him, and to open her absurd lips. The very worldling could not endure it. Then is the moment of the dying conqueror's triumph. He commends his spirit to him that loved him, and washed him in h s own blood—commits his body to the Resurrection and the Life—commits it in "sure and certain hope" of its being raised again to eternal life; and as the breath departs from his lips, he shouts, Salvation! and is away, amid the alleluiahs of angels, to the "bosom of his Father and his God." What filled him with ecstasy at the arrival of that event which is nature's terror, and from which most of his race shrink and shudder! It was this: "*I know* in whom I have believed, and am pursuaded that he is able to keep what I have committed unto him, against that day."—*Dr. John M. Mason.*

Domestic Happiness.

Ah! what so refreshing, so soothing, so satisfying as the placid joys of home!

See the traveller—does duty call him for a season to leave his beloved circle? The image of his earthly happiness continues vivid in his remembrance, it quickens him to diligence, it makes him hail the hour which sees his purpose accomplished, and his face turned towards home: it communes with him as he journeys, and he hears the promise which causes him to hope, "Thou shalt know also that thy tabernacle shall be in peace, and thou shalt visit thy tabernacle and not sin." O! the joyful reunion of a divided family—the pleasures of renewed interview and conversation after days of absence.

Behold the man of science—he drops the laborious and painful research; closes the volume; smooths his wrinkled brow; leaves his study, and unbending himself, stoops to the capacities, yields to the wishes, and mingles with the diversions of his children.

Take the man of trade—what reconciles him to the toil of business? By and by the season of intercourse will behold the desire of his eyes and the children of his love, for whom he resigns his ease; and in their welfare and smiles he will find his recompense.

Yonder comes the laborer—he has borne the burden and heat of the day; the descending sun has realeased him of his toil, and he is hastening home to enjoy repose. Half way down the lane, by the side of which stands his cottage, his children run to meet him One he carries and one he leads. The companion of his humble life is ready to furnish him with his plain repast. See his toil-worn countenance assume an air of cheerfulness! his hardships are forgotten; fatigue vanishes; he eats and is satisfied. The evening fair, he walks with uncovered head around his garden—enters again and retires to rest! and "the rest of a laboring man is sweet, whether he eat little or much." Inhabitant of this lowly dwelling! who can be indifferent to thy comfort? Peace be to this house!—*Rev. W. Jay.*

The Gentleness of Christ.

What an expression! How much to admire; how much to imitate! Christ performed great deeds such as no one ever did; but not that we should imitate *them*. He spake to the tempest, and stilled the rolling billows—but not that we should lift up our voices when the wind blows, and the thunder rolls, and the waves are piled mountains high, and attempt to hush them to peace. He stood by the grave and spake; and the dead man left his tomb and came again to life—but not that we should place ourselves by the graves of the dead and attempt to restore them to life. He opened the eyes of the blind, and taught the lame man to leap as an hart, and the tongue of the dumb to sing—but not that we should imitate him in this, or attempt by miracle to give vigor to the feeble, or health to the diseased. But Christ was meek and gentle that we might be so too. Christ was benignant and kind, that we might be so too. Christ patiently bore reviling that we might do it also; he was not irritable, and uncharitable, and fretful, and envious, and revengeful—and in all these we must imitate him. His was a life of benevolence; diffusive like the light of a morning without clouds; a life undisturbed by conflicting emotions, unbroken by a harsh and dissatisfied temper; kind when others were unkind; gentle when the storms of furious passion raged in their bosoms; and tranquil and serene while all arouud him were distracted by anger, and ambition, and envy and revenge. To us may this spirit be given; and while the world around us is agitated with passion, and pride, and wrath, in our hearts may there reign for evermore "the gentleness of Christ."

American Bible Society.

The monthly meeting of the Board of Managers of this institution was held on Thursday evening. It gives us pleasure to say that the Society is in a prosperous condition. It will be recollected that a legacy of $10,000 was bequeathed to the American Bible Society by the late Mr. Waldo of Worcester, Mass. At the meeting last evening a donation of $1,000 from another gentleman was mentioned, and we observe by the Worcestor Spy of the 3d inst., that Miss Elizabeth Waldo has made the Society a specific bequest and residuary legacy, by which it will probably realize $16,000.

The issues during the past month have been large, extending to nearly forty-eight thousand copies. A number of new auxiliaries were recognized.

Among other communications to the Board on Thursday, an interesting letter was read from the president of the Texas Bible Society. A public meeting was held at the city of Austin on the 7th of August, at which it was resolved to supply every family in Texas, destitute of the Holy Scriptures, with a copy, and for that purpose the president of the society was directed to order Bibles to the amount of one thousand dollars, from the parent institution in this city.—*Com. Adver.*

Christians must not only put on, but keep on, the defensive armor of God; for Satan never puts off the offensive armor of hell.—Eph. vi. 14.

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THE PREACHER.

FRIDAY, SEPTEMBER 26, 1845.

JOHN T. PRESSLY, D. D.,.....Editor.
KENNEDY & BROTHER,.....Printers.

TERMS—One Dollar per annum, in advance.

MINUTES OF SYNOD.

In relation to the publication of the Minutes of Synod, the following resolution was adopted:

"*Resolved*, That the clerk be directed to have the Minutes of Synod published in the same style as the Minutes of 1843, provided the members of Synod furnish the requisite funds."

Such of the brethren as wish to obtain the Minutes of Synod in pamphlet form will please advise the Editor, without delay, of the number of copies desired at 10 cents per copy. Should a sufficient number be ordered to justify the undertaking, they will be put to press immediately.

The Second Associate Reformed Synod, Of the West, will meet at Sparta, Randolph co. Illinois, on Monday, the 20th of October. Our friends who are in arrears for the Preacher, in the bounds of that Synod, will please to make payment to the Rev. John P. Pinkerton, who is authorized to receive the same.

The First Associate Reformed Synod, Of the West, met in Chambersburgh, on the 8th instant. The exercises were introduced by an appropriate and very interesting discourse by the Moderator, the Rev. John Ekin. In consequence of the place of meeting being on the extreme eastern limits of our Synod, there was an unusual number of the brethren absent. We had hoped that, since it was the pleasure of Synod to accommodate our eastern brethren, by meeting with them on this occasion, the attendance of the members would have been general. But in this we were disappointed.

The late meeting was one of the most pleasant we ever had the happiness to attend. No case of appeal or of complaint came before us. No question of a distracting character occupied our attention. From the reports of the different presbyteries, the state of religion appears to be improving, considerable accessions have been made to the number of members in congregations already formed, and several new congregations have been organized.

From our christian friends in Chambersburgh, the members of Synod received the most kind and courteous attention. On the Sabbath, the pulpits of the various churches were occupied by the brethren; and we trust that the good seed sown on the occasion may be productive of fruit many days hence.

As an evidence of the remarkable changes which some times take place in the course of one's life, we may be excused for mentioning the following incident. Just thirty-three years ago, the Editor, then a youth, on his way to the Theological Seminary in New York, which was under the care of the late Dr. Mason, arrived in Chambersburgh, on Saturday evening, and remained there until Monday morning. He had not a single acquaintance in the place. On the Sabbath, there being no Associate Reformed Church in the place, he repaired to the Presbyterian Church, which was then under the pastoral care of the Rev. Denny, now superannuated. On the occasion of the late meeting of our Synod, at the request of the present pastor, the Rev. M'Kinley, he occupied the pulpit of that church, in which thirty-three years ago, he had been an unknown hearer. "Blessed be the Lord, for he hath showed me his marvellous kindness in a strong city."

SABBATH CONVENTION.

In conformity with the notice, which was published in the last number of the Preacher, a meeting of the friends of the Sabbath in Allegheny county, was held on Thursday, the 18th inst., in the First Presbyterian Church of this city. The Hon. R. C. Grier was called to the chair, and Mr. D. N. White, editor of the Pittsburgh Gazette, was desired to act as Secretary. The meeting being called to order by the President, was opened with prayer by the Rev. Dr. Pressly.

The Rev. D. H. Riddle, A. D. Campbell, D. D. and Mr. Rodgers, were appointed a committee to nominate permanent officers for the Convention.

The committee having retired a few moments, reported the names of the following gentlemen:

President—Hon. R. C. Grier.

Vice Presidents—Rev. Wm. Preston, John Ekin, Alex. Laughlin, Esq., J. W. Buchanan, Esq.

Secretaries—D. N. White, Dr. Henry Hannen.

The Rev. J. Rodgers, Rev. A. W. Black, Rev. Dr. Campbell, Rev. Dr. Pressly, Rev. A. M. Bryan, Judge Henry and Alex. Semple, Esq., were appointed a committee to prepare business for the Convention.

The committee having retired for a short time, reported the following resolutions, which after consideration were adopted by the Convention:

1. *Resolved*, That we recognize the express command of God to be of binding obligation to "remember the Sabbath day to keep it holy."

2. *Resolved*, That we hail with pleasure the growing sentiment in the public mind, that the withdrawment from secular business on the Sabbath day, is both a duty and a privilege.

3. *Resolved*, That the time has come when every friend of the Sabbath should cease to have any interest in any railroad, canal, stage, or steamboat in which the day of sacred rest is violated and dishonored.

4. *Resolved*, That all men have by divine appointment, a right to rest on the Sabbath; a right of which they cannot be deprived without great evil to themselves, to their families and to their fellow men.

5. *Resolved*, That in the view of this Convention it is a glaring violation of consistency, for church members to dishonor the Sabbath by visiting or travelling on that holy day.

6. *Resolved*, That it is the duty of public men to exert their influence in favor of the better observance of the Sabbath day.

7. *Resolved*, That we recommend the formation of Sabbath associations in the various towns and districts of our country, and that the Pastors of our different churches be respectfully invited to preach on the subject to their people.

During the absence of the Business Committee the Rev. Mr. Williamson, agent of the Pennsylvania Sabbath Association, addressed the Convention. In his address the speaker adverted to the evidence of a growing interest manifested by the Christian public in the preservation of the sanctity of the Sabbath, and mentioned a variety of facts for the encouragement of those who are laboring to prevent the public desecration of the sacred day.

Let the friends of the Sabbath persevere in their laudable efforts; let associations for the promotion of the sanctification of the Sabbath be formed every where throughout our country; let Christians set a consistent example, and we hope that the day is not far distant when the Sabbath shall be observed throughout the land, as a day of sacred rest; when no steam boat, canal boat, railroad car or stage shall continue to run on that day which God claims as his, and when our citizens connected with these public conveyances, shall enjoy the privilege of spending the Sabbath as a day of preparation for that rest which remaineth for the people of God.

A Case of Conscience.

If an Editor publishes a slander, which originated with another, with the evidence before him, that it is a slander, does he not involve himself in the guilt of bearing false witness against his neighbor?

We may have occasion hereafter to specify facts, which will show the application of this inquiry.

An Explanation.

With regard to the communication of "Many Hearers," published in the last number of the Preacher, we remarked, that it was received through the Post Office, with a request that we would publish it, as "an act of *common justice;* and for the honor thus conferred upon us, we have been left to pay the postage." And the statement is strictly and literally correct.

The author of that communication has since called upon us, and informed us, that the communication was sent by a friend, who was expected to hand it to us. But, for some reason, instead of delivering it in person, he had deposited it in the Post Office. The explanation is of course satisfactory.

It is, as we said before, a small matter. And we should not have noticed it, had not the writer called us to the performance of an act of "common justice." We suppose that "common justice and christian courtesy" have claims on others, as well as upon Editors.

We have received a communication from a valued correspondent, in which he refers to a quotation which he had seen professedly taken from the writings of Augustine. We have consulted the works of Augustine, and find nothing like the quotation, in the passage referred to. Besides, if the quotation were admitted to be genuine, it does not appear to us, to establish satisfactorily, the historical fact, in support of which it is adduced. The assertion, however, which has been sometimes made incautiously, that the Scripture Psalms were first introduced into the worship of the christian Church in the Fourth Century, and that by the Arians, can very easily be shown to be inconsistent with historical truth. And an evidence of this, will ere long be before the readers of the Preacher.

The Presbyterian Synod of Pitts Met in this city on Thursday, stant. The subject of slavery, fords young orators a fruitful making speeches, occupied the of this body most of the time first five days of its sessions. rial from the Presbytery of Bea plaining of the action of the late Assembly on this subject, bro matter before the Synod. The decision of the General Assem tained by a large majority, it is posed by a resolute and zealous of the Synod.

EDITORIAL CORRESPONDE

Chambersbu 8th Sept.

My Dear Son—Having occas it the city of New York, for the of attending to some business with our Foreign Mission, I mad rangements to leave home in t tend to this matter previous to ing of Synod. And being pa anxious to avoid exposure to the I entered my passage in the eve by the Monongahela route, whic ses "speed and comfort." But b fortunate mistake on the part of the with regard to the time of dep was disappointed, and was sub the necessity of taking the mor in consequence of which I was night on the way. According Pittsburgh at 8½ o'clock on morning, the 2d inst., we had a trip on board the steamboat L Lane, to Brownsville. You w would that in consequence of the imp tobacco upon the Monongahela river, the the car slack water navigation by ste a selec from Pittsburgh to Brownsville, a velope by the river of sixty miles. tobacc at Brownsville at 3 o'clock, P. M halati tered the Stage Coach, and trav e co night reached Cumberland, a dis lays, 72 miles, at 8 o'clock next morni of thr

While crossing the Allegheny it is h tain, the night was excessively da tage rain descended in torrents, the eed i howled furiously, the lightnings ll wil and the thunders rolled. But our owe being men of temperate habits ink faithful at their post, and submitted g citi peltings of the pitiless storm wi Hav murmur. It is pleasing to mark t ght py influence which the Temper altim form has exerted upon this useful 175 society, upon whose faithful discha he h their duty, the safety of so many men community is dependent. But few ess paratively of these public servants et o taste the intoxicating cup. The ion quence is, we seldom hear them use wn fane or obscene language; they are e I tlemanly in their deportment, acc o c dating in their disposition and att the to their appropriate duties. slu

On our arrival at Cumberland, w arf changed the Stage Coach for the R abo Car. As you may never have tra in in a vehicle of this description, I m w that a car is a long and narrow M. structure, covered and comfortably and mounted on iron wheels. The

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their dimensions. Those at Cumd are of sufficient capacity to acdate about forty persons. Three se were attached to each other, and n about one hundred persons took eats. After we had taken our seats cars, to a person unaccustomed to de of travelling it would have been exing question,—How are we to our position? Presently, howevmystery is solved. A strange crealled a Locomotive, makes his apce puffing and snorting—apparentnct with life and inflated with rage; ling in some degree a large torounted on wheels, with a pipe in his

To the tail of this fiery courser, s were attached, and soon we found es in motion, flying as it were upwings of the wind at the rate of wenty miles per hour.

r I had taken my seat in the car, gan to look around me, I perceived e wall, a notice for the governf the conduct of passengers. "Pas- are not allowed *to smoke* in the This I regarded as perfectly right· will act so irrationally, as to take ir mouths that filthy weed whose

ious scent the fair annoys,
endly to society's chief joys;
se worst effect is banishing for hours,
sex whose presence civilizes ours;"—

t them smoke in secret, where the l be confined to themselves. But n not in company subject unoffend- to the calamity of inhaling tobacse, for the purpose of gratifying tiated taste. But, if it could be d, that the Preacher would ever way to the ears of the proprietors public conveyances, I would sug- important improvement. In ad- o the prohibition of *smoking*, I say, "Nor shall passengers *chew* nor *drink grog*, while travelling in ." If it were left to me, to make ion among three evils—to be en- in tobacco smoke, to wade through spittle, or to inhale the fetid exs of the grog-drinker, I should pelled to say, with one in ancient ho had proposed to him the choice evils,—"I am in a great strait." od, then, that the proprietors of oaches and rail road cars, will pro- the work of reformation, and that adopt the rule,—"Passengers not to *smoke*, nor *chew tobacco*, nor *rag*, to the annoyance of unoffendens."

ng left Cumberland, a little after clock in the morning, we reached re at 5 o'clock, P. M., a distance niles. Without detaining to view ity and magnificence of the mon- city, as I was travelling on busi- not on a pleasure excursion, I or Philadelphia. With the excep- 16 miles of rail road from French- the Chesapeak to New Castle on aware, the passage between the es is by steam navigation. Just orning began to look forth upon ering world, we landed at the the city of Brotherly Love. And half an hour, after landing, I was motion on my way to the city of ork, where I arrived at 11 o'clock, During the remainder of the day, I transacted the business which called me to the city. Though my stay in the city was short, I availed myself of the opportunity of calling upon a worthy young lady, lately a member of my pastoral charge, who, upon her marriage, had removed to the city of New York. Members of the church who have occasion to remove from one place to another, sometimes remain for a length of time in a state of separation from the church, and thus not only neglect an important duty, but also deprive themselves of many precious priviliges. I was gratified to find that my friend had acted a part more worthy of her christian profession; that immediately on reaching her new home, she had conncted herself with our church in that city, and was conducting herself in a manner becoming the character of a professed follower of Christ. "I have no greater joy, than to hear that my children walk in the truth."

After spending the night with my friends, I set out in the morning for Philadelphia, which place I reached at 11 o'clock, A. M. Here, after attending to some business during the afternoon, I had the pleasure to spend the night with Mr. and Mrs. Huey, who are among the earliest and kindest friends, with whom I became acquainted, when our family first took up our abode in Pittsburgh. Early in the morning, I set out for this place, where I arrived about 9 o'clock in the evening.

This rapid sketch of my journey, I have given you, as an evidence of the progress of improvement in our country, and of the admirable facilities which a traveller now enjoys. On Tuesday morning, I left home, and during the five following days I travelled, without the slightest degree of fatigue, more than *seven hundred miles*, besides spending the half of two days in the cities of New York and Philadelphia, in the transaction of business. And after arriving here on Saturday evening, I preached twice on yesterday, as usual, with as little inconvenience to myself, as though the preceeding week had been spent in my study. While the statesman and the man of business will regard these improvements with interest, as affording facilities for commerce and for conducting the affairs of the government, the christian cannot but contemplate them in their connection with the kingdom of Christ. What admirable facilities are thus afforded for the rapid transmission of religious intelligence to the different parts of the earth; for the diffusion of the Scriptures and for the transportation of the heralds of the Cross, wherever a door may be opened for the exercise of their ministry. And in that day when there shall be not only upon the bells of the horses, "HOLINESS UNTO THE LORD," but the same hallowed inscription shall appear upon our stage coaches, our steam boats, canal boats and railroad cars, it is easy to see, how greatly these improvements in the arts may be made subservient to the advancement of the kingdom of our Lord and Saviour. Then, while the Lord shall give the word, and great shall be the company of them who publish it, the messengers of salvation, in prosecuting their works of faith and labors of love, shall be borne as it were upon the wings of the wind.

Our Synod as you know is to meet today, and to the minutes I refer you for an account of our proceedings.

With great regard,
Your Father,
JOHN T. PRESSLY.

Missionaries in Canton, China.

Mr. Roberts has devoted several years chiefly to personal visiting, preaching, and Tract and book distribution in China. He has now taken up his residence and entered on his missionary labors unmolested *in the city of Canton*, aided by native converts as assistants or colporteurs. He reports the circumstances in which he is now placed, and the work he is performing in that city, in the following letter to the American Tract Society.

My Dear Brother,—I am much pleased with Canton as a most ample field for the developement of my mission. During the last seven months in which I have labored here, I have found it practicable to rent a house and live among the people, to preach the Gospel, distribute books and do good at pleasure, both publicly and privately, in person and by my native assistants, no man having forbid me! I have had one congregation or more every Lord's day, to whom I have endeavored, in my humble way, to preach the unsearchable riches of Christ in the Gospel; have received all who came during the week, giving them instruction and books; and have sought other opportunities to preach and distribute books daily, both on the land and water, on this side and the Honam side of the river, preaching to all —*puteh hakahs and hoklos*, the three prevalent dialects of the city—either in person or by my assistance as extensively as circumstances have permitted. I have had a Bible or Theological class for some months, consisting of my native assistants and inquirers who wished to join—six to eight in number; who commit to memory and recite the Scriptures daily, and receive instruction thereon. Two or three of these inquirers have been desirous of baptism several months. I have assurances of premises to build a chapel on, through the agency of a Chinese merchant, (this privilege was secured by the late American Treaty,) and some funds have been pledged, with which to build one, and farther to promote the cause in Canton, by foreign merchants and others. I have found it practicable to get water crafts to take me to any place I wished to go at a very moderate expense, which has greatly facilitated my work; and I have met with a kind and respectful reception and attention (with very few exceptions) wherever I have gone in my own proper character as a missionary of Jesus. Nor have I seen so much promise of usefulness elsewhere since I have been in China.

Since the above was in type, intelligence is received from Rev. J. L. Schuck, that he and Dr. Devan have also transferred their labors from Hongkong to Canton. "With ten native preachers," he says, "we are laying plans for the most vigorous operations—it is indeed and in truth a glorious field. The late American treaty renders us and our converts secure; the people eagerly receive our books, receive *us* politely, crowd our chapels, and listen with attention to our message."

Native assistants, with the auxiliary of books and Tracts, are esteemed among the most efficient and direct means in the publication of the Gospel among the people; and hence, next to the preaching of the Gospel, the most careful attention is bestowed in preparing and circulating Tracts, and qualifying Chinese disciples for assistants, and superintending their labors. Of my assistants, two are now very efficient and manifest becoming zeal for the cause, and others are improving in knowledge and usefulness.

Since writing the above, I have baptized one member at Canton; have made one preaching tour to Whampoa, and found about 10,000 natives accessible in four villages near the shipping, among whom I distributed books and preached the Gospel both publicly and privately, no man questioning my right to do so, for two or three days. We have two regularly rented houses in Canton, for stated preaching, about one mile apart, the farthest about two miles from the foreign factories. One foreign merchant and his foreign lady are living among the natives about half a mile back of the factories, at a fine site for a missionary and lady—I wonder that none come to occupy this fine opening. No foreign missionary here yet but Dr. Parker and lady and myself.

Yours, most affectionately,
I. J. ROBERTS.

Ecclesiastical Convention.

The Associate Presbytery of Richland and the Associate Reformed Presbytery of Mansfield, will hold a Convention in Wooster, on the 22d of Oct. at the hour of 11 o'clock, A. M., for free and candid conference on the subject of the contemplated Union of the Associate Reformed and the Reformed Churches. It is expected that the Convention will be opened by a discourse. The public are respectfully invited to attend.

DIED,

On the 17th inst., ANNA MARY, daughter of Robert and Agness Fairman, aged one year and six months. "Brethren, I would not have you to be ignorant concerning them which are asleep, that ye sorrow not, even as others, which have no hope."

Moneys Received for the Preacher,

Not otherwise receipted for.

Mrs. E. Patterson.	Robt. Johnson.
Wm. Clements.	S. H. Kirkwood.
T. A. M'Bride, 3.	T. M'Alister, 2.50.
Wm. Allison, 1.25,	John Sloan,
John M'Culloch,	Jos. M'Kee,
Geo. M'Connell,	James Lysle,
Wm. Davis,	Boyd Ward,
David Bell,	John George,
Wm. Ewing,	Boyd Forbes,
J. W. Hamilton,	Jas. Bell,
N. Gooshorn,	Wm. Hart,
Wm. Arbuckle,	Wm. Graham,
John Adams,	Rev. Jas. Shields,
J. Caufman,	N. Taylor,
Agness Sharp,	Rev. W. Taggart,
John Blean,	Rev. A. Sharp,
J. M'Alister, 1,50,	John Armstrong,
Wm. Armstrong,	David Hughes, 2.
David Trimble,	Robert Armstrong,
Alex. Dailey,	Rev. R. W. Oliver, 2.

Gillis & Kelly.

TOOTH ACHE CURED!!!

BY T. WHITE. DENTIST,

WHO may be consulted at his Office, a few doors North of the Post Office, Allegheny city, in the house occupied by Alex. Hays, Esq. ☞ E. HALE, formerly of Pittsburgh, cured Teeth by the same process as will appear by the following:

"Pittsburgh, 1831. The subscriber in his practice as a Dentist, having successfully used Doctor White's Tooth Ache Drops, can recommend them as superior to any other medicine in use. E. HALE."

Sept. 26-tf

A FARM FOR SALE.

WILL be sold at public sale on Friday, Oct. 27, all that Farm or Tract of Land formerly owned by Elisha Charles, deceased, containing about 140 acres lying in Findley Township, Allegheny county. This Farm is twenty miles from Pittsburgh, on the road leading from Pittsburgh to Frankfort Springs, and two miles from the village of Clinton. It will be sold together, or divided to suit purchasers. Title indisputable, and sale positive by mutual consent of all the heirs. For further particulars inquire of Isaac Charles, Allegheny city, or of Elizabeth Charles, near the premises.

ISAAC CHARLES,
ELIZABETH CHARLES.

Sept. 26, 1845-3t*

STRAY COW.

CAME to the residence of the subscriber, living in Ohio Township, tens miles down the Beaver road, about the 9th of September, a small sized red Mooly Cow, a piece out of the left ear, and no other marks visible. The owner will please come forward, prove property, pay charges and take her away, or she will be disposed of as the law directs.

Sept. 26-3t* JAMES POWEL.

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MISCELLANEOUS.

"REDEEMING THE TIME."

How many thieves there are of time
In this probation state,
Who steal, yet think it is no crime—
They judge not time by *weight*.

The one who robs of golden dross,
A criminal we deem;
While he who causes greater loss
Is held in high esteem.

Goods and wares and merchandise
Are objects of regard,
But that which all should dearly prize,
We recklessly discard.

Each precious moment, as it flies,
Is a rich treasure lent.
And Wisdom's voice, most loudly cries,
"Improve these hours—repent."

We rob ourselves, and rob our God,
While trifling time away—
Look with contempt upon his rod,
Nor fear the judgment day.

The golden sands of human life,
Run swiftly through the glass;
With kind instructions they are ripe,
As moments quickly pass.

A soul immortal, we may save,
While dwelling here below;
If borne along on time's *bright* wave,
We all to Heaven may go,

A soul immortal, we may lose,
If heedlessly we live;
Oh! hasten then, and wisely choose,
Your hearts to Jesus give.

Missionary Intelligence.

From the *Society Islands* a letter is published in the Hartford Times, dated March 15th, which says that a fight took place between the French and the Natives, in which the French lost 400 men, and the latter 80. The same letter adds the following intelligence:

"There is now an army of natives, 8,000 strong, in sight. They are waiting for some movements of the English and Americans, when they will attack the town, now in possession of the French. It is thought that the French, who are much to be blamed, for coming here and starving the peaceable natives, and driving them from their towns, will get the worst of it. I was on shore yesterday, and saw a great many of the French soldiers who were wounded in the last battle.

"Queen Pomare has left the isle and gone to another. She restrains the natives of the other isles for the sake of peace, but they will soon rebel against her orders: they are strong, and will assist their brethren to rid the islands of the French usurped authority.

"The Brandywine and two English frigates are daily expected. The French have a frigate and a steamer here; and the English have one steamer, but the Frenchmen will not let her depart, because they will not salute their flag. They have threatened to fire into her if she did not. Some music is expected between the English and French when an additional English force arrives."

Broosa.—Mr. Schneider, under date of Feb. 10, speaks of some opposition, and of much that is encouraging. He mentions the case of three inquiring Armenians, and one convert. The latter defends himself against his opposers, in a very decided and Christian manner. Mention is also made of the death of a pious Armenian. He died in peace and triumph—a scene quite new to the natives, and which has made a deep impression. At a later date, April 25, Mr. S. speaks of a converted Armenian who was urged to go to confession, and finally, with great reluctance, and led by his father, he went. The father watched him, and when the young man was questioned, instead of answering in the usual way, he turned to questioning the priest, and pressed him so hard that the latter was made to confess to him, rather than he to the priest.

Syria.—Rev. Mr. Thompson speaks of the Druze and Maronite war, and says that in some districts there has been no burning, while in one district three thousand houses have been consumed. The distress of the people is represented as very great, and the compassion of the people of God is appealed to. Four days from the conflagration just named, appeared the plague of locusts. They are described as having no wings, and as being in size and appearance, very much like full grown grasshoppers. They were numerous beyond description, the ground being black with them for a considerable distance. Fires were kindled and heaps of them were burnt, but with no apparent effect. They found their way up the mountain, consuming every green thing in their way, and Mr. Thompson gives a truly terrific description of their appearance, as the living tide rolled by his house for four successive days, with a noise like that of a storm of rain or hail.

Hasbeia.—The two contending parties at Hasbeia have had a battle, and the Christians have been defeated, their houses have been plundered, and dismal accounts are given of their condition. The hostile parties reside now in separate villages, and it is not likely they will be able again to dwell together. The war in Lebanon now appears to be at an end, the members of the mission family all reside quietly in the mountains, houses for worship are again opened, and are even better filled than ever. Thus in a wonderful and unexpected manner has God overruled the most alarming events, and caused the prospects of the mission to brighten after the terrible storm.

South Africa.—The difficulties hitherto attending this mission are spoken of as past. The Natal country is now under British protection, and the missionaries are not likely to be molested. One hundred thousand aborigines, regarded as British subjects, are accessible, and the prospects are encouraging. Many, says the writer, would come to our help, if they knew our circumstances. The country is healthy and fertile, the natives are humane and kind, and the missionary dwells among them in perfect safety. The world probably does not present a spot more favorable than this for missionary labor.

A religious excitement, similar to Millerism, has broken out in England, under the auspices of late ministers of the Established Church, who preach the approaching second advent of the Saviour. The leader is the Rev. Mr. Prince. His associates are the Rev. George Robinson, Thomas Lewis Prince, William Cobbe and Mr. Starkie—the latter being the only layman that has yet taken an active part in preaching the new theory. They have all been suspended by the Established Church. Mr. Prince has been laboring principally in Wales. He visited most of the principal towns in Glamorshire and Carmarthenshire. The second coming of the Saviour he states will take place in a few weeks.

Christianity.—Christianity is not only a living principle of virtue in good men, but affords this further blessing to society, that it restrains the vices of the bad. It is a tree of life, whose fruit is immortality, and whose very leaves are for the healing of the nations.—*A. Fuller.*

If we could only trust when in trial, we might sing when in sorrow.—Psalm xxvii. 5, 6.

Atheism springs not from the head, but from the heart; it is not a mistake, but a crime.—Ps. xiv. 1.

What an amount of sin and sorrow might be saved, if we could believe that only "one thing is needful!"—Acts xx. 24.

What cannot hurt the soul can hurt but little, and should be feared little.

EKNNEDY & BROTHER'S

PRINTING ESTABLISHMENT,

FEDERAL ST. ALLEGHENY.

ALL kinds of Printing, from the finest Card to the largest and most showy Posting Bill; Circulars, Labels, Dray Receipts, Bank Checks, Hat Tips, Bills of Lading, Election Tickets, Blanks of every description, Canal, Railroad and Steamboat Bills, promptly and neatly executed, at *reduced prices.*

☞ **Books, Pamphlets** and **Catalogues** for Colleges, Seminaries, &c. printed in the best style.

Allegheny, April 24, 1845.—tf.

NEW GOODS!

THE subscribers avail themselves of the present opportunity of informing their friends and customers, that they have received from the Eastern Market a fresh supply of merchandize, which being added to their stock formerly on hand, will enable them to offer for sale the following articles: A handsome assortment of staple Dry Goods, of most excellent quality; Coffee and Sugar; Teas of various kinds and qualities; a prime selection of Tobaccoes; Sperm, Solar, Whale and Tanner's Oil; China, Liverpool and Common Queensware; Sperm, Star and Tallow Candles; a small assortment of Table Cutlery, Pocket and Pen Knives; Waldron's and and Wilson's Grass Scythes and Scythe Snaths and Stones; Juniata and Common Iron and Nails, assorted sizes; Herrings, Shad and Mackerel of the best quality. Together with sundry other articles in their line of business, which are not here enumerated—all of which they will sell at prices as low as any in the city.

Feeling grateful for the liberal patronage we have all along received from our numerous friends and customers, we would respectfully solicit a continuance of it, as we are now fully prepared to give the same general satisfaction as we have heretofore done.

Don't forget our place—2d door from the South West corner of Federal street and Diamond, Allegheny.

☞ Farmers and Country Merchants are informed that Wool, Flax, Tow-Yarn, Stocking Yarn, Flour, Bran, Oats, Indian Meal, Corn, Cheese, Salt, Corn Brooms, &c. will be taken in exchange for merchandize at cash prices. J. STERRITT & CO.

Allegheny, June 17, 1845—6m

Bicentenary of the Assembly of Divines at Westminster,

HELD at Edinburgh, July 12th and 13th, 1843: containing a full and authentic Report of the Addresses and Conversations. For sale at

JOHNSTON & STOCKTON'S

Wholesale and Retail Bookstore, No. 44, Market st

Pittsburgh, June 4, 1845—6t

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. 23, 1844.

THE PEOPLE'S

CLOTHING STORE,

NO. 77 LIBERTY STREET.

THE Subscriber having just returned from the East would respectfully invite the early attention of his friends and the public, to his large and general Stock of Spring and Summer Goods, which he has received and is now making up for the Spring Trade, consisting in part of French, English and American Cloths; Fancy, Plaid, Striped and Plain Cassimeres; Plain, Plaid and Figured New Styles Satin and Silk Velvet Vestings; Satinetts; Summer Cloths; Fancy, Striped, Plaid and Plain English and French Tweeds, &c.

Those in the habit of having their work made to order, would do well to call at No. 77 where they will find goods that cannot fail to please—consisting of the Latest Styles, which have been selected with great care from the best stocks in Eastern houses.

From his long experience in this business, he is enabled to cut and have work made up, in a style that cannot be surpassed; and all that is wanted is a call to convince, that the Clothing at his establishment is got up in a Superior, More Fashionable and Handsome Style than will be found elsewhere. He would take this opportunity to return his thanks to his friends and the public, for the very liberal patronage he has received, and being determined to Sell on the Lowest Terms, would solicit a call from those wishing to purchase Good and Cheap at the same time.

Shirts, Stocks, Handkerchiefs, Cravats, Suspenders, &c., always on hand. THOS. M'CANCE,

No. 77 Liberty, directly opposite Irwin Street.

April 24—tf.

SPRING FASHIONS,

FEDERAL STREET,

ONE DOOR BELOW GŒHRING'S TAVERN

Allegheny City.

HAVING just received from New York the Spring Fashions for Hats, I would respectfully solicit the patronage of my former friends and customers, and all others who may please to give me a call, feeling assured that I will be able to please all with this New and Beautiful Style of Hats. R. L. MELVILLE.

Wool and all kinds of Furs taken in exchange.

April 11—3m.

Wm. O'Hara Robinson, U. S. Attorney.

HAS removed his Office to the second story of Burke's Buildings, Fourth street, near Market

Aug. 23

☞ *A Liberal Discount, from Eastern prices, to Clergymen and Sunday Schools, on the amount of ten dollars or upwards.*

CHEAP AND VALUABLE STANDARD BOOKS.

ROBERT (late T.) CARTER, No. 58 Pittsburgh, offers for sale, at New Eastern Prices—

Horne's Introduction to the Study of the Scriptures, 2 vols. 8vo. at the low price of $3.50—especially, and Sunday school Teachers, a valuable work. Scott's and Henry's Commentaries. Doddridge's Family Expositor. Gradual Advance, &c.

The following publications, among others, reduced prices:—Suddard's British Poets, (price reduced to $2.50.) Rev. John Brown's complete Works—$2.50. Chalmers' Sermons and Romans, (uniform with his Sermons) 2 vols. Church of Scotland, 1 vol. 8vo., $1. Connexion of Sacred and Profane History, 12mo., $1.50. Ancient History, 4 vols. valuable work, reprinted from the London Tract Society, and only $2 the set. Universal Mindedness, the full edition, price reduced. Moffet's Southern Africa, cheap edition. Natural Theology, in 2 vols., cheap. and History of Missions, 2 vols. 40c. steel engravings, neatly bound in. Awake thou Sleeper, by the late Rev. D. D.

History of Missions, by the Rev. J. and the Rev. Thomas Smith, in 2 vols. twenty five handsome illustrations on steel, price $4.50.

Rouse's Version of David's Psalms, without Brown's Notes, two sizes, new edition.

D'Aubigne's History of the Reformation, low price of $1 for three bound volumes, good paper with type of a fair size. Of this more than thirty thousand have been sold.

American Sunday School Union's publications, Testaments, Hymn books. All the books for Common Schools.—the best Classics.—Mathematical works and the Agency for Sanders' Readers.

The attention of Clergymen and others to replenish their Libraries, is respectfully called to the above and numerous other works now on hand, to their inspection.

Now ready, Luther on Galatians, in one vol. $1.50. A beautiful edition.

To wholesale purchasers, a liberal discount will be made. ROBERT CARTER,

No. 56 Market, between 4th and 5th sts.

BANK NOTE LIST.

Corrected for the Prentice

WM. LARIMER, Jr. EXCHANGE BROKER,

FOURTH STREET, NEAR MARKET.

Par Standard—Gold and Silver.

PENNSYLVANIA.		
Bank of Pittsburgh,	par	
Mer. and Manuf. bank,	par	
Exchange bank,	par	
Bank of Germantown,	par	
Bank of Chester co.	par	
Bank of Delaware co.	par	
Bank Montgomery co.	par	
Doylestown bank,	par	
Franklin b'k of Wash.	3	4
Farmers' bk Bucks co.	par	
B. N. America, Phila.	par	
B'k N. Liberties,	"	par
Com. b'k Penn'a,	"	par
Far. and Mech. b.	"	par
Kensington b'k,	"	par
Philadelphia b'k,	"	par
Schuylkill b'k,	"	par
Southwark b'k,	"	par
Western b'k,	"	par
B'k of Penn tp.	"	par
Mechanics' b'k,	"	par
Man. and Mech. b	"	par
Moyamensing b'k,	"	par
Girard bank,	"	par
United States b'k,	"	30
Mon. b'k of Brownsv		par
Bank of Gettysburgh,		1
B'k of Chambersburgh,		1
B'k Susquehanna co.		5
B'k Northumberland,		par
Bank of Lewistown,		1
Bank of Middletown,		do
Carlisle bank,		do
Columbia Bridge Co.		do
Erie bank,		do
Farmers' bk Reading,		par
Far. and Drovers' b'k,		1
Farmers' b'k, Lanc.		par
Lancaster co. bank,		par
Harrisburgh bank,		1
Honesdale bank,		do
Lebanon bank,		do
Miners' b'k of Pottsv.		do
Northampton bank,		—
N. H. Del. Bridge Co.		1
Wyoming,		do
York bank,		do
Berks County bank,		—
West Branch bank,		1

SCRIP.	
Exchange bank, Pittsb.	1
Mer. and Manuf. bank,	par
Interior banks,	1
(Except) Berks co.	do

INDIANA.	
State b'k and branches,	1
State Scrip,	5

ILLINOIS.	
State b'k and branches,	40
B'k of Shawneetown,	75
Bank of Louisville,	1
B'k Ky. and branches,	do
Northern bank and br.	do

☞ All [illegible] thus — are [illegible] by the Brok[illegible]

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The Preacher

JOHN T. PRESSLY, D. D., EDITOR. ALLEGHENY, OCTOBER 10, 1845. VOL. 3—NO. 21.

TERMS.

PREACHER will be published semi-monthly
second and fourth Fridays of every month,
DOLLAR per annum, *in advance*. If not
hin six months, one dollar and a half will
ged.

nts may be made, and names of subscribers
d to the Printers, KENNEDY & BROTHER, at
nting Establishment, on Federal street, at the
idge, Allegheny; MR. JOHN STERRITT, Mer-
ederal Street, or to the EDITOR.

erson who will procure five subscribers, and
the money, shall be entitled to a copy of
cher for his trouble.

a private conveyance does not offer, sub-
will please transmit through the Postmaster.

PSALMODY.

NO. IV.

I be not drunk with wine, wherein is excess
led with the Spirit;
aking to yourselves in psalms and hymns and
songs, singing and making melody in your
he Lord,
ing thanks always for all things unto God
Father in the name of the Lord Jesus Christ.
ians 5:18—20.

s the change of Dr. M'Gill in his
profession, afford any proof that
ost literal version of the book of
ought to be superseded by an im-
and hymns of human composition?
this has been used as an argument,
ous, from the public notice given,
n one Lord's day, at the close both
norning and evening service, "that
v. Dr. M'Gill, formerly of the A.
rch, but now of the Presbyterian
, and Professor in the Western
gical Seminary, would preach on
ject of Psalmody." The last in-
n was said to be made by request,
is addition, that it was presumed
erstood both sides of the question.
ouble announcement of the same
on the same day, and the last time
iest, with such an important addi-
orresponds with the private intima-
nt were given, that "Dr. M'Gill
ered the views of Seceders on this
as a mere prejudice."

Dr. came at the appointed time,
the midst of his sermon, told the
the cause of his leaving the Seces-
urch; which was, their views of
dy. There is no doubt but the
on which he gave of the change of
fession was intended to produce an
al change on the minds of his au-
—to confirm believers in the supe-
of the new system, and to change
nds of those who were obstinately
d to old Presbyterian and Seceder
ices. It is generally considered a
e matter for a man to speak of him-
d it is particularly so, to speak of
changed his profession.

said of the celebrated Irish orator,
s, (I think his name was) who left
atholic and joined the Episcopal
, that he, from extreme delicacy,
spoke of his change publicly or pri-

Dr. M'Gill, who is acquainted
ne delicacies of all situations of so-
nd. with the rules of sermonizing,
urse would not introduce his own
nto his sermon, in a strange place,
t considering it to be of great weight
cause which he was advocating.

us therefore attend to certain well
n facts which belong to the history
Dr. in changing his profession, and
ill leave every man to judge for
f, respecting the validity of the ar-
nts which it contains for the use of
n composition in the worship of God.
'Gill was licensed, and ordained by
Associate Presbytery of Philadelphia.
Both at licensure and ordination, he avowed his belief in the peculiar principles of the church on communion and psalmody. He resigned his charge in Carlisle where he was first settled, and in the same year, having labored in Philadelphia for some time, in cultivating a new congregation, rejected their call, and accepted of a call from Carlisle the second time. In a few months after he undertook the charge the second time, he left the society, and joined the Presbyterian church. During his labors in the secession church he was known as a zealous advocate of their psalmody. Some of his new friends have stated that while with them, he was suspected of being latitudinarian on this subject—the reverse of this however is the truth.

The following extract from a letter from one of his brethren in the ministry, who visited him immediately before he left the Secession church, will show how strongly he was attached, at the time of leaving, to the principles of his church on the subject of psalmody. "I give you," says the Rev. Mr. Logue of Cleveland, "a few extracts as near as I can remember of a conversation with Rev. A. M'Gill, so far as it related to the subject of psalmody. This conversation was during a call I made with Mr. M'Gill, at the house of the Misses Ramsay, near Carlisle. It was a short time previous to his departure from the Secession church; the occasion was a call made upon him, I think that same day, by a committee of the old school Pres. church of Carlisle, requesting him to pledge himself to accept a call from that congregation. In speaking of it to me, he declared his determination to reject the proposition, unless they would agree to the use of the scripture Psalms; he said he could in no case join a church making use of any other psalmody; he mentioned particularly, that other things would not stand in his way, if he could get them to act correctly on this subject: moreover, he stated that he believed, that no writer upon the subject of the inspired psalmody had done full justice to the subject, and that *he himself* had been thinking of writing upon one part of the subject, which had not yet been attended to. What that was I am not now able to say. These expressions are, I think, in his very words; but certain I am, that there is no word introduced that in the least alters the sense of them."

Whether Mr. M'Gill got the old school Presbyterians to comply with his measures, I know not. It has been said that he did, and that by his arrangements, he got the way clear for Seceders to go with him into that church, who had left it on account of the introduction of the new psalmody. This is a matter which might be ascertained from the elders, or members of the little Seceder church of Carlisle; and the knowledge of it might be of importance to those who lay much stress on the Dr. for understanding both sides of the question. One of the elders, Mr. Bullock, I understand, lives in Allegheny city, who might be able to give the truth in this particular.

In the month of June, 1838, immediately after Mr. M'Gill accepted his second call to Carlisle, and a few months before joining the old school Presbyterians, he got an appointment from the A. Synod, to go to several congregations in the state of N. York, "to labor among them, and as far as possible to heal their divisions." These congregations were supposed to be vacant, and now they were to be declared vacant, but it was well known that they were inclined to retain their own ministers in their service, and treat others who offered themselves as intruders. After an ineffectual effort for admission into the 1st and 2d congregations in the city of New York, and in the congregation of Cambridge, Mr. M'Gill presented to the elders and members of the congregation of North Argyle a letter from which we make the following extract. "Synod proposed to restore him (your minister, the Rev. D. Stalker,) if he would declare his accession to our principles, especially on those points on which we have testified against the defections of the United Seceders (in Scotland;) and then after expressing his sorrow for those expressions used by him, (in debate,) submit to a rebuke. All this he refused, and the sentence necessarily remained confirmed. We now call upon you, dear brethren, to consider this solemn and *necessary* deed of the highest judicature in the house of Christ. Your minister has openly abandoned certain principles of your profession (in not testifying against the union of Seceders in Scotland.) Can you follow him? Can you be led by the influence of one man, or any number of men, to trample under foot at once all order and discipline in Zion? We warn you, that if you now proceed to sustain the ministry of Duncan Stalker, you contemn the authority of Christ; you despise his holy ordinances, and receive for your own, and the souls of your children, ministerial services which have no appointment of God, and consequently are without his blessing. Beware of thrusting at the kingly office of Christ, by mocking at the solemn exercise of government and discipline in his house, and thus not only losing his blessing on ordinances, but incurring his holiest indignation."

All our remarks on this letter are 1st, That Mr. M'Gill *composed* it voluntarily, as a free agent, and signed it. 2d, Mr. Stalker, the minister of the congregation, was from the United Secession Church of Scotland; was a worthy minister of the gospel, living in peace and harmony with his congregation; and all the abandonment of principles with which he is charged in *this letter* is, that he did not like to testify against the "United Seceders," the church from which he came, and which he supposed to be doing more than others in the cause of religion. 3d, The errors of which the "United Secession" were *suspected* was latitudinarianism on the subject of communion and psalmody.

Mr. M'Gill wrote also to the 1st congregation of New York a letter of a similar kind. The Rev. Mr. Stark, now Dr. Stark, was the pastor. This letter has less of the terrible in it than the Argyle letter, and none of the entreating and hortative. It shows great veneration in the writer for the authority and discipline of the Secession church. He calls their deeds, which had been protested against by many of his brethren in the ministry, "the deeds of Christ's court;" their authorities, "the constituted authorities of Christ;" and their discipline, "the order and discipline of Zion."

These are the labors of Dr. M'Gill by his pen to the Grand street congregation, New York, and to the congregation of North Argyle. His oral labors, while on the same tour, are said to have exhibited a zeal and determination in perfect accordance with his letters. One would have supposed that these labors would have been embodied in a report to Synod, to be read for the benefit of all in authority and *under* authority. But instead of this, he closes with "the constituted authorities of Christ," and the discipline and order of Zion, by the following communication to the presbytery of Philadelphia, of which he was a member, which begins:

"*Rev. and Dear Brethren:* It is the duty of all believers, and especially ministers of the gospel, to "prove all things," not only before they make a solemn and particular profession of the faith, but afterwards and always till we cease to "see through a glass darkly." No process of time, nor investment of office, nor pressure of circumstances, can exonerate from the obligations to "search and see whether these things be so," so long as we are fallible.

Perhaps I have erred in not searching more thoroughly, when I first made a profession of the peculiarities of the Associate Church. But it is now my painful situation to doubt the propriety and truth of such a profession." [Then after giving a view of secession principles, which we consider incorrect, and calculated to make a bad impression on the mind of the reader, he gives his own enlarged views of communion and psalmody.] "I believe," says he, "that the warrant for singing praises to God comprehends human composition," and concludes saying, "these views, brethren, have been gaining on my conviction for *the last two years*. It would have injured the peace of the church, and my own usefulness, to have avowed them from time to time. Till now, I have concealed them, wherever I labored, believing it wrong to broach any thing contrary to our profession, while I remained in its connexion. But to pursue such a course any longer, is disingenuous, and ruinous to my own peace. I now, therefore, frankly disclose to you my belief, where it varies from the peculiarities of our communion. Believing that with such views I would not be permitted to remain in connexion with you, I respectfully ask you for a dismission, to join the presbytery of Carlisle, in subordination to the General Assembly of the Presbyterian church in the United States, or if such dismission be not granted, I ask a certificate of my standing among you as a minister of Christ."

He was suspended from the exercise of the ministry by the Presbytery of Philadelphia on October 24th, 1838, and on October 31st he was received as a member of the Presbytery of Carlisle old school Presbyterian Church. As to the conduct of the Presbytery of Philadelphia towards Mr. M'Gill we make no remarks, further than this, that wherever Mr. M'Gill's statement of facts is made, the statements made by the Presbytery in their report of 1839, respecting his case, ought to be examined likewise.

The right of Mr. M'Gill to change his profession, and join that church which he considered most pure and orthodox, is unquestionable. We meddle not with his conscience; this is not within our province; secret things belong to the Lord our God, but things that are revealed belong to us and our children. We should put the most favorable construction on human changes which the nature of the case will allow. We have not brought these letters of Dr. M'Gill before the public with the design of examining them particularly; the variety of ecclesiastical concerns on which they have a bearing ought not to be awakened but in cases of necessity; but the change of Dr. M'Gill's ecclesiastical connexion being used as an argument on the public mind, in order to

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give authority to human composition in the worship of God, we have thought it necessary to counteract this kind of reasoning, by documents which the author appears to have prepared unintentionally for the purpose. We will grant that the merits of a cause may be made to appear from the changes wrought on certain men who have distinguished themselves on both sides of the question. The conversion of the Apostle Paul stands so connected with the truth of the christian religion, that in studying the one you must almost of necessity study the other. Paul seems to have been sensible of this, as appears from the fact, that he gives the narrative of his conversion so frequently, when expounding and defending the principles of his religion: and there is no doubt but thousands of christians have been converted by reading his history. Follow him from the day on which his name is first mentioned in connection with the death of Stephen; go with him from Jerusalem to Damascus, and in all his subsequent journeys, until you leave him at Rome in chains for the Gospel; compare all his letters, and add them to his history in the Acts of the Apostles, and you will find him a living example of the religion which he taught, and the more you examine, the more you feel the force of truth.

Is this the case with Dr. M'Gill's history on the question of psalmody? What system does his history support? The system which he once defended, or the system which he wishes to supersede it? Read the solemn vows which he came under as a member of the Secession church; his letters particularly to Mr. Stalker's congregation; his letter to the presbytery of Philadelphia; compare their dates, and their contents; his growing conviction against the principles of the Secession church in the one, for two years previous, and his burning zeal in the other for the same cause within a few months: glance over his determinations as appears in Mr. Logue's letter, where he appears zealous, even to take the principles of the Associate Church on psalmody, with him into the Presbyterian Church, and we ask what system do the whole of these documents support? We contend that their contrary forces destroy one another. That he is on both sides of the question, at the same time, according to his own computation.

Believing that the argument that is raised from the change of Dr. M'Gill's profession and practice on psalmody is neutralized by the simple process of reviewing his own public letters and labors, to which we have referred, (See them in the American Presbyterian Magazine, volume 1, January number, and Religious Monitor, June, 1838, report of Philadelphia presbytery.) We will, in our next communication, have more freedom of access to the old objections which he has revived against the book of Psalms, and we will and can meet them on their own merits, stripped in some degree of those personal prejudices and influences, which so frequently bewilder the human mind in its exercise, and "supersede" the knowledge of the truth. D. Blair.

Religious Intelligence from South Africa.

From letters recently received by the American Board, it appears that the Natal Colony in South Africa, containing about ninety thousand, is now in a state peculiarly favorable to Christian instruction. The colonial government is very friendly, and twenty or more missionaries and teachers are earnestly called for. The readiness of the people to hear is thus described by Dr. Adams:

"My arrival at a village is the signal for the people of that and the neighboring villages to assemble; when I address them thirty or forty minutes, and then proceed to another settlement. The day is occupied in this manner; and when I stop for the night, my hut is usually filled with men, women and children, whom I address in a familiar manner till I am weary. After they have retired to their own houses I can hear them, frequently till a late hour, conversing together upon what they have heard. I have often been much gratified at witnessing the pleasure manifested by the people on receiving a visit, and hearing them inquire, with much apparent interest and solicitude, 'when will you come again?'"

In reference to the same region, the Rev. Mr. Lindley says, in an appeal to young ministers:

"We are surrounded by many thousands of heathen, to every one of whom we have the freest access possible. Your residence among them would be as safe as it is where you now are. The climate is one of the healthiest in the world. Every thing you would need for the body is here to be had. Of the adversities and anxieties heretofore experienced by us you would know nothing. The field which we have been for years trying to enter is now fairly, fully, permanently open; and I declare to you, with all due seriousness, that the wide world of heathenism does not present a spot more favorable than this for the exercise of that love which, as Christians, you profess to feel."

New German Reformation.

The following articles we extract from the Christian Intelligencer:

The religious movement now in progress in Germany, is rendered peculiarly striking, as occurring at a period when the Church of Rome appeared to be resuming, with something of preternatural activity, her loftiest claims to domination, and solacing herself with sanguine hopes of a restored ascendancy. Just when France had, by the mouth of her Protestant Minister, declared herself the protectress of Catholicism, and Protestant England was making a peace-offering of Tahiti to the French Propagandists, and entering into new relations with Rome, while her clergy are repudiating the doctrines of the Reformation, and, in Ireland, and the English Colonies, Romanism is lifting its mitred head in proud defiance of the Government by which it is subsidized—at this critical epoch, suddenly, a blow has been dealt to Popery by the hand of an obscure but bold Silesian priest, which has vibrated throughout Western Europe; the act corresponding, both in its occasion and in its immediate results, to the daring one by which Luther gave the signal for the Reformation. The visible originating cause of that great Revolution was, the barefaced sale, in the markets and fairs of Germany, of indulgences and pardons by the Pope's agent, Tetzel. The origin of the present schism was, the proclamation of a plenary remission of sins, by the Bishop of Treves, to all believers who should go in pilgrimage to the exhibition of the Holy Coat of Our Savior, in the cathedral of that city; the said Holy Coat being one of eighteen or twenty, claiming, on equally good grounds, to be the identical seamless garment for which the Roman soldiers cast lots. Between the 18th August, 1844, and the 7th October, the last day of the exhibition, the number who had visited the holy relic, was estimated at 1,500,000. While the German newspapers were discussing the authenticity of the Holy Coat, and the miracle of healing, said to have been wrought by it, "a cry came from the East, which, like the roar of the lion in the desert, silenced all voices of inferior note. It electrified all Germany." In a German periodical there appeared, "The Judgment of a Catholic Priest, M. Johannes Ronge, on the Holy Coat of Treves," dated October 1, 1844. Its rude, pithy, Luther-like sense and style, instantly roused attention. It was reprinted and circulated by thousands.—"Bishop Arnoldi of Treves," says Ronge. "I turn myself to you, and, by authority of my office and calling, as a Catholic Priest, as a teacher of the German people, I demand of you, in the name of Christianity, of the German nation, and of their teachers, to put an end to this anti-christian spectacle, the exhibition of the Holy Coat. For do you not know—as Bishop, you must know it—that the Founder of the Christian religion bequeathed to his apostles and disciples, not his Coat, but his Spirit? *His coat*, Bishop Arnoldi of Treves, *belongs to his executioners.*" Towards the close of the Address, the writer calls upon his German fellow citizens to strive, every man with might and to his utmost, to oppose and restrain the tyrannical power of the Roman hierarchy. "Let not the laurels of Huss, Hutte, and Luther be disgraced! Give words to your thoughts, and deeds to your will."

This was followed up by other addresses, in which Ronge called upon the Catholic priesthood to throw off the degrading yoke of the Roman hierarchy, to renounce the Pope, auricular confession, and celibacy; to take the Bible as the sole rule of religious life, and to establish an Apostolic Catholic Church. The appeal was soon responded to. At Schneidemuhl, in the circle of Posen, several families, under their priest, Czerski, renounced the Roman Catholic Church, and assumed the name of the Christian Apostolic Catholic Congregation. This appears to have been the first organized congregation of the new Church. In Breslau, a number of Roman Catholics united, and formed a congregation under Ronge himself. In Berlin, Magdeburg, Elberfeld, and in all the chief towns of Prussia, in Dresden, Leipsic, Offenbach, Worms, Kreuznach, Weisbaden, meetings were held, and congregations formed, almost simultaneously. Among those who have given in their adhesion to the new Church, are some Catholic priests of note and standing. The spread of the schism appears, however, to be as yet chiefly confined to the towns and cities, where, by means of trade, manufactures, and acquired wealth, there are considerable numbers of the middle class independent of "functionarism," or Government favor. It is, however, extending itself daily, and making rapid progress among those persons whose social position allows them to adopt it.

What is most remarkable in this movement is, that the various congregations which simultaneously started up or assumed organization, in the most distant parts of Germany, at the call of M. Johannes Ronge, had no time to communicate with each other, and to adjust common points of faith. Their published Confessions of Faith and Declarations of Dissent, widely differ, therefore, in what they retain or renounce of Roman dogma. Nothing is more likely to contribute to its success, than the violence and fanaticism of the ultra-montane party, and the favor shown to the Jesuits by the courts of Saxony, Bavaria, and Austria. At the recent disturbances at Leipsic, it appears, that Ronge was followed to his hotel by a crowd, crying, "Down with the Jesuits!" and singing patriotic songs, as well as "Luther's Psalm." Numbers will, no doubt, be ready to become camp-followers of any religious movement which promises to advance the cause of national liberty, who are not themselves actuated by any religious sentiment; and there is reason to apprehend that advantage will be taken of any popular demonstration of this kind by the enemies of Reform, to alarm the jealousy of the Government. Already the King of Hanover has issued an edict, discountenancing the new German Church. His example has been followed by the Electoral Prince Regent of Hesse Cassel, who has issued a Cabinet order, strongly prohibiting the propagation of the new Catholic doctrines. A Ministerial rescript has been issued at Berlin, addressed to the Censors, enjoining them to refuse their *imprim* to all paragraphs containing the most tant allusion to religious matters, in periodicals which are not expressly thorised by their license to treat of gious controversy. This partial tion leaves open, apparently, suffi room for free religious discussion, it may put a check upon its assuming much of a political character. Much depend, as regards the progress of movement, upon the degree of tolera and protection extended to it by the Pr sian Government. We will not belie that this hopeful reaction against the anny and superstition of Rome is desti to prove a temporary and abortive ment.

Breslau, Aug. 17.—On the 15th 16th the Synod of the deputies of Christian Catholic communities of Sil met. The assembly was opened at o'clock on Friday morning, in the ca of the poor-house, by an impressive ser of Dr. Theiner. Professor Regenbr then read the names of the deputies, which it appeared that deputies had sent by above forty Silesian communi The Synod proceeded to choose a pre dent, and its choice fell on Professor genbrecht. The Confession of Faith then discussed; some additional and planatory observations were added to of the Council of Leipsic, as proposals a future general council. After this Liturgy hitherto used in Breslau, many improvements proposed by Theiner, chiefly tending more intimat to cement the several parts, was read adopted. The assembly then proceed to deliberate on the organization of Silesian communities.

This was an important day for Christian Catholic community. It has length obtained a more convenient pla for the celebration of Divine worship the small chapel of the poor-house. T elders of the large evangelical church St. Bernard, have allowed them the of that church after the termination Divine service at eleven o'clock.

Only a small part of the 6,000 members of the Christian Catholic community were hitherto able to attend the service: it was the first time that they had a space church at their disposal. Dr. Theiner read the Liturgy, and Ronge preached the sermon.

Hanover, Aug. 18—The statement given in the German *Universal Gazette* that the assemblies of the Christian Cath olics are prohibited in the electorate Hesse Cassel, is false. They had a meet ing here yesterday, and have hired small church in the suburbs.

The *Elberfeld Gazette* states, that the conversion of Roman Catholic priests to the German Catholic Church is increasing daily. At Sarbruck, a converted priest has been installed pastor.

From Manheim, we learn that the Ger man Catholics had invited the celebrated preacher Loose to preach to them: the authorities interfered, but as the law was against them, the congregation assembled to the number of nearly 500. The Cen sor prohibited the local journal to put even an advertisement of the arrival of Mr. Loose.

The *Frankfort Journal* notices the ar rival of Mr. Loose in that town. He had hardly commenced his address to a large congregation, to which he was presented by Dr. Hammer, when a police agent in terfered, and ordered the assembly to disperse. The order was at once obeyed but when a *gens-d'arme* laid his hand on Mr. Loose, the people interfered and se cured him. Mr. Loose then presented himself to the first Magistrate of the town.

The Catholics of the Grand Duchy of Hesse are about to address to the reigning prince a petition to allow them to h

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olic worship in the evangelical church-offered to them by their Protestant thren.

From the Jewish Chronicle.

etter from Rev. W. D. Veitch.

Rivers of Damascus.

The third day's journey had little to re-mmend it, except an hour spent by the e of the Barrada, and its termination. ell might the Syrian noble be proud of ana and Pharpar, rivers of Damascus. was like enchantment, amid wastes of rning sand and chalk, which blinded ile it made the air too hot to breathe,—come on a noble river, rushing amid plars festooned with vines, chestnuts, aches, apricots 'and all manner of fruits.' ever shall I forget one delicious hour's st, under a noble chestnut by these cel-rated waters. But be assured it needs quaintance with these lands to appre-ate our feelings; a person must have en long excluded, as we have, from the ght of verdure and water, to know what is to see and hear a fine flowing river, d see verdure and luxuriance in beauty yond any thing that even "merrie Eng-nde" can display.

Damascus.

Leaving our resting place, we soon left e stream also, and after ascending the rning side of a hill, (never did I feel ch heat,—the very air seemed on fire,) d passing through a narrow winding ath, cut deep into the summit of the ck, we suddenly turned round a sharp ngle, when a scene utterly beyond the owers of description burst upon our ght. There was no preparation for it; ne instant the eye rested on a wall of did rock, the next it was free to range ver an interminable plain; and just under as Damascus, stretching out its entire ngth,—a forest of tall minarets and omes, rising out of a real forest; but, as before remarked, it is quite indescriba-le. I rejoice that we were bolder than Mahomet, who, when he saw Damascus om the same spot, refused to enter it, arful lest it should make him forget the al Paradise in the world to come. We id enter, and, I trust, did not forget, midst the beauties of Damascus, "This not your rest." However, I think the rophet might have entered without dan-er. Inside the walls the illusion van-hes, nothing meets the eye but narrow loomy streets of apparently ruinous mud-uilt houses; here and there a few broken olumns, or a fragment of magnificent asonry, testifies that the city has not al-ays been what it now is: but the gene-al impression is that of a dirty ruinous lace.

But here, again, one is deceived by ap-earances; these gloomy, ill-built, wretch-d-looking houses are really palaces. Once eyond the dirty outer gate, in nine cases ut of ten, you come upon one, perhaps wo, large marble courts, filled with or-nge-trees, vines, and flowers, with foun-ins playing, and surrounded by cheer-il open divans and magnificent apart-ents. In all the summer ones there are ne, two, or more marble fountains, ac-ording to the size, which, together with heir great height, contribute to keep them ool, even in this burning sun. Whichever way you turn, you meet with evergreens nd flowers, and hear the dashing of co-ious streams. The Barrada, as I dare ay you are aware, flows through the whole length of the city, and supplies the neans for this magnificent supply. The decorations of the rooms are singularly triking; with the exception of a few hairs, which one sees here and there, not single European object meets the eye; ll is decidedly Oriental. There is al-ways the raised divan, with its luxurious ushions, marble niches, elaborately carv-d in the Saracenic style, the walls cover-d about half way up the whole height with Arabesque ornaments. These I shall not attempt to describe, but if you can lay your hands on some of the colored drawings of the Alhambra, you will understand it at once.

Eastern Hospitality.

The day after our arrival, our kind host, Mr. Wood, the Consul, accompanied us on a visit to several of the principal Jewish families; among the rest were those Haraies, whose names were so celebrated at the time of the persecution, five years ago. All received the Bishop with the utmost respect; and after we had paid four or five visits, what with chibouques, coffee, sherbert, and sweetmeats, I, for one, was well nigh poisoned. It is one of the misfortunes of Eastern hospitality, that it has no respect for the liberty of the subject; eat, drink, and smoke you must, or they are offended; and though it may be but a morsel, or a sip, or a whiff or two, when it comes to be repeated at every house, during a whole day spent in visiting, it becomes distressing.

New York Eastern Episcopal Convention.

The annual meeting of this ecclesiastical body commenced its session on the 24th ult., in St. John's Church, Hudson Square, engaging, before their organization, in a religious service, and the Holy Communion. The body of the church was reserved to the clergy and theological students; the galleries were densely filled by members of the church and those interested in the proceedings. The Rev. Messrs. Vinton, Berrien, Wainwright and Wheaton, took part in the reading of the service. The opening sermon was delivered by the Rev. Dr. Sherwood, of Hyde Park, from 1st Corinthians, from the 9th to 16th verse inclusive. The Holy Communion was then administered.

Dr. Creighton, having been unanimously chosen presiding officer, in taking the chair, expressed in pertinent and courteous terms, his thanks for the honor conferred on him by the Convention, and modestly disclaiming any special qualifications for the office, thought he might claim for himself strict fidelity and adherence to the canon rules of the Church, and, in case of disappointment, he trusted to a charitable construction of his conduct. The Rev. Mr. Haight was then chosen, unanimously, Secretary of the Convention, and C. V. S. Rowland, Treasurer.

The committee appointed at the last Convention to prepare rules of proceeding for the present, made report, which was read, and then in print distributed.

The following preamble and resolution offered by Lieut. Gov. Bradish, was ordered to be laid on the table:

"This Convention has been informed that its Diocesan head, since their last meeting, has been deposed by the sentence of the highest judicatory of the Church, and suspended from all functions of that Church; that he had been tried and found guilty of offences that crimsoned the cheek and wounded the heart of private friendship. Whether the sentence had been constitutional or canonical, or not, he did not say; he spoke of its consequences upon the Convention; he looked no further than to the fact that the Church was deprived of its inherent, indispensable rights of confirmation and admission to the Church. In regard to the exercise of these rights, some entertain hope that our head will be restored —others as strongly and honestly doubt this, and deprecate such a result. In the hope of removing this continued cause of disquiet, and restoring harmony, and to vindicate the character of the Convention, he was induced to offer the preamble and resolution he held in his hand, earnestly invoking mutual candor, moderation and charity, that the Convention might come to such wise conclusions as would commend themselves to our consciences and the Great Head of the Church.

"Whereas, on the 3d of January last, the Right Rev. Benjamin T. Onderdonk was pronounced guilty, by the highest judicial tribunal of the Church, on certain charges of impurity and immorality, and suspended from the office of a Bishop of the Church of God and the functions of the sacred ministry, therefore,

"*Resolved*, That this Convention, without expressing any opinion on the canonical question, deem it their duty to declare, and do hereby declare their solemn conviction, that the Right Reverend Bishop B. T. Onderdonk, even if his restoration to office were practicable, can never perform the Episcopal functions in this diocese with any prospect of usefulness to the Church."

Hon. John C. Spencer presented the Report of the Committee of Twenty on the state of the Diocese, in which having alluded to an act of incorporation obtained from the State Legislature for the Trustees of the Episcopal Fund, it was recommended that this act should be accepted, and that all funds, papers, &c., in the hands of the present Trustees be transferred to the Trustees under the act of incorporation.

It was stated that the amount of salary pledged to the suspended Bishop of the Diocese, in 1836, and repledged in 1838, had not been wholly paid, and it was recommended that all arrears should be paid to the bishop on the principle of the original agreement that, he receive the income from $90,000, reckoning at 7 per cent.

A remedy for the present Episcopal wants of the Diocese, which were depicted in dark colors, was deemed indispensable, and the Committee recognizing the solemn truth or maxim that no Church is without a Bishop, and therefore highly commending the efforts of the Standing Committee in obtaining the performance of Episcopal acts and duties within the Diocese, by Bishops of other Dioceses—expressed the opinion that such efforts be continued, and that the Convention do what is required to strengthen the Standing Committee.

They avowed the belief that a final and perfect remedy must come from the General Convention, and that the Convention should seek powers from that Body for the election of an assistant Bishop.

They could not concur in the views embodied in the resolutions of the Church of Jamaica—recommend the resignation of Bishop Onderdonk, and that due provision in such case be made for his support, because of an obvious impropriety in asking that to be done as a favor, which the person addressed was at full liberty to do or not to do; and because no fund of the Convention could lawfully be applied to the support of a private individual.

Nearly the same objection was urged against the resolution of Gov. Bradish. It was an appeal to the conscience of Bishop Onderdonk. The Committee believed Bishop Onderdonk to be our Bishop, and that no other could be elected in his place. But as during his suspension his official duties could not be discharged, and as the pledge of an income of the fund of $90,000, bearing an interest of seven per cent. was given under the expectation of a discharge of such duties as in supplying Episcopal functions, by the invitation of other Bishops into the diocese, must create expense, the Committee recommended that the salary of Bishop Onderdonk be $2,500; that what remained of the product of the fund, be devoted, through the Standing Committee, to defray the expense of such Episcopal service as might be demanded.

Resolutions embodying these ideas were submitted with the Report.

Mr. Spencer stated that some members of the committee did not agree in this Report, and it might now be the time to present their views.

The Rev. Dr. Whitehurst then presented the Report of the minority, dissenting in most important particulars from the Report of the majority.

Here a very animated and protracted discussion arose, much of which related to the question whether the diocese of New York is, or is not, at present vacant.

After much speaking on both sides of the question, a resolution offered by Judge Oakley, as a substitute to the third resolution in the Report made by the Committee of Twenty, was amended and adopted. The following is the resolution reported by the committee:

3. *(Standing Committee—its power and duties.)*

Resolved, That in the circumstances caused by the suspension of the Right Rev. B. T. Onderdonk, as Bishop of this diocese, the proceedings of the Standing Committee, in inviting Bishops of other dioceses to perform Episcopal acts for this diocese, were justified by the canons of the Church, and the exigency of the occasion, and were highly commendable; and that until effectual and permanent provisions be made for the supply of Episcopal services, the Standing Committee should continue, in its own name and authority, to invite the performance of such Episcopal acts for or within the diocese, as may be necessary, by Bishops of this Church, and that the expenses of such services shall be paid out of the income of the Episcopal fund.

For the above, Mr. Oakley substituted the ensuing:

Resolved, That this diocese, in pursuance of the third canon of the General Convention of 1838, be and the same hereby is placed under the full Episcopal charge of the Bishop of Pennsylvania, and that the said Bishop be requested to assume the same.

Judge Oakley said it was plain that almost every step the house took on this subject brought them nearer to the great question which divided the Convention. He considered the *Diocese vacant*. There was no Bishop. The Diocese was without a Bishop; the Diocese was vacant, and it was in vain to attempt to shut out the fact that the great question is whether this Diocese is vacant or not.

Mr. Oakley gave notice that if any member wished it, he would omit the name of the Bishop of Pennsylvania, and put the resolution with a blank for the name.

Rev. Mr. Page thought it far the better way to let the Convention give a test vote on the principle alone. Indeed the Bishop of Pennsylvania, if selected to take charge of this Diocese, could not take such an additional charge.

Judge Oakley consented.

The resolution was then by consent divided, and that part approving of the past action of the Standing Committee was adopted.

The remaining portion of the original resolution was then put as a distinct resolution, and Judge Oakley renewed his amendment.

Judge Oakley's substitute, with the name of the Bishop omitted, was called up, and adopted.

Judge Oakley moved also another resolution, avowing it as the sense of the Convention, that no amendment of the canon should be made looking to the restoration of Bishop Onderdonk, who it was believed could never fulfil the office of Bishop in this Diocese with usefulness to the church of God.

On this resolution, speeches of great power were made by Messrs. Tyng, Park, Vinton, Cutler, F. Smith, Wainwright, Balch, Halsey, Forbes and others. The question was finally taken on the resolution, when the vote stood—*Clergy*—Ayes 40; noes 76. *Laity*—Ayes 53; noes 54; so the resolution was lost.

Gov. Wright of New York has declined to pardon Green, at Troy, convicted of the murder of his young wife, a week after marriage.

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EXPOSITORY LECTURES.

11. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12. That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.

13. Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

14. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

It shall come to pass in that day, that the light shall not be clear nor dark; but it shall be one day, which shall be known to the Lord, not day nor night; but it shall come to pass, that at evening time it shall be light. Such is the expressive language employed by the prophet, in describing the mixed character of the divine dispensations toward the church of God in the present world. There is neither perfect light, nor total darkness. It is day; and the sun occupies his place in the firmament; but dark clouds often intercept the rays of the sun, and the church is enveloped in comparative darkness. But this state of things shall not last always. In the evening time, it shall be light. The Spirit of prophecy has very distinctly foretold that, even in the present world, there is before the church a brighter day. In the day when the Lord shall bind up the breach of his people and heal the stroke of their wounds, so greatly will the light of the church be increased, that the light of the moon shall be as the light of the sun, and the light of the sun sevenfold as the light of seven days, blended into one. And so it is in the experience of God's people while in this world. They have indeed, by the grace of God been called out of darkness into God's marvellous light. But, though they are children of the light and of the day, the light is not clear nor dark. At present, they are often in heaviness through manifold trials. But in the evening time it shall be light. The ransomed of the Lord shall return and *come* to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Previous to the appearance of the Messiah, it was the custom of the prophets, to administer comfort to the church under all her troubles, by presenting to her view, the increased privileges and blessings which she should enjoy under the reign of him, who was the desire of all nations. An example is furnished in the passage under consideration. The prophet had announced the fearful judgments, which were coming upon the Jewish nation. But though for their sin in departing from the living God, their civil and ecclesiastical polity should be overthrown, and they should be removed out of their own land and scattered among the nations; though God would sift the house of Israel among all nations, like as corn is sifted in a sieve; yet the least grain should not be left to fall upon the earth. There should still be preserved among the seed of Abraham, a remnant according to the election of grace; and to them, at evening time, light should arise. "In that day will I raise up the tabernacle of David that is fallen."

By the phrase, "the tabernacle of David," I understand the church of God. The Messiah, as pertaining to the flesh was a descendant of David, and in him the kingdom of David was to be perpetuated. Accordingly it is said, "I have found David my servant; with my holy oil have I anointed him. His seed shall endure forever, and his throne as the sun before me." And David being an eminent type of the Messiah, the prophets speak of the Messiah under the name of David. "I will set up one Shepherd over them," says God by the prophet Ezekiel to his church, "and he shall feed them, even my servant David; he shall feed them, and he shall be their Shepherd." Ezek. 34:23. Though, therefore, when the desolating calamities predicted in this book, should come upon Israel, the kingdom of David both in a literal and figurative sense, should be found in a condition resembling that of a building in ruins, yet there is a brighter day in prospect. "In that day," that is, in the days of the Messiah, "I will raise up the tabernacle of David that is fallen." At the time of the appearance of the Messiah, the house of David was reduced to a humble condition, and the church was clothed in sackcloth. The great mass of the visible church had become exceedingly corrupt, and only here and there was found one who waited for the consolation of Israel. At this critical period, the Messiah appeared to raise up the ruins of the tabernacle of David. By the stupendous miracles which he wrought and by the heavenly doctrines which he taught, he gave infallible proofs of his divine mission. And having endued them with power from on high, he sent forth his Apostles to establish his kingdom among the nations. In the use of weapons of warfare, not carnal, but spiritual, the Apostles went forth, and multitudes were brought to submit to the sceptre of Messiah. And though the mass of the Jewish nation refused to take upon them the yoke of the Son of David, and were for their unbelief rejected, yet the gospel of the kingdom was proclaimed with success to the Gentiles. And of this fact, the words of the prophet, are a prediction: "That they may possess the remnant of Edom, and of all the heathen that are called by my name." The admission of the Gentiles to the spiritual privileges of Messiah's kingdom on terms of equality with the Jews, gave rise to some difficulty in the primitive church. A Synod was held in Jerusalem, in which the "Apostles and Elders came together for to consider this matter." On this occasion, "Simeon declared how God at the first did visit the Gentiles, to take out of them a people for his name." And the Apostle James then proceeded to show the exact accordance of this fact with ancient prediction. "To this agree the words of the prophets; as it is written; after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who doeth all these things." Acts 15:15. The general import of the prediction as is evident from the application which the Apostle makes of the passage, is, that the church should be greatly enlarged by the discomfiture of her enemies and the accession of the Gentiles. The unfriendly feeling between Edom or Esau and Jacob, which had its origin in the transfer of the birthright from the elder to the younger brother, was perpetuated in their descendants. On various occasions, the sacred history informs us, the Edomites united with the enemies of Israel. And in the day of Israel's distress, they excited their enemies to go forward in the work of destruction. And hence the language of the Psalmist, "Remember O Lord, the children of Edom, in the day of Jerusalem, who said, rase it, rase it, even to the foundation thereof." The prophecy contemplates a time when Israel should no longer be annoyed by enemies, but should enjoy peace and prosperity; when those who had formerly been enemies, should be brought into subjection, and the surrounding nations should consult their own interest by seeking a connection with the church of God.

In the remaining verses of this prophecy, we have a representation of the prosperous and happy condition of the church, in the latter days, when God shall bring again the captivity of his people Israel, and shall restore them to their own land, "Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes, him that soweth seed." That this prophecy relates to a time yet future, in the history of this remarkable people, is sufficiently evident from the plain import of the language employed. "I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them." These words cannot relate to the partial restoration of the Jews to their own land, after the Babylonish captivity. For though they were then planted in this land, they have since been removed from it, and Jerusalem has been trodden under foot of the Gentiles. But when this prediction shall be fulfilled, the descendants of Abraham, shall not only be planted in their own land, but they shall no more be pulled up out of it. It may be proper then to inquire, Do the Scriptures authorize the belief, that the Jews shall yet be introduced into their own land, and in connection with this event, be brought into the christian Church? And in reply, we are led to give an affirmative answer,

1. From the promise originally made to Abraham. When Abraham was called to leave his kindred and his country, and go out into a land which should be given to him, the promise made to him with regard to the land of Canaan, was, "To thee will I give it, and to thy seed forever." The promise was on different occasions repeated, in the plainest and strongest language. At the time when God appeared to Abraham and established with him a covenant of which circumcision was appointed to be a sign, God declared to him, "I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession." There is nothing in connection with this language, which imposes any limitation upon this grant. So long as Canaan shall remain a land upon the face of our globe, it is given to the seed of Abraham for an "everlasting possession." For their sin, they may be removed out of it for a time. But still it is their land by the grant of the God of Abraham. And when they shall return unto the Lord, he will bring back the captivity of his people and will plant them in their own land, and they shall have it for an everlasting possession.

2. There are many predictions, which correspond exactly with the plain import of the original promise. The one before us, is an example. It contemplates a time, when the seed of Israel shall be collected together and planted in their own land, no more to be pulled up out of it; and consequently, it shall be their "everlasting possession." Isaiah declares, "Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands that I may be glorified." Ch. 60:21. In the prophecy of Jeremiah, we find it written, "I will set mine eyes upon them for good, and I will bring them again to this land, and I will build them and not pull them down; and I will plant them and not pluck them up." Ch. 24:6. Of similar import is the language of Ezekiel. "They shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children for ever." Ch. 37:25. It does not seem possible to interpret the language, either of the promise, or of prophecy in accordance with any other principle, but that which maintains, that the seed of Abraham shall yet be collected together in their own land and that they shall dwell there in peace and prosperity to the end of time. "I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

While the argument from Scripture is regarded as conclusive, it may be ...ved further,

3. That the present condition ... Jews favors the same conclusion. ... dispersed among all nations, ... main a distinct people. They ... conquered and oppressed, and ... carried captive into all lands, and ... are a people who dwell alone, ... not numbered with the nations. ... however remote they may be ... land of their fathers, still they ... as their own land. In general, ... ifest no disposition to cultivate ... or engage in any avocation, ... confine them to a particular place; ... apparently ready to remove with ... fects whenever circumstances may ... it desirable.

4. The present condition of the ... Abraham, seems to favor the ... clusion. While the condition ... Jews is such that they seem ready ... move from the various parts of the ... where they have been scattered, ... markable providence, their ... which was once crowded with ... population, appears to be equal ... to receive them. It is only par... habited, and chiefly by wanderin... who are constantly changing the... their tents. The great body of ... remains uncultivated. It is now ... ing a rest, as it would seem, that ... may be renewed and enriched, ... pared in due time under the hand ... tivation to afford support to a ... population, when the God of ... shall gather together the outcas... rael.

When, therefore, we consider ... and strong language of the Bible ... lation to the seed of Abraham; ... hear God saying,—"I will sift the ... Israel among all nations, like ... sifted in a sieve, yet shall not ... grain fall upon the earth," and ... will plant them upon their own ... they shall no more be pulled ... their land which I have given ... the Lord thy God;" and when we ... lamp of truth in our hands, ... condition of this remarkable ... unlike that of all other nations; ... we look at the present condition ... land, as though it were waiting ... its rightful owners, we cannot ... conclusion, that the descendants ... ham are yet to be gathered from ... the nations, to enjoy peace and ... ty in their own land. And ... shall be connected with another ... greater importance. "Blindness ... is happened unto Israel, until the ... of the Gentiles be come in." ... sin in rejecting the Messiah, ... now suffering under the frown of ... But the time is coming when ... shall be removed *from* their ... will bring them," saith God, "through ... fire and will refine them as silver ... ed and will try them as gold is tried: ... shall call on my name, and I will ... them; I will say, It is my people, ... shall say, The Lord is my God."

From these words we learn,

1. That however violently God's ... ple may be agitated by the storms ... secution, or however severely ... be tried in the fire of affliction, ... still be preserved in safety. The ... house of Israel shall be sifted as ... sifted in a sieve, yet shall not ... grain fall upon the earth.

2. The descendants of Abraham ... peculiar claims upon the sympathy ... the benevolence of the christian ... To this people, the world is under ... obligations. While the nations ... had forsaken God, and were following ... ter lying vanities, among them, ... served the knowledge and the worship ... the true God. From them, we have ... rived the lively oracles. And though ... their rejection of the Messiah, they ... been cast off, the fall of them has ...

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s of the world and the casting away
em, has been the reconciling of the
l. But they are still beloved for the
rs' sakes, and there is yet mercy in
for them. And as we Gentiles have
ned mercy through their unbelief,
earts' desire and prayer to God for
l, should be, that they may be saved.
while a principle of benevolence and
atitude should prompt us to take a
interest in the restoration of the
to the church of God, a considera-
of the important advantages, which
result not only to them but to the
should prompt us to labor and to
for the accomplishment of this de-
e object. The reasoning of the
tle authorizes the conclusion that ad-
ges of incalculable value shall re-
l to the world from the restoration
Jews. "If the fall of them be the
of the world and the diminishing of
the riches of the Gentiles, how much
their fulness." And again,—"If
sting away of them be the reconcil-
f the world, what shall the receiving
m be, but life from the dead?" The
the Jews has been the occasion of
tension of the gospel to the nations.
how many nations have been eleva-
om the depths of barbarism and the
ions of idolatry by means of the gos-
But the Apostle reasons,—If such
have followed the casting away of
ws, what may we not expect, when
hall again be received into divine
What shall the receiving of them
life from dead. Let then, the un-
g prayer of the church be,—"Oh
he salvation of Israel were come
Zion! When the Lord bringeth
he captivity of his people, Jacob
ejoice and Israel shall be glad."

Evangelization of Belgium.

following letter, giving an account
present condition of Belgium and
ospect of its evangelization, is from
respondent of the New York Ob-

nd you almost every year a letter
the religious affairs of Belgium.
ountry is worthy indeed of special
on, though it contains but four or
llions of inhabitants. Popery has
reserved more faithfully than else-
its true character and extravagant
sions. In France it is obliged,
ll its impudence, to keep some re-
nd disguise; if the priests should
ong us to interfere too directly in
l questions, they would excite a
l clamor and provoke perhaps a
volution. In Belgium, it is differ-
The people are more docile under
estly yoke; the forms of Romanism
nerally respected and observed.
s, pilgrimages, miraculous foun-
he interposition of saints and sain-
all exert over this ignorant na-
disputed sway.
priests take advantage of this dis-
n of the people, to establish their
upon solid foundations, and to ren-
emselves formidable to their adver-
First, the government has no
interfere directly nor indirectly in
pointment of bishops. The Pope
s them on nomination of the can-
Is the Church then separated from
te in Belgium!' you will ask. It is in
nse; in another not. There is sep-
thus far, that the State cannot med-
all in ecclesiastical matters; but no
tion in so far as the priests receive
y from the public treasury. Is not
fine arrangement? The Belgian
say to the government: 'Give us
'; we accept it with pleasure; it suits
out our hand in your pocket;' but
ld: 'Take care not to impose any
on, any obligation with the salary;
ll be perfectly independent of the
ower, though we are paid by it.'
Belgian government has consented to these strange terms, in which all the burden is on one side, and all the advantage on the other; it cannot act differently, for it owes its existence, at least in part, to the priests; but it is doubtful whether there is in the world another government good-natured enough to consent to such an arrangement.

The head-quarters of popery in Belgium is at *Louvain:* an ancient city celebrated for its academical institutions. The university of Louvain has ever been animated by a spirit of bigotry and intolerance. You know how it condemned Luther's books in the sixteenth century. If these fanatical professors could have put their hands upon the pious reformer, they would surely have burnt him, as the bishops of Constance burnt John Huss and Jerome of Prague. When king William of Nassau governed Belgium, he tried to introduce a new spirit at Louvain, by creating a *philosophical department;* but the attempt was unfortunate. The priests denounced the study of philosophy, saying that the king wished to convert the Belgians *to protestantism and skepticism;* for these words are synonymous in their mouths. The university of Louvain has relapsed wholly into its old condition, or rather it has become worse than before. Jesuits conduct the course of instruction, and there is no fear that these good Fathers will teach their pupils *philosophy*, or any think like it; they are content to go through a course of meagre scholastic theology, and to comment on the pope's bull *pro maxima gloria Dei*, as their motto is, that is to say in plain English for the greatest glory of St. Ignatius of Loyola and of their own ambition.

The Evangelical Society has founded a station at Louvain, but without success thus far. Not more than ten or fifteen persons attend the services of the protestant pastor. The reason is obvious: the inhabitants of this city feel under restraint, surrounded as they are by Jesuits; and dare not show the least tendency towards protestantism, lest they should be cruelly persecuted. The disciples of Loyola preach liberty, when they need it for themselves; but they forget their fine maxims and trample them under foot, when they are the strongest party. I shall have occasion to revert to their intolerance in the course of this letter.

Lately; the general elections took place in Belgium, for the Chamber of Representatives. This was wholly a political affair. It did not affect the rights of the clergy. Yet I have already told you that the popish priests interfere in every thing among the Belgians. The archbishop of Malines, chief dignitary of the Romish Church in this country, published a letter in which he cousels the faithful in sufficiently distinct terms, to choose candidates who please the ecclesiastical party. "We insist," says the archbishop, "on the necessity of performing the duty of voting courageously and resolutely . . . . of submitting to many things disagreeable to secure *the choice of the best representatives which circumstances will allow to be chosen.*" Which means: "My dear friends, obey the dictation of the priests, and appoint as your deputies men who bow their necks to our yoke." In the same letter the very reverend prelate orders, that the *holy sacrament* be administered during the whole progress of the elections, and the *Mass of the Holy Spirit* be sung!

Such a direct interference of the clergy has produced in the large towns of Belgium a contrary effect from what the archbishop of Malines intended. At Brussels, at Antwerp, at Liege, even the most moderate men have shown their opposition to clerical tyranny. At Namur, there was quite a disturbance; some hundreds of persons broke the windows of a convent of Jesuits, crying out: "down with the leather caps." It was feared that troubles would occur in the capital, and unusual precautions were taken for a few days. But the country people hearkened to the voice of the papists; several liberal deputies were re-chosen, and the catholic party will have some additional votes in the new Chamber. What will be the result? In 1843 the clergy made an arrogant demand which was rejected then by a majority of the representatives. Will it be renewed now? Possibly; the priests never abandon their claims, when a favorable wind fills their sails. But let them take care! They may go so far that even the Belgians, with all their bigotry, will at last break up their shameful oppression.

The bishop of Liege lately went to Rome to consult the holy father. The occasion was this. Since the concordat of 1802 between Napoleon and the Pope —a concordat which applied to Belgium then annexed to France—the bishops have had exorbitant power, absolute authority over the curates and other priests of inferior rank. They can remove them, suspend them, even depose them without rendering any account, without allowing the accused any opportunity to vindicate themselves. The members of the *lower clergy*, as they are called, are very *porias;* they have no rights, no independence, no tribunal where they can seek justice; they are completely enslaved to the prelates, in watever regards their official standing, and their means of subsistence; for what can a deposed priest do to gain his living?

But some ecclesiastics of the diocese of Liege, it would seem, remonstrated against this intolerable condition; they maintained that the bishop was not omnipotent. So the bishop goes to Rome to consult with the pope, and *his holiness deigns to reply* (I quote his words) *that no change shall take place in the government of these churches, till otherwise determined by the holy apostolic see.* Thus the Belgian priests are condemned to endure still longer the deposition of their bishops! They may be judged, punished, deposed, dishonored at the caprice of the high dignitaries of the church, without even having leave to make their defence—a leave granted to the accused even among savage nations!

The answer of the pope, however, causes us no surprise. Rome never corrects an error, nor annuls a bad law, when she can derive from it any advantage. All reformations have begun by appealing to Rome, but without success. If any of the Belgian priests are resolved to acquire some independence, it is not to Rome that they should turn their eyes, but to Germany. Let them follow the example of *Ronge*, and of *Czerski*, by renouncing the Romish hierarchy, and founding a free church! This is the true way to break their chains and recover their lost dignity.

While these discussions are going on among Belgian clergy, the members of the Evangelical Society labor to sow in this country the good seeds of truth. Their efforts have not been every where in vain. They have established twenty-one stations for preaching, at which are about fifteen hundred regular attendants. They have also founded several schools. The expenditures of the committee were, last year, more than 35,000 francs.

Among the persons recently converted to the principles of the Reformation, I will mention a man of high rank, the *Marquis of Avust*. He is already advanced in years, and has much influence from his great wealth. The popish clergy did all they could to keep him in the Romish church, but in vain. The Marquis of Avust preferred to please God rather than man; he has courageously endured the complaints of his family and the calumnies of the priests. He adheres faithfully to the Gospel. He has opened a place of worship in his own house, and gives to the evangelists all proper encouragements to extend their labors. Already some of the Marquis' tenants attend protestant worship, and show serious attention to the doctrines of the faith.

As religious liberty is fully secured by the charter of Belgium, the ministers of the gospel enjoy more facility than in France for preaching the word of God. But if the jesuits cannot bring down upon them the vengeance of the laws, they employ other means of persecution. Take some examples.

When an evangelist arrives at a place, the curate mounts the pulpit and utters against him violent anathemas. Thus, in the small town of *Jodoigne*, a pastor had opened a chapel, and preached to a hundred hearers. Immediately a priest delivered a furious discourse in which he said: "*The curse of God will be upon our town, because heretics have come here!*" You can imagine the effect of such language upon ignorant fanatical men, accustomed to believe that the voice of their priest is the voice of God. One person, after hearing the curate of Jodoigne asked seriously *if he should be damned in case he should kill the protestant pastor.* He was ready to assassinate a heretic in order to sustain the cause of popery! Fine maxims, indeed, which the Romish Priests teach to their flocks!

Another means which they employ with the view of getting rid of the preachers of the gospel, is to raise a tumult in the street, at the door of the chapels. They give money to some wretches and tell them to make what is called *mock music*, during religious worship. "I was at *Gilly*," writes *Mr. Poinsot*, a pious evangelist; "and had hardly entered the house when the rooms were thronged; there were at least 400 persons. At the commencement of worship all went well; but we soon heard a discordant noise of horns, pans, kettles, &c. A mob passed and repassed before the house, making a frightful din; they carried two tattered flags on long sticks. The bystanders laughed aloud. I did not stop, however, and my hearers continued to give me their attention: only they could not help, once or twice, testifying their indignation at what was going on without. . . . . When I left the house the the tumult was renewed; I was followed by the mob, and they even laid hands on me to beat me; happily my friends protected me against their blows. These fanatics added imprecations to their other insults; they called me, *thief, beggar, robber, vagabond,* &c. In fifteen days however, I shall return to this town, by the blessing of the Lord."

A third means of persecution employed by the priests, is to prevent, as far as they can, the owners of houses from letting rooms to the evangelists: so that it is difficult to find places of worship. When a citizen allows a chapel to be opened in his house, the Romish ecclesiastics use alternately promises and threats to compel him to break his engagement; they denounce the pains of hell forever upon him, and if this does not succeed, they stir up his wife and children, his uncles, and aunts, and the magistrates to interfere. It has sometimes happened that the owner of a house has led our pastors to the door, telling them that he was sorry not to be able to let them a room any longer, but that his domestic comfort was disturbed, and that he must obey his curate.

In spite of all these hindrances, it is gratifying to see that the Gospel makes progress in this country. I have in my hands the report of the Belgian Evangelical Society for 1844. It contains many particulars respecting the stations at *General, Chaleroy, Labouverie, etc.* The city of *Liege* seems to be specially blessed. The protestant audience consists of 200 to 300 persons. The pastor, Mr. *Girod*, attends besides several other meetings. "Some weeks ago," he says, "I performed a baptism which created some stir. The father and mother were Cath-

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olics by birth. The husband was very decided to have his child baptised in our chapel, and his wife, after some hesitation, consented cheerfully. But they suffered much from their neighbors, their relatives especially. A sister of the father tore her hair and cried bitterly when she found that she could not prevent this baptism. All the members of this family have ceased to visit the father and mother; but thanks to God, the parents persevere, and show equal courage and patience."

One more little anecdote: Three curates traveled on the rail-road with a woman who was reading a Religious Tract. One of the priests asked her sneeringly, if she would tell them their fortune, as the gipsies do. "Yes," she replied, "I will tell you your fortune:—you are blind leaders of the blind, you will fall into the ditch." The curates, ashamed, remained silent; and the other travelers said: "The woman has answered well."

Accept, &c. G. DE F.

THE PREACHER.

FRIDAY, OCTOBER 10, 1845.

JOHN T. PRESSLY, D. D.,.....Editor.
KENNEDY & BROTHER,.....Printers.

TERMS—One Dollar per annum, in advance.

☞ The exercises in the Theological Seminary of the First Associate Reformed Synod of the West, will be resumed on the first Monday of next month.

Our Missionaries.

Through the politeness of Mr. Samuel Barnett, the father of our Missionary, we learn that a letter was received from the Mission family of the 8th of July. It will be remembered that at the date of our last information, they were preparing to remove to Mount Lebanon. This design was carried into execution. Their new residence upon the mountain is agreeable, and all the members of the family continued to enjoy good health. The country remained comparatively quiet, though there were some indications of the renewal of hostilities. They desire their friends to give themselves no uneasiness on account of their personal safety, as they apprehend no danger. They are closely occupied in the study of the Arabic language, for the purpose of enabling them to hold intercourse with those for whose spiritual welfare they desire to labor. It is matter of special thankfulness to God, that he has thus far kindly watched over our friends, preserving their lives and continuing them in the enjoyment of health.

The Presbytery of Monongahela,

Met according to adjournment, at St. Clair Church, Allegheny co. Pa. on the 31st ult. John S. Erwin, Samuel Patterson and Chesterfield Robb, graduates of Duquesne College, were received as students of Theology under the care of Presbytery. Messrs. M'Lean, Armstrong, Herron and Long, students under the care of Presbytery, delivered various exercises as specimens of their progress in theological studies.

The attention of all concerned is called to the following resolutions adopted by Presbytery.

1. *Resolved*, That the Sessions of the different congregations, both settled and vacant, be required to have paid over to the Treasurer, Thomas Hanna, previous to the next meeting of Presbytery, the full amount apportioned to them at our meeting in January last, as their distributive share of the sum to be raised by Synod in aid of the 2d A. R. church, Pittsburgh.

2. *Resolved*, That in conformity with the direction of Synod at its late meeting, the different congregations both settled and vacant, which have not contributed to the Synod's fund for the last year, be directed to have notice given from the pulpit on the first day they may have preaching, that on the following Sabbath a collection will be taken up for this fund.

OUR PROSPECTS.

As we are approaching the end of our third volume, we propose to offer some thoughts in relation to the future. The Preacher had its origin not in the want of employment on the part of the Editor, but in a conviction that the interests of our church called for the existence of a periodical within the limits of our Synod. The patronage hitherto extended to the Preacher, affords satisfactory evidence that this conviction is well founded. When the Editor embarked in this enterprise, it never entered into his mind, that it would be necessary to serve the church in this department to the present time. It was his hope that even before the end of the first year, he would have been able to secure the services of a competent person who could devote his time and attention to the paper. But in this he has been disappointed. Arrangements, however, are once more in progress, which it is hoped will enable the Editor very soon to inform the public, that the editorial chair will be occupied by one every way competent to make the Preacher what it ought to be, and who will be able to give to the paper his undivided attention. We would add for the satisfaction of our friends, that in the event of such an arrangement, our interest in the success of the Preacher will remain undiminished; and so long as we are able to wield a pen, and our services are desired by the church, we hope to contribute to its columns.

And now in the prospect of our *pecuniary* interest in the Preacher ceasing with the present year, we desire to say a few words to our brethren. It would be exceedingly easy to extend the circulation of the Preacher. Though in the congregations of our Synod generally, the Preacher circulates to some extent, yet it may be said, that there is scarcely a single congregation in which the paper is received by the half of those who ought to take some religious periodical. If the Preacher is worthy of patronage, should not the brethren in the ministry impress it on the minds of the people, that they should support it, or some paper of a similar character? How are the people to know the condition of our church or of the christian world? How are they to become acquainted with the state of the heathen world and with the efforts which are made for the spread of the gospel and for the improvement of society, unless they receive some religious journal? Is it not a fact, that there are many of our people who are unacquainted with the operations of our own church, and who have no knowledge of the efforts which are in progress, to extend the kingdom of our Lord and Savior throughout the world? And the consequence is, they feel little or no interest in the diffusion of the gospel throughout the world, and do but little for the support of the gospel at home. We believe that if the experiment be made, our brethren will find that the free circulation of some religious paper in their congregations, will contribute much to their own usefulness, by awakening in the minds of their people, a livelier interest in every thing that concerns the welfare of Zion.

Though the patronage of the Preacher has far exceeded our expectations, yet it would be necessary that it should be increased, to afford a sufficient compensation to one who would look to it as his only source of support. As therefore we hope by the commencement of the next volume to see the Preacher in the hands of an Editor, whose business it will be to attend to the paper, and who will look to it for a support, we trust that our brethren will endeavor to increase in their different congregations the number of subscribers. And we hope that all our brethren, will, by sending us *five new subscribers*, secure for themselves the fourth volume of the Preacher as a compensation for their trouble.

THE SYNOD'S FUND.

In the last number of the Preacher, we published for the information of the church the report of the Treasurer of Synod. Though it is an array of figures, and might seem to be in some respects a dry and uninteresting document, yet it is hoped that it will receive the attention of all the ministers and congregations under our care. And to one who is acquainted with the extent of our Synod, it will excite some surprise to find that not more than about one-half of the congregations under the care of Synod have forwarded their contributions. And it will appear in the next place, that among those which have contributed, there is a great disparity—that, while a commendable liberality has been displayed by some, the contributions of others are exceedingly small.

But some may perhaps be disposed to inquire, to what purposes is the Synodical Fund appropriated? This is a matter which should be understood by the people. And we reply, that on this Fund, our Theological Seminary is dependent. Out of this Fund, the salaries of the Professors are paid. And owing to the condition of this Fund, the Synod has been unable for several years past to discharge her obligations to the Professors. But perhaps the salaries are exorbitant and ought to be reduced. This is a matter for our people to decide, and to their sense of duty we are willing to submit the question. In the year 1813, Synod resolved to establish three Professorships in our Theological Seminary.

1. A Professorship of Theology, Didactic, Polemic and Pastoral.

2. A Professorship of Biblical Literature and Criticism.

3. A Professorship of Ecclesiastical History and Church Government.

At that time, the Synod found it convenient to fill only two of the Professorships, and requested the Professor of Theology to give instruction, in connection with his own department, in Ecclesiastical History and Church Government. At that time, it was resolved that the Professors receive, as his annual salary, $300.

At the late meeting of our Synod, the Professor of Theology signified his desire to be released from the extra labor of attending to the department of Ecclesiastical History, and this department was temporarily united with the Professorship of Biblical Literature. And, in consequence, an addition of $150 has been made to the salary of the Professor for the consideration of the additional service expected of him.

It will then appear, that the salary of the two Professors in the Theological Seminary amounts to $750. And for the payment of this sum, the Professors are dependent upon the voluntary contributions of the people. Do our people think the salaries of the Professors are too high? And is this the reason why contributions are withheld from the Synod's Fund?

It may be worth while to compare the arrangements in our institution with those which exist in others of a similar character. In the Theological Seminary of the Associate Church, at Canonsburg, there are two Professors. One receives a salary of $500. The salary of the other is $400. In the Western Theological Seminary of the Presbyterian church, situated in the same city, there are three Professors. The annual salary of each of these Professors is, we are informed, $1,500. From this it will be seen, that the salary of both the Professors, amounts to precisely the double of the salary of a single Professor in our sister Seminary.

In addition to the salaries of the Professors, the Synod is under the necessity of employing a Clerk, whose duties are somewhat onerous, and his annual salary is at present $40. Do the people regard this as an unreasonable compensation for the labor performed? If so, it ought to be reduced.

Some years since, the expediency of publishing the Minutes of Synod was questioned out of the Synod's Fund, on account of the exhausted condition of the Fund. This course has recently been abandoned.

From these statements, it will be seen that the regular annual demands on the Synod's Fund, according to the present arrangements, amounts to precisely $750. If there is any thing wrong in the present arrangements; if any of the servants of Synod receive an unreasonable compensation for the services they are required to perform, let the people speak out on the subject, and let the evil at once be corrected. For our own part, we believe that the Committee on the state of the Synod, in their report at our late meeting, have given the true view of the subject. In it they say—"Your committee are decidedly of the opinion, that the deficiency in the Synod's fund is not to be attributed to the unwillingness of your people to pay the money necessary to this or any other purpose, but to the remissness of the Presbyters themselves in not having duly instructed the people of the necessity and importance of the case."

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the intimate connection between
sperity of the Seminary and the
s of the church may appear, a few
y be stated. The number of min-
cluding Licentiates at present con-
with the First Synod is *seventy*.
Of this number, *sixty* have receiv-
theological education in our Sem-
In addition to these there are not
twenty-five, in connection with
nd Synod, besides eight in the
f the South. Though then our
y is yet in its infancy, there are
t laboring in the vineyard of the
ith some good degree of useful-
l acceptance, over *ninety* of her
remains for the church to say,
the Seminary has a claim to her

The Covenanter.

s the title of a new monthly of
octavo, edited by the Rev. Jas.
n of Philadelphia, the first three
of which we have received. The
d design of the periodical will
om the following statement of
r:

general object of this Magazine
disseminate the doctrines of the
of the Reformed Presbyterian
Its pages shall be devoted chief-
following points:
mediatorial authority of Christ
nations of the earth, and the im-
aracter of the Constitution of the
tates.
evils and dangers of Popery, in
us and political aspects.
divine right of presbyterian
overnment, in all its parts.
sin and danger of Slavery, and
nd safety of immediate eman-

duty of total abstinence from
ng drinks as a beverage, and the
y of the traffic in this article.
immoral tendency of the study
iterature in the colleges and un-
and the necessity of a reforma-
course of literary studies.
imperative duty of Christians to
omestic and Foreign Missions."

e Treasurer of Synod acknow-
receipt of the following sums:

	S. F.	F. M. F.
le. Rev. Buchanan.	$10 00	
< Roads, Rev. Speer,	10 00	
ev. Gilmore,	5 00	
obt. Nevin,	5 00	
. Galloway,	2 75	$1 00
tine.		5 00
aret Butler,		2 00
C. Steele,		1 00

Popery in France.

dduce a few facts to show that
our while to attack Popery in
nd that Popery at the present
s what it has ever been. The
f the saints, is at present as bad
and they are so greedy after
they have just made some new
they have built a new church in
y have put up images of saints;
of these are members of the
nily of France, with the names
its under each; among these are
ss of Orleans, a Protestant saint
hristian saint. I am happy to
ong them is Leopold, the king
gians, another Protestant saint:
n Victoria is among them. I
the pictures, and read the
ached to them in the church.
among us are of every day oc-
I will not detain the time of
by telling you about all these;
tell you about a young English
e it seems had an illness in one
, and was for two or three years
unable to walk. His leg was so sore, that one could not touch it even with a feather without making him scream aloud. A very little piece of the Holy Coat was laid on his leg, which cured it instantly, and he put on his boots and ran away. I will tell you of a lady who was cured in the same way. She came to the church on crutches, and out of thankfulness, she offered them on the altar to the saint who had cured her. It is true, it was rumored that she had to get new crutches made a few days after; but the farce was completed, the money was secured, and that was all they wanted. We have relics: and you will hardly believe it—that there is a place in France where relics were discovered lately. There was a piece of the holy cross—there was a bit of the crown of thorns—there were some of the nails with which our blessed Lord was nailed to the cross—there was the iron lance with which he was pierced—there was the sponge on which the vinegar was poured which they gave him to drink—there was the reed which they put into his hand for a sceptre—there was the purple mantle—there was a bit of the towel with which he wiped his apostles' feet—there was a bit of the sepulchre: and others which I am not going to mention to-night. And where were they exhibited? In some remote village? Was this the doing of some obscure village priest? No!—it was in the heart of Paris; and it was the Archbishop of Paris who had them in charge, and who invited his parishioners to come and adore these holy relics; which he had the happiness to discover. What could I not say of the violent sermons against Protestantism—of the charges of bishops from one end of France to the other, and of the Bibles and New Testaments that have been burnt by the priests! Do you know what forms the livelihood of several good old women of Paris? They live by saying prayers. We always thought that prayers were food for the soul, but they make them food for the body; and I will tell you how. You know that the church of Rome has converted, or, I should rather say, perverted, the great and glorious privilege of man approaching his God in prayer, into a punishment for their sins. Now, this is sometimes very tedious, and when they have money in their pockets, they like better to obtain some old woman, who sits in the church, to repeat a certain number of prayers for them. The statement was ridiculous—it was laughable—but it was still more melancholy, and was rather fitted to make us weep than laugh, when we observed such a degradation, and such perversion of the gospel of our blessed Lord. I might tell you how little children are stolen from Protestant parents, and that six or seven times within these few years, they have abducted from their parents, and in a few weeks baptized, converted, and sent them back to their families fanaticised; and I might take this opportunity of warning families in this country against sending their children to France to put them in Roman Catholic seminaries.—*Speech of D'Aubigne.*

Schedule of Appointments by the Monongahela Presbytery.

MOUNT GILEAD.

Weir, 3d Sabbath in October. To dispense the Lord's Supper.
M'Elroy, 1st Sabbath in November.
Blakie, 3d " "
Bower, 5th " "
Bower, 2d " December.
Bower, 4th " "

RACCOON.

J. G. Brown, 2d Sabbath in October.
Weir, 4th " "
M'Elroy, 2d " November.
Blaikie, 4th " "
Bower, 1st " December.
Oliver, 3d " "
Harper, 1st " January, 1846.

HANOVER.

J. G. Brown, 3d Sabbath in October.
Blakie, 2d " Nov.
Blakie, 5th " "
Bower, 3d " December.

HOOKSTOWN.

Joseph Buchanan, 2d Sab. in October.
Burnett, 3d Sabbath in November.
J. Dick, 3d Sabbath in December.

INDUSTRY.

M'Elroy, 3d Sabbath in October.
J. Dick, 3d " November.
Harper, 2d " December.

ST. CLAIR, OHIO.

Harper, 2d Sabbath in October.
Joseph Buchanan, 4th Sabbath, in Oct.
Bower, 2d Sabbath November. To dispense the Lord's Supper.
J. Dick, 4th Sabbath in November.
Weir, 1st " December.
Harper, 3d " "
Jos. Buchanan, 1st Sab. in Jan., 1846.

EAST PALESTINE.

J. G. Brown, 4th Sabbath in October.
Jos. Buchanan, 4th Sab. in November.
Harper, 4th Sabbath in December.

ROCKY SPRING.

M'Elroy, 2d Sabbath in October.
Bower, 4th Sabbath "
Jos. Buchanan, 2d Sabbath November.
M'Elroy, 4th " "
J. Dick, 1st " December.
Bower, 3d " "
Bower, 1st " Jan. 1846.

NEW BRIGHTON.

Weir, 1st Sabbath in November.
Jos. Buchanan, 3d Sabbath in Nov.
J. Dick, 5th Sabbath in November.
Jos. Buchanan, 2d Sab. Dec.
J. G. Brown, 4th Sabbath December.

WEST UNION.

Burnett, one-fourth of his time, commencing 2d Sabbath in October.

DEER CREEK.

Wm. T. M'Adam, 2d Sabbath in Oct.
M'Connell and Ekin, 4th Sabbath in Oct. To dispense the Lord's Supper.
Bower, 1st Sabbath in November.
M'Elroy, 3d Sabbath in Nov.
Joseph Buchanan, 5th Sab. in Nov.
J. Dick, 2d Sabbath in December.
J. Dick, 4th " "

FIRST CHURCH, PITTSBURGH.

Bower, 2d Sabbath in October.
Bower, 3d Sabbath in October. To dispense the Lord's Supper.
M'Elroy, 4th Sabbath in October.
Joseph Buchanan, 1st Sabbath in Nov.
Blakie, 1st Sabbath in December.
Blakie, 2d " "
Blakie, 3d " "

SECOND CHURCH, PITTSBURGH

Wm. T. M'Adam, 3d Sabbath in Oct.
J. G. Brown, 1st " Nov.
J. Dick, 2d " "
Weir, 3d " "
Bower, 4th " "
Harper, 1st " Dec.
J, G. Brown, 2d " "
Blakie, 4th " "

BEAVER.

Oliver, 4th Sabbath in October.
Bower, 3d " November.

MIFFLIN.

J. J. Buchanan.

BIRMINGHAM.

J. H. Buchanan.

The following extract from the "Quarterly Paper of the Foreign Evangelical Society," affords encouragement to hope that the light of evangelical truth is making considerable progress in France. By means of the labors of Colporteurs, much has been done in the diffusion of religious knowledge among the common people.

Cheering Intelligence from France.

It is impossible for the friends of the Evangelical society and all others who take an interest in the cause which it advocates and prosecutes, not to bless God for the good news contained in the subjoined extracts of letters recently received from the President of our committee at Geneva:

"It seems to us, in terminating this year, that we have great reason for giving thanks to God for the wonderful blessings which it has pleased Him to send upon the labors of the American-Swiss Committee, and from the fact that we have not one unfavorable word to communicate respecting the agents whom your Committee supports in Europe. On the contrary, we may say with gratitude that all have performed with increasing zeal, the work which has been intrusted to them.

"*Mr. Bettex, at St. Etienne.*—This excellent servant of God has, notwithstanding great trials in his family, for death has been there, sustained with his usual prudence, the fine work which he directs in the Department of the Loire. The number of conversions from Popery to the Gospel has always been increasing; in the schools which he had established, the number of scholars has been more than trebled in the course of the last year. Many members of his flock have become messengers of the good news. So this portion of the Lord's vineyard is very prosperous.

"*Mr. Fivaz*, Minister of the Gospel, superintends the work of Evangelization in a district of about 120 miles. He has a number of Bible-readers, schoolmasters and colporteurs under his care; you will find in Mr Viel's report an account of the labors of Mr. Fivaz in the Department of the Drome. Viel, who labors under his directions, himself has the care of about 1200 souls.

"*The work at Lyons*, is under the direction of Moureton. We have sent thither two ex-Priests—Mr. Sanchez, (a spaniard,) and Mr. Rouaze; together with two good colporteurs. The work at Lyons is difficult, for that is truly the *French Rome*, and our laborers can only reach persons by visiting them in their houses and workshops. When they have been thus visited, the Rev. Mr. Fisch receives them at his house, or goes to see them. In every point of view, this work is admirably directed by the Lord and by the pastors of the Church at Lyons.

MARRIED,

On the 22d ultimo, by the Rev. Joseph H. Pressly, REID T. STEWART, Attorney at Law, to Miss ELLEN, daughter of the late Rev. Robert Reid, all of the city of Erie.

DIED,

At the residence of her father, John Bower, Esq. in Washington co. Pa. on the 30th ultimo, Mrs. VENEMON, in the 23d year of her age. The deceased had witnessed a good confession, lived a consistent member of the church of Christ, and died in the hope of a glorious immortality. Her surviving friends are comforted in believing, that to her death was gain. And though they cannot but weep on the occasion of the removal of one so dear, they sorrow not as others who have no hope. B.

Moneys Received for the Preacher,

Not otherwise receipted for.

C. Thompson, 2.	Wm. Cassil.
S. Filson.	Benj. Lister.
Thos. Gilmore.	John M'Kee.
Martha Blair.	Jas. M'Aycal.
T. Parks, 2.	Wm. Beall, Sr.
John Purdy.	James Robinson.
James M'Alister.	R. Fairman, 2,50.

Mount Union Cemetry.

THE public are respectfully informed that the Trustees of the above Cemetry, near Mount Emmet Hotel, are now ready to dispose of lots on very reasonable terms—the lots are 8 by 16 feet—from 10 to 12 dollars during the month of October—after which time the lots will be 15 to 18 dollars. The location is beautiful, and the plan of the lots tastefully arranged. It is the intention of the Trustees to make the place as handsome as any other place of the kind in this vicinity. Apply to Mr. JOHN STERRITT, Merchant, Federal street, Allegheny. By order of the Board of Trustees. ROBERT FAIRMAN, Prest.

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MISCELLANEOUS.

The World in the Heart.

BY JANE TAYLOR.

—— Amid the hurry, toil and strife,
The claims, the urgencies, the whirl of life,
The soul—perhaps in silence of the night—
Has flashes, transient intervals of light;
When things to come, without a shade of doubt,
In terrible reality stand out.
Those lucid moments suddenly present
A glance of truth, as though the heavens were rent;
And through the chasm of pure celestial light,
The future breaks upon the startled sight:
Life's vain pursuits, and Time's advancing pace,
Appear with death-bed clearness, face to face;
And immortality's expanse sublime,
In just proportion to the speck of time:
While Death, uprising from the silent shades,
Shows his dark outline ere the vision fades;
In strong relief, against the blazing sky,
Appears the shadow as it passes by;
And though o'erwhelming to the dazzled brain,
These are the moments when the mind is sane.
For then, a hope of heaven—the Saviour's cross,
Seem what they are, and all things else but loss.
O! to be ready—ready for that day,
Would we not give earth's fairest toys away?
Alas! how soon its interests cloud the view,
Rush in, and plunge us in the world anew.

Once *Paul* beheld, with more than mortal eye,
The unveil'd glories of the upper sky;
And when descending from that vision's height—
His faith and hope thenceforward turn'd to sight—
When he awoke and cast his eye anew,
Still aching, dazzled, wondering at the view,
On this dark world, how look'd it?—mean and dim:
And *such it is*, as then it seemed to him.
As when the eye a moment turns to gaze,
Adventurous, on the sun's meridian blaze,
The shining orb pursues where'er it roves,
And hides in gloom the fields, the hills, the groves;
'Twas thus he saw the things that sense entice,
Fade in the glorious beam of Paradise;
And felt how far eternal joys outweigh
The afflictions of our fleeting day.
Well might he press forward to the prize,
And every weight, and every wo despise!

O! with what pity would his bosom glow,
For this poor world, and those who walk below,
When fresh from glory, fraught with heaven, he view'd
The busy, eager, earth-bound multitude!
Each groping where his fondest treasure lies;
One at his farm, one at his merchandise—
To see the cumber'd Christian faintly strive
To keep his doubtful spark of grace alive,
By formal service, paid one day in seven,
And brief, reluctant, misty thoughts of heaven.
How would *He* weep, expostulate and pray!
For he had seen—but there the verse must stay.
Paul could not utter, nor his pencil draw—
Yet, there it is—the glory which he saw.
Now, even Now—whatever vain designs
Engross our worldly spirits—there it shines!
O! place it not at time's remotest bound.
In doubtful distance, when the trump shall sound;
Since what we hope for—yes, and we fear,
Is even near as Death—and DEATH IS NEAR.

WAR!

War has broken out, not in Mexico, but in Illinois. Some of the citizens of Hancock and other counties, have commenced a war of extermination against the Mormons, and the probability is, that those deluded beings will pay a most fearful price for their folly.

We do fully believe, that led away by a *criminal delusion*, the Mormons have been guilty of much wrong; that they have rendered the country adjoining to their settlements nearly worthless as a residence for all but Mormons; and that if their system were carried out and their plan consummated, it would be at the expense of our free institutions, our property, and our lives.

We have felt indignant at seeing politicians truckling to them for their votes; and the State of Illinois, allowing Mormonism to grow up within her limits, a separate political organization, to mock at her authority, and to prevent the administration of her laws.

Still it is fearful to think of the condition of things that now exists in Illinois, and of the sufferings of those who, whatever their faults may be, are human beings still—and then—their wives and helpless and innocent children.—But they seem doomed to perish, and the reign of Terror prevails, and Law, the majesty of Law is laid in the dust, and brute force is now the executive of Illinois.—*Herald of Religious Liberty.*

The Civil War In Illinois.

A meeting of Anti-Mormons, near Lima, (it is said) was fired into, but no lives were lost; this was the signal for the commencement of hostilities. After a brief warning of the inhabitants, the burning of Mormon dwellings was commenced. A *flag of truce* was sent by the Mormons and a proposition was made to sell out which was not accepted, and the work of destruction was resumed. The latest account is to Sunday night. The Anti-Mormons have taken measures to expel every Mormon from Hancock county, in which Nauvoo is situated. Sixty houses had already been burned. Capt. Dunn is at the head of four or five hundred Anti-Mormons from Augusta. The sheriff of Hancock county has issued a Proclamation calling on the citizens as a posse comitatus, to come to the aid of the insulted law.—*Ib.*

On Sabbath evening last, says the Western Protestant, Dr. Booth preached a sermon in Covington, on Popery, to a crowded audience, at the conclusion of which Professor Druree rose and requested that another lecture be delivered in the same house on Monday evening; this was decided by a rising vote. Accordingly, on Monday evening, the house was lighted and filled; as Mr. B. entered the pulpit an anonymous letter was handed to him cautioning him as to his course, alleging as a reason that his life was in imminent danger. Bah!

THE BIBLE IN PUBLIC SCHOOLS.—We rejoice to learn, that recently the Board of Directors of Public Schools in St. Louis, adopted the following resolution:

"*Resolved*, That from and after the commencement on Monday next, the teachers of the several public schools of the city of St. Louis shall use the New Testament in their several schools as a class book."

Since the Sabbath is divine, and not human, it should be a delight, and not a weariness.—Isa lviii. 13.

Saints have both right and reason to rejoice: for, with present grace in possession, and future glory in prospect, what do they want?—Ps. lxxxiv. 11.

The world's portion is but the gift; the believer's portion is the Giver himself.—Ps. xvi. 5.

It is not the approving, but the following, that is difficult; for thousands approve what they never follow.—Matt. xix. 22.

TOOTH ACHE CURED!!!

BY T. WHITE, DENTIST,

WHO may be consulted at his Office, a few doors North of the Post Office, Allegheny city, in the house occupied by Alex. Hays, Esq. ☞ E. HALE, formerly of Pittsburgh, cured Teeth by the same process, as will appear by the following:

"Pittsburgh, 1831. The subscriber in his practice as a Dentist, having successfully used Doctor White's Tooth Ache Drops, can recommend them as superior to any other medicine in use. E. HALE."

Sept. 26-tf

A FARM FOR SALE.

WILL be sold at public sale on Friday, Oct. 27, all that Farm or Tract of Land formerly owned by Elisha Charles, deceased, containing about 140 acres lying in Findley Township, Atlegheny county. This Farm is twenty miles from Pittsburgh, on the road leading from Pittsburgh to Frankfort Springs, and two miles from the village of Clinton. It will be sold together, or divided to suit purchasers. Title indisputable, and sale positive by mutual consent of all the heirs. For further particulars inquire of Isaac Charles, Allegheny city, or of Elizabeth Charles, near the premises.

ISAAC CHARLES,
ELIZABETH CHARLES.

Sept. 26, 1845-3t*

STRAY COW.

CAME to the residence of the subscriber, living in Ohio Township, tens miles down the Beaver road, about the 9th of September, a small sized red Mooly Cow, a piece out of the left ear, and no other marks visible. The owner will please come forward, prove property, pay charges and take her away, or she will be disposed of as the law directs.

Sept. 26-3t* JAMES POWEL.

KENNEDY & BROTHER'S

PRINTING ESTABLISHMENT,

FEDERAL ST. ALLEGHENY.

ALL kinds of Printing, from the finest Card to the largest and most showy Posting Bill; Circulars, Labels, Dray Receipts, Bank Checks, Hat Tips, Bills of Lading, Election Tickets, Blanks of every description, Canal, Railroad and Steamboat Bills, promptly and neatly executed, at *reduced prices*.

☞ **Books, Pamphlets** and **Catalogues** for Colleges, Seminaries, &c. printed in the best style.

Allegheny, April 24, 1845.—tf.

NEW GOODS!

THE subscribers avail themselves of the present opportunity of informing their friends and customers, that they have received from the Eastern Market a fresh supply of merchandize, which being added to their stock formerly on hand, will enable them to offer for sale the following articles: A handsome assortment of staple Dry Goods, of most excellent quality; Coffee and Sugar; Teas of various kinds and qualities; a prime selection of Tobaccoes; Sperm, Solar, Whale and Tanner's Oil; China, Liverpool and Common Queensware; Sperm, Star and Tallow Candles; a small assortment of Table Cutlery, Pocket and Pen Knives; Waldron's and and Wilson's Grass Scythes and Scythe Snaths and Stones; Juniata and Common Iron and Nails, assorted sizes; Herrings, Shad and Mackerel of the best quality. Together with sundry other articles in their line of business, which are not here enumerated—all of which they will sell at prices as low as any in the city.

Feeling grateful for the liberal patronage we have all along received from our numerous friends and customers, we would respectfully solicit a continuance of it, as we are now fully prepared to give the same general satisfaction as we have heretofore done.

Don't forget our place—2d door from the South West corner of Federal street and Diamond, Allegheny.

☞ Farmers and Country Merchants are informed that Wool, Flax, Tow-Yarn, Stocking Yarn, Flour, Bran, Oats, Indian Meal, Corn, Cheese, Salt, Corn Brooms, &c. will be taken in exchange for merchandize at cash prices. J. STERRITT & CO.

Allegheny, June 17, 1845—6m

Bicentenary of the Assembly of Divines at Westminster,

HELD at Edinburgh, July 12th and 13th, 1843: containing a full and authentic Report of the Addresses and Conversations. For sale at

JOHNSTON & STOCKTON'S

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Pittsburgh, June 4, 1845—6t

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Allegheny, Aug. 23, 1844.

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Aug. 23

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Corrected for the Preacher.

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The Preacher

JOHN T. PRESSLY, D. D., EDITOR. ALLEGHENY, OCTOBER 24, 1845. VOL. 3—NO. 22

TERMS.

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erson who will procure five subscribers, and t the money, shall be entitled to a copy of acher for his trouble.

e a private conveyance does not offer, sub- will please transmit through the Postmaster.

changeable Character of Popery.

the persons of those who profess oman Catholic faith, we should cher- e kindest feelings. Our hearts de- d our prayer to God for them should t they may be saved. But at the ime a regard for them, as well as r own eternal interests, requires ve should carefully inquire in- character of the principles which abraced in their system of faith. ecclesiastical organization which ac- NOledges the Pope to be its visible arrogates to itself the honor of be- clusively the church of Christ, and to regard any other as having a o the name of a christian church. not only is Romanism an exclu- stem; it has employed carnal wea- maintaining its cause and in ex- g its empire. The correctness of mark in relation to its past history, admitted by all protestants. But er true it may be that popery was ier ages and in other countries, a ting power, there are many who e, that in our country and in this nth century, popery is an essen- ifferent thing from what it was in ages, and is now in the old coun- f Europe. This opinion has its in a misconception of the nature of stem. It claims to be always and where the same. Infallibility is its Though when feeble and desti- power, it must of necessity ac- date itself to circumstances; yet, once have power in its hands, and wer will be exercised here, as it n elsewhere, in putting down eve- g that stands in its way. The fol- remarks of Mr. DOWLING are re- nded to the consideration of those ay have imbibed the opinion that has undergone a change, and has ide the ferocity of the lion for the ess of the lamb.

Rev. Mr. Dowling's Address,

d at the Anniversary of the American Protes- tant Society, May 8th, 1845.

CHANGEABLE CHARACTER OF PO- A REASON FOR WATCHFULNESS NST THE ADVANCES OF ROME.

President:—There is an opinion nt among many easy, but well- g Protestants of the present day, opery has changed its character; Popery of the nineteenth centu- ogether different from what it was days of the Gregorys and the In- nocents, when it reigned as Despot of the World, laid whole kingdoms under interdicts, released nations from their oaths of allegiance, and caused the mightiest monarchs to tremble on their thrones. The resolution which has been put into my hand, declares that Popery is *unchangeable*, and in view of that fact calls upon Protestants to awake to the efforts it is making to obtain the ascendancy in this Western world.

The fact assumed in the resolution is one admitted in all its force by Roman Catholics themselves. Says Charles Butler, in his Book of the Roman Catholic Church, a work written in reply to Southey's Book of the Church, "It is most true that Roman Catholics believe the doctrines of their church to be unchangeable, and that it is a tenet of their creed, that what their faith ever has been, such it was from the beginning, such it is now, and such it ever will be."

If this assertion of one of the ablest advocates of Romanism is true, and Popery is thus unchangeable in its doctrines and character, it becomes important to inquire what those doctrines and character are. Permit me, therefore, Mr. President, to occupy the attention of this large, intelligent and respectable assembly, for a few minutes, while I shall attempt a brief sketch of that character, drawn, not from the assertions or declamations of the opponents of Rome, but from her own accredited laws, the decrees of her general councils, and the bulls of her sovereign and anointed pontiffs. In reply to the inquiry, then, what ever has been, and consequently, still is, the character of Popery?—

I. I answer, in the first place, *Popery is an unchanging enemy to the freedom of the Press.*

The opposition of Popery to this right, so dear to every freeman, commenced almost as soon as there was a press to oppose. Popery has probably never received so severe a blow as in the invention of printing, and according to human probabilities, the Reformation would have been nipped in the bud, and the world would still have been covered with popish darkness, as it was amidst the gloom of the world's midnight, had it not been for the noble art which multiplied, almost with the speed of thought, the fearless protestations of the reformers against the profligacy and corruption of Rome. The date of this noble art is generally placed in 1444, though some years doubtless elapsed before it was very extensively used. About 1472, not thirty years after the invention, Pope Sixtus IV. commenced the crusade against the freedom of the press, which Popery has carried on from that time to this. In 1501, the vile Pope, Alexander VI., who has been justly termed the devil's masterpiece of iniquity, ordained, under the severest penalties, that no books of any description should be printed, in any diocese, without the sanction of the bishop; and a few years after, Leo X. and the fifth general council of Lateran ordained "that no book should be hereafter printed at Rome, or in any other city or diocese, until it had been examined—at Rome by the vicar of his Holiness, and the master of the sacred palace—in other dioceses, by the bishop, or some doctor appointed by him, or by the inquisitor of the place, on pain of various temporal penalties and immediate excommunication." This law was confirmed in the year 1546, in the council of Trent, the last of the general councils of Rome, and the penalties it enjoined alluded to in the following terms: "Neither shall any one hereafter sell such books, or even retain them in his possession, unless they have been first examined and approved by the ordinary, under penalty of anathema, *and the pecuniary fine adjudged by the last council of Lateran.*"

Lest it should be doubted that these are still the authoritative and standard laws of the Romish church, though I see no possible room for a doubt, I will quote a single sentence from the bull of Pope Gregory XVI., issued so recently as 1844. After referring with evident alarm to the translation into Italian of those excellent works, D'Aubigne's History of the Reformation, and M'Crie's Reformation in Italy, the Pope proceeds to refer to the decrees of the council of Trent, the index of prohibited books adopted by it, &c., and then says:

"With respect to other works, of whatever author, we wish to remind all persons that the general rules and the decrees of our predecessors, prefixed to the index of prohibited books, are to be abided by; and consequently not only are those books to be avoided which are by name included in the same index, but those also to which the aforesaid general directions refer.

. . "At the same time it will also be your duty *to seize out of the hands of the faithful*, not only Bibles translated into the vulgar tongue, published contrary to the above directions of the Roman pontiffs, but also *proscribed or injurious books of every sort*, and thus to provide that the faithful may be taught by your monitions and authority, 'what sort of pasture they should consider salutary to them, and what noxious and deadly.'"

II. I proceed to remark, in the second place, that *Popery is the unchanging enemy of the circulation of the Bible in the vulgar tongue.*

Much has recently been said in this city relative to Rome and the Bible, and some Jesuitical attempts have been made to soften down or to deny altogether the opposition of Rome to the Bible in the vulgar tongue; hence, Mr. President, it is highly important to understand, *from her own accredited laws*, what are the unchangeable doctrines of Rome on this point. Now let it be remembered that a law passed by a general council and confirmed by a Pope, is with Romanists precisely as binding as a law of the Senate and House of Representatives with the signature of the President of the United States, is binding upon the people of this land. Keeping this fact in mind, let me quote from the fourth rule of the congregation of the index passed by the council of Trent, and confirmed by Pope Pius IV., and *never repealed*, the following extract:

"Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, *the temerity of men will cause more evil than good to arise from it*, it is on this point, referred to the judgment of the bishops, or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety they apprehend, will be augmented, and not injured by it; *and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary.* Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use; and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offence."

To prove that this prohibition of Bibles in the vulgar tongue, is regarded as the sovereign law of the Roman church at the present day, I will quote the words of the present Pope in his bull of 1844, already alluded to. In reference to the rule just cited from the acts of the council of Trent, he says:

"In the rules drawn up by the fathers chosen by the council of Trent, approved by Pius IV., our predecessor of happy memory, and prefixed to the index of prohibited books, there was a provision of general application that Bibles published in the vulgar tongue should be allowed to no person but those to whom the reading of them was judged likely to be productive of an increase of faith and piety.

"Meanwhile there were not wanting new sectaries of the Jansenist school, who, in a style borrowed from the Lutherans and Calvinists, scrupled not to reprehend these wise provisions of the church and the apostolic see, *as if the reading of the Scriptures were useful and necessary to every class of the faithful*, at every time and in every place, and therefore could not be forbidden to any one by any authority whatever."

In the same document the Pope solemnly confirms and renews, though no such confirmation was necessary to render valid, the law against Bibles in the vulgar tongue, and other similar directions, in the following words:

"Moreover *we confirm and by apostolical authority renew* the aforesaid directions already issued concerning the publication, distribution, reading, and retention of books of the Holy Scriptures translated into the vulgar tongue."

But the Jesuitical defenders of Rome ask, with some show of triumph, Do we not circulate Bibles in the vulgar tongue? I answer—No, they do not; they dare not circulate a single copy of the Scriptures, even of their own corrupt translation, *unaccompanied by notes*, to guard the unsophisticated reader from learning the fact, which he might learn even from the Douay Bible, that the Pope is Antichrist, and that the Romish church is the predicted apostacy of the latter days. I defy this audience and the world to find in this city or any where else a single copy published with the approbation of a Roman bishop, (and no Roman Catholic bookseller *dare* publish one without,) of the Bible in the English language, unaccompanied by popish notes, to admonish the reader that where it condemns Popery, *it does not mean what it says.* The laws of Rome authoritatively forbid the circulation of Bibles without such notes, and hence, says Pope Gregory in his bull already quoted, referring to the rule of the index, "To this rule was at last attached, by the authority of Pope Benedict XIV., that the reading of such versions might be permitted as have been published by the authority of the apostolical see, or *with notes taken from the holy fathers of the church, or from learned Catholic men.*" (Permissa porro habeatur lectio

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vulgarium versionum, quæ *ab Apostolica Sede approbatæ, aut cum annotationibus desumptis ex sanctis Ecclesiæ Patribus vel ex doctis Catholicisque Viris* editæ fuerint.)

Thus it is that Rome presumptuously dares either to prohibit altogether to the people to read what God says to them, or if she permits at all, not unless accompanied by antichristian notes to prove that God does not mean what he says.

III. In the third place, I remark, that *Popery is the unchanging enemy to freedom of opinion and of thought.*

Yes, fellow-citizens, Popery not only forbids its blinded and deluded votaries to *read* what they choose, but even to THINK as they please. No matter where a man is, in the solitude of his chamber, or in the loneliness of an inquisitorial dungeon, even there he must not even think as he pleases, without incurring the anathema, and if her inquisitors can pry into his thoughts, the punishment of this apostate church.

Listen to the words in which Pope Gregory, in his bull of 1832, characterizes this inalienable birthright of freemen, liberty of thought and opinion:

"From that polluted fountain of indifference flows *that absurd and erroneous doctrine, or rather raving, in favor and in defence of* 'LIBERTY OF CONSCIENCE,' for which MOST PESTILENTIAL ERROR, the course is opened by that entire and wild LIBERTY OF OPINION which is every where attempting the overthrow of civil and religious institutions, and which the unblushing impudence of some has held forth as an advantage of religion. * * *

"From hence arise these revolutions in the minds of men, hence this aggravated corruption of youth, hence this contempt among the people of sacred things, and of the most holy institutions and laws; hence, in one word, *that pest of all others most to be dreaded in a state, unbridled liberty of opinion.*"

In the decrees of the council of Trent, after the statement of doctrines relative to Purgatory, Relics, &c., the following language is used: "If any one shall presume to teach, or to THINK differently from these decrees, LET HIM BE ACCURSED." "Si quis autem his decretis contraria docuit, aut SENSERIT, anathema sit."

IV. I remark, in the next place, *Popery is the unchanging enemy of the separation of Church and State.*

Upon this point, I will make but a single quotation; the whole history of this political religion, is a commentary upon the words of Pope Gregory which follow, cited from his bull of 1832:

"Nor can we augur more consoling consequences to religion and to government, from the zeal of some to separate *the church from the state*, and to burst the bond which unites the priesthood to the Empire. For it is clear that THIS UNION IS DREADED BY THE PROFANE LOVERS OF LIBERTY, ONLY BECAUSE IT HAS NEVER FAILED TO CONFER PROSPERITY ON BOTH."

Let Americans never forget that this is the unchanging doctrine of Rome, the union of church and state—and that those who repudiate this unholy alliance are designated by the head of the Romish church as "the profane lovers of liberty." If ever Romanists should have the numerical force and power in this country, it would not be long before they would carry this doctrine of their sovereign pontiff into practice.

V. Permit me to remark, once more, that *Popery is an unchanging and bitter enemy to all Heretics.*

In the creed of Pope Pius, which is a summary of the doctrines of Trent, binding upon every Romanist, it is expressly declared, that out of the Romish church no one can be saved "extra quam nemo salvus esse potest." Every Romanist, therefore, receives it as a solemn article of his religious faith, that all who have died out of the pale of its communion are now suffering the torments of Hell: and let it be remembered that this includes the seraphic Leighton, the godly Baxter, with Howe, and Hooker, and Charnock, and Flavel, and Owen, and the long list of worthies, their compeers of the olden time, in England and on the continent of Europe—the angelic Payson, the heavenly-minded Nevins, and the holy and truly catholic Milnor, whose ashes are scarcely cold in his grave, the self-sacrificing missionaries, Carey, and Ward, and Morrison, and Boardman, and Henry Martin, and Ann Judson, and Harriet Newell—all, all of them, according to the solemnly professed creed of the Romanists, are even now SUFFERING IN THE FIRES OF HELL! Is it possible for antichristian bigotry to go beyond this?

In strict accordance with this doctrine was the closing scene of the memorable council of Trent. The fathers had assembled in solemn consistory to profess in chorus their united assent to the decrees of the council, which was done in a kind of recitative service, conducted by the cardinal of Lorraine. The following was the closing portion of this service:

"*Cardinals.* Abiding by these decrees, may we be found worthy of the mercy of the chief and great high priest, Jesus Christ our God, by *the intercession of our holy Lady, the Mother of God, ever a virgin, and all the saints.*

"*Fathers.* Be it so, Be it so. Amen, Amen.

"*Cardinal.* ANATHEMA CUNCTIS HERETICIS. ACCURSED BE ALL HERETICS.

"*Fathers.* ANATHEMA, ANATHEMA. ACCURSED, ACCURSED."

Thus this famous council closed, with a bitter curse upon its lips, solemnly repeated in full chorus, in the most emphatic form, against all who should dare to think for themselves, or refuse implicitly to receive their dogmas. And be it remembered, THIS IS THE LAST GENERAL COUNCIL OF THE ROMISH CHURCH, and that all its acts and decrees are just as binding now upon every papist as they were at the moment when they were proclaimed to the world. Thus did this popish council, at the moment of its separation, in its very last words, vindicate the claim of Popery to the character of Antichrist, for Christ has said, "*Love your enemies,* BLESS AND CURSE NOT;" but Antichrist says, "*Accursed be all heretics,* ANATHEMA, ANATHEMA! ACCURSED!! ACCURSED!!!"

VI. Finally, I remark, that *Popery is unchangeably* A PERSECUTING POWER.

In proof of this fact I will not trace the gory footsteps of the blood-stained Mother of Harlots as she has reeled on in the career of ages, "drunk with the blood of the saints." This is not necessary, for the facts are too well known to need repitition. I will refer, as before, to documentary evidence, to the statute-book of her laws, to the decrees of her general councils, to prove that the duty of putting heretics to death, *wherever they have the power*, is as much a doctrine of Popery as the Mass, or Purgatory, or Transubstantiation. In the creed of Pope Pius before referred to, the language of one of the articles is as follows:

"I also profess and undoubtedly receive all other things delivered, defined and declared by the sacred canons, and General Councils, and particularly by the holy council of Trent, and likewise I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected, and anathematized by the church."

Here it is plain that the decrees of all the general councils are binding upon every Romanist, and that he "undoubtedly receives all things delivered, defined and declared by the said general councils," as articles of his faith. Now I hold myself prepared to prove, that in five of those general councils at least, decrees were issued enjoining the extirpation of heretics, and some of them consigning to damnation, if not to deposition, such princes as should hesitate, at the command of the self-styled successor of St. Peter, to butcher their unoffending subjects for the crime of presuming to think differently from the persecuting and apostate church of Rome. Want of time, however, and a desire to yield the ground to the distinguished speakers who are to follow me, forbids me to quote from more than a single decree of one of these general councils, the fourth of Lateran, assembled at Rome in 1215, with his infallible Holiness, Pope Innocent III., at its head, the same lordly pontiff that compelled King John of England to kneel at the feet of his haughty legate, to yield up his crown into his hands, and to receive it back as a vassal of the Holy See. The following is a literal translation of the most important portion of the decree of Lateran, relative to the *extirpation* of heretics, and the thunders that were to be hurled at princes, and the punishment to be inflicted on them in case they should refuse to join in this *pious* but bloody work, translated from the Latin original as found in the *summa conciliorum* of *Caranza*, a celebrated Romanist author. The third chapter begins thus:

"*We* EXCOMMUNICATE *and* ANATHEMATIZE *every heresy extolling itself against this holy, orthodox, Catholic faith, which we before expounded*, condemning all heretics, by what names soever called. And being condemned, let them be left to the SECULAR POWER, or to their bailiffs, to be punished by due animadversion. And let the *secular powers be warned and induced*, and if need be, *condemned* by ecclesiastical censure, what offices soever they are in, that as they desire to be reputed and taken for believers, so they publicly TAKE AN OATH *for the defence of the faith, that they will study in good earnest to* EXTERMINATE, *to their utmost power, from the lands subject to their jurisdiction*, ALL HERETICS *denoted by the church;* 'Pro defensione fidei præstat juramentum, quod de terris suæ jurisdictionis subjectos universos hæreticos ab Ecclesia denotatos bona fide pro viribus exterminare studebunt;' so that every one that is henceforth taken *into any power, either spiritual or temporal*, shall be bound to confirm this chapter by his oath." . . . . "But if the temporal lord, required and warned by the church, shall neglect to *purge his territory of this heretical filth*, let him by the Metropolitan and Comprovincial Bishops be tied by the bond of excommunication; and if he scorn to satisfy within a year, let *that be signified to the Pope, that he may denounce his vassals thenceforth* ABSOLVED FROM HIS FIDELITY (or allegiance) *and may expose his country to be seized on by Catholics, who, the heretics being excommunicated, may possess it without any contradiction*, and may keep it in the purity of faith, saving the right of the principal lord, so be it he himself put no obstacle hereto, nor oppose any impediment; the same law notwithstanding being kept about them that have no principal lord." . . . "And the Catholics that *taking the badge of the cross shall gird themselves for the exterminating of heretics*, shall enjoy the indulgence and be fortified with that holy privilege which is granted to them that go to the help of the holy land." . . . . "And we decree to subject to excommunication the *believers and receivers, defenders and favorers of heretics*, firmly ordaining, that when any such person is noted by excommunication, if he disdain to satisfy within a year, let him be *ipso jure*, made infamous."

Now let me ask this intelligent audience whether it has not been undeniably proved from authentic documents that the Romish church is the unchangeable enemy to the freedom of the press, to the Bible in the vulgar tongue, and to freedom of opinion and of thought; whether she is not inveterately opposed to the separation of church and state, an enemy and curser of all heretics, unchangeably persecuting power. In view then of the documentary proof I have cited of the character of Popery in past ages, let me once more cite the words of Charles Butler: "It is maintained that Roman Catholics believe the doctrines of their church to be unchangeable, and that it is a tenet of their creed, what their faith ever has been, it was from the beginning, such it is, and such it ever will be." And in view of all these facts, and of the attempt making by Rome to obtain power in this land, and to propagate the unchangeable principles among us, permit me to offer the resolution with which I have been entrusted, which is in the following words:

"*Resolved*, That the arrogant claims of the Church for the possession of our country, in connection with her unchangeable character, demand attention and should awaken the slumbering vigilance of Protestantism."

Suggestions for the Ministry.

BY THE LATE REV. DR. MASON.

Elegant dissertations upon the beauty of virtue, upon the evidences of revelation, to entertain the prosperous and the gay, they will not mortify our members which are upon the earth; they will not relieve calamity, nor feed the heart with the bread of imperishable hope. When I go to the house of God, I do not want amusement, I do not want the doctrine which is according to godliness. I want to hear of the warfare against the harrassing of my guilty fears, the disorder of my affections. I would be recalled from weariness and dissipation of mind to that goodness which fills the Almighty's mercy soul. I want to have light cast upon the mystery of providence; to be taught how to read the judgments of the Lord in the earth, how I shall be prepared for death and trial—how I may pass the time of my sojourning here in fear, and finish my course in peace. Tell me of that Lord Jesus Christ who his own self bare our sins in his own body on the tree. Tell me of reconciliation for the transgressors as to communicate with the Father. Tell me of the Holy Spirit, whom they that believe in Christ receive, to be their preserver, their guide, their comforter. Tell me of his influences, their necessity, and their use. Tell me of his presence, and sympathy, and power. Tell me of the virtues, as grown at the foot of his cross, and nurtured by his grace. Tell me of the glory reflected on the soul by the obedience of faith. Tell me of the conquished death, of the purified grave, of the blessed resurrection, of the ascending—and my bosom warms. Tell me of the gospel; these are glad tidings to a sinner. They rectify my mistakes, appease my resentments, rebuke my discontent, support me under the weight of my daily natural evil. These attract my heart, they steal upon the thoughtless—they reverent—and throw over the solemnities of the sanctuary a majesty, which some of the fashionable modes of address never dissipate. Where they are heard or neglected, or lightly referred to, there will be much grandeur, but there will be no glory; and those preachers have little reason to tremble who, though admired, and great, and caressed by the world, are deserted by the poor, the sorrowful, and those who walk humbly with their God.

Statistics of Temperance.

The New York Tribune, of the 6th inst., contains an article on the subject of Temperance, which is full of interesting statistics and important information. We present a summary of this article, with the conviction that it cannot be too widely disseminated:

"The evils resulting from spirit drinking and the traffic in intoxicating liquors had become so enormous and overwhelming, that, if some general movement had not taken place to check the evil influences, ruin and desolation would have ensued inevitable. The almost unanimous

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that intoxicating liquors, as a bever- were beneficial, and even necessary, rapidly preparing not only the people ese United States, but the world, for ersal intemperance. Now, most hap- this great delusion, which has en- millions of human beings to destruc- is rapidly passing away; the exper- t of *entire abstinence has been tested*, millions have proclaimed their ver- 'that intoxicating liquors, as a bev- , are never beneficial, but always ious.' "

he Hon. B. F. Butler, late Attorney ral of the United States, after a most il investigation of the evils resulting the use of ardent spirits, found that early loss to the State of New York hteen millions of dollars, and to the d States one hundred and fifty mil- of dollars! In this estimate, Mr. r did not take into account the evils ing from the use and traffic of the ous decoctions and mixtures sold ghout the land, and called wine, nor evils resulting from strong beer, , and those other vile poisons sold hrank under the alluring name of ils. These would have added fifty ent. of loss to his calculations.— l it be possible to save all this enor- waste of property by the universal ion of the principle of total absti- , it would, according to Mr. Butler's ite (founded on ardent spirits alone) the State of New York to sustain t, at five per cent. interest, of about hundred and fifty millions of dol- or any rational public improvement, our nation a debt of twenty-eight ed millions of dollars at the same f interest. The State could make this eighteen millions, heretofore d in rum, over fourteen hundred of railroad yearly, at $12,500 the and the nation, for the one hundred orty millions wasted (and worse than d) over eleven thousand five hun- niles of railroad yearly, at the same

ese estimates may appear extrav- but taking the Union now at twen- lions, and estimating three cents as verage cost of strong drink to each per day, it would amount to the ous sum of two hundred and nine- millions of dollars yearly.

he pecuniary loss is a small consid- n, in view of the moral blight which le and use of intoxicating liquors upon the community. The debt eat Britain is not quite one thousand us pounds sterling. In ten years, the population at thirty millions, e use of strong drink at three pence g per day to each, it would amount ,368,750,000 sterling. £368,750,000 than the whole National debt! can be but little doubt, would the e of Great Britain abstain entirely n years from the use of all intoxi- liquors, that the saving to the nation would be equal to their t debt in capital alone. Why will olitical economists look into these ics!

he foregoing remarks and estimates been elicited by the late interesting gence from Germany:

the German societies at Hamburg adopted the pledge. Eight hun- German physicians, in addition to e number pledged, have expressed elves in favor of abstinence. The Mr. Seeling, an efficient friend of use, has preached, within eighteen s, besides before sundry assemblies otestant sections of the country, in y Catholic churches, in consequence ich thirty thousand men, over twen- usand women and more than twenty nd scholars took the pledge. The er of societies in Germany has in- d within eighteen months from four ed and fifty up to seven hundred nirty, and probably more, not in- cluding in this estimate Upper Silesia and Posna. In Upper Silesia, where the evil was not less great than formerly in Ireland, Father Stephen Bezazawski be- gan a temperance movement, and already three hundred thousand men and women have taken the pledge, partly through him, partly through other clergymen. By Upper Silesia the Grand Dukedom of Posna has been so electrified that there the entire Catholic clergy rose for it, like one man, preaching from all the pulpits total abstinence, and already one hundred thousand have given their pledge."

The advantages, both social and na- tional, which necessarily flow from habits of temperance among a people, appear to us too self-evident to need insisting on. The perversity of human nature, howev- er, is so great, and the power of habit so strong, that the cause of Temperance, though rapidly onward, has yet a long and arduous task to accomplish before its full and final triumph. Its advocates will have to heap "line upon line and precept upon precept" before their great and good work will be accomplished. Such state- ments as the above must set men to thinking, and, from correct thoughts, wise and proper action will be more or less procured.

Definition of a Free Kirk.

The following conversation illustrative of the kind of relationship subsisting be- tween the Establishment and a certain class of its adherents, and of the princi- ples by which they are actuated in sup- porting it, took place a few months after the disruption, in a parish some miles to the west of this, between the minister who had "come out," and one of his quo i- dam hearers who had remained *in*. Af- ter some preliminaries, "But Mr. M." says the hearer, "I'm no pleased at a' wi' the teatle you've taen to your kirk." "What objection can you have to the ti- tle Free Church, James," replies the min- ister. "Ou, every objection, and I'll let ye hear some o'them," rejoined James. "Ye see, ye hae sae mony stiff, cranky wais o' gaun to wark. For instance when a body has a bairn to be bapteezed, or ony thing in that way, instead o' gaun to your wark free aff hand, ye've sae mony crooks and thraws about it before ye doe'd—aye sae mony nonsensical ques- tions to pet to folk aboot their attending the kirk, and this thing and that thing, that goodness kens hoo lang they are a- forr they can get the thing dune. Then again, it's aye siller, siller, wi' ye: ye've this foond and that foond—this scheme and that ither scheme that man be sup- ported—till ye're just like to herry your folk a'thegether—deed there's nae end to your seeking. And then, what a set o' sparrow-hawks ye hae for elders! What glowsing, greedy, gledlike een they hae i' their heads! Ye would actually think, when ye gae by the plate on Sabbath, they would whisk the siller out o' your very pouches wi' their looks. And be- sides that, there's seat-rents to pay, and a' what not. Noo, the *ither* kirk is very different. For instance, there' mysel'. What do *I* do when I've a bairn to bap- teeze? I just steps awa down to our new minister on the Saturday night, and tells him my errand. Ou weel, weel, says he, after I've tell'd him, just bring't down by the morn. Aweel, I just taks't down the morn to the kirk, and gets't bapteezed, and the thing's a' o'er in a twinkling, and nae mair aboot it. And on ordinary days, when I gae to the kirk, I gie a bawbee to the plate, aye or no, just as I like, there's neither nacbody to ken or care whether I doo't or no; after that I gaes into the kirk and taks, my seat. I can get a hail seat to mysel', gin I like I can get anither to my hat too, and there's never ane to challenge me, or seek a bawbee frae me for't. Is that the way o' *your* kirk? Can ye sae there's liberty like that in her? I trow not. Na, na, *your* kirk's no the Free Kirk. I ca' that the Free Kirk where a body can do ony- thing they like, and has naething to pay.—*Scotch paper.*

Foreign Intelligence.

The "Great Britain" arrived at New York on Wednesday morning, after a dis- astrous voyage. She put into Holmes' Hole at 1 o'clock, Tuesday, with the loss of her foremast. She was seen at seven o'clock Monday morning, with signals of distress flying, and firing signal guns, within two miles of the shore. She has experienced very heavy gales of wind for the last ten days, and had run short of coal. The schooner David Coffin, of New Bedford, happened to be in Holmes' Hole, from Philadelphia, with a cargo of coal, and, at dark, on Tuesday evening, supplied her so that she was able to re- sume her voyage, and reach New York on Wednesday morning.

GREAT BRITAIN.

Failure of Crops.—Willmer & Smith's Times says—"Now that circumstances render it painfully apparent that supplies of food must be had from some quarter, all eyes are turned across the Atlantic, and fears prevail that the late orders which have been sent to Canada will miss the season, and arrive after the navigation of the St. Lawrence has been closed by the ice. Whatever quantities may come from the United States, will find a ready sale, either in this country or on the con- tinent."

Another paper says:—Not only is the crop short in this country, but the harvest has been defective over the greater part of continental Europe. In Holland and Belgium the fact is so well ascertained that the Government of the former coun- try has deemed it prudent to reduce the duties on grain to the minimum point, while all restrictions on the import of corn, into Belgium, have been removed for a given period.

Already numerous orders have been received from Rotterdam, Antwerp, &c., and the moderate stocks of bonded corn are likely to be shortly reduced into a very narrow compass, if not exhausted, by shipments to countries from whence, in ordinary years, we are in the habit of drawing some portion of our foreign sup- plies.

INDIA.—At the Free Church Assembly, convened in Inverness, in August last, Mr. W. S. Mackey, missionary from Cal- cutta said—

With reference to the institution there, externally, it had always prospered.— Fourteen years ago he found 250 pupils there; in January last he left it with 1200. I need not here plead for India —to such as you, India pleads for her self. That vast country lies, smitten through with the sword of superstition, prostrate and weltering in her blood. You could not hear unmoved the inar- ticulate wailing of an infant; but a noise like the voice of many waters—a great voice, the despairing cry of 150 millions of dying men, comes from that far land, clear and terrible to all that have an ear to hear, and its burden is—"Will no man have mercy on our souls?" By a provi- dence unparalleled in history, God has removed every external obstacle out of the way; *the land is open*, and the Gospel may be preached every where, from Cape Comorin to the Himalay, with, perhaps, less danger and interruption than in our own streets.

FAMINE IN ASIA MINOR.—Asia Minor is at the present moment suffering all the horrors of a famine. For the last two years the crops have failed, and water is so scarce that the quantity required for the consumption of a small family costs an enormous sum. The exportation of corn has been prohibited after the 15th of August, excepting in the case of con- tracts previously entered into.

A FAMINE IN POLAND.—The distress in Poland must be extremely great. The poor people penetrate in crowds into our province, says a Prussian paper, and fall on the fields of peas or potatoes; the peas are immediately devoured raw, the stalks of the potatoes are cut down, and boiled and eaten in the field. A detachment of troops has been sent to protect our fron- tier. It is said the fields in Poland, so far as the eye can reach, lie desert, and therefore the distress must increase in the approaching winter.

Hints for Ministers.

"A word to a minister is worth a word to three or four thousand souls sometimes."

It is our truest happiness to live entire- ly for the glory of Christ—to separate be- tween "I" and "the glory of Christ." We are always saying, What have *I* done? was it *my* preaching, *my* sermon, *my* in- fluence! whereas we should be asking, What hath God wrought!

How much more useful might we be, if we were only more free from pride, self-conceit, personal vanity, or some se- cret sin that our heart knows. O hateful sins! that destroy our peace and ruin souls.

There are two things it is impossible to desire with sufficient ardor—personal holiness, and the honor of Christ in the salvation of souls.

Make all your services tell for eternity. Speak what you can look back on with comfort when you must be silent.

It is not the tempest, nor the earth- quake, nor the fire, but the still small voice of the Spirit, that carries on the glorious work of saving souls.

"To preach the gospel," said Luther "is a difficult and a dangerous vocation. Had I understood it beforehand, I never should have given myself to the work, but said with Moses: 'Send by the hand of him whom thou will send.' No one should have persuaded me to accept the office."

To stand between the living and the dead, that the plague destroy no more— to stand in the breach, that outbursting wrath proceed no further—what a solemn, what an awfully responsible position is this!

A Recipe for Spiritual Growth.

EXTRACT FROM VENN.

I hope you read your Bible with much prayer. I can give you a never-failing recipe to make a complete Christian, and an heir of glory. You will find the me- dicine described in the 19th Psalm, 7–11; and the method of taking it in 2 Epistle iii. 1–6. By the use of this prescribed this method, you will as certainly improve and grow in grace, as any sensible intel- ligent boy ever got any knowledge at school. This is our condemnation: real religion is the real cause of our being so weak in faith, so cold in our love, so confused in our notions: the Bible and prayer are for the true understanding of it, to exercise and construct employment, other means of grace than this, and yet the most profitable of all, is generally chosen. But, as it is written, "the king- dom of heaven suffereth violence, and the violent take it by force;" so in order to we offer violence to our evil nature more than in studying God's holy word, earnestly praying that the divine truth it teaches, may sink deep into our hearts, work mightily, and produce all those gra- cious effects for which it was of old writ- ten by inspiration of the Holy Ghost."

Not to enjoy sofiness, but to endure hardness, is the present portion of be- lievers.—2 Tim. 2:3.

Weep not for those who have died in the Lord; they are not dead, but living —not sad, but rejoicing.—Rev. 14:13.

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DR. KALLEY.

Of the sufferings of this devoted servant of Christ, our readers have already heard. Being present at the late meeting of the General Assembly of the Free Church of Scotland, he gave the following account of his labors:

Dr. KALLEY said—It may not be out of place, before referring to my labors in Madeira, to return thanks to a gentleman who is a member of this house, and who, I believe, is now present, and to whom I owe a debt of gratitude which I know not how to express. I was an infidel, accustomed to despise all religion, and had long wandered in the coldness, darkness and gloom of infidelity. The first book that led me to feel that there was something more like reason in Christianity than I ever acknowledged, was Dr. Keith's work on the Evidences of Christianity. When I felt satisfied that there is a God—that this book (pointing to the Bible) is from God—then I felt that every christian man is bound to seek that field in which he can best employ, for God, all the talents which God has given him. Considering with myself where, as a christian physician, I could best serve the Son of God, I felt that China was then that place. I wrote to some members of the committee on missions of the Church of Scotland: but ten years ago it was not judged proper to enter on any further field than those in which the Church of Scotland was already engaged. It was, however, arranged, in 1837, thro' another channel, that I should go to China. In the course of the ensuing year, God very clearly showed to me that it was my duty to go elsewhere. The health of dear relatives obliged me to go to Madeira: and I felt it strange to find myself in a little speck in the midst of the ocean, instead of entering on that which I believed to be the noblest field for christian enterprise—the widest and most extensive field of christian usefulness. It became me, however, to say, "only Father, so it seemed good in thy sight." In 1838, on first going to Madeira, I looked round to see in what way I might engage myself in the service of God, and the only thing I found I could engage in was, to teach the servants to read. In Madeira and in Portugal, a medical degree in this country does not authorise a physician to practise there: and although multitudes were suffering intensely from want of medical aid, I did not feel warranted to violate the laws of the country by performing duties which I would otherwise willingly have undertaken. I, therefore, began by teaching the servants to read, and during that winter I had a little company who came to my house for that purpose—adults and children—and the number continued gradually to increase till it reached thirty or forty, who regularly came to me in the evening. I may mention, that in the case of some of the servants, who appeared to be very hopeless subjects, God was pleased to bless my labors. When teaching the servants to read, it was suggested to me that it might be desirable to give them a few words of English, as many of them, being servants, would be more readily employed by the English. During the year that the class for English was begun, a young priest came to me and said that he heard that I was teaching a number of poor people English, and that he was attending college, and wished I could teach him English. I said that I would be very willing to comply with his request, but that as to teach one alone would take up as much time as to teach many, he might, perhaps, get some of his friends to come along with him, and in the course of a few days he brought twenty or thirty up with him. We read the Scriptures, and talked about what we found there: and I believe that the fruits of that class have been to the glory of God. In 1839, I came to this country to be ordained as a minister of the Gospel, and on the way went to Lisbon, where I obtained the competent license to practice medicine in Madeira. On my return thither, I let it be known that I was willing to see the poor, and to give medicine to them gratis. A number of those suffering from disease came—I examined them with as much care as I could—prescribed and made up medicines for them, and then had a little conversation with each about his soul. Having spoken about the body, and shown them kindness which they could appreciate, I endeavored to direct their attention to the disease of the soul, as mortal and never-ending, unless cured on earth. I used to remind them that God is the great physician—that they had offended Him—that they needed His blessing—and that it was the part of the wise man to humble himself before God, to plead with him for pardon for Jesus' sake, and to ask that, for His sake also, God might bless the means that were employed for their recovery. I believe that some of those who were induced to go in that way to God felt what a pleasure it was to have such a friend—such a father—to whom they might run in every day of trial, in every hour of adversity. God blessed the means that were employed in a very remarkable way; and I was often myself astonished at results which I could not have anticipated. This brought a still larger number of patients; and they increased so that I found it impossible to examine with care the body, and to speak to each about his soul. I therefore made it a rule, that all who wished to be seen on any day should come early in the morning, and that then I would give tickets to all whom I would be able to see during the day; and that those who received tickets might remain in the certainty of being seen, and those to whom I could not attend should more earnestly implore the help of God. Before distributing tickets at the morning meeting, I read a portion of Scripture, and simply expounded to them the Word of God, and then we all knelt down together, and prayed to Him to give the physician wisdom to advise aright those who came to ask his aid; that there might be a blessing on the means employed for the cure of the disease of the body; and, above all, that He might bless to the undying soul of each the reading of His own Word. I continued in this way during the years 1840 and 1841. From the beginning I had seen the rich and the poor at the same hours and on the same terms. I endeavored to choose those cases which were most in need of aid, whether those of the rich or the poor; but with this many of the rich were offended. Poor men came dying, and when I saw them and left the rich to wait, the latter were offended; but I could not leave the poor in such a state, and give my time and attention to such trifling maladies of the rich. I therefore was led to mark certain hours for the rich, and to charge a heavy fee from them, endeavoring to exclude them, and occupy my time with the poor. I may mention, that when the rich came and paid for attendance, the fees were employed for the purpose of the hospital, and defraying many other expenses incurred for the benefit of the poor. With this change I continued in the same course up to September last year. Even while in the jail I continued in it, with this exception, that we were not allowed to have our morning meeting for reading and prayer; but patients came in, one at a time, and I continued to see and read to them up to September last. In September, however, a law was passed in Portugal which will render it criminal for any physician to make up medicines, or even give them gratis to the poor. When I was in Lisbon, in January, I asked the President of the Board of Health if I could not get medicines made up by a Portuguese apothecary, keep them beside me, and give them gratis to the poor as I might find that they required them. His answer was, "You cannot; it is contrary to the law. No person but the apothecary can dispense medicine." "Well," I said, "I can pass examination as an apothecary." "You may do so," he replied, "but if you act as an apothecary, you cannot as a physician. No man can be both at the same time." In this way my labours among the poor, as patients, are almost entirely stopped. There is no use in my taking up my time in seeing them as patients unless medicines be provided for them. Nearly at the time when this law was passed, a decision was given by the Court in Lisbon, declaring it criminal for British subjects to state, in meetings of the Portuguese, doctrines at variance with the religion of the State. After receiving a copy of this decision, I did not feel at liberty to continue to hold meetings with Portuguese subjects for religious purposes, and immediately discontinued them. I am aware that some friends whom I much respect, have regarded this proceeding as unfaithful, and think that it would have been my duty to go on and preach the gospel, whatever the consequences might be. I knew what the consequences would have been. I knew that the law courts were entirely under the control of the Government. I was fully convinced that the decision against religious intercourse with the Portuguese was not in accordance with the law of Portugal, nor with the treaty, but was the effect of direct interference on the part of the Portuguese Government with the court of law. I was equally convinced, that the judges before whom my case would come to be tried, were ready to give any sentence (however unjust) that the Portuguese Government might order them to pass. I knew well the views of that Government regarding me, and my case, and what I might expect from my own. I could not doubt that the result of a trial would be banishment from the Island, and that an end would thus be put altogether to my intercourse with the people. I foresaw what effect my removal would have upon the people, toward whom I look as my children, and who love me as their father. In all these cases and trials, when I am there, they come to me for advice and comfort, and if I were to leave them they would feel deserted and disheartened. There are many ways of assisting those that are suffering for the cause of Christ without having meetings for religious worship, and without stating doctrines condemned by the religion of the State. I saw many motives for seeking to remain in Madeira, many of which I could point out, but my doing so might counteract my own plans, and, therefore, it would not be prudent to state them here. They are such, however, as fully to satisfy me as to the necessity for, and prudence of, the course which I took. I hope to return, ere long, to that land, and I trust the Lord will bless it yet far more richly, and that he will there gather to himself a people for his own glory. I intend to labor among them as a physician.

Dr. Kalley then explained the mode in which he established Sabbath conversations and Scripture reading, which at first were attended only by three or four persons, but soon increased to about 300. These meetings, which were instituted to answer questions relative to the Scriptures and difficulties connected with them, were begun in 1840, and, during the summer, about two thousand people came to hear these explanations of the Word of God. They came in the morning early, and many of them were so earnest in their inquiries, that they sometimes remained the whole of the day to acquire instruction. They also learned to sing the old tunes used in our Scotch psalmody; and when met together in the mountains, it was truly delightful to hear the air of martyrdom sung to appro... words, and solemnly echoing fro... glens, in which 2,000 or 3,000 p... were sometimes assembled. As t... preaching to these people, it was ex... ingly simple. I told them of the... and character of God—and He... their hearts to receive it. I ex... to them the holy law of Jeho... God opened their minds to see... extent. I showed them that by... filling it in all its vastness, tha... guilty of rebellion against Jehov... He made many souls to feel the... true. I told them of God's lo... the great Eternal King loved... world—that he had provided a S... that He himself had assumed ou... to become our Savior—and that... man himself had died for our... cording to the Scriptures—and... peared to open their hearts to re... Gospel, and to hear it in upon t... mighty solemnizing power. Ma... speaking of God's love in prov... a Savior for rebel man, I hav... round, and seen almost every... ered with tears, and now and th... stealing up to wipe away the... joyous sorrow; for sinners were... feel that it was very mournful... offended God, and were filled w... der on finding so gracious a S... 1841, the Town Council of Fu... ed a vote of thanks to me for... tablished schools; but in 18... same people ordered the po... placed at my door, to prevent... from coming in; and many time... and those who came for medi... prevented from entering. Th... Council ordered the schools... down, which was done accordi... spring of 1843. Lately, how... was a revival of some of the... one of the teachers has been c... to imprisonment for so doing. ... me say one word of the obli... ing upon us all. You remem... the cholera came to this co... what alarm men watched its... it spread from place to place—... dreadful was the visitation w... ed ourselves. These things ca... forgotten, but they can yet be... mind by us all. In Rome the... far more terrible and far m... pestilence. It has spread ov... and crowded the place of wo... tims. We have had in our... remedy. The Bible is that... The plague of Rome must be... by the breath of the Lord.

Dr. Kalley concluded:—And... God himself be in the midst... sembly! God grant that we m... the power of His truth in o... —know its value as a rem... souls, and be ready to exte... edy to all mankind; for they... low-immortals, be they po... who never heard the name... Popish heathens, who assa... God grant us grace, that w... faithfully serve Him and... cause. And when we meet... meet not upon earth—may w... the General Assembly of th... the First-born, whose names... in heaven; and may we all... to hear the voice of our L... "Well done, good and faith... enter ye into the joy of your L...

The Debate on Slavery.

This debate between Rev. M... ard and Rev Dr. Rice closed o... evening last, the 6th inst. after... discussion. Much interest w... and very large audiences were... attendance. The tabernacle... was held was generally well fille... ographers were engaged in tak... the speeches and the whole... will in a short time be before th... in the form of a book.

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Preliminary Protestant Meeting at Liverpool.

have much pleasure in laying be- ir readers, (says the Free Church ine,) the following copy of a most ant circular, which has just been sed by the leading evangelical min- of Scotland to the "Pastors and ers of Evangelical Churches in d, Wales and Ireland." It will n that a preliminary meeting of ding Protestants of the empire is o be held in Liverpool on Wednes- 1st of October next. The object fold—to promote union amongst lves, and to organize measures by o stem, and if possible drive back, ing tide of Popery and Puseyism. meeting has not been proposed oment too soon. A more impor- d deeply interesting meeting, in sent state of the Church and king- d of the world, it is impossible eive. We shall look forward to ult of its deliberations with the interest; and we trust that all the of truth will make it a matter of prayer, that the spirit of "love, nd a sound mind," may be poured the deliberations of the assembled s of Christ:

Evangelical Church of England, es, and Ireland.

GLASGOW, August 5, 1845.

Brethren: You are aware of the l which has emanated from various s, that a great meeting of evan- christians, belonging to various s and countries, should be short- ened in London, to associate and rate the strength of an enlighten- testantism against the encroach- f Popery and Puseyism, and to e the interests of a scriptural chris-

To us it appears, that a prelim- eeting, comprising delegates from ous denominations in Great Bri- l Ireland, might, with advantage, this summer, in some town in l. This subordinate measure has omitted to various sections of Scot- stians, and has obtained their cor- robation; and most of the subscri- this letter have been appointed to r best endeavors for carrying it cution. We earnestly and respect- ite you to join in the movement. r co-operation its success depends: limited to Scotland, it would be ive and ineffectual.

the objects of the preliminary ; we think it better not to speak cision. The delegates will shape vn course, and we abstain from arks or suggestions which might to invade the freedom of their de- ns. To any, however, who might o the want of a defined aim, we eply, in general, that there is, in ition, no want of work for the com- nergies of evangelical christians. y fact of meeting together would st of charity to themselves, and present an exemplification of bro- d, highly honoring to their religi- ofession. By this would all men hat they were Christ's disciples, they loved one another.

n assembled, they might engage r in devotional exercises, hear stir- peals as to their individual and col- duties, indicate the basis of the meeting to be called at their in- and organize, or even set on foot, of measures, whether by books, ectureships, or otherwise, for dif- hrough all European countries a al knowledge of the salvation of and exploding the sceptical and tious systems so lamentably pre- y which the doctrines of the Cross ressly denied, or buried under a inventions and delusions.

incerely hope that you will give orable consideration. It is easy ipate objections; but the end is too great and good to be abadoned on slight grounds.

We suggest the 1st of October as the day of meeting, and Liverpool as the place. It may be presumed the important business to be transacted will occupy not less than three days. We are, dear brethren, yours cordially,

FREE CHURCH.	UNITED SECESS. CHURCH.
Thos. Chalmers, D. D. LL.D.	John Brown, D. D.
P. M'Farlan, D D.	H. Heugh, D. D.
Robt. S. Candlish, D. D.	James Harper, D. D.
Wm. Cunningham, D. D.	David King, LL.D.
Robt. Buchanan, D. D.	John Henderson.
M. Mackay, LL.D.	David Anderson.
John Smyth, D. D.	James Peddie.
Thomas Guthrie.	Jo. Young.
James Begg.	John Eadie, LL.D.
W. M. Hetherington, LL.D.	John Robson, D. D.
Adam Cairns.	James Mitchell.
David Carment.	
Breadalbane.	RELIEF CHURCH.
D. Brewster, LL.D.	Wm. Lindsay, D. D.
R. J. Brown, Prof. Greek, Marischal College, Aberdeen.	J. S. Taylor.
	William Brodie.
	Hugh Macfarlane.
Alex. Campbell, Monzie.	REFORMED PRESB. CHURCH.
Arch. Bonar.	And. Symington, D. D.
Graham Speirs.	William Symington, D. D.
William Brown.	A. M. Rogerson.
N. Stevenson.	John Macleod.
James Bridges.	Alex. W. Knowles.
James M'Gill.	C. H. Bateman.
Wm. Anderson.	William P. Paton.
James Reid.	John Small.
ORIGINAL SECESS. CHURCH.	BAPTIST CHURCH.
Thomas M'Crie.	Alex. Macleod.
Robt. J. Watt.	James Paterson.
William White.	William Innes.
CONGREGATIONALISTS.	Robert Kettle.
Ralph Wardlaw, D. D.	

A Missionary Spirit.

Just in proportion as an individual experiences the power of the gospel upon his own heart, will be the strength of his desire to see others brought under its influence. And no surer evidence of the flourishing state of religion in a church, can be given, than is afforded by the prevalence of a missionary spirit. Since the disruption, the Free Church of Scotland, it is believed, has done more in the cause of missions, than was done in the same length of time by the whole church of Scotland. At the late adjourned meeting of the General Assembly of the free church at Inverness, the following resolutions were adopted with reference to the supply of the spiritual wants of the Highlands:

STATE OF THE HIGHLANDS.

The Assembly resumed consideration of the state of the Highlands and Islands, and heard reports from the deputations appointed to visit Badenoch, Strathspey, Skye, and other districts. The following resolutions were adopted:—

I. That it be recognized as a fixed and settled arrangement, that the vacant or unsupplied stations in the Highlands and Islands receive supply for one or two months in the year, by ministers appointed to that duty. It is calculated that there are about eighty or ninety stations in all, that would require to be thus visited, and that there are about one hundred and twenty Gaelic-speaking ministers; and it is believed that each of these ministers would be ready to undertake this duty for a month or two, on due and timely notice being given to him. In this way, a plan may be framed early in the season, for securing that each station be thus visited, once at least, in the course of the year, by an ordained minister. The minister thus visiting to be aided in dispensing ordinances by the presbytery of the bounds, and such persons as they may authorize.

II. With a view to supplement this very inadequate provision, and secure a supply of Sabbath and week-day ministrations in these stations during the year, it is recommended that the employment of catechists, as readers or exhorters on the Sabbath, and as visitors during the week, be placed upon a more orderly footing, and under more complete regulation and superintendence, than at present. It is to be understood that this implies no intention to institute any permanent or distinct office of this nature in the Church, or to give to the individuals thus employed anything of the ministerial status; but to insure a better organization of the system already acted on, and which must be acted on for some time to come, with a view to prevent disorder, and to increase the regularity and efficiency of such services as they may be authorized to render. It is suggested, accordingly, —1. That persons engaged in this capacity shall be proposed to their respective presbyteries by one or more members, and shall be examined in private upon their knowledge of the Holy Scripture and their capacity for conducting religious exercises; and such as may be judged, after full and mature deliberation, to be qualified for the duties which they are to discharge, shall be held eligible to employment. Persons already occupied as catechists to appear before their presbyteries, in manner above described. 2. That a catechist or reader thus approved of, is to be appointed to every unsupplied station, as above, by the Home Mission Committee, on the recommendation of the presbytery within whose bounds the station is placed. 3. That every catechist or reader thus appointed shall carry on his work under the direction of a member of presbytery who shall visit the charge, from time to time, for the purpose of dispensing ordinances, and giving his counsel and aid in conducting the affairs of the congregation; and shall report to the presbytery, who shall record the reports in their books. 4. That in conducting public worship on the Sabbath, in the absence of a minister or probationer, the catechist or reader shall be instructed, in addition to other services, to read a portion of Scripture, together with a suitable discourse or portion of a religious work; and further, that on week-days he shall visit the families, catechise the young, and attend to the sick and dying. The Home Mission Committee to allow a corresponding increase of salary to persons thus doing duty in unsupplied charges. 5. That such catechists or readers shall be removable from place to place, at the discretion of the Home Mission Committee, after consulting the presbytery of the bounds; and that they shall be subject, in the discharge of their whole duties, to their respective presbyteries. The presbyteries to have power to discontinue the authority given to such persons, and the Home Mission Committee to withdraw the salaries. 6. That, where necessary, such catechists or readers may be appointed in parishes supplied with ministers, who may assist these ministers in the discharge of their parochial duties, and supply service in their absence. Such catechists or readers to have a less allowance than in cases in which they serve in unsupplied charges.

The Forsaken Prayer-Meeting.

How refreshing is the hour of social prayer. It is when the world is left behind, its cares forgotten, and the soul, with devout and holy emotions, unites with christian friends in the service of God,—that something like the enjoyment of heaven is experienced, and new and stronger desires are fixed on things above. But although delightful the season, how strangely negligent are many of the professed children of God to improve so favored an opportunity; while such neglect is too often indicative of a cold, indifferent state of the soul.

It is probable the spiritual state of a church is by no means so well ascertained as by visiting its stated prayer-meeting. This is a place of intense interest. The faithful pastor feels the need and makes much dependence on the prayers of his church; and consequently, his feelings are excited and his heart encouraged by meeting with his brethren and sisters at the conference room, ready to engage in supplications to heaven for the blessing of God. Often, worn down with labor, and almost ready to faint under the pressure of trials, he repairs to the place of prayer, and finds almost every member present, and fervent in pleading with God for spiritual manifestations—how does his heart rejoice; his soul is inspired with new courage, and he feels himself associated with brethren who are fellow-laborers in the same cause.

On the other hand, how different the effect when professors neglect these meetings of the church. Appointments are made—the hour draws nigh, and the pastor hopes to meet his brethren and feel

"'Tis sweet with them to raise
Songs of holy joy and praise."

But the disappointment—what pain and and grief must possess his soul; for his brethren do not come; but two or three are present—and each one feels the influence occasioned by the neglect of those who are absent.

The indifference on the part of members is calculated to retard the progress and circumscribe the usefulness of the church. By not meeting for social prayer and a mutual expression of religious exercises, brethren are become not only indifferent in their own feelings, but are soon too much like strangers to each other. The bond of holy union becomes weakened, and the strength of Christian affection almost powerless. And the church suffers great loss by being deprived of so many prayers.

Nothing is intended in these remarks as censuring those who may be necessarily detained occasionally from the prayer meeting, for there are such; but it is a lamentable fact that in a season of little religious interest, especially, there are many who absent themselves from the place of social prayer week after week without any good reason—they have not sufficient interest to attend. To such we would kindly say, your influence is most seriously felt. And would you see your minister disheartened and his labors unavailing, stay away from the church conference, be absent from the prayer meeting, and thereby no longer encourage his anxious heart nor strengthen and hold up his feeble hands by your prayers and co-operation. Would you see the church in a cold, languishing condition—pay but little attention to its appointments, be very irregular in your attendance at the conference room, generally neglect the hours for social prayer, and the effect will soon be visible. How great the change, and how has the gold become dim—yea, how great the contrast between such backward, negligent professors and that faithful, praying band—

"Where, says the Savior, I will be,
Amid this little company;
To them unveil my smiling face,
And shed my glories round the place."

Chn. Reflector.

Short Sayings.

Many who see the love of the Father in devising redemption, and the love of the Savior in executing it, forget the love of the Spirit in applying it.—Rom. 15:30.

The more saints exercise their graces, the more they increase their enjoyments. —Ps. 92:13-15.

There is but one sower and one seed, but there are four soils; if there is no fruit, the fault is in the soil.—Matt. 13:18.

Saints must do more for Christ than others; for Christ has done more for them than for others.—Matt. 5:47.

What should be with men the chief end of their being, is also with most made no end at all.—1 Cor. 10:31.

He who ceases to be fervent, will soon cease to be frequent, in prayer.—Job 27: 10.

What philosophy but pretends, Christianity performs.—1 Cor. 1:21.

Our robes, to be white as snow, must be washed in blood.—Rev. 7:14.

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THE PREACHER.

FRIDAY, OCTOBER 24, 1845.

JOHN T. PRESSLY, D. D.,.....Editor.
KENNEDY & BROTHER,.....Printers.

TERMS—One Dollar per annum, in advance.

☞ The exercises in the Theological Seminary of the First Associate Reformed Synod of the West, will be resumed on the first Monday of next month.

☞ Mr. William Smith is authorized to receive subscriptions for the Preacher in Indiana and the adjacent counties of this State.

The Minutes of Synod

Have been published in a neat pamplet, in octavo form, and have been forwarded to those who subscribed for them according to their direction. There are a few copies remaining, which will be sent according to order, at the rate of 10 cents per copy.

Uncertainty of Earthly Enjoyments.

In the last number of the Preacher, we announced the happy marriage of Mr. Reid T. Stewart and Miss Ellen Reid. To-day, it becomes our mournful office to record the fact that the amiable bride, whose prospects of earthly happiness, but a few days since, were so bright, is now a disconsolate widow.

Immediately after their marriage, on the morning of the 22d ultimo, Mr. Stewart and his lady left Erie, on a visit to his father's family in Westmoreland county. On his arrival at the residence of his father, he was seized with bilious fever, which in a few days terminated his earthly career. "Brethren, the time is short; it remaineth that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world as not abusing it; for the fashion of this world passeth away."

Many Hearers.

About six weeks since, we published a communication from a writer who assumed the signature at the head of this article, in which he prefers very grave and unqualified charges against a correspondent who furnished a sketch of Dr. M'Gill's discourses on Psalmody. As we had no disposition to shield our correspondent from any exposure to which he may have rendered himself liable, we without hesitation published the communication of Mr. Many Hearers entire. But, we at the same time gave him distinctly to understand that we would hold him as well as our correspondent accountable to the public for their respective statements. If our correspondent has imposed upon us and upon the public, and at the same time has done injustice to Dr. M'Gill by imputing to him sentiments which he did not utter, far be it from us to shield him from the public odium which his conduct deserves. But if Mr. Many Hearers has wronged our correspondent; if he has preferred against him charges affecting his honesty and integrity, which he cannot sustain, to the public we shall hold him accountable.

Many Hearers has impugned the motives of our correspondent. In relation to the sketch of Dr. M'Gill's discourses, which was forwarded to us, he says,—"Evidently it has been concocted with particular design, and kept back nearly three months, in order to take advantage of the honest and unguarded." We have shown that the sketch was forwarded immediately after the discourses were delivered, and that the publication was delayed a few weeks by circumstances over which our correspondent had no control.

Mr. Many Hearers pronounces the sketch "egregiously unfair, perverted, distorted, and in many places utterly false." This is a very grave charge. It is, however drawing rather too largely upon the credulity of the public, to suppose that in a case of this kind, a simple, unqualified declaration will be admitted as satisfactory proof. If the sketch is "perverted"—if it is "in many places utterly false"—we call for examples: tell us what the Professor actually did say, and then the public will be able to judge who in this controversy is liable to the charge of preferring against his brother a "railing accusation."

Union of Reformed Churches.

It is gratifying to see the interest which the people, to a great extent, take in the contemplated union of the churches.—We understand, that the members of the different churches represented in the convention, have been in the habit of meeting together, in different parts of the country, to compare views, and that these meetings have been attended with the happiest results. In some instances the Judicatures of the different churches have likewise met for conference. These things indicate a sincere and honest desire to accomplish the object for which we have been professedly laboring. Let this course be pursued; let there be a candid and fraternal interchange of views, and we may hope soon to see these dissevered portions of the church of Christ "stand fast in one spirit, with one mind, striving together for the faith of the gospel."

Jefferson College, Canonsburg, Pa.

At the late commencement of this College, on the 25th of September, the annual address was delivered by the Rev. Dr. Robert Baird. The degree of A. B. was conferred on about forty students, and the degree of A. M. on more than thirty.

The honorary degree of D. D. was conferred on the Rev. James H. Thornwell, South Carolina; Rev. James Rogers, Allegheny City, Pennsylvania; Rev. David McKinney, Hollidaysburg, Pennsylvania; Rev. Joseph Smith, Maryland; Rev. Ezra Keller, Springfield, Ohio.

The honorary degree of LL. D. was conferred on the Hon. Henry Clay, of Kentucky.

At the close of these exercises, Dr. Brown delivered a brief farewell address, on closing his official career as President of Jefferson College.

After recess, the Rev. Dr. Robert J. Breckenridge delivered his inaugural address. The oath of office, as President of this College, was then administered to him by the Hon. R. C. Grier.

The exercises of the day were closed with prayer by Rev. Dr. Snodgrass, New York.

The winter session in this College will commence on the first Monday in November.

Missionary Address

To the Members of the 1st Synod of the Ass. Ref. Church in the West:

Dear Brethren:—At the last meeting of our Synod, we were appointed to address you, on the importance of the missionary enterprise, and the duty of every member of the church to support it.

We rejoice that the day has now passed, when it might have been necessary to argue this subject at length. The true character of the church, as the great Missionary Society, by which the gospel is to be sent into all the world, we know you will acknowledge; and we doubt not your interest in all her scriptural operations to accomplish this end. It will not be improper, however, as it may tend to awaken a still more lively interest, briefly to advert to the great principles upon which this enterprise is founded.

The very genius of our religion is missionary. It was the character of its Author, and that in which he appeared most lovely,—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth." And it is the natural working of all the great principles of our religion. Love to God and love to man, are the centre of its doctrines, and the sum of its precepts. Love to God will go forth not merely in admiration of His character, and delight in His communion, but also in an ardent and actuating desire to promote His glory. The love of our fellow men will go forth in commiseration for their wants, in a desire for their happiness, and a willingness to do and endure what may be necessary to promote it. Now it is evident, that they who have imbibed the spirit and felt the power of such a religion, cannot be indifferent to the evangalization of the world—a work which will result in the full development of "glory to God in the highest," and the full deliverance of our fellow men, from all the evils of a sinful and suffering world.

In addition to all this, the duty of the church, and of all her members, has been made a subject of positive law. When our Lord had finished his work of redemption, and was about to ascend to the throne of the universe, intrusting to his disciples the work of extending the knowledge of the great salvation, which he had accomplished, he gave them this command—"Go ye into all the world and preach the gospel to every creature." From the obligations thus imposed there is no escape. They rest not merely upon the ministers but also upon the people to aid in conveying the messages of salvation to all the world. If, therefore, it were possible, without a violation of the spirit and fundamental principles of our religion, to be indifferent to the interests of our fellow men and the glory of our God, or to be inactive in proper efforts to secure the one and promote the other, this command of the Savior forever fixes our duty, and makes it a fixed axiom in our religion, that to be without a proper missionary spirit, is, in the same degree, to be without the spirit of christianity.

Under a sense of duty so clearly defined and so solemnly imposed, the branch of the church with which we are more immediately connected, has always professed to act. Hitherto, indeed, our operations have been limited to but a portion of our own land. Even in the manner in which they have been conducted, we may have been chargeble with some degree of unfaithfulness: doubtless we have. But while we may lament that the past operations of our church have not been more extensive, and more faithfully and vigorously conducted, there is much in their character and very much [illegible] results, to which we may recur with [illegible] itude and joy. Humble as the [illegible] they have been greatly blessed. [illegible] sult has been not merely the as[illegible] of those who engaged in them, [illegible] spiritual life and activity, but the [illegible] and the rapid increase of mem[illegible] laborers and resources. The [illegible] established our work; and now [illegible] good hand upon us, we have [illegible] period when our means abound [illegible] tify us in extending our [illegible] foreign land. Our duty, we [illegible] been devoutly felt; our superi[illegible] tory has acted—that action [illegible] We have already taken our [illegible] foreign land, and our missi[illegible] preparing for the work. Sin[illegible] sition now before the world, [illegible] the church, and before God.

Brethren, have we erred in [illegible] this position! Has our activ[illegible] mature! The duty of the [illegible] gage in *proper* missionary effor[illegible] as settled. Our inquiry now [illegible] to the *propriety* of the particul[illegible] which we have originated, and [illegible] ed to support, as a church. It[illegible] mission. Will it be said, that [illegible] have been time enough to hav[illegible] in such an enterprise when all [illegible] land would have been brought [illegible] influence of the gospel! The [illegible] spirit or the letter of the com[illegible] der which we act. The comm[illegible] Savior was not to go into our [illegible] munity, or our own country, [illegible] continent, and preach the gos[illegible] *all the world*. No more dec[illegible] striction of the gospel comp[illegible] responsibilities to our fellow [illegible] are not to neglect those amon[illegible] live. They are properly to [illegible] objects of our solicitude and [illegible] when the gospel has been p[illegible] them, and the means of sa[illegible] been brought within their re[illegible] ponsibility is greatly dimin[illegible] may perish; but if we are [illegible] blood will be upon their own [illegible] it must be conceded, that in[illegible] are very few who might not [illegible] privilege of the gospel, if th[illegible] prove their opportunities. I[illegible] with those who dwell in l[illegible] where the light of the gos[illegible] shone. They know not the[illegible] Savior; and they have no me[illegible] ing, but by the instrumen[illegible] church. Upon her is the [illegible] of imparting that knowled[illegible] her will be the blood of th[illegible] far as they perish from her [illegible] this view may we discover th[illegible] the magnitude of our res[illegible] regard to the heathen world[illegible] priety of the foreign missions[illegible] of the church.

But the church, and e[illegible] smaller branches, may some[illegible] circumstances that would m[illegible] in attempting the work of [illegible] sion. Such, we believe, w[illegible] circumstances of our own c[illegible] to have engaged in such a [illegible] only have crippled our [illegible] home, without the prospect [illegible] any efficient service abroad. [illegible] said that such are our c[illegible] still?—and that the ability [illegible] has been over-estimated as [illegible] ed! Let us see. Certain[illegible] stances are changed. In [illegible] the sister Synod which co[illegible] us, there are now almost as [illegible] byteries as, but a short time [illegible] were ministers; and some [illegible] byteries almost equal, in the [illegible] their laborers, the entire str[illegible] part of the church, at that ti[illegible] members and resources have [illegible] any thing like the same prop[illegible] might have justified the co[illegible] church, in regard to the subje[illegible] sions then, cannot be plead now.

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ave the subject in a more definite ngible form. The amount upon General Synod has fixed, as desira- be raised annually, is $2,500.— taking the number of our members low estimate of twenty thousand, erage contribution from each ne- ; to make up the whole amount, is elve and a half cents. Is this over- ting the resources of the church? ie present demands of Synod so sive, that one in our communion experience the denial of one comfort, in making such an addi- contribution? It is not *probable;* nay be. It is *possible*, that a smaller ay sometimes constitute the entire offering of the sincerest child of But we may apprehend no embar- nt from this cause. Such cases e; and such mites are precious. offerings of humble devotion, if not greatly increase, they greatly the treasury of the Lord, and han the greater sums of the less l, animate our hope of good re- And then, if there be one such ow many hundreds are there who ive one hundred times the average ed, without a sense of sacrifice! e we so to discredit the piety and our brethren as to doubt the re- May we not hope that they whom rd has prospered, acting under a f duty, will, by the liberality of ontributions, more than make up ry contingency; and that the ag- amount will be above, rather than he desired and the necessary sum. uch, at least, is certain—the re- of the church have not been over- d. We have the *ability*, if we e *will*. Or we might say with ropriety, the effort contemplated ort of a full exertion of our pow- r fault is, that we have made so offering to the Lord!—so feeble t in His cause!

onfidently do we believe, that the missionary labor, to which we en directed, is one worthy of the interest and mightiest effort of the f Christ. Is there any land that has claims upon the church, or may within her a more lively interest t upon which we design to oper- 'alestine! The land from which anated all the privileges which adden the christian world; but though long bright with the light of on, and first illuminated with the s gospel of the Son of God, is now dowed with a dark, heavy cloud of y and superstition and imposture. were nothing else, the hallowed ions of every recollection of that ght interest us; and we may not med to confess do interest us, and ll. It is associated with the for- l with the present dispensation; ne wonders of the one, and the of the other; and while the an- story of the church is remember- her present privileges are enjoyed, d, now shrouded in darkness, its ampled in the dust, must have a d an abiding place in the sympa- the christian heart.

however is not all that may enlist phecy assures us that the Jews, up- m we design principally to operate land, shall yet be converted to nity, and, it would seem, become at means of converting the world. view, the claims of Palestine and cient people, become greatly mag-

In our efforts to bring that land t people under the influence of pel, we are laboring not merely evangelization of one land and ation of one people, but for the ization of all lands and the salva- all people, in that order in which ems to have purposed that this shall omplished. Our encouragement, go forward in the enterprise in which we have engaged, is very great. The immediate effects may be less, but they will be more important. Every accession will be like the gathering of a light which, when fully collected, will break forth and illuminate the whole world.

But all such considerations aside, Palestine is a proper field of missionary labor. Its wants are great; any provision yet made for them by the church, is very limited; its claims are substantial; and its call is loud for the privileges of an uncorrupted gospel, that it may be exalted from the depth of temporal and spiritual degradation, to wh ch it has been so long and so completely trodden down.

Now, brethren, we submit it to yourselves, has not the call to duty been plain? Has not our action been fairly within our means? Is not the field selected for our missionary labor worthy of our interest and effort? Need we ask, then, if this action will be sustained? It has been recorded in the annals of the church, and published to the world. Devoted servants of the Lord, relying upon our integrity, *our plighted faith*, have given in sacrifice all that they might have enjoyed in the privileges of a free and happy land, and in the society of beloved friends, and have gone, with their lives in their hands, to do the labor and endure the trials of our work. Shall that confidence be betrayed! Away with such a thought! Every impulse of a good and honest heart repels it. If there is any thing honorable among men, or faithful among christians, we are committed now. Apart from the intrinsic importance of the enterprise itself, the happiness of those who have confided in us, our own character, and the honor of our religion, are involved. There is not a motive to missionary effort that may not actuate us now, in the support of that in which we have engaged as a church. We do not say that it is the only missionary effort worthy of our influence, or prayers, or substance. We would not say one word in disparagement of the operations of sister churches. Many of them are far before us, in this work of faith and labor of love. Among their missionaries are some of the most perfect characters on earth. Nobly are they fighting the battles of the Lord; and worthy are they of the sympathy and support of the christian world. But, it is not inconsistent with such feelings to cherish a peculiar interest in a mission originated by ourselves, conducted in accordance with our own views of truth and worship, and dependent upon ourselves, under God, for any efficiency with which it may be conducted. It is natural, and it is right, that in it we should have a special interest, and that in its support our energies should be specially exerted. We cannot better prove our devotion to the general cause than by a cordial and liberal support of this humble effort of our beloved Zion, in "the help of the Lord, the help of the Lord against the mighty."

Brethren, we have been called to address you on this subject, not that your interest in it was doubted, but because in the commencement of our enterprise, a more than ordinary effort is necessary. To delay such effort until the meeting of General Synod, would render the fund by which this cause is to be supported, liable to great embarassment. It devolves upon the subordinate Synods to act in the mean time, as best they can, to replenish that fund. It is all-important that our missionaries should not be discouraged in their first trials, and that our cause should not be allowed to languish in its incipiency, from inadequate support. We feel that it is only necessary to state this, in connection with the claims of the mission, to which we have briefly adverted, to secure the end desired; and it is hoped our ministerial brethren will bring the subject before their congregations at the earliest opportunity; and in the manner which to themselves may seem most proper, receive from our people such contributions as in the circumstances they will feel it their duty and their privilege to make.

J. L. DINWIDDIE,
JOHN EKIN,
DAVID R. KERR,
Committee.

For the Preacher.

PSALM III.

How are they increased that do trouble me, LORD?
They 're many that 'gainst me uprise.
They 're many who say of my soul, that in God
No succor nor help for him lies.

But thou art a shield, oh Jehovah! to me;
My glory and head thou'lt uprear.
I cried with my voice to Jehovah, and he
Me did from his holy hill hear.

Me down I did lay, and did sleep—I arose,
For me did Jehovah sustain;
I'll not be afraid of ten thousand of foes,
That 'gainst me on each side obtain.

Arise, oh Jehovah! save me, oh my God!
For smitten hast thou all my foes;
The cheek-bone and teeth thou hast broken, *oh God!*
Of all that against thee uprose.

Salvation belongs to Jehovah on high!
Thy blessing thy people upon,
And, oh may thy presence thy people be nigh,
Thy children to Zion to lead on!

OXFORD, 1845. H. A.

An American Lady's Opinion of her Country.

A lady of Baltimore, now in Paris, is writing her views of things for the Norfolk Herald. In one of her letters she says:

I have seen no Sabbath since I left home. Here there is none. I went last Sunday to Notre Dame and five other celebrated churches, to Mass and to Vespers, and heard nothing but music. Saw no appearance of Sunday in the streets. Shopping, building, and every thing going on the *same* as on any other day. What a way to live! I would not exchange America for all the jewels I have seen in this splendid city, and they are not few. I have seen several diadems containing diamonds as large as a half dime down to the size of a pin's head; from one to two hundred in each, with necklace lacings, broach and bracelets; also, pearls of great beauty, of all sizes, arrayed in every style of royalty, except the crown itself. Yet for all these I would not give up my American citizenship. There are no domestic enjoyments. Every class lives in the street, or in a constant routine of gaiety, fashion and excitement. The cafes of all degrees down to the beer house, are all like palaces, and all patronized. These are visited by all the world. How could I live so? Give me America!

Providence.

DR. KEITH, author of a distinguished work on the prophecies, returning from Palestine to Scotland, was taken violently sick at Pestch, in Hungary. Information was given of the fact to the Arch Duchess, who is the sovereign of the country, and a cousin by marriage of Queen Victoria. She sent to him her own physician, whose prescriptions were blessed to the Doctor's recovery. Till now, the rigor of government had been such, that no missionary could venture to preach to the multitude of the Jews in that country, without serious exposure. The acquaintance thus providentially formed between Dr. K. and the Arch Duchess, however, opened the way for Dr. Duncan to be employed as a preacher to the Englishmen who were engaged in constructing a bridge at Pestch, over the Danube. While thus employed, he taught also the Jews, and between twenty and thirty of them embraced the gospel. The Arch Duchess herself, from being a Lutheran, or nominal believer in the gospel, became an humble disciple of Jesus. And a revival of religion has ever since been in progress there, giving abundant encouragement to the hopes and labors of the Jews. Thus He who causeth the wrath of man to praise him, causeth the sickness and distress of his servants also, to work for the good of his "chosen people."

German Independent Catholic Church in Cincinnati.

The Cincinnati Journal of the 11th says:—"We learn that the new German Reformation has reached Cincinnati. One of the German papers contains a call for a pastor to a new German Catholic Church. We understand that the subscribers to the new church are numerous, and mostly Catholics. The principle adopted is that of the new German Religious Reformation, the main point of which seems to be the establishment of a Catholic church *independent of the Pope and Bishops.* This will overthrow in the new church, the long established domination of Rome."

We are informed that a similar movement has been made in New York and Baltimore. It is to be devoutly hoped that it will extend through the Roman Catholic German population of our country. The boasted infallibility of Rome cannot entirely exclude the light from the minds of her people, nor prevent secessions from her ranks. Multitudes, we trust, are to be converted from her delusions, and enrolled among God's people; whilst Rome herself, we doubt not, is destined to meet at no distant day a terrible overthrow.

Ronge's Reformation is one of the most remarkable movements of this eventful age: and although it may be less evangelical than that of Luther and Calvin, it accomplishes several most desirable objects. It arouses the minds of the people from their lethargy, and sets them to inquiring for the truth. It sets them free from clerical dictation and domination. It turns their minds to the word of God as the only infallible guide in faith and morals. It weakens the power of Rome. — *Western Protestant.*

Short Sayings.

Much that is bigotry with the world is truth with God; and much that is charity with the world is mockery with God.—Isa. 55:8.

All God's blessings come as gifts—all God's curses come as wages; the former in grace—the latter in justice.—Romans 6:23.

Let saints be sure that, however varied or severe their trials be, they are among the "all things" that work together for good.—Rom. 8:28.

DIED,

On Sabbath morning, the 12th ultimo, at the residence of his father, William Stewart, Sr. of Westmoreland county, REID T. STEWART, Attorney at Law, of Erie, in the 24th year of his age.

Moneys Received for the Preacher,

Not otherwise receipted for.

James Fulton 2.	Rev. R. Gailey.
John Vance 2.	Paul Warden.
George Hazlett.	John Cochran.
John Martin.	John Liggett.
John Aber.	E. Liggett.
John M'Ilvaine.	S. V. Erskine.
Thomas M'Kee.	J. Hosack.
Hezekiah Nixon.	J. Gillaspie.
J. G. Guthrie.	Thos. Dunn.
John Walker 2.	H. Allen 80 cts.

STRAY COW.

CAME to the residence of the subscriber, living in Pine Township, eleven miles from Allegheny, on the Franklin Road, some time last Summer, a large Red Cow, having a piece out of her right ear, with a white stripe along the back, and some white on the belly, and no other mark visible. The owner will please come forward, prove property, pay charges, and take her away, or she will be disposed of as the law directs. JOHN LOGAN.

October 24, 1145—3t*

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MISCELLANEOUS.

THE SABBATH.

I LOVE the Sabbath dearly,
God's presentation-day,
When the subjects of his kingdom
Approach his throne, to pray.

God's ear is ever open
To hear the suppliant's prayer,
But on the holy Sabbath,
United they draw near.

Then the angels in their glory
Surround the solemn throng,
And upward through their army,
Ascends the prayer and song.

The cherubim, exulting,
Attend upon their King.
While men redeem'd, together,
His praise in transport sing.

Then the ministers of Jesus
Expound the blessed word,
And the notes of love and mercy
Are from their voices heard.

They tell the wounded spirit
There is a precious balm
And they show the weeping sinner
The sin-atoning Lamb.

Oh! how I love thy hours,
Thou holy Sabbath-day!
Bright vestibule of Heaven,
Where Christians love to pray.

The saint, when comes the Sabbath,
He presses near the throne;
And by his courtly garment,
The praying saint is known.

But from the throne of glory
The sinner turns away;
Oh! why thus spurn the blessing
Of God's reception-day?

This life shall soon be ended,
This earth shall pass away;
Then comes, in dazzling splendor,
Th' eternal Sabbath-day.

Forever in the presence
Of God, their Holy King,
With gladsome hearts and voices
The saints shall loudly sing;

While cherubim and seraphim
Shall swell the inspiring lay—
Oh! who can tell the rapture
Of that bless'd Sabbath-day!

Thus happy are the righteous;—
But sinners—where are they?—
They've gone to Satan's kingdom,
To spend *their* Sabbath-day! H. C.

Dr. Baird's Lectures on Europe.

DAYS WITHOUT NIGHTS, AND NIGHTS WITHOUT DAYS.

There is nothing that strikes a stranger more forcibly, if he visits Sweden at this season of the year when the days are longest, than the absence of night. "Dr. B. had no conception of it before his arrival. He arrived at Stockholm from Gottenburg, 400 miles distant, in the morning, and in the afternoon went to see some friends—had not taken notes of the time, and returned about midnight—it was as light as it is half an hour before sundown. You could see distinctly—but all was quiet in the streets—it seemed as if the inhabitants had gone away or were dead. No signs of life, stores closed. The sun in June goes down at Stockholm a little before 10 o'clock. There is a great illumination all night, as the sun passes round the earth towards the north pole, and the refraction of its rays are such that you can see to read at midnight. Dr. B. read a letter in the forest near Stockholm at midnight, without artificial light. There is a mountain at the head of the Gulf Bothnia, where on the 21st of June the sun does not go down at all. Travelers go up there to see it. A steamboat goes up from Stockholm for the purpose of carrying those who are curious to witness the phenomenon. It only occurs one night. The sun goes down to the horizon, you can see the whole face of it, and in five minutes it begins to rise. At the North Cape, lat. 72d it does not go down for several weeks. Now (June 23d) it would be at midnight about 22 d. above the horizon. The way the people there know it is midnight, they see the sun begin to rise. The changes in those high latitudes, from summer to winter, are so great, that we can have no conception of them at all. In the winter time, the sun disappears and is not seen for six weeks. Then it comes up and shows its face. Afterwards it remains for 10, 15 or 20 minutes, then deseends. And finally it does not set at all, but makes almost a circle round the heavens. He had been asked how they managed in regard to hired persons, and what they considered a day! He could not say, but supposed, they worked by the hour, and 12 hours would be considered a day's work. Birds and animals take their accustomed rest at their usual hours. The Dr. did not know how they learnt the time, but they had, learned to go to rest whether the sun goes down or not. The heps take the trees about 7, P. M. and stay there until the sun is pretty well up in the morning—and the people get into this habit of late rising too. The first morning Dr. B. awoke in Stockholm, he was surprised to see the sun shining into his room. He looked at his watch, and found it only 3 o'clock. The next time he awoke it was 5 o'clock, but nobody in the streets. The people are not in the habit of rising so soon. The Swedes in the city are not very industrious, owing probably to the climate. The sun is up so long, that the atmosphere becomes very hot, though not so hot as our summer weather. The shopkeepers in Stockholm in the middle of the day, used to shut up their shops and take their siesta; but the government allowed the Jews to come in, and they obliged the Swedes to change; the Jews kept their shops open in the middle of the day, and the Swedes had to follow the example. But they are not very thankful to the Jews for it.

The Diet of Norway does not allow a Jew to step his foot in that country. The law was made in the 19th century, and is a disgrace to the age and its protestantism; they exclude both the Jew and the Jesuits. A few years ago the government advertised for money: a Jew went in a steamboat from Copenhagen to negotiate the loan. He made a bargain, and afterwards wanted to go ashore, but this privilege was refused him. They were glad of his money, but would not allow him to step his foot on the soil.

Heaven will have all the sweetness of meeting, and none of the bitterness of parting.—Rev. 22:1–5.

TOOTH ACHE CURED!!!

BY T. WHITE, DENTIST,

WHO may be consulted at his Office, a few doors North of the Post Office, Allegheny city, in the house occupied by Alex. Hays, Esq. [illegible] E. HALE, formerly of Pittsburgh, cured Teeth by the same process, as will appear by the following:

"Pittsburgh, 1831. The subscriber in his practice as a Dentist, having successfully used Doctor White's Tooth Ache Drops, can recommend them as superior to any other medicine in use. E. HALE."

Sept. 26–tf

A FARM FOR SALE.

WILL be sold at public sale on Friday, Oct. 27, all that Farm or Tract of Land formerly owned by Elisha Charles, deceased, containing about 140 acres lying in Findley Township, Allegheny county. This Farm is twenty miles from Pittsburgh, on the road leading from Pittsburgh to Frankfort Springs, and two miles from the village of Clinton. It will be sold together, or divided to suit purchasers. Title indisputable, and sale positive by mutual consent of all the heirs. For further particulars inquire of Isaac Charles, Allegheny city, or of Elizabeth Charles, near the premises.

ISAAC CHARLES,
ELIZABETH CHARLES.

Sept. 26, 1845–3t*

STRAY COW.

CAME to the residence of the subscriber, living in Ohio Township, tens miles down the Beaver road, about the 9th of September, a small sized red Mooly Cow, a piece out of the left ear, and no other marks visible. The owner will please come forward, prove property, pay charges and take her away, or she will be disposed of as the law directs.

Sept. 26–3t* JAMES POWEL.

KENNEDY & BROTHER'S

PRINTING ESTABLISHMENT,

FEDERAL ST. ALLEGHENY.

ALL kinds of Printing, from the finest Card to the largest and most showy Posting Bill; Circulars, Labels, Dray Receipts, Bank Checks, Hat Tips, Bills of Lading, Election Tickets, Blanks of every description, Canal, Railroad and Steamboat Bills, promptly and neatly executed, at *reduced prices*.

☞ **Books, Pamphlets** and **Catalogues** for Colleges, Seminaries, &c. printed in the best style.

Allegheny, April 24, 1845.—tf.

NEW GOODS!

THE subscribers avail themselves of the present opportunity of informing their friends and customers, that they have received from the Eastern Market a fresh supply of merchandize, which being added to their stock formerly on hand, will enable them to offer for sale the following articles: A handsome assortment of staple Dry Goods, of most excellent quality; Coffee and Sugar; Teas of various kinds and qualities; a prime selection of Tobaccoes; Sperm, Solar, Whale and Tanner's Oil; Chim, Liverpool and Common Queensware; Sperm, Star and Tallow Candles; a small assortment of Table Cutlery, Pocket and Pen Knives; Waldron's and and Wilson's Grass Scythes and Scythe Snaths and Stones; Juniata and Common Iron and Nails, assorted sizes; Herrings, Shad and Mackerel of the best quality. Together with sundry other articles in their line of business, which are not here enumerated—all of which they will sell at prices as low as any in the city.

Feeling grateful for the liberal patronage we have all along received from our numerous friends and customers, we would respectfully solicit a continuance of it, as we are now fully prepared to give the same general satisfaction as we have heretofore done.

Don't forget our place—2d door from the South West corner of Federal street and Diamond, Allegheny.

☞ Farmers and Country Merchants are informed that Wool, Flax, Tow-Yarn, Stocking Yarn, Flour, Bran, Oats, Indian Meal, Corn, Cheese, Salt, Corn Brooms, &c. will be taken in exchange for merchandize at cash prices. J. STERRITT & CO.

Allegheny, June 17, 1845—6m

Bicentenary of the Assembly of Divines at Westminster,

HELD at Edinburgh, July 12th and 13th, 1843; containing a full and authentic Report of the Addresses and Conversations. For sale at

JOHNSTON & STOCKTON'S

Wholesale and Retail Bookstore, No. 44, Market st

Pittsburgh, June 4, 1845—6t

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. 23, 1844.

THE PEOPLE'S

CLOTHING STORE,

NO. 77 LIBERTY STREET.

THE Subscriber having just returned from the East would respectfully invite the early attention of his friends and the public, to his large and general Stock of Spring and Summer Goods, which he has received and is now making up for the Spring Trade, consisting in part of French, English and American Cloths; Fancy, Plaid, Striped and Plain Cassimeres; Plain, Plaid and Figured New Styles Satin and Silk Velvet Vestings; Satinetts; Summer Cloths; Fancy, Striped, Plaid and Plain English and French Tweeds, &c.

Those in the habit of having their work made to order, would do well to call at No. 77 where they will find goods that cannot fail to please—consisting of the Latest Styles, which have been selected with great care from the best stocks in Eastern houses.

From his long experience in this business, he is enabled to cut and have work made up, in a style that cannot be surpassed; and all that is wanted is a call to convince, that the Clothing at his establishment is got up in a Superior, More Fashionable and Handsome Style than will be found elsewhere. He would take this opportunity to return his thanks to his friends and the public, for the very liberal patronage he has received, and being determined to Sell on the Lowest Terms, would solicit a call from those wishing to purchase Good and Cheap at the same time.

Shirts, Stocks, Handkerchiefs, Cravats, Suspenders, &c., always on hand. THOS. M'CANCE,

No. 77 Liberty, directly opposite Irwin Street.

April 24—tf.

SPRING FASHIONS,

FEDRAL STREET,

ONE DOOR BELOW GŒHRING'S TAVERN

Allegheny City.

HAVING just received from New York the Spring Fashions for Hats, I would respectfully solicit the patronage of my former friends and customers, and all others who may please to give me a call, feeling assured that I will be able to please all with this New and Beautiful Style of Hats. R. L. MELVILLE.

Wool and all kinds of Furs taken in exchange.

April 11—3m.

Wm. O'Hara Robinson, U. S. Attorney.

HAS removed his Office to the second story of Burke's Buildings, Fourth street, near Market

Aug. 23

☞ *A Liberal Discount from Eastern prices to Clergymen and Sunday Schools, on purchases to the amount of ten dollars or upwards.*

CHEAP AND VALUABLE STANDARD BOOKS.

ROBERT (late T.) CARTER, No. 58 Wood st Pittsburgh, offers for sale, at New York 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 generally, a valuable work. Scott's and Henry's Commentaries. Doddridge's Family Expositor. Cruden's Concordance, &c.

The following publications, among many others, at reduced prices:—Saddard's British Poets, complete, (price reduced to $2.50.) Rev. John Newton's complete Works—$2.50. Chalmers' Sermons and Lectures, Romans, (uniform with his Sermons) 1 vol. 8vo., $1.25. History of the Church of Scotland, 1 vol. 8vo., $1.25. Connexion of Sacred and Profane History, 1 vol. 12mo., $1.50. Ancient History, 4 vols. 12mo. A valuable work, reprinted from the London Tract Society, and only $2 the set. On Spiritual Mindedness, the full edition, price 25 cts. Moffet's Southern Africa, cheap edition. Natural Theology, in 2 vols., cheap. Progress and History of Missions, 2 vols. 40 cts. Bible with steel engravings, neatly bound in 2 vols. Awake thou Sleeper, by the late Rev. D. D.

History of Missions, by the Rev. [illegible] and the Rev. Thomas Smith, in 2 vols. 12mo. twenty five handsome illustrations on steel, price $4.50.

Rouse's Version of David's Psalms, without Brown's Notes, two sizes, new [illegible]

D'Aubigne's History of the Reformation, low price of $1 for three bound volumes, good paper with type of a fair size. [illegible] more than thirty thousand have been sold.

American Sunday School Union's Bibles, Testaments, Hymn-books. All the books for Common Schools,—the Greek Classics,—Mathematical works and [illegible] Agency for Sanders' Readers.

The attention of Clergymen and others to replenish their Libraries, is respectfully invited to the above and numerous other works on hand, to their inspection.

Now ready. Luther on Galatians in 1 vol. 8vo. $1.50. A beautiful edition.

To wholesale purchasers, a liberal discount made. ROBERT [illegible]

No. 56 Market, between [illegible]

BANK NOTE L[illegible]

Corrected for the Premium

WM. LARIMER, Jr. EXCHANGE

FOURTH STREET, NEAR [illegible]

Par Standard—Gold and S[illegible]

PENNSYLVANIA.			
Bank of Pittsburgh,	par	B'k of M[illegible]	
Mer. and Manuf. bank,	par	Far. and [illegible]	
Exchange bank,	par	B'k of S[illegible]	
Bank of Germantown,	par	Com. b'k [illegible]	
Bank of Chester co.	par	B. Marsh[illegible]	
Bank of Delaware co.	par	Col. b. N[illegible]	
Bank Montgomery co.	par	Clinton b[illegible]	
Doylestown bank,	par	Cincinnati [illegible]	
Franklin b'k of Wash.	1-2	Bank of [illegible]	
Farmers' bk Bucks co.	par	" [illegible]	
B. N. America, Phila.	par	" Penn[illegible]	
B'k N. Liberties, "	par	" W[illegible]	
Com. b'k Penn'a, "	par	" M[illegible]	
Far. and Mech. b. "	par	" S[illegible]	
Kensington b'k, "	par	" Ger[illegible]	
Philadelphia b'k, "	par	" N[illegible]	
Schuylkill b'k, "	par	" Ne[illegible]	
Southwark b'k, "	par	Dayton bank	
Western b'k, "	par	Commer[illegible]	
B'k of Penn tp. "	par	Post Notes	
Mechanics' b'k, "	par	Bank of [illegible]	
Man. and Mech. b "	par	Franklin [illegible]	
Moyamensing b'k, "	par	Lancaster [illegible]	
Girard bank, "	par	Bank of E[illegible]	
United States b'k. "	30	Bank of [illegible]	
Mon. b'k of Brownsv	par	Commer[illegible]	
Bank of Gettysburgh,	1	Farmers b[illegible]	
B'k of Chambersburgh,	1		
B'k Susquehanna co.	5	**VIRGI[illegible]**	
B'k Northumberland,	par	Bank of V[illegible]	
Bank of Lewistown,	1	B. of the [illegible]	
Bank of Middletown,	do	Exchange [illegible]	
Carlisle bank,	do	Farmers' [illegible]	
Columbia Bridge Co.	do	M. and M[illegible]	
Erie bank,	do	Branch M[illegible]	
Farmers' bk Reading,	par	N. W. b'k [illegible]	
Far. and Drovers' b'k,	1	Branch at [illegible]	
Farmers' b'k, Lanc.	par	" P[illegible]	
Lancaster co. bank,	par	Baltimore [illegible]	
Harrisburgh bank,	1	Bank of [illegible]	
Honesdale bank,	do	Mineral b[illegible]	
Lebanon bank,	do	Wash. co[illegible]	
Miners' b'k of Pottsv.	do	Cumb. V[illegible]	
Northampton bank,	—	All other [illegible]	
N. H. Del. Bridge Co.	1	**GOLD AND [illegible]**	
Wyoming,	do	Fredericks[illegible]	
York bank,	do	Ten Thalers	
Berks County bank,	—	Ten Guilder[illegible]	
West Branch bank,	1	Louisd'ors [illegible]	
		Napoleons	
SCRIP.		Ducats	
Exchange bank, Pittsb.	1	Eagle, old	
Mer. and Manuf. bank,	par	Eagle, new	
Interior banks,	1	Doubloons [illegible]	
(Except) Berks co.	do	Doubloons [illegible]	
		Sovereigns	
INDIANA.		Guineas	
State b'k and branches,	1		
State Scrip,	5	**EXCH[illegible]**	
		On Philadelp[illegible]	
ILLINOIS.		" New Yo[illegible]	
State b'k and branches,	40	" Baltimore	
B'k of Shawneetown,	75		
Bank of Louisville,	1	☞ All Ba[illegible]	
B'k Ky. and branches,	do	thus — are [illegible]	
Northern bank and br.	do	by the Broke[illegible]	

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The Preacher

HN T. PRESSLY, D. D., EDITOR. ALLEGHENY, NOVEMBER 14, 1845. VOL. 3—NO. 23.

TERMS.

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eat Religious Movement in Germany.

ve at various times called the at- our readers to the religious ex- in Germany, which has resulted tablishment of a German Cath- rch, independent of the Pope. oubtless one of the most impor- rrences of the present day. In Church Magazine for Septem- is an interesting article on this ubject. The writer, in noticing ion of Mr. Laing, gives his views *ent*, the *causes*, *importance* and *ble results* of this movement. he article is long, we are per- at our readers will be pleased ntire.

s the most remarkable sign of t times is the sudden and un- interest which has been called half of religion, in one form or roughout the world, particu- ghout Europe. It is not one ntries only which share in this lmost all, whether on the side or the false, participate in it. rs ago all was silent indiffer- Great Britain, France, Bel- land, Switzerland, Germany, vival indications of life and Next to our own beloved Scot- is no country more interest- connection than Germany. It d of Luther and the Reforma- ecially, it has been the land Rationalism. It is also the land rship and learning, and the One would like to mark any religious movement in its vast What adds to the interest in t case is, that the awakened pirit and zeal have appeared, h among the Protestants as in of the Church of Rome. In nces, the religious revival may, have been a revival of Popery; culiarity of this case is, that it l of truth among Roman Cath- et independent of any aid from s. It is a movement, not from t from *within*. So far as we it is the only example at pre- state of things; and it is fitted, vine blessing, to lead to very consequences. If such move- appear in the citadel of Anti- out teaching from *without*, who widely and unexpectedly de- y spread through her ranks, or rkable proofs may be present- ree, and sovereign, and power- f God!

t have been expected, there is the part of the Christians of learn something of the true character and extent, and probable results of the German movement, familiarly known under the name of the New German Catholic Church. But it is extremely difficult to obtain full or satisfactory information. The censorship of the press in Germany, in general—a censorship so strong, that the leading newspaper of Germany, the *Allgemeine Zeitung*, dares not breathe a whisper about the movement—and the excessive jealousy of several of the leading civil powers—a jealousy which has gone so far as to forbid the pronouncing of the very name of the New German Church—limit the sources of knowledge, and, in some degree, poison those which exist. We do not pretend to have overcome these obstacles; but we have explored the best sources of information which were open to us, and we are anxious to communicate the general results of our inquiries to our readers. It is possible that we may not add, after all, much to the actual knowledge of those who have been studying the subject; but it is well for such persons to have a summary of what is known, while it may be hoped that, to many readers, the following observations may possess some degree of freshness and novelty.

I. *The present extent of the movement.*

With regard to the extent of the movement, though it may be said to have commenced with Ronge's letter, so recently as the 1st of last October, 1844, or more correctly speaking, on the 13th of February, 1845, when he constituted the first congregation, yet it already numbers one hundred and ten congregations, ten thousand communicants, and about fifty thousand adherents—and these daily increasing. Such was the statement a few weeks ago; but the most recent accounts mark growing progress. M. Theremin gives the *names of one hundred and sixty-two towns* where congregations are formed, indicating a *third* more congregations than the preceding number, and doubtless a corresponding increase of communicants and adherents. The leaders consist of above twenty preachers, lately priests of the Church of Rome; several professors in the universities, particularly Dr. Theiner, eminent as an author as well as a teacher. The leading preachers, Ronge, Czerski, Kerbler, etc. make missionary tours through different parts of the country, establishing new congregations and dispensing the Lord's supper wherever they go. They are generally attended by large, often immense, audiences. Two thousand to three thousand is by no means an uncommon attendance—sometimes the numbers are rated as high as eight thousand. It is stated that their progress is more like a triumphal procession than a preaching excursion. One curious evidence of its popularity is, that where there are railroads, the proprietors give them free tickets. In the absence of buildings available or sufficiently large, they are often compelled to betake themselves to the open air. This is a new thing in Germany, and always adds to the solemnity and impulse. In some cases, where the town councils possess the command of large churches, they have placed them at the disposal of the new body, though thereby incurring the displeasure of hostile parties. In other cases, where the populace have had an opportunity of showing sympathy, they have not been slow in a loud and earnest manner of testifying their general approbation, though remaining themselves the subjects of Rome. Most of the towns of Germany have sent addresses of congratulation; and the great mass of Protestants, with an exception to be afterwards noticed, have indicated the warmest interest—sometimes almost to excess. It is understood that the great body of the declared adherents consist of the middle and humbler classes in the cities and towns, who are not directly dependent upon government, civil or ecclesiastical; in short, the more intelligent, whose outward condition in life allows them to follow out their religious convictions without fear. In regard to the *impression* produced on the hearers, it is stated, that the addresses are characterized by simplicity and affection, and adaptation to the German mind; that they are listened to with deep and general interest; and that even spectators as well as adherents are not unfrequently affected to tears by the hearty singing, and the scriptural simplicity of the dispensation of the supper—so unlike to what the poor Roman Catholics have been accustomed. And with regard to the *means of perpetuating* what has been begun, it is satisfactory to find that money is in the course of being collected, by voluntary liberality, for the support of the German Church—a new and trying thing in Germany; that already respectable subscriptions have been contributed by individuals, mercantile companies, and even town councils; that in one case, at least, females have been associated for collecting money—an entire novelty in the land; and that churches have been built, and other means of permanent usefulness provided. One remarkable proof of the depth and universality of the movement, and of its seizing upon the mind of the country, remains to be mentioned; and that is the fact, that in the course of a few months it has given birth to three hundred pamphlets and publications. Meanwhile, the writings of Rationalism and Infidelity have been arrested. The new, in its absorbing interest, has well-nigh suppressed all other religious discussion. To such an extent has it filled the literary market, that at the recent book-fair of Leipsic, one entire division of works was set by themselves, bearing the name of "The Rongenian Literature." That such a state of things as this should have appeared anywhere in the course of a few months, and especially among a people of such phlegmatic spirit and staid habits as the Germans, is wonderful indeed. We may be sure it is no every-day occurrence. Whatever may be the result, it warrants serious thoughts for the future.

II. But the reader may now ask, What are the *causes* of so unexpected a movement? They do not seem to be connected with the immorality of the Romish priesthood in Germany. That immorality, as appears from recent documents, is very flagrant; so much so, that old devout bishops complain, with evident sincerity and deep grief, of the confessions which they are constrained to receive from their inferior clergy. Nor is it easy to trace any direct connection with the sowing of the seed of evangelical doctrine in the Church of Rome, twenty years ago, by Sailer and Boos, and others, who still remained within its pale. There may have been such a connection; but labors which do not, in the first instance, acknowledge the great, imperative duty of abandoning the corrupt communion of Rome, are generally little blessed for any permanent good. The first leading cause seems to have been the oppressive treatment of the students and junior clergy by the professors and higher priesthood of the Church. The despotism, apparently intended to break every spirit of freedom, is fearful, and creates its natural fruit—re-action. Ronge had suffered severely from this quarter for years; and many of the young men educating for the Church were conscious of the same cruelty and degradation, and longed for liberty. This may tend to explain why the movement has partaken so much of the character of a thirst for freedom, and why it is so popular. There had been long preceding oppression and a sense of injury, which waited and panted for an opportunity of deliverance. The young man's course of study for the priesthood is sufficient to agonize, if not crush, every generous mind. Five hours' daily repetition of the same Latin prayers, in silence, and separation from others—what can be conceived more destructive to mental acuteness, sympathy, enjoyment! What better fitted to reduce the youth to mere pieces of formal mechanism—to make them the miserable tools of any oppressor!

The opportunity of relief was created by the Church of Rome herself; and this constitutes the leading and main cause of the movement. We allude to the revived superstition of the pilgrimage to the Holy Coat of Treves. Whatever may have been the previous preparation, doubtless this was the immediate, as it is the avowed, cause of the formation of the New German Church; and no wonder, when, in the course of a few weeks, and in the midst of a people who had all passed through a system of boasted national education, a million and a half of pilgrims could, in the nineteenth century, at the signal of a bigoted archbishop, be persuaded with joy to set out for the worship of the pretended seamless coat of the Saviour, while there were twenty coats presenting the same claims: it was high time for every man who had a spark of freedom, civil or ecclesiastical, and who did not mean to resign himself and posterity to the superstition of the dark ages, to arise with a solemn and earnest protest. Such is the origin of the New German Church. Of course, it has gone much further than a denial of the efficacy of the pilgrimage to Treves. It comprehends a wide, and we hope, radical reformation; but now has it been with Rome as it has often proved before. Her confidence in the superstition and idolatry of her subjects has betrayed her into a course more destructive than all the efforts of avowed enemies. Anew we seem to have an illustration of what has frequently been exemplified in her history—that the very season when she does the most daring things is the season from whence a re-action of disaster may be dated and expected.

Now that the spell of authority has been broken, and that many begin to breathe more freely, other causes come in, to add their influence and aid the revolt. The controversy in Popish Germany, of late years, respecting mixed marriages—the union of Protestants and Papists—may be reckoned in the number. The Church of Rome insists that the children of such marriages shall all be brought up Roman Catholic. This is felt to be a great hardship and injustice; but here the Church has proved stronger than the civil power. The New German Church opens a door of relief to families so situated, and accordingly we are informed such parties very generally adhere to her communion. In some places, the adherents of the New

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Church are almost confined to parties of mixed marriage. This indicates how strong is the influence of the cause to which we refer, while a real social good is conferred.

III. And now let us advert to the *importance* of the movement. From its being blended so much with mere feelings of personal and social liberty, many may think less highly of it. They may say, and truly: "This is a very different thing from the love of the truth as it is in Jesus, and submission to His divine authority. This may all exist without the salvation of the soul." True; still is the movement most important in itself, and in its probable consequences. Liberty, whether civil or religious, is not to be despised. It is an unspeakable blessing, and lies at the foundation of many others. Indeed, a certain share of religious freedom is almost essential to true religion—certainly to its propagation. Then the actual separation from Rome is a great step in advance. It is a solemn scriptural duty, which many devout men in the Romish Church have never had the courage to comply with. In this respect, the present leaders and their adherents are far a-head of not a few in whose religious knowledge we might have greater confidence. Complying with a plain, commanded duty, though thereby exposing themselves to much obloquy and danger, it may be expected that the fidelity to principle will be honoured by the great Head of the Church, and that He will lead them onwards, in the way in which they should go. Next, whatever may become of the existing and grown-up generation—however defective their religious knowledge and attainments—the movement is of the greatest importance for the sake of their children, and children's children. Not only are the young set free from the oppressive yoke of an education in Popery, but they are rendered accessible to sound instruction by schools and books, &c. through the labours of enlightened Christians, from which they would otherwise have been excluded. This is an advantage, whose full value it would not be easy to calculate. And, lastly, besides promoting liberty in Germany, and opening up channels for correct knowledge, there is the pleasing prospect of the movement stretching to other lands. It is understood that similar movements are preparing in the Romish Churches of Switzerland and France; and already its influence in Germany is beginning to be felt in Poland—a country hitherto almost sealed against evangelical effort, or anything which remotely tends to it. Several of the teachers connected with the German movement, such as Czerski and Wamarski, are either Poles, or speak the Polish language, and unopposed, have been proclaiming the views to which they have attained in Russian Poland. Plainly, this abandonment of Rome, so full of life, and energy, and the spirit of propagation, is no common place matter, whatever may have been the causes, and however mingled, which gave rise to it.

IV. To refer more particularly to the *favorable indications* of the movement, so far as these have appeared, it is no more than fair to leading parties to state, that though the adulations, and almost worship which some have received, would have been sufficient to upset most men's minds, it is distinctly stated by those who have access to know, that, as yet at least, there has been no appearance of spoiling. This is not saying little in the circumstances. It argues the presence of strength of mind and religious principle. Then the Confessions of Faith, which are very numerous—at least twelve have been published—are, for the most part, though not entirely, sound, so far as they go. They may, in some respects, be general and vague; in others, defective; in others, admit, or seem to admit, principles which, if carried out, must lead to serious and injurious consequences;—with all this, there is a great body of truth, which, on the other hand, if logically followed out, must lead to more enlarged and matured views, and prove a defence against all serious error. As a whole, all must allow that there is a prodigious change to the better from the Council of Trent, and the daily observances of the Romish church. Czerski and several leaders have, the other day, publicly denied that they hold the Confession of Augsburg; at the same time they state, that they do not differ materially from the principles of this Protestant standard.

What is better still, there is not only a full acknowledgment of the Word of God as the only fountain of religious knowledge, and the only standard of moral and spiritual authority, but there is an earnest and growing thirst for copies of the Scriptures on the part of the new congregations. This is a natural result of the doctrine of their Confessions of Faith in regard to the Scriptures, as the rule of faith and practice, and also of the honor which the leaders show for the Word—preaching from it, and recommending the perusal. In three leading published addresses of Ronge, the grand scope on this point is, that the Bible, the entire Bible, and the Bible only, is the rule of religious faith and practice. A new translation has already been made of the New Testament by the German Church—a correct and admirable translation we are informed: and so impatient are many of the flock to obtain copies, that, though a small book, it is brought out in parts, to meet the eager wishes of the people. In other cases, where the prejudice against Protestants is not so strong, the old standard version of Luther is preferred; and not a few congregations have sent for a supply. It is not uncommon, in answer to their applications, to despatch forty or fifty copies to a single congregation. What a contrast is this to the state of things prevalent in the Church of Rome! What a contrast to what these parties were themselves accustomed to but a few months ago! Where the Spirit who inspired the Scriptures awakens an eager desire to possess or to read the Word, we may be sure good is intended, if, indeed, it be not already begun. It is a favorable sign of a man, and of a people, when it can be said: "Behold, they read the Word of God." It is the more remarkable, when it is remembered, that the Bible is comparatively little read in Germany, even by the Protestants; and no wonder—when men have robbed it of its inspiration what great inducement can they have regularly and devoutly to study it? After all, they may be reading but the words of men, fallible like themselves. It is, doubtless, from the same cause that there is so little reference to Scripture, and so little scriptural illustration in the German Protestant sermons, as compared with those of this country. There, morality, independent of revelation, forms the great field.

Another favorable sign is, the uniformity and clearness with which all the official documents recognize the vesting of the election of office-bearers in the members of the congregation as an important Christian principle. This is a new thing in Germany, whether in the Protestant or the Popish Church. It is an act of homage to the great Head of the Church, in a way, and at a time, when his Headship is peculiarly called in question, and demands special acknowledgment. It may be expected that, in return, he will honor those who honor him. We may add, that with all the eclat with which the movement has been, and continues to be, attended, incipient persecution has appeared in more than one quarter. In some strongly Popish towns, it would infer an immediate loss of business and of livelihood, to declare for the New Church. While this persecution affords a presumption that it is truth which is persecuted, the prudence, and patience, and resolution, which are all exercised under it, indicate the presence of no small religious principle.

V. With regard to the *unfavorable circumstances* in the movement we have no desire to disguise them. They are sufficiently obvious. The Confessions of Faith are far short of what intelligent Christians in this could wish—far short, Mr. Laing, the author of the work before us, believes, and justly, of what men in the humblest class in Scotland would probably draw up in similar circumstances. The vital doctrine of justification by faith, without works, and of the necessity of the agency of the Holy Spirit, are not brought fully or clearly out in any one of them. Nothing may be said in the way of denial, and expressions may be used which will cover them; but when giving forth the doctrines of a Christian Church, it looks ill not to announce, unequivocally and earnestly, the most pressing and distinguishing truths. There is also a very general charge brought by many against the New Church, that it manifests a Rationalistic tendency; and this is confirmed by the welcome with which it is hailed by the Socinian party among Protestants, and the sceptical party among the Jews; and also by the strong jealousy with which it is regarded by the most eminent friends of orthodoxy in Germany. The ignorance and irreligion of many who range themselves on the side of the New Church, and the fact that not a few of them are notoriously animated in their adherence by mere hatred of the priesthood, and love of freedom and of country, are pleaded in behalf of the same conclusion. These things are certainly not without considerable weight. They demand caution on the part of British Christians—the caution of not at once taking for granted the evangelical Christianity of all who claim the name. But this is needless all; the unfavorable features of the cases are chiefly negative. They spring *from* our defective information. More complete knowledge might greatly modify them; and it is hard to judge severely of others, simply because we do not happen to know them better. Then it is to be remembered, that greater allowances are to be made for men suddenly and unexpectedly called to separate from Rome, with little previous knowledge or education to fit them for so serious a step. Of how little avail must the education of Ronge, as a priest, now be to him as a Protestant pastor! What a contrast—the mummery of external forms to the demand for daily and varied Biblical instruction! Besides, it is to be considered that there may be some policy—we do not say that it is wise or warrantable—in holding out, in the first instance, general colors, so as to gather out as many as possible from the pale of the Church of Rome, leaving a more exact adjustment of doctrine to an after period. It is probable that the movement, as a movement, is far more formidable and sweeping—embraces a much larger body of men—than could have been expected if such a doctrine as justification by faith had been accurately defined. It is not to be forgotten that, in the period of the great Reformation, the motives of many who bore a part in the struggle were very mingled—some selfish, others patriotic, and only some truly and enlightenedly religious. And why should it be imagined that a reformation in the nineteenth must, in its circumstances, entirely differ from the glorious Reformation of the sixteenth century?

With respect to the approbation of declared Neologians, and the suspicions of the eminently orthodox, this is not necessarily conclusive against Ronge and his friends. Both may be mistaken—nay, very possibly the favor of the one, with-

out very just grounds, may be ex-
provoke the jealousy of the oth-
understood that, to prevent mis-
sion, the New Church has decl-
than one proffered service from
formed or Neological Jews. I-
ble that the circumstance of t-
Church outstripping the evang-
testants in the thorough sep-
their worship from all that sa-
perstition and idolatry, as wel
more correct views of the na-
tion to office in the Church, m-
pleased devout men, by remi-
of duty which they are not pre-
selves to follow out. Cruc-
altar are offensively common
an churches. This would ex-
out any fault of the New C-
dislike with which it is trea-
from whom cordial sympathy
been expected. It is also to
mind, that it is only a party o-
gelical Protestants—distin-
but not by any means the
who are suspicious of and
new brethren; that the C-
pondents of the *Archives du Christ*-
evidently men of intelli-
friends of evangelical rel-
a favorable opinion of t-
while fully alive to its p-
and that Czerski, a lead-
Ronge, has publicly a-
the German Churches, in w-
fesses Jesus Christ as the
and the only Savi-
energy against Infidelity
be found. It may be
just written, in defence
the Saviour, against the
—the Socinians in the
This is perhaps the
in the Confession
up, and which the
by him have adopted,
many objectionable
others. We may ask
German correspondent
asks: What do the
souls, fresh from the
Romish communion,
or Infidelity! They are
ted with theological
any just idea of the
Perhaps their impressions
opposite direction.

VI. The *probable* pro-
man movement need be
The reader may form
from what has been
we think we may say
much, under God, w-
cumstances. Mr. Laing
able and very intelli-
"Notes" we have read
sure, seems to entertain
from sanguine. He
servility and prostration
mind—the fruit of politi-
the want of thorough edu-
independence, the looking
to the Government, and
it—the softness of the G-
and the evanescence of
people—the absence of re-
rit and habits among the
the probable unwillingness
manent sacrifices for the
the want, too, of intercourse
selves. No doubt, viewing
wholly by the light of
probability, there is much
influences. But if it be
of God, we may be sure
ways of overcoming obsta-
rendering them subservient
In Mr. Laing's just admi-
Free Church of Scotland,
repeatedly refers, we fear
the New Church of Germa-
severe standard. It is scarc
pected that the Confession
the pecuniary sacrifices of
pists, but a few months out

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ome, should admit of any compari-
ven the most distant, with the docu-
s and the doings of old and well in-
ed evangelical Protestants in the
Protestant Church of Christendom,
hat in a great crisis of its history,
to stir the faith, and zeal, and liber-
of its office-bearers and members to
inmost depths. The New German
ch may come very far short of the
Church, and yet be a noble and
ul Church of the Redeemer. We
e to learn that the Free Church, re-
bering her high and peculiar calling,
ldressed the leaders and friends of
erman movement, pointing out what
ective or erroneous in their views,
ncouraging them to go on to evan-
l perfection. There may be a pe-
propriety in the Free Church send-
ch an address. There can be little
that the Scottish movement encour-
the German. Down to the time
such an example appeared, there
just grounds of quarrel with Rome.
, however, were allowed to slum-
It was only after an impressive tes-
y to the claims of conscience and
ple that men became bold. At the
time, it were well that other Chur-
pursued the same course of brother-
dness.

ile we are writing these sentences,
s have arrived of not less than three
ons between the German Church
e civil powers. Though the friends
religious movement do not seem
blameworthy in any of the cases—
h enemies were the aggressors—and
the whole circumstances indirect-
w the accuracy of our first observa-
this paper, as to the extent and
gth of the movement; yet we deep-
plore anything that has even the ap-
nce of tumult and violence. It is,
less, a device of the great enemy to
the Church under reproach, and to
a handle to civil authorities, such
ussia—which may be nothing loath
terfere. The innocent way in
the collisions were brought about,
far as Rouge is concerned, affords a
illustration, and not a bad defence,
way in which similar collisions
place in this country in the days of
eformation, between the Reformers
heir friends, and "the rascal multi-
" We would naturally have wished
if the New German Church was to
rsecuted, this should have been la-
the day, after it had had time to
lidate its strength and mature its
; but God's ways are not as man's
. It is possible that it is possessed
eater consistency and strength, than
in this country have given it credit
It is usual with God, where he be-
s grace, very shortly thereafter to
. The trial may have the effect of
ating many who, from unsuitable
es, have been drawn into the move-
, and of purifying and confirming
's. Meanwhile, it is a serious thing
infant cause, to have arrayed against
military despotism of the German
s. Loudly do all its friends need
sympathy and intercessions of the
ful. We have only to add, that we
ally recommend Mr. Laing's little
to the attention of our readers.—
e are some views, and important
, in which we cannot concur; but the
tes" are replete with information,
they possess the quality for which all
Laing's writings which we have seen
listinguished—of making the reader
for himself. That quality is one of
value; and the skill is admirable with
h he turns the pilgrimage to Treves
an argument against the efficacy of
Prussian system of national education
against the policy of endowing the
an Catholic priesthood of Ireland as
eans of discouraging superstition.—
topics are excellently handled, and
deserve the consideration of our le-
tors.

DIED,

At Pittsburgh, Oct. 21st, 1845, Mrs. MARY WILSON, about 70 years old.

The memory of such a woman should not perish with her dust. Those who unobtrusively and quietly live industrious, conscientious and religious lives, are after all the excellent of the earth. Such was Mrs. Wilson—a plain and humble Christian, she commanded the respect of all who knew her.

She was a number of years a member of the Presbyterian church, Dromore, county Down, Ireland. After her marriage she came to America about A. D. 1800, and was for 35 or 36 years a member of Union church, formerly under the charge of Dr. Riddell, and for the last 10 years of the Second Associate Reformed Church, Pittsburgh. She was attacked in February last with pleurisy, which left the powers of life so far exhausted as to prevent her recovery. She gradually sunk. God saw fit to try her still further. The terrible fire of the 10th of April destroyed much of the worldly wealth of her family, and drove her forth in a few minutes from her comfortable home; and on her death bed she bore four removals, until brought back a few weeks before her death to her former resting place, there to die.

On her death-bed as in her life, her religion was her great concern. The tenderness of conscience which she displayed, the utter distrust of self, the trembling eagerness not to be deceived, were the best proofs of her faith. During the pain of her weary confinement, it was affecting to witness the place religion held in her heart. How often she exclaimed, when unable almost to say more, "*My Dear Redeemer*," with an expression that made each word eloquent of her faith and her love. And when, as the result of excessive and distressing nervousness, she was at last unable to put even a few ideas together consecutively, it was her inability to reason about her which seemed to be her principal sorrow. It was her best evidence that she was indeed Christ's. Though unable to know it clearly, under the circumstances, blessed be God for the proofs given that He knew it. "Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are his!" 2 Tim. 2:19.

Mrs. Wilson has left the evidences of the usefulness of her life in a large family whom, (having been 20 years a widow,) she has raised in respectability and piety. Though she is dead, "Her children rise up and call her blessed."

—

At Pittsburgh, Oct. 10, 1845, MARIA, daughter of Alexander and Sarah Tindle, aged 8 years and 4 months, of Scarlet Fever, after 3 days' illness.

This child is an excellent instance of the power of children even at an early age to understand religious truth, and to manifest it by a religious life. It affords encouragement to parents not to neglect the cultivation of early piety in their offspring, while in the present case it yields the dearest comfort to the parents, who were permitted to see in their child many apparently genuine marks of grace.

She was delicate, serious and thoughtful from her earliest years. In her temper she was remarkably gentle, patient, and forgiving. Her sense of right and wrong was also strongly developed. She was fond of reading, and attentive to the instructions of the Sabbath School, to which she was very much attached. This attention extended also to preaching—which is often imagined is without meaning to children. In all she heard and read, she was careful to treasure up what was excellent; and it was very apt to show itself afterwards in her conversation or in her actions. It may be observed, too, that she had a lively affection for her parents, her sabbath-school teachers, and all who gave her instruction. In her illness she showed the most remarkable gentleness and patience. She expected to die; and like a person of maturer age, her conversation was about God, her Redeemer, the angels and heaven, which she soon expected to see.

All children may not be so mature as this child, yet by grace they are no doubt susceptible of much religious culture. Did parents begin *betimes* to imbue the minds of their offspring with religious truth, there can be no doubt they would have to mourn less frequently their misconduct and neglect of religion in after years. And if they should die early, surely it will be none the less to their satisfaction to have seen with their own eyes even on earth the evidences that the kingdom of heaven was begun in their infant spirits. The religion that is experienced early in life has a deeper influence in forming the mind and heart than that of any later period. It is they who seek God early that more surely find him. It is the Redeemer himself who hath said, "Suffer *little children* to come unto me, and forbid them not." May there be many in the Sabbath School to which she belonged, that of the 2d A. R. Church, and in every other, who shall be like her.

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On the Death of Mariah H. Tindle.

Yes, thou hast early fallen! With the leaf,
Seared by the frost of death, thy bloom was brief:
Eight summers only didst thou gladden *home*,
The *ninth* we'll miss thee when abroad we roam—
Thy brothers and thy sisters miss thy care,
Which all, in one so young—pronounced as rare—
The Sabbath School few ever loved so well;
None more obedient to the Sabbath bell:
She seemed to feel the sacred day was blest,
And is a type of the eternal rest—
A flower transplanted to a purer clime—
A gift *lent* only for a stated time,
To be recalled at the great Giver's will—
Dear parents bow submissive and "be still"—
The Christian is no Stoic, he will feel—
The human heart not always is of steel.
The Saviour wept on earth with those who wept,
Yet gave them comfort, saying Laz'rus slept—
Why weep? when death has broke sin's heavy chain,
Released Maria from disease and pain;
Restored the exotic to its native air;
And as a monitor bids us "prepare."
'Neath Nature's breast thy mould'ring dust now lies:
Faith says, thy spirit soared above the skies,
Now wearest the crown the smiling angels bore,
And gave thee, as thou gainest the heavenly shore,
Celestial peace—ecstatic joys are thine!
Eternal vigor and immortal prime!!

ESTELLA.

—

At his residence in Hopewell township, Beaver county, on the 14th day of October, JOHN NEVIN, Sr. in the 70th year of his age. He was born in the county of Antrim, Ireland, on the 7th February, 1776, and at the age of about 12 years emigrated to this country with his parents, who settled in Chester county, Pa. Two years afterwards they removed to Western Pennsylvania, where the deceased resided until the day of his death.

He sustained through life the character of an honest man. He was possessed of a sound mind, improved by reading and reflection, and his judgment was matured and discriminating. The foundation of his character was laid in undissembled piety and frankness in all matters and things. In early life he made a profession of religion as a member of the Associate Church, in connection with which he remained for a number of years, and he then connected himself with the Associate Reformed Church, in whose communion he remained until his death. He was strongly attached to the doctrines taught in the standards of that church. With these doctrines he had an enlightened and experimental acquaintance, that comforted his soul and sustained him in the conflicts of faith, the trials of life and the gloom of death.

For the last year of his life he suffered much from great bodily infirmity, but he bore it with remarkable Christian patience and acquiescence in the Divine will. He died in the firm belief of salvation through a crucified Saviour, as revealed in the Scriptures of Truth, giving good evidence of a saving interest in that salvation. His death is mourned by a numerous circle of friends and relatives, yet they have not the sorrow of those who have no hope. G.

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In Burke county, Ga., on the 6th Aug. 1845, Mrs. ELEANOR L. PATTERSON, aged 66 years and 3 days. Mrs. P. at an early period of her life, evinced her attachment to the Saviour, by making a public profession of his name, under the ministration, it is believed, of the Rev. Mr. Bothwell, of the Associate Reformed Church. Of this branch of the Christian Church, she was a regular member during the last fifty years of her life. Of her fidelity to the cause in which she enlisted, all, it is believed, who knew her, will attest. Testimony is moreover abundant, to the faithful manner in which she discharged her duties in the endearing relations of wife, mother and friend; and how religion, pure and undefiled, shone forth in her life and sustained in its closing scene. Her disease (cancer in the tongue) had confined her to her bed, several months previous to her death. Notwithstanding the excruciating suffering she was called to endure, she exhibited that calmness, resignation, and Christian fortitude by which she was characterized.

About ten days before her dissolution, conscious of her approaching end, and the probability that, from the nature of her disease, the faculty of speech might fail her, she requested that all the members of the family, white and black, should assemble around her bed. This done she called each one by name, at the same time extending her feeble hand, and bidding them an affectionate farewell. She bestowed a parting blessing, and exhorted them individually, in the same affectionate manner, to prepare to meet her in a better world. After taking leave of kind friends and neighbors, she requested all present to unite in singing the 23d Psalm, in which she joined, and sang in a mild, clear voice.

During this exercise, she seemed to have caught a rapturous view of the felicities of the eternal world, and desired some present to converse with her of its joys. Being asked, "If she then found her Saviour precious to her?" she replied, "O yes, he is the strength of my heart, and my portion forever;"—which she frequently repeated, and then added, "He is my rod and my staff." She also quoted from the Prophet Isaiah: "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom;" and many other comforting passages.

From that time till the period of her dissolution, one absorbing desire seemed to have taken possession of her heart:—"To depart, and be with Christ," for which she ardently longed. She would frequently exclaim, "O, how long!—can I not soon be released?" On the Sabbath before her exit—being her birthday—she remarked, that on that day she hoped to commence an eternal Sabbath in heaven. She again desired the 23d Psalm to be sung, together with reading the Scriptures and prayer.

Her mental faculties were clear and unclouded to the last. About ten minutes before her spirit winged its flight, she seemed conscious that the dying strife had commenced, and remarked, "The chariot wheels of salvation move:—Come, Lord Jesus; come quickly." About five minutes before she breathed her last, she raised both her hands, and exclaimed, "My Lord and my God."

J. S. P.

It is their permanency that gives such sweetness to heaven's joys, and such bitterness to hell's sorrows.—Matt. 25:46.

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Aphorisms on the Atonement.

1. It is one thing to say that the foresight of an atonement preceded election; and another thing to say that the purpose actually adopting the atonement preceded election. The discovery of the means by which God could save sinners, in consistency with his character, must necessarily have preceded, in the order of nature, the election of any to be saved; for it was impossible that God could form a purpose to save any, without foreseeing the method by which that purpose could be accomplished. But the *actual adoption* of that method, in other words, the purpose of atonement, must have *followed*, in the order of nature, the selection of the objects, though both purposes were identical in the order of time.

2. It is one thing to say that *the death of Christ* may be conceived of apart from the purpose of election; and another thing to say that the *atonement* may be so conceived. We must distinguish between the *matter* and the *nature* of the atonement. The *matter* of it was the obediential suffering and death of the Saviour; the *nature* of it was *a death for others*, or a real satisfaction to divine justice for the sins of men. We can conceive of death apart from any purpose to save, but not of an atonement without such a purpose; for an atonement, in the very nature of it, is death *for* a certain number, which necessarily implies intention and purpose to save them.

3. It is one thing to say that the divine purpose limited the design of Christ's death to a *special number;* and another thing to say that the purpose gave a *special virtue* to the atonement in regard to that number, which it has not in regard to others. The virtue of the atonement was intrinsic, and irrespective of the purpose or appointment.

4. It is one thing to say that the death of Christ was sufficient for all, had it been so intended; and another thing to say that it is valid for any of mankind. The *intrinsic value and sufficiency* of the sacrifice of Christ must be distinguished from its *legal validity*. The divinity of Christ was necessary to give *intrinsic value* to the sacrifice; the appointment of God was necessary to give it *legal validity*. The appointment of God could not give any *intrinsic* sufficiency to the atonement—what is *intrinsic* being included in the nature of the sacrifice itself, and independent of all external constitution or legal appointment; but the appointment of God was necessary to make the sacrifice of Christ *valid in law* in behalf of mankind sinners.

5. It is one thing to say that the death of Christ was *sufficient for all men*, and another thing to say Christ *died sufficiently for all men*. The former is granted by all evangelical divines—the latter was held by the schoolmen, and can only be admitted by sound divines in the sense of the former; but the two phrases, *when opposed to each other*, clearly indicate different things.

6. It is one thing to say, in general, that Christ satisfied all the claims of justice; and a very different thing to say that he satisfied all the claims of justice *for all men*. In the one case, we speak of the sufficiency of the satisfaction viewed in itself; in the other case, we speak of the design and intention of the Saviour.—There are no legal barriers now between the sinner *who believes in Christ* and eternal happiness; but so long as he rejects the atonement, these barriers remain in full force. There are no barriers of law or justice between the sinner and Christ, or salvation by Christ; but if he seeks salvation in any other way than by the Gospel, he is "condemned already"—he is "under the curse."

7. It is one thing to say that Christ endured what all men were bound to have endured; it is another thing to say that he endured this in the room and stead of all men. The murderer endures death, which all murderers are bound to endure; but it does not follow that he endures it as the substitute of all murderers.

8. It is one thing to say that *God offers salvation to all through the death of his Son;* and another thing to say that *the offer of salvation is made to all through the death of his Son*. The former simply means that *the salvation offered* is a salvation through the death or sacrifice of his Son, which is a precious truth; the latter, that *the offer of salvation* is made through his death, or that it is founded on his death, which is a very problematical position.

9. It is one thing to say that unless Christ had died, the offer of salvation would not have been made *to any*, and another thing to say, that the end of his dying was to purchase the offer of salvation *for all*. What Christ died for was *salvation*, and not the mere *offer of salvation*.

10. It is one thing to say that the intrinsic sufficiency of the death of Christ for all mankind *warrants* the ministers of the Gospel to offer salvation to all; and another thing to say that the offer is *founded on* the death of Christ. The *sufficiency* of the death may afford a large enough scope and warrant for the universal offer; but the death itself was only endured for purchasing the salvation offered. We offer to all men a salvation founded on the death of Christ; but we do not thereby found our offer on the death of Christ. We found our offer on the Word of God, which declares that there is a sufficiency in his death for all who claim an interest in it. The offer of salvation has the same source with the providing of the Saviour, viz: the sovereign, unmerited grace of God, which was not purchased by, nor is founded upon, the death of Christ, but was the initiatory and impulsive cause of that death.

11. It is one thing to say that mankind sinners, as such, have this advantage over fallen angels, that they have the offer of pardon and salvation; and another thing to say that Christ has, by his death, purchased this advantage for all mankind. The former is true, because the grace of God has provided a Saviour for men, and not for angels; the latter cannot be true, for to myriads the offer of salvation will be no advantage at all, but the reverse. Christ has purchased nothing but what will ultimately benefit those for whom he purchased it. The fallacy here lies in confounding the case of *mankind sinners* as such, with the supposed case of the non-elect and unbelievers.

12. It is one thing to say that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish;" and another thing to say that God so loved the world, that he gave his Son to die for the world. By the former expression, we are led to conceive of the world in which we dwell as the proper scene and subject of this wondrous manifestation of love; as we would say of one who had founded hospitals and schools for certain classes in Edinburgh, that he had shown his great regard for the city of Edinburgh. This world, not that of the angels, was the object of God's love.

13. It is one thing to say that the atonement of Christ *has a general reference to mankind as such;* and another thing to say that it *had a reference to all men*. By the former phrase, we understand no more than that which the apostle understood when he said: "Christ came into the world to save sinners," which is a *general* expression. He does not say he came to save *all sinners*, which would have borne a *special* reference to each of mankind. The one phrase refers to the atonement as exhibited in the Gospel, which is general and unlimited; the other, to the atonement as offered by Christ, which is special and definite.

There is nothing real about the world but its vanity.—Job 7:3.

Dr. M'Gill on Psalmody.

The communication of 'Many Hearers,' which we published some weeks ago, in which the writer prefers very grave charges against the autnor of the "Sketch" of Dr. M'Gill's Discourses on Psalmody, has we understand, produced a considerable sensation among those who heard these Discourses. It has given rise to much conversation and a comparison of views. And the result, as communicated to us is, a general agreement that the "Sketch," which was forwarded by our correspondent, gives substantially a correct exhibition of the sentiments which were advanced on this memorable occasion. If any sentiment has been put into the Doctor's mouth which he did not utter, we desire to know, and the public will expect to be informed what he did say. If our correspondent has given a "perverted" and "distorted" view of the positions maintained by the Professor, let "Many Hearers" make it appear. If he does not, he may rest assured that he will be held accountable to the community, as having spoken *without authority*.

We have received the following communication from a gentleman, with whom we have no personal acquaintance, but who is understood to be a man of respectable standing both in society and in the church. He is at present and has been for many years, a member of the Presbyterian Church, and we believe an officer in that church. In addition to the questions which we propounded, Mr. "Many Hearers" will discover that there are some others to which an answer would be desirable.

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For the Preacher.

Mr. Editor: I have read with surprise in the Preacher a communication signed 'Many Hearers,' which makes a sweeping charge against the author of a sketch of Dr. M'Gill's two sermons on Psalmody, delivered in the borough of Indiana, which these "Many Hearers" did "without hesitation pronounce to be egregiously unfair, perverted, distorted, and in many places utterly false." A heavy charge, indeed; and how any hearer of those sermons could prefer such a charge, cannot be easily accounted for. Who the writer of the Sketch is, I know not, but one thing I well know, that in several instances, if the Professor's very words had been given, the sketch would have been of a much darker hue. The Doctor must have calculated largely on the ignorance of the people in this section of country, thinking that they knew nothing, either of him or of the controversy on Psalmody; but probably, before this matter is ended he may see cause to change his mind.

Now, Mr. Editor, as you politely called on the author, "Many Hearers," (one,) to answer to certain parts in the Sketch, and he has neglected for more than a month to come forward with specifications; you will please call again. And in addition to what you proposed, ask, Did Dr. M'Gill, in the close of the sermons alluded to, say, laying his hand on the Bible, (or on the book from which he read his text,) "this book is not the word of God, for English is not Hebrew," and also, "That those who sang no more than David's psalms, fell infinitely short of their duty, and were living in a state of sin." Now it is more than probable that this fearless author will "without hesitation pronounce these sayings to be utterly false." However that may be, your readers will require "as an act of common justice" his specifications, or at least his name, for the charge he has made is too gross to be allowed to pass without animadver-

Obser

Presbytery of Washington.

WEST ALEXANDRIA, Oct.

Mr. Editor: Will you be so insert the following brief note Preacher. The Presbytery of ton of the General Assembly rian Church, met in West A on Tuesday, 7th inst. The well attended by the ministry was also a full representation Elders—that is a matter whic ry much to the benefit of the is true, Ruling Elders do not part in discussions generally *vote*, their presence, and sho have a powerful influence in and, also, they carry home w their brethren, an account of P action, which invigorates the inspires them with new zeal of God and good of souls. pleasure of attending the d sions of Presbytery for two da was much important busines The Presbytery is large, co probably twenty five minis wards—and you know large slowly. But the Moderator knowledge of his high stati served good order and expedi

Several young men were ex received as students of The the care of Presbytery. T underwent a pretty thorough on some of the Natural Sc and Greek language and on religion, all in open Pres members all appeared to fe of the high and solemn ob ing upon them, in referenc and an *educated* ministry, a letting down, they appeared ther to raise the standard with a view to exert a more more efficient influence in our Divine Master. There w man licensed to preach the one young man was ordained gelist, with a view to his u usefulness in the destitute f he expects to labor from one one hundred and fifty miles in Virginia.

A variety of interesting an business, in reference to th Home Missions, Foreign Mi of Education, Slavery, Sa the Sabbath, &c. was tran subject of Home Missions e cupied a considerable por They all appeared to feel the tance of the salvation of sou own bounds, as well as away A very appropriate sermon w by the Rev. Weed, D. D. from He dwelt particularly on the a good minister of Jesus Ch the ordination, the Rev. Jam non addressed the candidate appropriate and touching manner ence to the duties, difficulties a agements in the ministry of tion. The whole exercise was in a very solemn and becoming I felt my own soul refreshed b ings of the Presbytery.

But, Mr. Editor, why is it General Assembly Presbyterian the Associate Presbyterian C Associate Reformed Presbyteri and Reformed Presbyterian hold the same doctrines—the s of church government—the sam of worship, &c. that they can Is it not the prayer of Christ tha be one? Do we not all aim at great object? Have they not all ther? Are they not all purchas same price, viz: the blood of Jes can we not all live, and act, and work together under the same s as brethren who desire and expect in the paradise above, where that

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rsity of feelings or of views! Hear language of the inspired poet, "Be- how good and how pleasant it is, rethren to dwell together in *unity!*" the inspired Apostle says, "*Love as ren*," and again, "Be kindly affection- e to another, with brotherly love."

is unpleasant and painful to the pious ver of the Lamb, to witness such di- ns in Christ's family. It is sinful for hurch to be so divided. There must rely some sinful cause which produ- uch a disastrous and sinful effect. as there are some of the Reformed hes in Convention, who on a fair and lly examination of the imaginary or sed points of differences, have found is no *real* difference, or at least none nt to keep them separate, and are all proper and laudable efforts to mmate a happy union between them, ears to me manifest, that the Gen- ssembly Presbyterian church should even yet be invited, and urged to part in said anticipated union, by g delegates to the convention. All spectable Presbyterian bodies thus as in one mighty phalanx against ommon enemy of the truth, they doubtless, under the Divine bless- much more *unitedly* than they can *tely.*

re is but one point of any real dif- betwixt the Presbyterian church ose branches represented in the ition, so far as I can discover, viz: almody question. And I honestly , that the largest portion of that now prefer the Scripture Psalms er of praise, if they would speak that subject. They all cheerfully that the scripture songs which we re perfectly safe as matter of to God; and they generally admit, so far as I know, that there is not e perfect safety in using uninspir- gs, which are productions of sin- imperfect men. Should they not, y aside that which they themselves be *imperfect*, and abide by that s *perfect!* J. S. B.

FROM SYRIA.

RESPONDENCE OF THE BOSTON POST.

in July last, the American cor- Plymouth, Captain HENRY, ar- t Beyrout, the ancient Berytus, he found the Warspite, an Eng- ate, and several French, Ottoman, trian ships of war lying at anchor. ge force had collected before this city, to protect its European in- s from the fiery attacks of those combatants who were struggling n an ascendency in this much-dis- region of the Osmanlis rule. But ips were not sent until scenes had tressed, and acts of savage fero- mitted, which would disgrace the history in the earliest date of the l world; and much it is to be re- that those who term themselves ns, and with their altars, their and their convents around them, have been in these horrible con- principal actors. How often it those who draw the sword are before it is sheathed to have its rned against them—its effects felt selves!—and thus has it resulted . Grievously have the Christians in these recent fights, and though ay mourn for those who have fall- it must be asked, if it was not in wholly owing to their own horri- that their own sad fate was seal- us we have heard, and our infor- comes from a source which we is correct—from those who wit- he deeds they could not prevent. , though at present in an unhap- unsettled condition, is, from its nd by nature, a most interesting autiful country. The dreadful s which were committed during summer in the "hills of Leba- non" caused the Plymouth to be sent on a service which, to our missionaries in that quarter, a band of pious men, was of the highest importance, it being solely for their protection, and which but too often in Mahometan towns can only be given by a hostile demonstration. But gladly do we add that, in this instance, such a movement was wholly unnecessary. The services of Captain Henry and Lieutenants Darfentel, Lynch and May were not required for the safety of our clerical countrymen, though in case of an emergency they were present and ready to act. In the midst of the desperate struggle between the Druses and the Maronites, when women and children were murdered while crying for mercy, and found it not, even then were the dwellings of our missionaries respected, and their lives never endangered. Such an incident is highly honorable to our own countrymen, and should be as generally known at home, as it has been published through all the countries of Europe. Living, as these men have for years, among two powerful parties, who differed as much from each other as our missionaries differed from them in their religious belief, they have conducted their affairs with so much good judgment and prudence as to win the respect and esteem of all. Indeed, so much so, that at a time when whole villages were destroyed, and every thing around them bore the marks of desolation, rapine and ruin, they were not only left unharmed, but permitted to receive under their roofs the suffering outcasts of both parties, and give them, hungry and wounded as they were, a timely shelter from those who pursued them, a temporary subsistence from their own scanty support. This singular occurrence we are the more ready to repeat, as heretofore we have not been so much in favor of our missions abroad, thinking that those engaged in them might be more profitably employed at home. But this erroneous opinion we now wish to correct. The American mission in Syria is a most important one, established as it is among a mixed population of two millions and a half of people, who may be divided in three great classes, ranking in importance in the order we name them: firstly, the Arabs, and then the Druses and Maronites. The first races are the followers of Mahomet, while the last firmly believe in our Saviour's creed, as their fathers for ages have done before them, in all their troubles, persecutions and sufferings.

In the war of 1840, all the Syrian leaders begged of the Sultan to be taken under his rule, preferring his dominion to that of Mehemet Ali, under which, thro' the grievous oppression of his Governors, they were groaning. Their wish was realized. For sometime from this period the inhabitants of Syria dwelt together in amity and peace. But this was not long to last. Through the machinations of some European agents, and only for political purposes, the Druses and Maronites during the past summer ranged themselves in deadly hostility against each other, and committed the most dreadful excesses. Now that the struggle is over, these naturally timid and amiable people have shed bitter tears of repentance for their diabolical deeds. Lamentations and wo have been left for those whom the fire, famine and poniard have spared. Beautiful villages, which a short time ago dotted the hills of Lebanon, are now but heaps of overturned walls, while hundreds of those who so happily dwelt within them, are roaming at large, without food for their daily support, or houses in which to find shelter, as their wintry weather is approaching.

We might say more of Syria and the Syrians, of the Druses and Maronites, and of the recent revolution in the mountains of Lebanon, a region which Lamartine has so beautifully described in his poetical rambles; but the early departure of the mail for England prevents it. Our hastily-penned letter must be brought to a close; we will, therefore, only add that the five great Powers by which all the questions of the Levant of any importance are settled, have now united to bring the affairs of these unsettled districts to an amicable termination. And, as there is to be no more war, we have only to trust that our missionaries will hereafter pursue their avocations in that quiet and peaceable manner which all who wish well to their efforts must so earnestly hope for.

Health of New Orleans.

It is with heartfelt gratitude to Almighty God, says the N. O. Protestant, that we are able to inform our readers that our city never was more healthful than at the present time. There is no yellow fever in the city, and none apprehended. Our friends are daily returning from the North and the neighboring watering places.

Contrary to the prevailing impression in the spring and early part of the summer, this has been one of the most healthful seasons ever known in New Orleans. Business is commencing early, and with encouraging prospects. A large concourse of strangers and visitors is expected during the season. We hope that the goodness of God will lead our fellow men to repentance. And amongst the crowd that may visit us, may there be many of the disciples of our Lord and Saviour Jesus Christ, who shall glorify him in their lives and by their efforts to save the thousands of immortal souls that may be found sojourning in our midst. We humbly ask the prayers of God's people for the conversion of this great city.

A Severe Reproof.

Several years ago, in North Carolina, where it is not customary for the tavern-keepers to charge the ministers any thing for lodging and refreshments, a preacher presumingly stopped at a tavern one evening, made himself comfortable during the night, and in the morning entered the stage without offering to pay for his accommodations. The landlord soon came running up to the stage, and said, 'there was some one in there who had not settled his bill;' the passengers all said they had, but the preacher, who said he had understood he never charged ministers any thing. 'What! you a minister of the gospel, a man of God!' cries the innkeeper, 'you came to my house last night, you sat down at the table without asking a blessing; I lit you up to your room and you went to bed without praying to your Maker, (for I staid there until you had undressed;) you rose and washed without prayer, ate your breakfast without saying grace; and as you came to my house like a sinner, ate and drank like a sinner, you have got to pay like a sinner.'

Fruits of Infidelity and the Bible.

Thomas Paine was an infidel, who, as some yet alive in this city know, yielded up his spirit in a tempest of agony and despair; alternately uttering fearful curses, and calling for help on the insulted name of Christ! An aged *gentleman*, well acquainted with him says, "One evening I found Paine haranguing a company of his disciples on the great mischief done to mankind by the Bible and Christianity. When he paused, I said—'Mr. Paine, you have been in Scotland; you know there is not a more rigid set of people in the world than they are in their attachment to the Bible; is it not their school-book? When a young man leaves his father's house, his mother always in packing his chest, puts a Bible on the top of his clothes.' He said it was true. I continued, 'You have been in Spain and Portugal, where they have no Bible.' He assented. 'You have been in districts in Europe, where not one man in fifty can read; and you have been in Ireland, where the majority never saw a Bible. Now you know it is a historical fact, that in one county in England or Ireland there are many more capital convictions in half a year, than there are in the whole population of Scotland in a year. Besides, this day there is not one Scotchman in the Alms House, State Prison, Bridewell or Penitentiary of New York. Now, then, if the Bible was so bad a book as you represent it to be, those who use it would be the worst members of society; but the contrary is the fact; for our prisons, alms houses, and penitentiaries are filled with men and women, whose ignorance or unbelief prevents them from reading the Bible.' It was now near 10 o'clock at night. Paine answered not a word, but taking a candle from the table, walked up stairs, leaving his friends and myself staring at one another."

When such are seen to be the fruits of infidelity, contrasted with those of the Bible, can it be considered of no consequence what children read, or what a man believes!—*N. Y. Telegraph.*

SCHEDULE OF

Appointments by the Steubenville Presbytery.

CARROLTON.

4th Sabbath Dec. Joseph Buchanan.
4th " Jan. Joseph Clokey.
4th " Feb. Alex. Young.
4th " March, Alex. Wilson.

MECHANICSTOWN.

1st Sabbath Feb. John M. Galloway.

NEW LEBANON.

3d Sabbath Dec. Joseph Buchanan.

N. B! YELLOW CREEK.

2d Sabbath Feb. Wm. Lorimer.
1st Sabbath Dec. Jos. Buchanan.

LIME SCHOOL HOUSE.

Wm. Wallace, time optional.
Jos. Buchanan, "

JEFFERSON.

A. D. Clarke, invited 1st Sabbath of each month.

MT. VERNON.

3d Sabbath Nov. John M. Galloway.
3d " Dec. Samuel Taggart.
3d " Jan. W. H. Jamison.
3d " Feb. W. H. Jamison.
3d " March, Thos. L. Speer.

Precious Fruit of Affliction.

Exile from the sanctuary to the lone sick chamber is not preceded by foretaste or anticipations of "peace that passeth all understanding," which is often found there by meek sufferers. They have to lie down for some time, 'under the mighty hand of God,' before they *feel* 'the everlasting arms underneath them;" and to drink the bitter cup, before angels strengthen them. But they are both sustained and soothed eventually. When their furnace is at the crisis of its heat, they find that Jesus is either watching it as a refiner, or walking in the midst of its flames as a deliverer.

This experimental fact is of as much practical value to us, as the doctrinal value of John's supernatural enjoyments. It does not prove nor illustrate so much of the divine power and glory, as the Apocalypse did, but it does prove, that the same eye which was upon John in Patmos, and the same which had upheld him in solitude, is upon every house of mourning and calamity, where the heart of the sufferer is right with God. Ask any conscientious Christian, who has endured a great weight of affliction, whether he was left to bear it in his own strength or without any conscious sense of the Divine presence? He will tell you without hesitation, that he never enjoyed the hope of salvation, or the light of Divine favor so much as then. His very look and tone will prove the truth of his words, when he assures you that he could *not* have believed it *possible* to render him so calm, resigned and happy, as he felt when in deep and dark waters, where all human help was vain. Let us not therefore be too much afraid of deep and dark waters. They can be *divided*, like Jordan and the Red Sea, or illuminated with glory, like the Egean around Patmos.

It is not to the mere teaching of a child, but the training, God gives the promise.

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THE PREACHER.

FRIDAY, NOVEMBER 14, 1845.

JOHN T. PRESSLY, D. D.,.....Editor.
KENNEDY & BROTHER,.....Printers.

TERMS—One Dollar per annum, in advance.

☞ We have forwarded bills this week to a few of our subscribers. Not that we speak in respect of want; for what has an Editor to do with money? But though we have no concern about the money, our patrons are honest men, and they would *feel better*, and would read the Preacher with more pleasure and profit, if their debts were paid. And therefore under the influence of the most benevolent feelings towards them, we afford them an opportunity of doing *themselves* a kindness.

☞ For the accommodation of our subscribers, our brother, ISAIAH NIBLOCK is authorised to receive payments for the Preacher in Butler.

☞ Our friend, William Carlile, now supplying the vacancies in the Presbytery of the Lakes, will receive payments in Mercer.

☞ Our friend, Joseph D. Steele, now supplying in Jefferson county, will receive payments for the Preacher in that region.

☞ Will our friends be kind enough to notice the following: If any mistake should be made, and bills should be forwarded to any of our subscribers, who have paid, we have such entire confidence in them, that in all cases their word will be satisfactory. They have only to say that the bill is paid, and the account is settled.

☞ It is believed that the Preacher can exhibit as honorable and as punctual a list of subscribers, as most of his cotemporaries. Yes! It is nothiug more than the simple truth to say, that in general our subscribers have sustained us nobly and honorably. And to them we owe a large debt of gratitude.

But the Preacher must not *tell lies*. There are a *few*, who, if we should testify publicly that they had honestly fulfilled their engagements, would lose all confidence in us as *witnesses for the truth*. And consequently they would issue that terrific mandate, STOP MY PAPER! We now give notice to all such, that if they don't pay us very soon, we will——do them a good turn, some of these days; and thus have satisfaction by overcoming evil with good.

Scottish Paraphrases.

By an act of the General Assembly of the church of Scotland passed in 1781, the use of the Scripture Paraphrases, which are bound up in some of our Edinburgh Bibles, was allowed. From that time these Paraphrases were used in some congregations, while in others they were excluded. The same remark will apply to some other Religious Denominations in Great Britain. There appears however to have been for a length of time, among evangelical christians, a growing dissatisfaction with the Paraphrases. The union which was formed between the United Secession church and the Synod of Ulster, in 1841, which gave rise to the present Presbyterian church of Ireland, was established upon the principle, that the Paraphrases be excluded from the Psalmody of the Church. And we are gratified to find that the attention of the Free Church of Scotland has recently been called to this subject.

In the Minutes of the last General Assembly of the Free Church, we find the following.

"Paraphrases.

"Various overtures, calling for a revision of the Paraphrases, were read, and after a short discussion the whole subject was remitted to the consideration of a committee to report next year. Mr. Bridges wished to strike out the Paraphrases altogether, and all seemed to agree, that it would at least be necessary to expunge some of them."

The report of this committee will be looked for with great interest. We are not without hopes that the Committee may adopt the suggestion of Mr. Bridges.

EDITORIAL CHANGE.

With unfeigned pleasure, the Editor would inform the readers of the Preacher, that he has at length succeeded in effecting an arrangement, which will relieve him from the labors of the editorial chair, and will place our paper in the hands of a very competent brother, who will give to it his undivided attention. The Rev. DAVID KERR, will take charge of the Preacher at the commencement of the next volume. To our friends in the Western Synod, who are acquainted with our young brother, it would be a work of supererrogation, to say any thing with regard to his qualifications for the office. To our distant patrons in the South and East, we have no hesitation in giving the assurance that the character of our paper will be improved by this arrangement, not only because our young brother is well qualified for the work in which he embarks, but because he will be able to devote his whole attention to it. All that the present Editor could do, was to seize some scraps of time from other pressing engagements and employ them as well as he could in preparing materials. It was therefore utterly impossible to pay that attention to passing events, and to introduce that variety which are necessary to render a paper acceptable to the generality of readers.

The Associate Reformed Church in Kittanning.

In the early part of last spring the Rev. Andrew Bower, who was on his way to Brookville for the purpose of fulfilling a Synodical appointment, stopped in the town of Kittanning to tarry for a night. And as his manner is, (though some regard it, as an evidence of *imprudence*,) he availed himself of the opportunity of preaching Christ to the inhabitants of that village. The effect of his labors, appears to have been to awaken in the minds of those who heard the word, a deeper interest in the things which belong to their everlasting peace. The result was an application to General Synod for the labors of one of our missionaries. The request of the people of Kittanning was favorably received; and since that time the Rev. Joseph K. Riddle has been laboring among them, it would appear with some good degree of success.

From a letter just received from a gentleman residing in that place, we learn the following interesting particulars.

The Lord's supper was dispensed in Kittanning for the first time by the ministry of the Associate Reformed church, on the last sabbath of October. The brethren Niblock and Riddle officiated in the solemn service. On Saturday preceding *twelve adults*, were received into the church by baptism, upon the profession of their faith in Christ. Among these, were aged parents as well as others who had been brought to remember their Creator in the days of their youth. On the Sabbath more than *eighty* persons sat down at the table of the Lord, and united in the profession of their love to their common Savior and to one another. It seems indeed to have been a season of refresing from the presence of the Lord. The interests of this infant congregation are affectionately recommended to the prayers of all God's people.

Our brethren in Kittanning, labor under the inconvenience of being without a house of worship. This inconvenience, they have resolved, with the concurrence of divine providence and some assistance from their brethren abroad, speedily to remove. It is understood that the members of the congregation have come forward cheerfully and have contributed liberally according to their means, for the accomplishment of the important object in view. But they will need some help. And it is hoped that our older congregations will take their younger sister by the hand, and that our men of wealth will rejoice in the opportunity of contributing to the establishment of a church in this ancient village. Hitherto, the Associate Reformed church has not had the opportunity of unfurling the banner of the gospel in this place. Now rather unexpectedly divine providence has opened up the door, and seems to say to us very distinctly,—*Go forward!*

Our young brother Riddle, is expected in the course of the winter to present the claims of this rising congregation, to those who feel an interest in the prosperity of Zion, and we bespeak for him a cordial welcome.

☞ The Rev. Matthew M'Kinstry sailed last week on board the steamer Peytona, for the Apalachicola river. The state of our young brother's health, for some time past, has been such that he was under the necessity of giving up his pastoral charge, and he proposes to spend the winter in Florida; to try the effect of a southern climate. He goes accompanied by his amiable lady, who, we are pained to learn, is also in feeble health. To the friendly regard of his personal friends in the South, and of the christian community generally, the Editor would introduce Mr. M'Kinstry as a very worthy minister of Christ.

☞ Another communication from the Rev. Mr. Blair has been received, but we are sorry to say, not in time for the present number. We would in the mean time advise Mr. "Many Hearers," that he is likely to have some additional [illegible] questions to answer. If he does not [illegible] begin, he may have a heavy task to [illegible] form.

Difficulties of Westminster Calvinism.

NO. I.

In looking over a late number of "Pittsburgh Christian Advocate," a [illegible] was introduced to my notice by a [illegible] over the signature of "LICINIUS," [illegible] porting to be an "Original exhibition [illegible] some of the difficulties of Westminster [illegible] Calvinism." The title, as may readily be supposed, awakened in my mind [illegible] considerable interest. The writer [illegible] whom I was indebted for a knowledge [illegible] the existence of such a publication, [illegible] his readers a very flattering account [illegible] the book. It deserves commendation, [illegible] thinks, on "several accounts." In the first place, "the *size* of the work" is such [illegible] it is not likely to frighten a reader, [illegible] in these *dyspeptic* days, is no mean recommendation of a book. And then its style [illegible] is "plain, forcible and logical." "It contains sound scriptural arguments, such [illegible] an antagonist must *feel* but *cannot answer*." And what is better still, "The spirit [illegible] the writer is manifestly a *christian* one." And in addition to all these things [illegible] are told that the author is admirably qualified for the task he has undertaken. He [illegible] is "just the man to write upon the subject." Because he was "educated in the Calvinistic school, and reared up [illegible] the tones of its thunder!" "Licinius" then, in the plenitude of his kind feelings towards his erring Calvinistic brethren, expresses the benevolent "wish that every Calvinist in the country could be induced to make a pocket companion of this little book, until he should either renounce his heathenous* system of contradictions and absurdities, or present more plausible arguments," than several writers have to whom we are referred.

The reader can imagine how eager I was to obtain a sight of this wonderful "little book." As I have been accustomed to regard with veneration those doctrines which are exhibited in the Westminster Confession of Faith, it will readily be supposed that I was somewhat startled by the information, that it had been discovered in this nineteenth century, that this venerable compendium of christian doctrine, is a *"heathenous system of contradictions and absurdities."* But as all this is demonstrated in a "plain, forcible and logical style," which exhibits "sound, scriptural arguments, such as antagonists must feel but cannot answer;" and as all this is *done* in a "christian spirit" by *one* who treats his opponents "with all due courtesy," and by one who is "just the man to write on the subject," and a book which is not formidable in size, while it is overwhelming in argument, as might be supposed, I lost no time in procuring a copy of this *'mu'tum in parvo.'*

And though I must say, that I do not as yet feel fully disposed to "make a pocket companion of this little book," I have endeavored to read it with some attention and care. I must further add, that it has failed to convince me that the Westminster Confession of Faith, is a system of heathenous contradictions and absurdities." Though, as Licinius, who warmly recommends "this little book" informs us, the author may have been educated in a Calvinistic school, yet, I cannot resist the suspicion, that if he ever entered such a school, he must have left it before he was well acquainted with the rudiments of the system, which is there taught. It should not be forgotten, that to insure success in the business of education, something more is necessary than a good school. There are some lads who are put under the care of very competent instructors, and yet they never make considerable proficiency in learning.

* Just from the mint!

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hey play truant at school and do not get their lesson." And hence, many a nd parent, who has been careful to send is son to a good school, and has expend- l much money to secure a thorough ed- cation, is disappointed and grieved to nd that all has been expended in vain. he favorite boy was sent to a good school; ut he neglected his book, and returns to is fond father a "graduated dunce."

If the author of this "little book was ducated in a Calvinistic school," I, of ourse, would not be inclined to blame is Alma Mater. But it is a possible ning, that under the influence of too ea- er a desire to obtain a diploma, he may ave passed too hastily over the course; nd might even yet profit by studying the rst principles of Calvinism. And it has ccurred to me, from a perusal of the ook itself, that the author might have rofited by the advice which a celebrated nglish Bishop, who was far from being artial to Calvinism, is said to have given his clergy: "Endeavor to make your- elves acquainted with what Calvinism eally is, before you undertake to refute ." Had our author been so fortunate s to have met with the advice of the Bi- op, "An original exhibition of some of he difficulties of Westminster Calvin- m," would probably never have been born.

"This little work is divided into five hapters, and each chapter is divided in- sections." The author in his Introduc- on informs us, that his "pages emanate om an obscure source, and are humble their pretensions." With regard to he *obscurity* of the source of these pa- es, I know nothing more than the author imself has told us. But it is probable hat some readers may find difficulty in econciling the humility of "their preten- ions," with a sentence which occurs on he next page. "This little book mo estly) claims originality of both matter and anner." According to my views of ings, to claim "originality of both mat- er and manner," for a book written up- n a subject which has employed so ma- y pens, gives a specimen of no very re- arkably "*humble* pretensions."

But to give the author the credit to hich he is entitled, there is certainly ome "originality" in this little book. It s inscribed to "The Rev. S. Wakefield, *Amateur*." This is the first time, within he limits of my reading, that I have seen book on the abstruse doctrines of theo- gy dedicated to an "*Amateur*." Here hen I must admit the claim to "original- ty." But as to the "hard speeches" which re uttered in relation to the "effrontery," he "cruel injustice," the "partiality," the pitiful adroitness," the "absurdities," the incoherencies," the "blasphemies" of alvinism, which abound in this little ook, which Licinius tells us, is written with a "*Christian spirit;*" and as to the misrepresentations which are made of the doctrines of Calvinism—to these things cannot concede the claim of "original- ty." Any one who is at all acquainted with the works which have been publish- d on this controversy, knows that simi- ar things have been uttered a thousand imes, before our author was born.

The reader may also find it somewhat difficult to reconcile with "humble pre- ensions," what the author avowedly un- ertakes to accomplish in this little book. He undertakes in

Chapter 1. To show, that Calvinism is inconsistent with itself.

Chapter 2. That the "scripture quota- tions of Calvinism," do not sustain it.

Chapter 3. That Calvinism cannot be reconciled with the word of God.

Chapter 4. That it cannot be reconciled with the attributes of God.

The reader will perceive that our au- thor has undertaken a Herculean task. I propose, if the Lord will, to inquire, in some succeeding numbers into the man- ner in which he has executed it.

CALVIN.

P. S. After we had been employed in penning the above thoughts, we received a copy of this volume through the polite- ness of the Rev. J. L. Reed. It is for sale at the Bookstore in 4th street, Pitts- burgh, where may be found a varied col- lection of books in general literature and theology, many of which are very valua- ble. Our kind friend will see that we have complied with his request, to 'notice' the work.

SLAVERY.

At the late meeting of the General As- sembly of the Free Church of Scotland, the following Report on the subject of Slavery was read by Dr. Candlish, and after a few remarks by Dr. Cunningham and others, was unanimously adopted—

"The Committee, having given in an interim Report to the Commission in Au- gust last, which was adopted by the Com- mission, and transmitted by them to the Churches in America, might consider themselves discharged from the necessity of taking any further step in the mean- time; but they are desirous of offering a brief explanation on some points, that seem to have been misunderstood, rela- tive to this important subject.

"There is no question here as to the heinous sin involved in the institution of American slavery; nor can there be any terms too strong to be employed in point- ing out the national guilt which attaches to the continuance of that accursed sys- tem, and the national judgments which, under the government of a righteous God, may be expected to mark the divine dis- pleasure against it. Neither can there be any doubt as to the duty incumbent on all American Christians to exert themselves to the utmost, in every competent way, for the purpose of having it abolished. The only difference of opinion that can exist among the members of this Church re- specting the duty of the Churches in Amer- ica, as Churches who are called to deal impartially with the evils of slavery, when it forms part of the social system in the community in which they are placed.

"Even as to this matter, it is believed, that the difference is more apparent than real. Without being prepared to adopt the principle that, in the circumstances in which they are placed, the Churches in America ought to consider slaveholding as *per se* an insuperable barrier in the way of enjoying Christian privileges, or an offence to be visited with excommuni- cation, all must agree in holding, that what- ever rights the civil law of the land may give a master over his slaves, as *chattels personal*, it cannot but be sin of the deep- est dye in him to regard or to treat them as such; and whosoever commits that sin in any sense, or deals otherwise with his slaves than as a Christian man ought to deal with his fellow-men, whatever pow- er the law may give him over them, ought to be held disqualified for Christian com- munion. Further, it must be the opinion of all, that it is the duty of Christians, when they find themselves, unhappily, in the predicament of slaveholders, to aim, as far as it may be practicable, at the man- umission of their slaves; and, where that cannot be accomplished, to secure them in the enjoyment of the domestic relations, and of the means of religious training and education; and all conduct of a contrary tendency, if preserved in, ought to be vi- sited with the highest ecclesiastical cen- sure, in every Church of Christ. The only thing which causes hesitation, is the assertion of its being absolutely incum- bent on Churches thus situated to exclude all slaveholders from their communion. The Committee believe that the Church is by no means prepared to assert this to be the duty of the American Churches generally; but all that is contained in the above statement, short of this, which ap- pears to the Committee an extremely doubtful position, they are persuaded that this Church will be ready, on every occa- sion, to maintain, and to urge on the at- tention of all other Churches with which we have any fellowship.

"Further, the Committee entertain a very decided conviction that the Chur- ches in America are called upon, as Chur- ches, to take a very serious view of the responsibility lying upon them, in regard to the continuance of this national sin of slavery, with its accompanying abomina- tions. They are aware that in America the opinion is somewhat prevalent that it belongs to men, as citizens, to interest and exert themselves in the improvement of public national institutions, and the re- peal, or amelioration, of obnoxious and sinful laws; while the Church, as such, ought rather to abstain from interfering in matters of a political or legislative char- acter. The Committee cannot but fear that this opinion has led to considerable supineness in the Churches of America, and a considerable degree of reluctance to take up the question, and to do all that they might do, for awakening the public mind and influencing the public measures on the subject. They are apprehensive, also, that it has tended to foster a some- what apologetic tone, in the treatment of it, on the part of some of those best fitted to exert a wholesome influence on their fellow countrymen. The Committee, cor- dially approving of the rule laid down in the Confession of Faith, as to the Church's interference in civil matters, must, at the same time, think that the American Chur- ches ought to make more decided exer- tions than they do, with a view to obtain the abolition of these slave laws, which are not only essentially unjust to them- selves, but such as to encourage all man- ner of vice and immorality, and prevent the moral and spiritual improvement of a very large class of the community.

"The committee might further observe, that the real question which has been rais- ed, so far as the conduct of this Church is concerned, is, not whether the American Churches ought, or ought not, to refuse the privilege of their communion to all slaveholders!—nor whether they are, or are not, as faithful as they should and might be, in exercising discipline against all the moral offences, and all the cruelty and neglect which the existence of that relation is apt to cause!—nor whether they are doing all that they should and might do to influence public opinion and the legislative councils, with a view to the abolition of this nationally sinful system! but whether this Church, having been brought, in God's providence, into inter- course with these Churches, as regards the interchange of brotherly sympathy and aid, is bound to refuse the tokens of their attachment which their people have given, and to renounce and repudiate all further friendly correspondence with them; or is not rather at liberty, or under an obli- gation, to continue to cultivate a good un- derstanding with them; taking care always to do so for the very purpose of faithfully exhorting and admonishing them to a full discharge of their duty in this matter, to themselves and their country, as well as to the oppressed, and that God who hears their cry? Now, if you stop short of the adoption of the extreme principle already adverted to, which raises some difficult questions and scruples, on scriptural and moral grounds, is there any extent of anx- ious entreaty and remonstrance to which this Church ought not to be prepared to go, in dealing with those which are placed in such difficult circumstances, in order that they may be found faithful?"

Hints for Ministers.

God puts peculiar honor on the preach- ing of Christ crucified. A philosopher may philosophize his hearers; but the preaching of Christ must convert them.

We have done very little, when we have merely persuaded men to think as we do.

A New Chapel.

Some young men of the Presbyterian Church on Lafayette Square have erected a comfortable house for religious services at the corner of Canal and Franklin sts. It was dedicated to the service of Al- mighty God last Sabbath. The Rev. Mr. Beattie read the appropriate Scriptures, and made the dedicatory prayer. The dis- course was preached by the Rev. Dr. Scott. The house was crowded and the services deeply interesting. We hope this is but the beginning of good things for this city. *N. O. Protestant.*

He that seeketh freedom must seek faith; for it is faith that breaks off the chains which unbelief binds on.—Luke 17:6.

MARRIED,

In Allegheny, Nov. 4th, 1845, by Rev. Robt. Audley Browne, Mr. WM. WILSON to Miss ISABELLA M'CREIGHT, all of Pitts- burgh.

On Tuesday, Sept. 30th ult. by the Rev. N. C. Weede, Mr. RANDAL ROSS, A. B., of Madison county, Pa., to Miss SARAH LEMMON, of Hopewell, Indiana county, Penn.

☞ The Treasurer of Synod acknow- ledges the receipt of the following sums:

	S. F.	F. M. F.
Cadiz, Rev. Willson,	$20 00	
Jonathan's Creek, Rev. Calderhead,	10 00	
James P. Edie,		2 00
White Oak Spring, Rev. Findley,	7 00	6 50
Prospect, Rev. Findley,	7 00	2 50
Bethel, Rev. J. H. Bonner,		5 00

☞ In the Report of the Treasurer of General Synod, Lebanon congregation, Rev. S. Wallace is credited with a con- tribution of $12. It should have been entered as a contribution to the Fund of the First A. R. Synod.

To prevent mistakes, it may be proper to state, that it is no part of the Treasurer's business to acknowledge receipts publicly. He enters all the receipts in his book and reports to Synod. And those who for- ward their contributions at the right time, will always see them acknowledged in the Treasurer's Report. When fund are transmitted to the care of the Editor, he usually, for the satisfaction of his friends, acknowledges the receipt of them in the Preacher.

Moneys Received for the Preacher,

Not otherwise receipted for.

A. Henderson.	R. Brown 2.
J. S. Hamilton.	R. Robinson.
Wm. Stevenson.	Smith Hamill.
Isaac Berry.	John Patterson.
Thos. Kelly 2.	R. Reynolds.
Wm. Carlile.	James Buchanan.
Susan Stevenson.	D. Hutchison.
Wm. Francis.	Wm. Haston.
G. Crookshanks.	M. M. Hamilton.
A. Glendening 2.	S. N. Moore.
G. Ford.	R. Grier.
J. P. Kilgore.	Wm. Nicholson.
J. P. Patterson.	R. Patterson.

PUBLIC SALE.

A PUBLIC SALE of burying Lots in "Mount U- nion Cemetry," which has been lately laid off will take place on next Monday, 17th inst., at 2 o'clock, P. M. This beautiful cemetry is just outside the city line, and only about fifteen minutes' walk from the Alle- gheny Bridge. BY ORDER OF THE BOARD.

Allegheny, Nov 14 1845.

WANTED,

BY a young man, a graduate of Duquesne College, a situation, somewhere in the South, as a Tutor in a private family, or as the Principal of an Acade my. The Editor takes pleasure in assuring his Southern friends, that he can with great confidence, recommend the above young man, both on account of the excellen- cy of his character and his literary qualifications. Any communication addressed to the Editor, will receive prompt attention. Nov. 14—2t

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MISCELLANEOUS.

From the Christian Witness.

THE FATHER AND CHILD.

CHILD.

I'm five years old to-day, papa!
But wherefore do you weep?
I thought it was a merry time
When birth-day feasts we keep;—
Nay, do not look so strange, papa,
And I will leave my play,
To come and nestle in your arms,
And kiss the tears away.

And you shall tell me pretty tales
Of dear mamma in heaven,
And of the holy people there,
Whom Jesus hath forgiven;
And we will talk so pleasantly,
That you shall smile to see
How cheerfully your little girl
Doth prattle on your knee.

You know mamma's an angel now,
And never more can die;
For the kind God hath taken her
To dwell with him on high;
And when we're ready, dear papa,
He'll send for you and me;
I often think, and wonder when
That happy time will be.

FATHER.

God bless thee, little comforter!
Thy words are sweet to hear;
Well hast thou chid my selfish grief—
My unbelieving fear;
Sorrow and doubt have pass'd away,
The cloud hath left my brow,
And holy peace and trusting love
Possess my bosom now.

Oh! ever thus may heavenly truth
From thy young lips distil;
And ever may thy heart incline
To do thy Saviour's will;
So shalt thou tread this sinful earth
With spirit undefiled;
And the blessing of thy mother's God
Shall rest upon her child.

Come hither, dearest; let us kneel
In meekness side by side;
And pray, whilst yet this seraph calm
Doth on my soul abide;
For surely now my chasten'd heart
Is purged from earthly leaven,
And the wrestlings of a father's love
May still avail with Heaven.

From the Christian Watchman.

THINGS THAT TROUBLE A PASTOR.

1. To see some members of the church habitually absent themselves from the regular weekly prayer meeting, and from the monthly church meeting, when they have solemnly pledged that they would not "forget the assembling of themselves together." Christian, where is thy honesty?—where thy sense of obligation to God and to the church?—"When thou vowest a vow unto God, defer not to pay it." Redeem your pledge and comfort the fainting heart of your pastor. There never was a time when Aaron and Hur Christians were more needed than now. It is one of Satan's devices, in staying away from such meetings; for he holds you with a firmer grasp, if he can keep you from praying; and he hopes thus to weaken the bonds of the pastor, and get a victory over you, him, and the church.

2. It greatly troubles a pastor to know that some of his people do not have family worship. How such a man degrades himself in the eyes of his children! How unfaithful to the solemn trust reposed in him to bring them up "in the nurture and admonition of the Lord!" There can be no family religion without family prayer; how can a prayerless family be really a Christian family?

A minister of the gospel, accompanied by a companion who was not a Christian, was once visiting a professedly Christian family. He had anticipated much enjoyment, and expected to find a household of faith like that of Cornelius, who was "a devout man, and one that feared God with all his house." But what was his astonishment in finding there was no family altar. He was not asked to pray during his visit, even on the Sabbath. The astonishment of his companion was not less than his disappointment and grief, and as they were conducted to their chamber exclaimed, "What! do they not have prayers here!" Oh, what a house that must be where there are no "prayers!" A certain minister, on a journey, stopped for the night at a house, where resided a similar prayerless family; who as they were about conducting him to his chamber, asked the father if they did not have prayers. He was answered in the negative. He then declared he dare not sleep in such a house, and forthwith departed. Christian reader, is your house without a family altar?—Better be without insurance. You are in danger. Your children sleep in danger. What if you were called up at midnight to behold one of them dying? Could you pray? Would not that child reproach you justly in neglecting their eternal welfare? Why be a stumbling block to your children? Why a grief to your pastor, and a mark for the irreligious to shoot at? Bitter regrets await your dying hour; and is there not unhappiness now? "Repent and do thy first works." TITUS.

How many would rather have their praises sounded by men, than have their souls saved by God.—Matt. 6:2.

The believing sinner will find in Christ, not only sufficiency, but security of the most absolute kind.—Col. 2:10.

"The Hebrew Messenger."

THE AMERICAN BAPTIST SOCIETY FOR EVANGELIZING THE JEWS, will commence, on the first of January next, a monthly publication, each number containing 24 pages, to be called the "HEBREW MESSENGER," at one dollar per annum, to be paid on the receipt of the first number. The following subjects will be continued in successive numbers:

I. A History of the Present Efforts to Promote Christianity among the Jews.
II. Narratives of Converted Jews.
III. The Temporal and Spiritual Restoration of the Jews.
IV. The Proceedings of the American Baptist Society for Evangelizing the Jews.
V. Miscellaneous Intelligence.

For every five subscribers, a copy will be given gratis, for the first twelve months. The names and residences of subscribers to be forwarded on or before the 1st of December next to the Editor, the Rev. C. F. Frey, No. 169 Bleecker street, corner of Sullivan st.

N. B. Editors of religious papers who will give the above two or three insertions, and forward a number of their paper to the Editor, will receive a copy of the work. Oct. 31

STRAY COW.

CAME to the residence of the subscriber, living in Pine Township, eleven miles from Allegheny, on the Franklin Road, some time last Summer, a large Red Cow, having a piece out of her right ear, with a white stripe along the back, and some white on the belly, and no other mark visible. The owner will please come forward, prove property, pay charges, and take her away, or she will be disposed of as the law directs. JOHN LOGAN.

October 24, 1145—3t*

TOOTH ACHE CURED!!!

BY T. WHITE, DENTIST,

WHO may be consulted at his Office, a few doors North of the Post Office, Allegheny city, in the house occupied by Alex. Hays, Esq. [illegible] E. HALE, formerly of Pittsburgh, cured Teeth by the same process, as will appear by the following:

"Pittsburgh, 1831. The subscriber in his practice as a Dentist, having successfully used Doctor White's Tooth Ache Drops, can recommend them as superior to any other medicine in use. E. HALE."

Sept. 26-tf

A FARM FOR SALE.

WILL be sold at public sale on Friday, Oct. 27, all that Farm or Tract of Land formerly owned by Elisha Charles, deceased, containing about 146 acres lying in Findley Township, Allegheny county. This Farm is twenty miles from Pittsburgh, on the road leading from Pittsburgh to Frankfort Springs, and two miles from the village of Clinton. It will be sold together, or divided to suit purchasers. Title indisputable, and sale positive by mutual consent of all the heirs. For further particulars inquire of Isaac Charles, Allegheny city, or of Elizabeth Charles, near the premises.

ISAAC CHARLES,
ELIZABETH CHARLES.

Sept. 26, 1845-3t*

STRAY COW.

CAME to the residence of the subscriber, living in Ohio Township, tens miles down the Beaver road, about the 9th of September, a small sized red Mooly Cow, a piece out of the left ear, and no other marks visible. The owner will please come forward, prove property, pay charges and take her away, or she will be disposed of as the law directs.

Sept. 26-3t* JAMES POWEL.

KENNEDY & BROTHER'S
PRINTING ESTABLISHMENT,
FEDERAL ST. ALLEGHENY.

ALL kinds of Printing, from the finest Card to the largest and most showy Posting Bill; Circulars, Labels, Dray Receipts, Bank Checks, Hat Tips, Bills of Lading, Election Tickets, Blanks of every description, Canal, Railroad and Steamboat Bills, promptly and neatly executed, at *reduced prices*.

☞ **Books, Pamphlets and Catalogues** for Colleges, Seminaries, &c. printed in the best style.

Allegheny, April 24, 1845.—tf.

NEW GOODS!

THE subscribers avail themselves of the present opportunity of informing their friends and customers, that they have received from the Eastern Market a fresh supply of merchandize, which being added to their stock formerly on hand, will enable them to offer for sale the following articles: A handsome assortment of staple Dry Goods, of most excellent quality; Coffee and Sugar; Teas of various kinds and qualities; a prime selection of Tobaccoes; Sperm, Solar, Whale and Tanner's Oil; China, Liverpool and Common Queensware; Sperm, Star and Tallow Candles; a small assortment of Table Cutlery, Pocket and Pen Knives; Waldron's and and Wilson's Grass Scythes and Scythe Snaths and Stones; Juniata and Common Iron and Nails, assorted sizes; Herrings, Shad and Mackerel of the best quality. Together with sundry other articles in their line of business, which are not here enumerated—all of which they will sell at prices as low as any in the city.

Feeling grateful for the liberal patronage we have all along received from our numerous friends and customers, we would respectfully solicit a continuance of it, as we are now fully prepared to give the same general satisfaction as we have heretofore done.

Don't forget our place—2d door from the South West corner of Federal street and Diamond, Allegheny.

☞ Farmers and Country Merchants are informed that Wool, Flax, Tow-Yarn, Stocking Yarn, Flour, Bran, Oats, Indian Meal, Corn, Cheese, Salt, Corn Brooms, &c. will be taken in exchange for merchandize at cash prices. J. STERRITT & CO.

Allegheny, June 17, 1845—6m

Bicentenary of the Assembly of Divines at Westminster,

HELD at Edinburgh, July 12th and 13th, 1843: containing a full and authentic Report of the Addresses and Conversations. For sale at

JOHNSTON & STOCKTON'S

Wholesale and Retail Bookstore, No. 44, Market st Pittsburgh, June 4, 1845—6t

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. 23, 1844.

THE PEOPLE'S
CLOTHING STORE,
NO. 77 LIBERTY STREET.

THE Subscriber having just returned from the East, would respectfully invite the early attention of his friends and the public, to his large and general Stock of Spring and Summer Goods, which he has received and is now making up for the Spring Trade, consisting in part of French, English and American Cloths; Fancy, Plaid, Striped and Plain Cassimeres; Plain, Pearl and Figured New Styles Satin and Silk Velvet Vestings; Satinetts; Summer Cloths; Fancy, Striped, Pearl and Plain English and French Tweeds, &c.

Those in the habit of having their work made to order, would do well to call at No. 77 where they will find goods that cannot fail to please—consisting of the Latest Styles, which have been selected with great care from the best stocks in Eastern houses.

From his long experience in this business, he is enabled to cut and have work made up, in a style that cannot be surpassed; and all that is wanted is a call to convince, that the Clothing at his establishment is got up in a Superior, More Fashionable and Handsome Style than will be found elsewhere. He would take this opportunity to return his thanks to his friends and the public, for the very liberal patronage he has received, and being determined to sell on the Lowest Terms, would solicit a call from those wishing to purchase Good Good Cheap at the same time.

Shirts, Socks, Handkerchiefs, Cravats, Suspenders, &c., always on hand. THOS. M'CANCE,

No. 77 Liberty, directly opposite Irwin Street.

April 24—tf.

SPRING FASHIONS,
FEDRAL STREET,
ONE DOOR BELOW GŒHRING'S TAVERN
Allegheny City.

HAVING just received from New York the Spring Fashions for Hats, I would respectfully solicit the patronage of my former friends and customers, and all others who may please to give me a call, feeling assured that I will be able to please all with this New and Beautiful Style of Hats. R. L. MELVILLE.

Wool and all kinds of Furs taken in exchange.

April 11—3m.

Wm. O'Hara Robinson, U. S. Attorney.

HAS removed his Office to the second story of Burke's Buildings, Fourth street, near Market

Aug. 23

☞ *A Liberal Discount, from Eastern prices, to Clergymen and Sunday Schools, on purchases to the amount of ten dollars or upwards.*

CHEAP AND VALUABLE STANDARD BOOKS.

ROBERT (late T.) CARTER, No. 56 Market st Pittsburgh, offers for sale, at New York 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 a valuable 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. (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, 2 vols. 12mo., $1.50. Ancient History, 4 vols. 12mo. A 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. Gallaudet's and History of Missions, 2 vols. 4to., with twenty steel engravings, neatly bound in full cloth. Awake thou Sleeper, by the late Rev. J. A. James, D. D.

History of Missions, by the Rev. John O. Choules and the Rev. Thomas Smith, in 2 vols. 4to.—with twenty-five handsome illustrations on steel—at the price $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 low price of $1 for three bound vols., in good paper with type of a fair size. Of this work more than thirty thousand have been sold.

American Sunday School Union's publications, 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 who wish 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. $1.50. A beautiful edition.

To wholesale purchasers, a liberal discount will be made. ROBERT CARTER

No. 56 Market, between 3d and 4th.

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	B'k of Mt. Pleasant	
Mer. and Manuf. bank,	par	Far. and Mech's bk,	
Exchange bank,	par	B'k of St. Clairs.	
Bank of Germantown,	par	Com. b'k of N. Lis.	
Bank of Chester co.	par	B. Marietta & Cin.	
Bank of Delaware co.	par	Col. b. N. L.	
Bank Montgomery co.	par	Clinton b. Col.	
Doylestown b'k,	par	Cincinnati banks,	
Franklin b'k of Wash.	1-2	Bank of Circleville	
Farmers' bk Bucks co.	par	" Zanesville	
B. N. America, Phila.	par	" Painesville	
B'k N. Liberties,	"	par	" Wooster.
Com. b'k Penn'a,	"	par	" Massillon
Far. and Mech. b.	"	par	" Salem
Kensington b'k,	"	par	" Geneva
Philadelphia b'k,	"	par	" Newark
Schuylkill b'k,	"	par	" Xenia.
Southwark b'k,	"	par	Boston bank,
Western b'k,	"	par	Commer. bank, St. L.
B'k of Penn tp.	"	par	Post Notes,
Mechanics b'k,	"	par	Bank of Commerce
Man. and Mech. b.	"	par	Exchange bank, Ga.
Moyamensing b'k,	"	par	Bank of Florida
Girard bank,	"	par	Banks of Georgia
United States b'k,	"	par	Bank of Charleston
Mon. b'k of Brownsv.	par	Commercial b. Lex.	
Bank of Gettysburgh,	1	Farmers b'k, Ky.	
B'k of Chambersburgh,	1		
B'k Susquehanna co.	5	VIRGINIA.	
B'k North'berland	par	Bank of Virginia,	
Bank of Lewistown,	1	B. of the Valley at	
Bank of Middletown,	do	Far. Citizens' bank, Va	
Carlisle bank,	do	Farmers' bank, Va	
Columbia Bridge Co.	do	M. and Ma. c. b. Wh.	
Erie bank,	do	Branch, Morgantown	
Farmers' bk Reading,	par	N. W. b'k of Virginia	
Far. and Drovers' b'k,	1	Branch at Wellsburg	
Farmers' b'k, Lanc.	par	" Parkersburg	
Lancaster co. bank,	par	Baltimore City bks	
Harrisburgh bank,	1	Bank of Salisbury,	
Homestake bank,	do	Mineral bank,	
Lebanon bank,	do	Wash. co. banks,	
Miners' b'k of Pottsv.	do	Cumb. b'k, Allegheny	
Northampton bank,	—	All other solvent banks	
N. H. Del. Bridge Co.	1		
Wyoming,	do	GOLD AND SILVER.	
York bank,	do	Patricksd'ors,	
Berks County bank,	—	Thalers,	
West Branch bank,	1	Ten Guilders,	
		Lonisd'ors,	
SCRIP.		Napoleons,	
Exchange bank, Pittsb.	1	Ducats,	5 15 @
Mer. and Manuf. bank,	par	Eagle, old,	
Interior banks,	1	Eagle, new,	
(Except) Berks co.	do	Doubloons, Span.	
		Doubloons, Pat.	
INDIANA.		Sovereign,	
State b'k and branches,	1	Guineas,	
State Scrip,	5		
		EXCHANGE.	
ILLINOIS.		On Philadelphia,	
State b'k and branches,	40	" New York,	
B'k of Shawneetown,	75	" Baltimore,	
Bank of Louisville,	1		
B'k Ky. and branches,	do	☞ All Banks marked thus — are not purchased by the Brokers.	
Northern bank and br.	do		

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The Preacher

OHN T. PRESSLY, D. D., EDITOR. ALLEGHENY, NOVEMBER 28, 1845. VOL. 3—NO. 24.

TERMS.

: PREACHER will be published semi-monthly, e second and fourth Fridays of every month. /E DOLLAR per annum, *in advance*. If not within six months, one dollar and a half will arged.

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

ere a private conveyance does not offer, sub- s will please transmit through the Postmaster.

THE CAUSE OF MISSIONS.

ADDRESS *delivered at the opening of Session in the Theological Seminary the First Associate Reformed Synod the West, 5th November*, 1845. *By* HN T. PRESSLY, D. D.

DEAR YOUNG FRIENDS—"Go ye all the world, and preach the gospel ery creature." Such is the compre- ve commission under which the chris- ministry enter upon the discharge of uties of their high office. The field ir labor is the WORLD. The objects ir charity are the HUMAN RACE. And may not relax their diligence, nor d their work as finished, until all the of the earth have seen the salvation r God. Wherever we come in con- vith man, whether in savage or civi- life, we find him laboring under the s of a moral malady, which if not re- d, must terminate in the second death. it is the distinguishing glory of the l, that it reveals a remedy, which is nly adequate to the necessities of case, but which is offered freely to ceptance of all. And the great bu- s of the christian ministry, is to make n to all men, that the grace of God rovided such a remedy as their case res, and to persuade them to avail selves of its aid.

the object for which you, my young ls, have assembled in this place, is epare yourselves for the important of preaching the gospel to a perish- orld, I wish on the present occasion l your attention to the necessity of ating a *missionary spirit*, as an essen- ualification for the work which you in prospect. This is the spirit in- ed by that commission which was ally given to the apostles of our and Savior, and which they so hap- exemplified in the course of their try. And as it is under the same ission that the heralds of the cross go forth to proclaim salvation to a orld, they should be deeply imbued the same spirit. Moved with com- n for a world involved in sin, in hedness and misery, they should upon the work of preaching Christ ied, under the influence of a spirit would prompt them to proclaim ospel as they may have opportunity ry creature, and which will not allow to desist from their labors while any ir fellow men are suffering under fects of a famine, not of bread nor st of water, but of hearing the s of the Lord.

th a view to the promotion of such it among you, it is proposed on the nt occasion,

To take a view of the condition of who are not interested in the privi- of the gospel.

To consider the claim which Jesus Christ has to the homage of all nations.

III. To inquire into the obligation which rests upon the church, to labor for the purpose of bringing all men under the influence of the gospel.

1. Let us form a definite, scriptural view of the moral condition of those who are without an interest in the provisions of the gospel. After having taken a view of the condition of all men, both of those who enjoy the light of revelation, and of those who are enveloped in the darkness of paganism, the Apostle observes,—"We have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous no not one; there is none that understandeth, there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable, there is none that doeth good no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes. This is an inspired description of the moral character of man in his present fallen condition; a description which is true in its application to man not in some peculiar situations merely, but which is applicable alike to Jew and Gentile. All are under sin; all without exception are under the influence of that death in sin which is the consequence of our original apostacy; all are now the subjects of the curse of the violated law, and are exposed to that wrath which is *coming* upon the workers of iniquity.

From this deplorable condition, other way of escape there is none, than that which the gospel reveals. With regard to the Lord Jesus Christ, the Apostle declares, "Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved." While all unbelievers are destitute of an interest in this salvation, and the wrath of God abideth on them; it is further true in relation to a large portion of the human family, that they are not only children of wrath even as others, but they are at the same time utterly destitute of the knowledge of Him who is the deliverer from the wrath to come. Their experience tells them that those sources of enjoyment, to which they have been wont to look, are broken cisterns which can hold no water, but of the way to the fountain of living waters, they are entirely ignorant. They feel that there lies upon them an oppressive burden, which is destructive to their peace, but how it is to be removed they know not. For of Him, who bore our sins in his own body on the tree, and who was made a curse for us, that he might redeem us from the curse of the law, they have never heard. And how shall they call on him, in whom they have not believed, and how shall they believe in him of whom they have not heard? They are without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. And they walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

Such then is a brief description of the moral condition of those who are without an interest in the salvation of the gospel. And is it not an affecting thought that every where around us, in the very midst of gospel privileges, there are multitudes of our fellow men, who though they are in this deplorable condition, are utterly insensible in relation to their danger; while there are millions of our race, in heathen and Mohammedan countries, who have no knowledge of the way of escape from the depths of guilt and wretchedness into which they have fallen. They are sitting in darkness and in the region of the shadow of death! On their path no sun of righteousness has arisen with healing in his wings; and on their prospect beyond the grave, shadows, clouds and darkness rest.

But this state of things shall not continue without change. There yet remains to be unfolded the glory of a brighter day. For though the heathen may rage, and the people imagine a vain thing; though the kings of the earth may set themselves and the rulers may take counsel together against the Lord and his anointed, yet saith the Lord, have I set my king upon my holy hill of Zion. And not only shall Messiah be exalted to his mediatorial throne, and his dominion be established, but his willing and obedient subjects shall be greatly multiplied. "Of the increase of his government and peace, there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it, with judgment and with justice from henceforth even for ever." Let us then,

II. In the next place consider the claim which Messiah has to the homage of the nations. And to appreciate rightly the obligation which rests upon all men to yield to him the willing homage of obedient and grateful hearts, it may be proper to contemplate the Lord Jesus Christ in the various relations which he sustains to the human family. I remark, then,

1. That as a divine person, he has an essential, underived claim to universal homage. "By him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all were created by him and for him." As the universal Creator, he has a just claim to the homage and the obedience of all his creatures. To Him they are all indebted for existence and for the various powers by which they are distinguished; and those powers they are under obligations to employ, in doing his will and in promoting his glory. But not only are his creatures indebted to him for existence; they are likewise upheld in being by his providence. By him all things consist: and he upholdeth all things by the word of his power. And as his rational creatures are continually dependent upon his benignity, and sustained by his almighty arm, every passing moment adds to the weight of obligation, which rests upon them to employ all their powers in the advancement of his glory.

2. But as the Redeemer of man, the Lord Jesus Christ has a peculiar claim to the homage and obedience of our sinful race. Verily he took not on him the nature of angels, but he took on him the seed of Abraham. For as much as the children were partakers of flesh and blood, he also himself likewise took part of the same. And having thus highly honored our nature, by taking it into union with his own, he was, in that nature, made under the law, that he might redeem them that were under the law. Being, in conformity with a divine constitution, made under the law, in the room of guilty man, he suffered for our sins, the just for the unjust, that he might bring us unto God. And, having, by the one offering of himself obtained eternal redemption for us, in the dispensation of the gospel, he proclaims liberty to the captives and the opening of the prison to them that are bound. In the proclamation of the gospel, Jesus Christ is exhibited as the gift of God to our perishing world; as the Savior of lost sinners; as one who is able to save to the uttermost all that come to God by him. And while every individual of our race to whom the gospel comes is authorized to receive him as his own individual Savior, an obligation is at the same time imposed upon every one to submit to his gracious sceptre. This is the commandment of God, that we should believe in the name of his Son Jesus Christ. And consequently, a refusal to accept the Savior as the gift of God, not only excludes the individual from the hope of salvation, but likewise, involves the guilt of rebellion against the authority of the Most High God.

3. But further: Jesus Christ has a claim to the homage of the nations, founded upon the promise made to him as Mediator. In his Mediatorial character, the Son of God, who thought it not robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. And as the reward conferred upon him, in consequence of the humiliation, sufferings and death to which he submitted, God hath highly exalted him and given him a name which is above every name that at the name of Jesus, every knee should bow, of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. For the joy that was set before him, he endured the cross, despising the shame, and is set down at the right hand of the throne of God. To him as Mediator it is promised,—"When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands; he shall see of the travail of his soul and shall be satisfied. And again; all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him. For the kingdom is the Lord's and he is the Governor among the nations. "Ask of me," is the language of the Father addressed to the Son, exalted to the throne of his glory, "Ask of me and I shall give thee, the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." These promises have been in the process of fulfilment for near two thousand years; but much yet remains to be done before an astonished world shall look upon their complete and glorious accomplishment. As yet it is true in relation to a large portion of our globe, that darkness covers the earth and gross darkness the people. But God hath declared the unalterable decree, that he will destroy the face of the covering cast over all people and the veil that is spread over all nations. The time is coming, when the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills and all na-

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tions shall flow unto it. And that moral darkness in which so many of our race are yet enveloped shall be dissipated by the spreading light of the gospel, and the earth shall be full of the knowledge of the Lord as the waters cover the sea.

In anticipation of these glorious results, it becomes a matter of personal concern to ascertain what is our duty. While we look with longing desire and confident expectation for the arrival of that time, when the kingdom of our Lord and Savior shall extend from sea to sea and from the river to the ends of the earth, it is important that we should understand what is the part which we are required to perform in furthering the introduction of this illustrious era. Are we to stand aloof, and to fold up our arms, and look on as unconcerned spectators, until God in some miraculous way shall accomplish the work? Or does there rest upon us a solemn obligation to put forth our personal efforts to promote the establishment and the extension of that kingdom which is righteousness and peace and joy in the Holy Ghost?

Let us then proceed,

III. To inquire into the obligation which rests upon the church to labor for the purpose of bringing all men under the sceptre of Messiah. The conversion of the world to God, as well as the conversion of the individual sinner, is a work to be accomplished by divine power. But it is the will of God in the one case, as well as in the other, that the important work should be brought about by human instrumentality. The obligation of the church to employ all her energies to promote the conversion of the world to God, appears,

1. From the command originally given to the apostles, immediately after the completion of the work of redemption. "Go ye," says the risen Savior, "into all the world, and preach the gospel to every creature." Here we have a command plain and explicit, which makes it perfectly evident that it is the divine appointment, that the gospel is to be promulgated throughout all nations, by human instrumentality. It is to men, and not to any superior or inferior order of beings, that the work is assigned. "Go ye," said our Lord, to those who had left all and followed him, "Go ye into all the world, and preach the gospel to every creature." And though these words were originally addressed to the apostles, it is perfectly plain, that the duty here enjoined is not to be restricted to them. The promise which our Lord was pleased to give for their encouragement in the discharge of the duty, is, "Lo, I am with you alway, even to the end of the world." Here, then, we have a promise which secures to those who are engaged in the execution of an arduous and important work, the effectual assistance and co-operation of Heaven, even to the end of time. And this necessarily supposes that the persons interested in the promise and engaged in the work, shall exist in the world, until the final consummation of all things. But within the limit of a few years after this period, the apostles had concluded their labors and had entered into their rest. It follows, therefore, that this command looks beyond the immediate apostles of our Lord, and that it is equally obligatory upon those who are their successors from age to age, in the work of preaching the gospel.

But this command, though obligatory in a peculiar sense upon those who are called to preach the gospel, is not to be restricted to them. It indicates a duty in which the whole church, individually and collectively, has a concern. On the ministry rests the obligation to go into all lands and proclaim the glad tidings of salvation to a perishing world. But the messengers of salvation cannot fly upon the wings of the wind, in passing from land to land; nor can they subsist upon the air, while employed in the labors of the ministry. It is the ordinance of God, that they who preach the gospel should live of the gospel. While therefore the christian ministry should at all times be prepared in obedience to the divine command, "Go ye into all the world," to respond, "Here am I, send me," there lies upon the church and upon every individual member of it, an equal obligation, according as the Lord hath prospered every one; to furnish the means which are necessary to enable them to go.

Of the ministry it is required, that they preach the word; that they be instant in season and out of season; that they endure hardness as good soldiers of Jesus Christ. And while they deny themselves, and take up the cross and follow their Master in their labors to promote the salvation of their perishing fellow men, it becomes the imperative duty of the church to sustain them when employed in these works of faith and labors of love. For them, prayer without ceasing should be offered unto God, that he would strengthen them with all might, by his Spirit in the inner man, that they may be qualified for the faithful discharge of their duty. But this is not all that is required of the church. While it is true that the missionaries of the cross need spiritual support, as a matter of the first importance, it is equally true that this is not all that is necessary to enable them to prosecute the labors of the ministry. They possess, in common with other men, animal bodies, which must be supported by the bread that perisheth. And while their time and their energies are employed in sowing, for the benefit of their fellow men "spiritual things," it is perfectly reasonable that they should reap their "carnal things."

This command then, "Go ye into all the world and preach the gospel to every creature," which was originally addressed to the apostles, indicates a duty obligatory, not upon them alone, but upon their successors in the ministry in all subsequent ages, and upon the whole church throughout the world.

2. Gratitude for the distinguishing favor which has been manifested toward us, requires that we should contribute our aid in sending the gospel to those who are perishing for lack of knowledge. What was once the condition of our ancestors? When we trace back the line of our ancestry, we soon arrive at a period, when our fathers were Gentiles in the flesh, who at that time were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But God who is rich in mercy, for his great love wherewith he loved us, in the exercise of his distinguishing grace, put it into the hearts of those whom he had already made partakers of the privileges of the gospel, to send to them the bread of life. And by the blessing of Heaven upon these labors of christian benevolence, our fathers, who in times past, like other Gentiles had been walking in the vanity of their minds, having the understanding darkened, being alienated from the life of God, through the ignorance that was in them, because of the blindness of their heart, were turned from dumb idols to serve the living and true God. Thus by the instrumentality of the gospel, which the hand of christian charity sent to them, our fathers were delivered from the power of darkness, and have been translated into the kingdom of God's dear Son. And from them, have been transmitted to us the invaluable privileges which we enjoy. And now, what return shall we make for the unmerited favor which has been extended to us? What shall we render to the Lord for all that goodness of which he hath made us partakers? He does not need the fruits of our charity. But the wants of his poor appeal to our sympathy; the destitution of millions calls for help. And he that giveth to the poor, lendeth to the Lord. How many of those whom he hath ransomed by his blood are at this moment in the depths of spiritual poverty. Their souls are ready to perish under the dire effects of a famine, and there is no one to break unto them the bread of life. He who has redeemed us unto God by his blood, however great may be his claim to our gratitude, does not need our gifts. The gold and the silver are his. "If," says he, "I were hungry, I would not tell thee, for the world is mine and the fulness thereof." But in behalf of his poor who are ready to perish, he demands the contributions of our charity. And gratitude to him who loved us and gave himself for us, and who regards the smallest favor bestowed upon one of the least of his disciples in his name, as tho' it were conferred upon himself, calls upon us to consider the condition of his poor, and to communicate for their supply.

3. The second great commandment of the law,—"Thou shalt love thy neighbor as thyself," absolutely requires that we should send the gospel to those who are perishing for lack of knowledge. "Whoso hath this world's good, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Should one upon whom God has bestowed an abundance of the good things of this life, see his fellow man ready to perish with hunger, and yet remain unmoved, and make no effort to relieve him, we would without hesitation pronounce him a man destitute of the feelings of humanity and wanting in that love which the law of God requires us to cherish toward our neighbor. But what is the condition of our neighbor, who is destitute of the privileges of the gospel? It is not the death of the mortal body merely to which he is exposed. It is not a supply of the bread that perisheth, which his case requires. His immortal soul is on the verge of destruction. And unless those who have bread enough and to spare, have compassion upon him, and send to him a supply, he must go down to the second death. If there are any who profess to be the followers of Christ, who can contemplate the case of their fellow men in such a condition, and yet not feel their obligation to minister to their relief, of them, it may be said emphatically, How dwelleth the love of God in them!

The command of Christ then to preach the gospel to every creature; the obligations of gratitude for redeeming love, and that love to our neighbor, which the law of God imperatively requires, form a threefold cord which cannot be broken, binding upon every follower of Christ, the duty of contributing in his appropriate sphere, his aid in sending the blessings of the gospel to the destitute and the perishing. And while every one who has tasted that the Lord is gracious, however humble may be his allotment in life, has his part to perform, in the great work of making known to the ends of the earth the salvation of our God, the ministry of reconciliation, are under peculiar obligations to consecrate their personal efforts to the accomplishment of this benevolent object.

That you, my young friends, may be prepared to perform your part, in the great work of evangelizing the world, permit me in conclusion to impress your minds with a sense of the great importance, 1, Of cherishing the spirit of supreme love to the Lord Jesus. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." While the Lord Jesus requires of all his followers, as an indispensable requisite to discipleship, that they love him supremely, it is specially necessary that the christian minister should be able to say with Paul,—"Yea, doubtless, I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord." Consider the grace of our Lord Jesus Christ, that, "though he was rich, yet for your sakes he became poor, that you through his poverty might be rich." Redeemed sinners, how unspeakably great are our obligations to him, who loved us and gave himself for us. Let your souls be deeply affected with the contemplation of the depths of pollution, wretchedness and misery into which by our apostasy from God we have fallen. Remember that from this unhappy condition we were utterly unable to extricate ourselves. At the same time, we had no claim to his favorable regard. Nay: he might even have glorified his justice and manifested his honor of his law in banishing us forever from his blissful presence. But he looked upon us in our low estate. For our sakes he humbled himself and became obedient unto death, even the death of the cross. Surely, then, we must say with the apostle, "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that those which live should henceforth live unto themselves, but unto him which died for them and rose again." But has the grace of Christ been manifested not only in redeeming your souls from death: but, as you hope, in calling you to engage in the work of laboring to promote the salvation of your fellow men. When you consider your own unworthiness on the one hand, and the distinguished honor conferred upon you, on the other, in humble adoration of the divine condescension, you will be prepared to say with the apostle,—"Unto me, who am less than the least of all saints, is this grace given, that I should preach the unsearchable riches of Christ." Love to Christ will render the labors of the ministry pleasant to you. It will enable you to endure patiently the trials connected with a sacred office, and to stand undismayed amid the dangers to which fidelity in the cause of Christ may expose you.

"The Christian
. . . . holds no parley with his ease;
Where duty bids, he confidently goes
Faces a thousand dangers at her call
And, trusting in his God, surmounts them all."

See the influence of this heavenly principle as exemplified in the followers of the primitive christian church. Peter and the other apostles, when commanded to obey God rather than men were severely beaten for their fidelity in preaching Christ crucified, they rejoiced that they were counted worthy to suffer shame for his name. When Paul and Silas for their devotion to the cause of Christ were beaten with many stripes, were thrust into the inner prison and their feet made fast in the stocks, were they weary? Were they disposed to cast off the yoke of Christ? Nay: such was the joy of their souls, under the influence of the love of Christ, that at the hour of midnight, they made their very prison sound with songs of praise to God. And what were the feelings of Paul when he went to Jerusalem, not knowing the things that should befall him there; save only that the Holy Ghost witnessed in every city, that bonds and afflictions awaited him. Did he become faint-hearted? Did he put his hand to the plough, was he disposed to look back? Nay, said he, none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Let the love of Christ constrain you, my young friends, and then, regardless of what you may be called to suffer in the defence of the gospel, it will be with you, as it was with Paul, be then your desire, that Christ may be magnified in your body, whether it be by life or by death.

2. Cherish a spirit of compassion for your fellow men who are perishing in ignorance and sin. For this spirit

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rd and Master was eminently distinshed. When he saw the multitudes, was moved with compassion on them, ause they fainted and were scattered oad as sheep having no shepherd. And en he looked upon that devoted city, ich God had honored as the place of habitation, but which by forsaking God s now about to be destroyed, in what ving terms does he give expression to commiseration—"O Jerusalem, Jerusa-, thou that killest the prophets and sto- t them that are sent unto thee, how of- would I have gathered thy children ether, even as a hen gathereth her kens under her wings, and ye would ." Under the influence of this merci- and compassionate spirit, he came in- ur world, to seek and to save that ch was lost. And that you may be lified to act the part of his faithful isters, it is requisite that the same d be in you, which was also in Christ us. It is now taken for granted, that are of those who have been called of darkness into God's marvellous t, and have obtained a good hope ough grace. For, my young friends, atever may be your natural endow- nts, or your intellectual acquirements, ess you love the Lord Jesus Christ, never can be qualified to feed his ep. Being then new creatures in Christ us, you can look back to the rock whence have been hewn, and your soul will e in remembrance the wormwood and gall of that unhappy condition from ch the distinguishing grace of God rescued you. And knowing the ter- s of the Lord, you can have compas- n on the ignorant and those who are of the way, while you persuade them ly from the wrath to come. And does ot move the spirit of compassion with- you, when you look around upon the ltitudes, who are crowding the broad d which leadeth to destruction. Of v many may it be said, This is the con- nation that light is come into the rld, and they love darkness rather n light, because their deeds are evil! ey hate the light, neither come they to light, lest their deeds should be re- ved. And by their contemptuous re- ion of that great salvation which God he exercise of his distinguishing grace brought near to them, they treasure for themselves a fearful amount of ath against the day of wrath, and re- ation of the righteous judgment of d. And in papal and Mohammedan ntries, how many of our fellow men the dupes of an unprofitable superstin; or of a ruinous delusion! And con- er the millions of our fellow men in gan lands, on whose dreary path no venly light has shone; who are living hout God and without Christ, and are ishing without hope. They are famish- ; but there is no one to break unto them bread of life; they are thirsting; but re is no one to direct them to the foun- n of living waters. And while from pitiable and helpless condition of ntless multitudes the cry arises, "Come r and help us;" let the love of Jesus l compassion for the souls of your per- ing fellow men, prompt the ready res- se in each of our breasts,—"Here am end me."

CATALOGUE OF STUDENTS.

FIRST YEAR.

Wm. Dalzell, Beaver Co. Pa.
Wm. C. Jackson, Washington Co. Pa.
Wm. A. Mehard, Slipperyrock, Pa.
S. Patterson, Allegheny City.
Chesterfield Robb, Allegheny Co. Pa.
Joseph White, Washington Co. Pa.

SECOND YEAR.

S. P. Berry, Venice, Pa.
Jas. C. Campbell, Washington Co. Pa.
Jas. H. Fife, Canonsburgh, Pa.
James Greer, Jr. Allegheny City.
Samuel Jamison, Washington Co. Pa.
Leander H. Long, Pittsburgh.
Thos. M'Cague, Ripley, Ohio.
Wm. S. M'Laren, Caledonia, N. Y.
Randall Ross, Westmoreland Co. Pa.

THIRD YEAR.

Robt. Armstrong, Allegheny City.
S. W. Clark, Richmond, Jeff. Co. O.
John Maclean, Pittsburgh.
D. H. Pollock, Elizabethtown, Pa.
A. G. Shafer, Beaver Co. Pa.

FOURTH YEAR.

J. G. Brown, Pittsburgh.
D. C. Cochran, Cadiz, Ohio.
Jonathan Herron, Allegheny City.
Wm. H. Jamieson, Allegheny Co. Pa.
Wm. T. M'Adam, Moorfield, Ohio.
H. H. Thompson, Loydsville, Ohio.
M. H. Wilson, Blairsville, Pa.

New York Correspondence.

New York, Nov. 20, 1845.

The Associate Reformed Presbytery of New York held a stated meeting at New Burgh on the 3d Tuesday of October. The subject of the Union of Reformed churches, referred by the Synod to the Presbyteries for their consideration, was called up: but it was ascertained that some of the members had not obtained copies of the basis: whereupon it was resolved that the conductors of the "Christian Instructor" be requested to publish it, that the presbytery may be prepared to enter upon the consideration of it at the next meeting.

That the union of the churches represented in the convention is a desirable object, is a proposition about which there is but one opinion in this section of the Associate Reformed church. But as to the prospect of a harmonious union, and the merits of the testimony proposed as the basis of union; there is less unanimity of sentiment. To many it is a matter of regret that a testimony, embracing so many particulars, is insisted upon as essentially necessary in addition to the Westminster Confession of Faith and the larger and shorter Catechisms, which are so full and comprehensive. The late Dr. Annan, one of the fathers of our church, is said to have made the following remark in reference to the union of 1782. "We have removed all the rubbish which had collected around and over the Confession and Catechisms of the Westminster Assembly of Divines, and we are now on the true and original platform of the Presbyterian church." I may state, however, that the brethren here will not object seriously to the adoption of a testimony, provided that it be brief and pertinent.

Two petitions from stations in New England were laid before presbytery, praying for a stated supply of gospel ordinances: one from "Fall River," Massachusetts, signed by fifty persons—the other from Thompsonville, Connecticut, signed by more than one hundred. Both of these stations have already been visited, and their condition and prospects are encouraging. The petitioners state that they are dissatisfied with the innovations, and the departures from the pure worship of God, which prevail even in what are called the evangelical churches of New England. Not satisfied with human composures, and choirs, and tunes of the most modern style, musical instruments, and that of all sorts, are employed in their worshipping assemblies. The bass viol, the organ, and in some instances, nearly all the instruments used by what is called the "brass band" have been introduced. And it has been observed, as an interesting circumstance, that the persons who have applied for a supply of preaching from our presbytery, retain the scripture Psalms in their families, and use them in the private worship of God.

The opinion has long been cherished by members of the Synod of New York, that in the Eastern and Atlantic states, there remained no more land to be possessed: that the valley of the Mississippi, or the far west, was the field on which evangelists must display their missionary zeal in opposing the empire of darkness, and extending the kingdom of grace. We have read with pleasure of the aggressive movements made by the 2d Synod of the West. And some of our young preachers have expressed a desire to go forth to that spiritual wilderness, to break up the "fallow ground," and cast in the precious seed, in the hope of obtaining a more abundant harvest. But a more extended and accurate observation produces the conviction that in the Eastern states, and in the state of Pennsylvania, there are many destitute and waste places, where the people are famishing for the bread and water of life. In the cities and manufacturing towns of New England there are large numbers of Scottish and Irish Presbyterians, and they look in vain for the ordinances of religion dispensed in the manner which, from education as well as principle, they prefer. The consequence is, that many of them become habitually careless, and their children grow up without any solid religious instruction.

These emigrants, exposed as they are to every form of error, should be regarded, in a peculiar sense, as our brethren. They have special claims upon our religious sympathies, and already the Macedonian cry has been heard, "Come over and help us."

The two following incidents may be cited to show that New England furnishes an important missionary field, and that some of the American population would approve of our mode of worship.

Some years ago, a family connected with the Franklin street church, New York, (Wm. M'Laren's) removed to Boston. They visited all the "orthodox" churches in the city, but found none with which they could conscientiously unite as members. After a residence of about two years, they returned and presented to the session the same certificate which they had received.

Mr. C., one of our pastors, was recently a fellow traveller with a Bostonian, a gentleman of learning, and of high standing in the profession of law. The conversation turned on the state of religion in Boston. The lawyer stated that the churches in that city had all departed from the simplicity of the gospel—that public worship was characterized by external pomp and show: but that the spirit and power of religion were wanting. Mr. C. explained to him the principles of our section of the Presbyterian church, and the manner in which public worship is conducted in our churches. He replied, with much earnestness, "That is just the religion which we want in Boston. Send us a missionary who will preach and conduct the worship of God as you have described, and we will support him—he will soon have a large congregation."

While, therefore, we appreciate the claims of the "far west," we should remember the "east" also belongs to Christ, our divine Mediator; and that his kingdom must extend from the *rising* of the sun to the *going down* of the same.

Yours, M.

To the Ministers and Ruling Elders of the Reformed Presbyterian, the Associate and the Associate Reformed Churches in the cities of Pittsburgh and Allegheny, and their vicinity:

Dear Brethren: The time is approaching when the measures which have been in progress for some years past, for the purpose of effecting a union of the three branches of the visible church to which we belong, must come to a termination: and as that time approaches, every lover of our Zion seems to be impressed with an increasing sense of the importance of the result. And how pleasing the prospect, if through the Divine blessing, our efforts should be successful; how dismal, if instead of this, we should part with alienated feelings!

Believing that every lawful effort should be made to secure success and prevent the failure of so desirable an object, and regarding fraternal intercourse and a candid comparison of views as an important means of bringing about the consummation of our wishes, we have ventured to call a meeting to be held in the First Associate Reformed Church in Pittsburgh, on the 2d Thursday of January next, at 10 o'clock, A. M., which meeting we would most affectionately and earnestly invite you, dear brethren, to attend. Let every congregation in the vicinity send their pastor and as many ruling elders as they think proper—let as many of the people also as *can* attend. Let us meet and talk together about christian union; let us endeavor to bring each other clearly to see how good and how pleasant a thing it is for brethren to dwell together in unity; let us consult together about the best means of effecting such a union—whether upon the proposed basis or something better; above all, let us come prepared to unite together in fervent prayer to the God of Zion, that *He* would bind up the breach of his people among us, and heal the stroke of their wound. Such a meeting can do no harm; it may possibly be the means of doing much good. Something of the kind appears to be demanded of us—let us do our duty and hope for the best.

JAMES RODGERS,
JOHN BLACK,
JOHN T. PRESSLY.

Presbytery of Blairsville.

The Presbytery of Blairsville met according to adjournment, at Bethel church, and transacted the usual business. A part of the session was spent in religious exercises, with special reference to the afflictive dispensation of Providence in the ill health of several of our members. A committee was appointed to apportion among the different congregations, the quota of this presbytery of the deficit in the Synod's Fund, and interest due the Second A. R. Church, Pittsburgh. The following scale of supplies was adopted:

BETHESDA.

Rev. M'Cahan, 5th Nov., do. 3d Dec.; Osborne, 1st Jan.; Gill, 3d do.; M'Cahan, 1st and 3d Feb.; Osborne, 1st March; Gailey, 3d March; M'Cahan, 5th March; M'Cahan, 1st April; Steele, 3d April.

LAUREL HILL.

Wilson, one third of the time.

LAUREL RUN.

M'Cahan, 4th Nov.; 1st and 3d Dec.; Gailey, 3d Jan.; M'Cahan, 2d Feb., 4th March and 2d April.

MAHONING.

Weede, 3d Dec.; Gailey, 2d Feb.; Duff 2d March; Steele, 1st April; Wilson, 3d April.

JACKSONVILLE.

Conner, 5th Nov. to dispense supper; Gailey, 4th Dec.; Weede, 4th Jan. and 4th Feb; Duff, 4th March.

BLAIRSVILLE.

Weede, 5th Nov.; Conner; 1st Jan.; Duff, 3d Feb.; Conner, 1st March; Weede, 4th March; Wilson, 2d April.

Presbytery adjourned to meet at Bethesda, on the 2d of April, 1846. Persons addressing the Clerk will please direct to Logan's Ferry, Allegheny co. Pa.

J. W. Duff, P. Clerk.

Hints to Ministers.

Self is an idol which has been worshipped by far greater multitudes than any other deity of either ancient or modern Heathenism. A minister is the last man in the world who should be seen at the altar of this abomination; and yet, without great care, he is likely to be there the first, to linger there the longest, to bow the lowest, and to express his devotion by the costliest sacrifices.

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PSALMODY.

NO. V.

18 And be not drunk with wine, wherein is excess but be filled with the Spirit;
19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,
20 Giving thanks always for all things unto God and the Father in the name of the Lord Jesus Christ. —*Ephesians* 5:18—20.

Examination of Dr. M'Gill and "Many Hearers," on the Discipline of the Associate Presb. Church.

In the Preacher of Sept. 12th, we find the following account of the discipline of the Associate Church, which we consider untrue in itself, and evil in its tendency, and therefore ought to be corrected. The author, who calls himself "Many Hearers," tells the public, that the discipline of the Associate Church makes it a censurable offence to hear any preacher of another denomination, on any occasion, and that Dr. M'Gill, for expressing this as a reason for leaving the church, was suspended on the spot.

We believe that it would have been more prudent for this writer to have permitted Dr. M'Gill's change of profession to continue in its quiescent state, without endeavoring to make capital of it against the principles of the church which he left. So we say of the Doctor also. As we consider them linked together in the same cause, we will deal with them jointly, and we charge them both before the public with stating what is untrue of the principles of the Associate Church. And as "Many Hearers" has revived the slanderous statement, and given it in his own words, we will hold him responsible for the truth of *his account* of the discipline of the Associate Church. Dr. M'Gill's words to the presbytery, when he left it, were, "I cannot sustain the discipline of our church, which makes it censurable for any member to attend the preaching of the word in any other church, that we acknowledge to be a church of Christ." Had I been a member of the presbytery of Philadelphia, when A. T. M'Gill tabled this newly manufactured account of the discipline of his church, I would have called upon him to retract what he had written, and if he had refused, after showing him that it was untrue, and calculated to reproach the church without cause, I would have voted for his suspension from the ministry, and the communion of the church. For if it be wrong to bear false witness against a neighbor, surely to bear false witness against a religious society is an aggravation. In the Associate Church, he had no difficulty and could have no serious difficulty in this respect.

"On this subject I have a right to speak." I have not witnessed any trial of any person on the principles for which Dr. M'Gill professes to leave the church, yet I have been a preacher nearly thirty years, and was brought up at the feet of the venerable Dr. Anderson, who took an active part in writing the testimony; I heard his lectures during four sessions, and was a member of his family, and examined the principles of the church carefully before I entered the ministry; and when I was ordained by the presbytery of Chartiers, which at that time embraced the presbyteries of Muskingum and Allegheny, I told the presbytery in answer to a certain question, that attending the ministry of preachers of the gospel, who do not belong to our society, is sometimes a duty and sometimes a sin. I explained, and met with no opposition.

The original testimony of Seceders, which contains the accession of the Rev. Messrs. Erskine and Mair, shows the principles of the Associate Church on this subject. The religious intercourse of these men with the sound part of the General Assembly, as occasion might offer, was not to be done away by their union with the brethren of the secession. If this fellowship was soon terminated, it was owing to the opposition which they met with both from the sound, (as they were called,) as well as the unsound members of the Assembly.

The convention of Reformed churches have met for several years in succession, and their meetings have been opened with a sermon from the members previously appointed, without respect to party, and we have not heard a word uttered in the Associate church against the practice.

Ministers of the Free Church of Scotland have been admitted into our churches, and money raised in behalf of that church, and instead of this being considered a censurable offence, it was the opening of a friendly correspondence.

After reviewing these undeniable facts, are we to believe that Dr. M'Gill has given a true account of the discipline of the Associate church on the subject? Is the discipline of the church so rigorous, that it will not bear with a doubt on this subject for a moment? And for *mentioning* such a doubt, was he suspended on the spot? I speak the language of the secession testimony, when I say, "that no well-ordered church of Christ ever denied its members the privilege of communicating their scruples, or objections about any part of its profession to their brethren," &c. But Dr. M'Gill did not come before the Presbytery with doubts and scruples. He came with the determination to leave the society; and in leaving it, to give such a representation of the principles of the church, and his own views, as would best justify the steps that he was then taking. We cannot believe that he left the Associate church on account of the rigor of its discipline, for never did a Catholic priest show a stronger belief in the decrees of the Roman Pontiff, than he did in the decrees of the Associate Synod, a few months previous to his leaving it. Were we to account for his change of mind, we would take into consideration his failure, in obtaining ministerial communion in certain congregations in New York. There we suppose from his own letters and reported labors, he exhausted his strength in the secession cause—debility succeeded the exertion, and his mind took another direction: for it is a settled law of human nature, that the mind passes with rapidity and facility from one extreme to another in matters of religion.

For the truth of the account of secession principles, given by "Many Hearers," we will hold him responsible before the public, and we ask of him "respectfully as an act of common justice and Christian courtesy," either to retract what he has said, and publish the retraction in the paper or papers, in which he has been publishing, or otherwise prove the truth of his assertion.

There is no dispute about *his* words. He has committed them to writing, and caused them to be printed. The burden of proof lies upon him, and to prevent all unnecessary words and assertions and conjectures, we will show him what he has to do. He must produce the account which he has given of the discipline of the Associate church, from their books of public authority, which have been made binding on the whole church. He must name the book and the page, and make faithful extracts, and these extracts must show that it is censurable on any occasion to hear a regular, faithful minister of the Gospel, merely because he does not belong to the Associate church. We will not receive the opinion of individual ministers or sessions, as proof of secession principles. If this proof were admissible we would be at no loss for facts to prove that the General Assembly of the Presbyterian church, old school, holds the very doctrine which is imputed to the seceders by this writer. But such testimony is inadmissible. Nothing short of a regular decision of the highest judicature will do; and it must be general, admitting of no exceptions.

We will grant that the principles of the Associate church are opposed to the hearing of erroneous preachers, who are opposing the truth of divine revelation—who substitute their own inventions for the ordinances of God—who open a door for communion to men grossly immoral in their conduct, and erroneous in their principles. Seceders think that the sacraments of the New Testament are united with all the doctrines of the Christian religion, and ought not to be separated from them, either in profession or practice; but as to prohibiting their people on every occasion from hearing sound gospel ministers, because they are of another society, we have reason to say, that they are in this matter far behind the age in which they live, they are "babes in their swaddling bands," and know nothing at all compared with the men, who are "fierce for moderation" in religion, and advocate communion with all who bear the Christian name.

This writer conjectures, that the man who took the notes of the discourse, cannot belong to the Associate church. And he founds his belief for this on the rigor of the secession discipline, supposing that any seceder, who would listen to a discourse on Psalmody from Dr. M'Gill, must "be playing fast and loose with his profession, or acting on the jesuitical maxim of doing evil that good may come." We enter not on the merits or demerits of the conduct, which is here denounced with singular "christian courtesy." If the writer of the sketch, your correspondent, were to be tried in session, there might be a considerable apology made for his conduct by the preacher, who took an active part in leading him into temptation, by the very flattering announcement which he gave of the intended discourse. It was announced so long previous, and done so solemnly, twice on the same sabbath. The subject was equally interesting to seceders and old school Presbyterians; the distinguished preacher was a professor, a teacher of teachers, a man of experience in both churches, and it was presumed that he understood both sides of the question. Such an apology, if courteously made, would be influential, and the like arguments, in mitigation of offences, have always been urged by offenders. "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat," said Adam. "The serpent beguiled me and I did eat," said Eve.

The truth appears plainly to the intelligent reader that "Many Hearers" is offended only with the *fact*, that seceders heard the discourse, and that the principal parts have been published. The mere fact of seceders being there could do no harm unless there be harm in helping to remember it—and it would have been remembered, but not so well, without them. Up to this date we have not heard one word of disagreement about the contents of the discourse, nor any fault found with the published notes: but again and again, we have heard it said by those who were present, that some of the most offensive expressions have been overlooked or omitted, and the strongest expressions of disapprobation have been from members of the Presbyterian church. A very respectable member of that church, who is still a member in it, whose honesty and capacity will not be questioned, expressed himself as we have reported, immediately after the publication of the extracts, and has forwarded his own statement of that part of the discourse, which connects the exclusive use of the book of Psalms with the prevalence of the Arianism and Socinianism of the British Isles and North America. His statement may be published if it is thought necessary. The same confirmation we have heard given to other parts of the discourse, from members of the same communion, or we would on no consideration have undertaken to examine his arguments and answer his objections. These arguments and objections we consider as belonging to the body of the course, and not resting on a doubt pression; and they could not be by the most "extensive illustrations explanations," if they were to be ued, not only for three hours, months and years: for unsound state cannot be made sound by illustrat explanations.

With best respects to "Many Hea we conclude, wishing that he may ness a good confession, before many nesses—that he may not at any time fast and loose with his profession, on the Jesuitical maxim of doing evil good may come."

THE TEMPERANCE CAUSE.

At a large and respectable meeting at the Temperance Ark, Alleghen for the purpose of devising suitable sures for reviving the cause of Temperance, the following Report and Resolutions were unanimously adopted:

The Committee appointed at a meeting held in the Ark, Allegheny on the evening of the 16th Oct., Committee was appointed for the pu of devising suitable measures for ing the cause of Temperance and would respectfully report,

That after having given such atte to the subject as their circumstances admit, they cannot but regard the as a most important time for the ca Temperance; and whatever may course of conduct pursued by its *now*, it is likely to exert a most imp influence for good or evil to the cau years to come. It is scarcely nec to state that this cause has reached of success which its most sanguine at the commencement had never see realized. Thousands upon thou sunk to the lowest point of degra and misery to which drunkenness re duce the image of God, have been cued from the power of the Dev und restored to personal comfort and lic usefulness. Nor is this all. Ev flecting person must know that it is small part of the vast benefits accru Society from the progress of Temper The temptation has been removed the way of our youth—they have taught to regard what were the fa tions thrown around drunkenness in er times, with distrust, loathing an horrence—a correct public opinion been formed, and the errors and m of former times, in regard to those ing habits which had become inter with society, have been rectified an hibited in all their danger, so that t rectness of these representations not but be acknowledged by every a creature. A business formerly c ered respectable has become disre Those who like harpies fed and fa upon the moral and physical death o fellow men, and yet sat side by sid the most respectable in church an cent society, have been driven to withering scorn of public opinion both. The consequence was, that man who had not become as regard his character as the drunkard himse abandoned the business; the trade ha left to the hands of a few, and *there* rally the most degraded and the rank of men. The business of a re ler has become among us very sim that of a publican among the Jews disreputable, and in consequence been left pretty much in the hands without character—men who were w to have filthy lucre at the expense of acter.

But after having been gratified witnessing all this for some years pas are now pained to behold a very dif scene rapidly rising up before our The public have become apparently ferent to the cause of Temperance very men who have reaped the gre benefit, and who are therefore under

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ongest obligations to exert an influence on their former companions in misery l degradation, have generally retired n the field of active labor—some from thy and some from the heartlessness h which their efforts were met by the mmuity. Temperance organizations no longer be kept up; they are now state of collapse. As might be exted in this state of things, while men p, the enemy are sowing tares—drunkess is alarmingly on the increase—and the machinery for making drunkards gain getting into successful operation; the filthy frogs of Egypt, they are atening again to come up and curse land. And it ought to be kept in renbrance, that drunkeries are not only of the intemperance of a people, but *means* of multiplying and increasing according to the number of such eshments is the number of victims inably to be estimated.

he question now presents itself, What be done under these circumstances? ll we sit still and do nothing? This e of operation has now been tried a cient length of time to prove, that if isted in the result will be most disas-s. But what is to be done in order duce our Temperance friends again ke the field and enter into active warwith the enemy? This question is h easier asked than answered. There ten less difficulty in giving a successntrance to a good cause, than to re- that cause when its friends have be- weary and languid. One of the promising means of reviving such a e under such circumstances is, to lay of some new feature under which it ents itself—to direct the public aton to some new work to be done, by mere repetition of the same thing have become weary of doing it any .

ow it appears to your committee that Temperance question does at the pre-moment present itself under a new t: that it does present a new work, hich its friends are invited to enter hopes not only of accomplishing it, esuscitating the interest of the comty in the cause. A correct public sent has been a forming for some years in regard to the benefit or injury, the or loss, derived by a people from havumerous and well-furnished places, e sale of intoxicating drinks. Eveflecting person must have regarded ormation of this opinion as a means ng to a certain end—and that end is slative action, embodying the correct nent of the people of the whole State. we think, requires that the whole ct of granting Licenses should be itted to a direct vote of the people. is at present, such Licenses owe existence to the votes of but twelve and these often such as have comively little interest at stake in the r, and still less regard to the public Now if these establishments are lic benefit, it is but fair that the pubould have the privilege of voting for if, on the contrary, they are felt to uisance, it is surely unfair to bestow any twelve men the right to saddle uisance upon the public—especially they are not held responsible for xpense flowing from such establishfor pauperism and crime—which ses have to be met by taxes imposon the whole community.

ely nothing can be fairer than that en who have to pay, should have the of choice. Surely the practice as v stands in law is founded upon a unrighteous, tyrannical principle. tterly disregard the clamor raised me, that the Temperance question us become a party affair. But how unless there is a party already ord in favor of Intemperance—a parfavor of imposing the most demorg business upon the community without their consent? And if there is such a party, should it not be scattered to the four winds of heaven, as not fit to exist upon a Republican soil. Talk about foreign influence, and talk about aristocratic influence, but the worst kind of influence that can be brought upon the ballot-box is the influence of those demoralizing houses which can easily induce men to sell their political birthright—not for a mess of pottage as did Esau, a thing that might afford some refreshment to the weary body, but for that which is poison to the body and poison to the soul.

Let the friends of Temperance, then, again make a rally to canvass and discuss and enlighten the public mind on this new aspect of the subject. Let them circulate petitions, and send out their best men to obtain signatures to these petitions. Let them thus lay work before the public, and there is little danger of not gaining their attention. For who can doubt the benefit that would soon accrue to the cause of Temperance from the prosecution of such a measure as this? It will set people a thinking and a talking upon the subject. Every man who presents a petition for signatures may be regarded as a Temperance lecturer. He will find it necessary to prepare himself with facts and arguments for successfully operating upon the minds of the community; these facts and arguments he will bring forward, and have an opportunity of answering and removing objections. This, also, is a way in which female influence can be successfully employed in helping forward the cause. And who can doubt that the time is not far distant when our petitions shall receive a favorable hearing? If we cannot obtain a general law for the whole State, we can at least for particular counties. The remainder must in a short time be forced to come in. They would find themselves in the same situation as the men who should retain the last piece of forest in a cultivated country—in danger of being overrun by those mischievous vermin which had hitherto been preying upon the whole country, and which would now be forced to gather into that as their last harbor.

And such a law once obtained, who can doubt the result of putting it into the hands of the people? They would now feel a responsibility upon the subject that they never felt before; they would talk of it in such a manner as they never did before. Few would be found abandoned enough to vote the drunkard's and grog-seller's ticket. It would then be found out that they and all their adherents are but a small part of the Commonwealth of Pennsylvania, and that it is not the tyranny and misrule of the multitude to which we have been submitting all along, but the tyranny of a contemptible minority. If any districts refuse to accept the protection to life and property offered them by such a law, let index boards be placed up at every road and street and lane leading to that district, with letters large and legible, "Here is the drunkard's home." Who can doubt but public opinion would mark such districts in a manner no less unequivocal, and that they would be held up to the withering scorn of all as inhabited by a people destitute not only of religion and morality, but of common intelligence. And when such a state of things takes place, then we anticipate the disbanding of Temperance Societies for the want of any farther work.

Here, then, is the object to which your Committee would wish to direct the attention of all who desire to see the Temperance cause again revive. At the present meeting we will submit the form of a petition to be presented to our Legislature, that if adopted it may be circulated in the community for signatures. And as there is little expectation that this work will go on without the active co-operation of the Temperance associations, we would recommend such as are ready to die to use all judicious means for strengthening the things which remain, and those which are dead and inefficient to re-organize. As the Washingtonian Society in this city appears, from the statements made by its friends, to be in the former condition, we would recommend to them the former advice, and as the old Society which preceded them is and has been for some time in the latter condition, we would recommend them to re-organize. No fears need be entertained that the two Societies will interfere with each other; there is plenty of business, and more than enough for both, and in doing this work they may materially strengthen each other's hands. While the Washingtonian Society holds its meetings statedly at the Ark, the other Society can go round the different churches, as formerly, and hold public meetings, and thus enlist the attention of the religious public, on whom every effort for the amelioration of mankind must finally rest for success.

For the purpose of carrying out these recommendations, and securing unity of action between the two Societies, and stirring up the friends of Temperance throughout the State, and particularly in our own county, your Committee would submit the following resolutions to this meeting for adoption:

1st, That the old Society of this place, called the Allegheny Temperance Society, again re-organize, and that a time and place for this purpose, and such other arrangements as may be necessary to secure this object, be made at the present meeting.

2d. That we hereby express the deep interest which we feel in the prosperity of the Washington T. A. Society of this place, and would earnestly urge them to renewed action and vigor in prosecuting the good work in which, for a time, they had been so eminently successful.

3d. That as we understand this Society is at present under some pecuniary embarrassment, a subscription be opened this evening for the purpose of affording them relief, and thus testifying in a substantial form the interest which we take in their welfare.

4th. That the petitions herewith submitted be, after adoption by this meeting, put into the hands of a Committee, to make such arrangements as they shall judge necessary for the purpose of obtaining signatures to them.

5th. That a Committee be appointed to open a correspondence with other Temperance Societies, or taking such other measures as they may judge necessary for the purpose of securing co-operation and final success in the attainment of our object.

6th. That for the purpose of removing prejudice against the cause, we shall use our influence in persuading Temperance Societies to adopt the following rules:

1st. That no reflections upon the Christian ministry or the Christian religion shall be permitted at our meetings.

2d. That the greatest care be taken not to employ or countenance incompetent persons as Temperance lecturers.

Committee to carry out the 1st Resolution—Rev. Dr. Campbell, Rev. James Rodgers and Wm. B. Foster, Esq.

To carry out the 4th Resolution—For 1st Ward, C. W. Burry, W. Karns; 2d Ward, R. H. Davis, C. Moore; 3d Ward, Jos. Turner, M. M'Gonnigle; 4th Ward, Samuel Wood, W. Borsel.

To carry out the 5th Resolution—Committee to be appointed by the two Societies conjointly.

W. B. Foster, Chairman.
Henry Hannen, Secretary.

The Injured Christian.

He has been wronged, it may be, at the hand of a fellow Christian. What shall he do? The character of that injury must determine, in some measure, what steps, if any, should be taken. Passing that point, we beg every follower of Christ, who has experienced any kind of injustice, to secure the good which this trial places within his reach. Before you begin to contrive how you may become even with an adversary, or what is due to the civil state, or even what expedients are fitted to heal the wound which the peace and honor of the church have received in your person, before your mind is chafed and tortured with resentment, obey the apostolic injnnction,—Forgiving one another even as God, for Christ's sake, hath forgiven you. Consider that you are now placed in circumstances absolutely essential to one of the highest honors of the sons of God.

An opportunity to imitate him who is over all God blessed for ever, you cannot but esteem a special privilege. Would not an angel deem himself highly honored if he were directed to frustrate some design of Satan against a particular disciple of Christ, *even as* God causeth all things to work together for good to them that love him and are the called according to his purpose?

Now is there not more of God displayed in the pardon of the guilty, than in his restraining and governing all his and our enemies? Then, injured christian it is your peculiar privilege to forgive *even as* God for Christ's sake hath forgiven you.

The greater the injury you have received and the more cordially you forgive it, the more perfect will be your imitation of that divine act, which fills heaven with wonder and joy.

Forgiveness of offences will be unknown in heaven. But may not the exercise of this virtue in the present state, lend the highest finish and beauty to the regenerate soul, when at last it appears "*without fault before the throne of God.*" —*Christian Sentinel.*

Hints for Ministers.

It is a foolish project to avoid giving offence; but it is our duty to avoid giving *unnecessary* offence. It is a necessary offence, if it is given by the truth; but it is unnecessary, if our own spirit occasion it.

It would be a fatal thing to barter away the souls of our people for the highest and justest reputation of eloquence; yet there are those who, in this view, do it for nought, and have not in any sense increased their wealth by the price.

Herod heard John gladly, and did many things; because he knew the preacher to be a just and holy man.

We may lay it down as a principle, that if the gospel be a medicine, and a specific too, as it really is, it must be got down *such as it is.* Any attempt to sophisticate and adulterate, will deprive it of its efficacy.

Constantinople.—Rev. Mr. Dwight in a letter dated September 27th, says that the converted priest who was banished to a distant city, has been recalled. Great progress has been made during the last few months. Artifices are used by the Patriarch to induce the brethren to go back, but without success. They stand firm, and so increase in knowledge as to be able to do much without the missionaries. The exiled priest, expressing pain at the declension of one who had formerly been interested in the instructions of the missionaries, on being told that this person had been informed that the missionaries were bad men, replied,—"And what if they were all bad—does that alter the *truth?* When in this convent, a man of evangelical sentiments entered one day, and in the course of debate, one person said. He is one of your followers. This priest said, "If any follow *me* let him be accursed. He must follow *Christ.*" Mr. D. remarks that they often say, "We follow the missionaries only, as they follow *Christ.*"

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THE PREACHER.

FRIDAY, NOVEMBER, 28, 1845.

JOHN T. PRESSLY, D. D.,.....Editor.
KENNEDY & BROTHER,.....Printers.

TERMS—One Dollar per annum, in advance.

☞The interminable length of our own Address to the Students, which occupies more than double the space we had allotted to it, has compelled us to omit, very reluctantly, several articles, which were intended for this number. Such of them as will not suffer by delay will be introduced hereafter.

☞The Second A. R. Synod of the West met in Sparta, Illinois, on the 17th ult. We are gratified to learn, that contrary to the prediction of a "prophet of their own," the meeting was well attended. Harmony characterized the proceedings of the Synod.

☞The Letter of our New York correspondent, we are sure, will be read with great interest. Our readers may expect the pleasure of perusing communications from the same source regularly.

☞Arrangements have been made to secure the regular reception of European intelligence, and our readers may confidently expect that the fourth volume of the Preacher will be the most interesting which has yet appeared.

EDITORIAL ADIEU.

With the present number, the third volume of the Preacher is completed, and our connection with this paper, as Editor, terminates. For several years, the desire of a Periodical which might serve as an organ of communication with the public, in the section of country occupied by the First Associate Reformed Synod of the West, had been strong and almost universal. Every day, the neccssity of such an instrument for the defence of the truth, became more and more apparent. But the difficulty which still met us, was the unwillingness universally manifested by those who were at all qualified for the work, to undertake the labor and to assume the responsibility of an Editor. At length, from a cenviction that the interests of the church demanded it, the writer resolved, with the concurrence of divine providence, to undertake this service.

Accordingly, without the proffer of assistance, or a pledge of support from any quarter, the first number of the Preacher was issued, and was sent abroad before the church at large was aware that such a thing was in contemplation. The appearance of the strange visiter was not more surprising to our friends, than it proved acceptable; and before the issue of the third number, the Editor had ample assurance, that the church to whose interests he is devoted would sustain him in this work of faith and labor of love. Nor has he been disappointed. The Lord has given the Preacher favor in the eyes of the people, and without any special effort on our part, the number of our patrons has gradually increased, until we are enabled to say that the enterprise has been completely successful.

It never was expected by the church, that in connection with the pastoral charge of a numerous congregation, and the duties of a Professor in our Theological Seminary, we could continue to perform the labors of an Editor. This was never contemplated. All that we even hoped to accomplish, was to convince the timorous and the incredulous, that if a paper such as our people wanted could be furnished, they were able and willing to sustain it. And having done this, it was from the first our intention, to commit the publication to the care of one who could give to it his zealous and undivided attention.

And though we have been under the necessity of occupying our editorial post much longer than we at first anticipated, it gives us unfeigned pleasure to be able at length, to inform our readers, that we now surrender the Preacher into hands in which we have entire confidence. And from this day forth, we have no further interest in the Preacher as Editor. But still, we shall cherish for him the fond affection of a father for a first born son. In his growing prosperity and extending usefulness, we shall ever rejoice. And to our personal friends whom he may continue to visit, we would say, "Deal gently with the young man for my sake."

And now in retiring from the editorial chair, we would with unfeigned gratitude acknowledge the kindness and the courtesy extended to us by our editorial brethren. And while we would respectfully solicit in behalf of our worthy successor, a continuance of the same favor, we wish them abundant success and enjoyment in their arduous and important labors.

And to our numerous friends, who have come forward voluntarily and with a noble generosity sustained us, in the prosecution of this labor of love, we would say, in taking our leave of them,—The Lord reward you good, for the favor which you have shown to us. And may the Preacher, in whose welfare you have manifested so lively an interest, ever maintain such a character as to be worthy of your confidence and cordial support.

☞In accordance with an arrangement already announced, we expect to have charge of "*The Preacher*" after the issue of the present number. It has been with some misgiving that we have committed ourself to this work. We have felt that the qualifications for it were, in a measure, to be acquired; as well as that the ability with which the paper has hitherto been conducted, would render it no ordinary task to sustain its character. Brethren, however, have spoken encouragingly. The present editor has kindly assured us of frequent contributions; and others, of acknowledged ability, have encouraged us to expect similar favors from them, so that, with the assistance thus expected, in connection with such accounts of the religious state of the world, and of the operations of the church, as we may be able to present, we are not without hope that the paper will still be acceptable and instructive to its readers. Relying, under God, upon the counsel and co-operation of brethren, we will do what we can to make "The Preacher" subserve the best interests of the church.

The paper will be continued as at present semi-monthly, in the same form, and on the same terms. We will commence the new volume with the new year. While this arrangement will greatly subserve our convenience, it will make no other difference to old subscribers, than a little longer time between the last number of the present volume and the first of the next. They will receive precisely the same number of papers; and if there should be any persons *thinking* of becoming *new subscribers*, it will give them time to make up their minds, and, if they should conclude *favorably*, to send us their names before the commencement of the new volume. We will expect the names of such to be sent in not later than the first day of the new year.

DAVID R. KERR.

EDITORIAL RETROSPECT.

While memory performs her wonted office, the writer will look back upon the three short years of his editorial career, as in many respects the most interesting portion of his life. It is now more than twenty-nine years since he first entered upon the work of the ministry; and during that whole period, it has been his privilege to labor in congregations somewhat large, first in his native state and subsequently in the place where he now resides. And to a man who possesses in some degree the spirit of his Master, and can say in the honest sincerity of his heart, "It is my meat to do the will of my Father in heaven," it is a privilege of a very high order, to have the opportunity of preaching the unsearchable riches of Christ to a large congregation. To discharge faithfully the duties of such an office; to distribute to every one a portion in due season, is indeed a work of some labor. But the man in whom is the mind of Christ can say, Thy yoke, O Lord, is easy, and thy burden is light. And to him the labors of the ministry are a source of the purest and most elevated enjoyment. But interesting as is the field of labor which the minister of the gospel is called to cultivate, it is limited compared with that in which the Editor is employed. While the minister of the gospel dispenses the word of life to a few hundred persons, the Editor has the opportunity of bringing home the truths of the gospel to as many thousand families. The one with the help of God may greatly promote the spiritual and eternal interests of his immediate neighborhood; the other may be the honored instrument of diffusing a salutary influence throughout a whole country.

Though we are very sensible that our editorial labors have often required the exercise of much indulgence on the part of our patrons, yet the prompt and cordial support which has been extended to us is the most substantial evidence, that our services have been kindly appreciated. And we may be permitted to say that the enjoyment which we have found in this field of usefulness independent of all other considerations, is an ample reward for all the labor we have undergone. It is true that the labors of an Editor are in some respects onerous. But labor, in the cause of well doing, the Editor hopes that he may never be disposed to avoid. He would recognise the obligation to be instant in season and out of season; to endure hardness as a good soldier of Jesus Christ, and to endure all things for the elects' sakes, that they may also obtain the salvation that is in Christ Jesus, with eternal glory; and he would desire to be for ever thankful that he has been permitted for a short time to labor in a field so extensive.

The Editor may be excused for alluding to a circumstance of peculiar interest to himself connected with his editorial career. Some fourteen years ago it became his duty in compliance with a call of the church to give up the pastoral charge with which he had been connected from his entrance into the ministry to remove to this place. Thus were severed the tender ties by which he was united to a people very dear to him, and there seemed to be little prospect of another intercourse between them and him in the present world. But no sooner had the Preacher issued from the press, than these dear friends who had been accustomed to hear the gospel from the lips of the Editor, sent forward their earnest request to receive his regular visits. And during our whole course, the Preacher has regularly visited the families of his late pastoral charge, who at this day are dispersed through not less than eight different states of the Union, in the South and West. Thus we have again been brought into regular intercourse with our old friends, and have had the opportunity of addressing by means of the pen those whom we have not the privilege of meeting face to face. And now, dear friends, we bid yon an editorial Farewell. Be stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. Amen.

"Difficulties of Westminster Calvinism."

NO. II.

Mr. Jimeson, the author of the book," now under examination, takes in the first place to make it appear that Calvinism is inconsistent with itself; that the compilers of the Westminster Confession of Faith, were, in his courteous language, so "inimitably silly" as to have drawn up a system of doctrine which is self-contradictory. And having done this in his own way, he proceeds in the next place to prove that the Bible derives no support from the word of God. Most persons would probably have thought that a different order would have been preferable. For if a system of religious doctrine is not supported by the word of truth, it is a matter of little consequence whether it may be consistent with itself or not; it should at once be rejected. But our author in the first place proceeds to prove that Calvinism derives no support from Scripture, and had he succeeded to the satisfaction of the public in the accomplishment of this object, he need not have subjected himself to any further trouble. For let the system have within itself what it may to recommend it, if it lack the support of the word of God, no Christian would embrace it. But our readers may possibly have felt a desire to know to the public what perfect pigmies the Westminster divines are in the hands of this theological giant of the nineteenth century. And, therefore, before he would proceed to expose their incompetency as expositors of scripture, he chooses to exhibit them in the light of novices, who had not wit enough to make up a system of doctrine consistent with itself.

The reader will please to bear in mind that it is Calvinism as exhibited in the Westminster Confession of Faith, which is the subject of consideration; that is the system of doctrine embraced in the standards of the great Presbyterian family which our author assails. And as he commences his crusade against the doctrine embraced in this venerable formulary, in other words, with an attack upon the doctrine of the *divine decree*.

This doctrine is stated in the Confession of Faith in the following words: "God from all eternity did, by the most wise and holy counsel of his will freely and unchangeably ordain whatsoever comes to pass: yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes

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ay, but rather established." * It must hink be admitted by all candid persons, o are tolerably acquainted with the glish language, that the doctrine em- ced in this system is here stated very inly and distinctly. Whatever men y choose to think of the doctrine itself, re is certainly no ambiguity in the man- in which it is exhibited. The com- ers of this Confession were eminently rned and pious and honest men, and y have expressed their views of divine th, in a plain and intelligible manner. d yet strange to tell, Mr. Jimeson la- s through several pages, in an effort to- ertain what the Confession means, en it teaches that, "God did unchange- y ordain whatsoever comes to pass." d he seems to exult in his success in ecting the meaning of this plain and ple declaration, though he considers it dent that Calvinism "sees, fears and en- vors to cover the conclusion" which essarily flows from its own premises. is, I suppose may be regarded as a cimen of the 'due courtesy' with which . Jimeson, according to Licinius, treats opponents. They *see and fear and eavor to cover* the conclusion which ne- sarily results from their own principles, they have not the honesty to avow it. ely our author deserves well of the blic for his fearless exposure of such onesty!

But that we may have the subject dis- tly before our minds, and understand cisely what Calvinism teaches on the ject of the divine decree, let us ana- the complex proposition contained he Confession, and view its different ts separately.

It is in the first place distinctly stated God hath unchangeably ordained what- ver comes to pass.

It is in the next place just as distinct- tated, that future events are so ordain- that God the author of the decree, is the author of sin.

And lastly, it is no less distinctly de- ed that the decree of God does not rfere with the liberty of man. Ac- ding to Calvinism, it is just as true that l is not the author of sin, and that the rty of the human will is unimpaired, hat future events are decreed. No of these principles is Calvinism, to exclusion of the rest, but they are all ict and essential parts of the system. ur author, however, would have his lers to believe, that if future events ordained, God must be the author of and the liberty of man is destroyed; consequently that Calvinism is incon- nt with itself. But how does he prove ? By "arguments," says Licinius, h as antagonists must *feel* but *cannot ow.*" I have been looking for some ese "arguments," and after a consid- le search, I seem to have discovered n. I know not what they can be, un- they are those notes of admiration !! h bristle like bayonets in thick array n the pages of his "little book." I have ted more than a dozen of these "*ar- ents*," on a single page. For example, ndeavoring to make it appear that if things are decreed, they cannot be ght to pass consistently with human rty, he discourses on this wise, "It is nge that all things that are left to the agement of free agents, are neverthe- brought about just as they were de- d." And to this declaration he sub- s one of his unanswerable 'arguments,' note of admiration ! But lest one ar- ent should prove insufficient he adds, remarkable coincidence indeed," back- by two "arguments," !! I reply to all "arguments," The coincidence is ed remarkable, but not more remark- than true. I admit without any hes- on, that this is one of those things in divine administration which is past ing out. That the counsel of the Lord l stand forever, and the thoughts of his heart to all generations, and yet that man acts with perfect freedom in execu- ting the counsel of the Lord, is, I freely admit, remarkable indeed; but it is not on that account less true.

But is there no possibility of deciding this question by an appeal to a satisfac- tory tribunal? Mr. Jimeson appears to be very confident, that if future events are unchangeably decreed, God must be the author of sin; and human liberty is de- stroyed. Every Calvinist, however, de- nies that these are legitimate conclusions from the principles which he holds. Let us then appeal to the Oracles of truth.

That the decree of God does extend to sinful actions, is a proposition susceptible of ample proof from the word of God. If it can be made appear from a single scriptural example, that the decree of God extends to a sinful act of a free agent, our principle will be established, and the consequences charged upon it will be shown to be without foundation.

The betrayal and the crucifixion of our Lord, are events which were brought a- bout by free agents, and yet they were certainly decreed. "Truly the Son of man goeth, as it was determined; but wo unto that man by whom the Son of man is betrayed." Luke 22:22. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." Acts 2:23. "For of a truth, against thy holy child Jesus, whom thou hast anoint- ed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together; for to do what- soever thy hand and thy counsel deter- mined before to be done." Acts 4.27, 28. Here we have three plain examples in which the crucifixion of our Lord is re- ferred to, as an event which was compre- hended in the divine decree. And while this event was brought about by human agency, all those who performed any part in the execution of the divine decree, are represented as having acted most wick- edly. The Son of man goeth, as it was determined or *decreed;* and yet the co nduct of Judas in betraying his Lord, was exceedingly criminal. This he himself acknowledges. "I have sinned, in that I have betrayed the innocent blood." Our Lord was delivered into the hands of his persecutors by the *determinate counsel and foreknowledge of God;* and yet their con- duct in crucifying the Lord of glory was flagrantly wicked. Him, ye have taken and by wicked hands have crucified and slain. Herod and Pontius Pilate and the Jews were influenced by the most malig- nant passions, and were guilty of the most abhorrent wickedness, in their opposition to the Lord's anointed; and yet they were gathered together for to do whatsoever the hand and counsel of the Lord had before de- termined or decreed to be done. It is then undeniable that the death of Christ is here presented to our view as an event which was embraced in the divine decree. And yet this decree was executed by men who acted with perfect freedom, hav- ing no reference whatever to the execu- tion of the purposes of heaven, but whose object was the gratification of their own evil passions.

With these scriptural examples before us, I feel authorised to say, that the fol- lowing conclusions are established.

1. The fact that the divine decree ex- tends to the sinful actions of men, does not make God the author of sin.

2. The decree of God does not in any degree interfere with the liberty of man.

3. The conduct of man may be exceed- ingly sinful, while it is in exact accord- ance with the decree of God.

As there are many other examples in the word of God which serve to illustrate these principles, it may be profitable to examine some of them. The purpose of God with regard to Joseph's future ex- altation, was revealed in a prophetic dream. "I dreamed," says Joseph, and "behold the sun and the moon and the eleven stars made obeisance to me." The general import of this dream was suffi- ciently evident. And while it aroused the envy of his brethren, the venerable patriarch, his father, "observed the say- ing." Under the influence of envious and malevolent feelings, the brethren of Joseph exerted all their ingenuity to de- feat what the dream evidently indicated to be the divine purpose. In forming their diabolical scheme to effect his de- struction, "we shall see," said they, "what will become of his dreams." Accord- ingly, when in the providence of God, Jo- seph was placed in their power, they in the first place conceived the idea of tak- ing his life. However, after they had cast him into a pit, with a view to secure his destruction, the arrival of a company of Ishmaelites, induced them to alter their purpose and sell him into slavery. Jo- seph was consequently taken into Egypt in the capacity of a slave. But the Lord was with him, and by a remarkable pro- vidence he was exalted from his humble condition to a station of great honor and authority in Egypt. In process of time, a famine which visited Canaan, rendered it necessary that Joseph's brethren should go down into Egypt to procure bread for their families. And here they are brought into the presence of Joseph, who was now the governor of Egypt, and they literally bow down before him, and to their amaze- ment behold the exact accomplishment of his dreams.

Here then we have a divine decree with regard to the future exaltation of Joseph. In the execution of this decree, we see a variety of agents employed. Under the influence of envious feelings towards him, his brethren devised a plan, which they supposed would effectually prevent this result. In forming their plans and in prosecuting their sinister designs, noth- ing could have been further from their in- tention, than to aid in promoting the ele- vation of the object of their envy. And yet while they acted with perfect free- dom, and yielded to the impulse of their own unhallowed passions, their conduct toward Joseph was made subservient to the accomplishment of an end directly the reverse of what they intended. "As for you," says Joseph to his brethren, "ye thought evil against me, but God meant it unto good." The purpose of Joseph's brethren was exceedingly wicked, and their conduct towards their brother was most cruel and unnatural. But while in the exercise of perfect freedom, they meant ill, and pursued the course to which they were impelled by their own evil pas- sions, they unintentionally brought about what the hand and counsel of the Lord had before determined to be done.

Take another example in which the same principle is developed. By their apostacy from him, God's ancient people had incurred the divine displeasure, so that it became necessary to chastise them for their sin. In the execution of this di- vine purpose, the Assyrian king was em- ployed as the instrument of correction. And hence the language which is employ- ed in relation to him: "O, Assyrian, the rod of mine anger." "I will send him against a hypocritical nation," saith God, "and against the people of my wrath will I give him a charge, to take the spoil and to take the prey, and to tread them down as the mire of the streets. Howbeit, he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and to cut off nations not a few." Isaiah 10:5—7. In this example we see,

1. The divine purpose with regard to the correction of a sinful people. I will send him, saith God, against a "hypocri- tical nation."

2. The instrument employed in the ex- ecution of this divine purpose, "O, Assy rian, the rod of mine anger."

3. Though the Assyrian king was em- ployed as the instrument in the hand of God for the execution of the divine pur- pose, he was all the while engaged in pro- secuting his own purposes of ambition and self-aggrandizement. In the full ex- ercise of freedom, he acted without any reference whatever to the divine purpose. "He meaneth not so, neither doth his heart think so." And though he executed the work which the decree of God laid out for him, in chastising a "hypocritical na- tion," yet he at the same time acted wick- edly, because his design was not to do the will of God, but to gratify the evil pas- sions of his own nature. Hence God de- clares in relation to him: "Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and upon Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks."

It is not true, then, nor does either scripture or Calvinism teach, that the di- vine decree destroys the liberty of man, or compels him to pursue a particular course of action. Though the counsel of the Lord standeth, yet a man's heart deviseth his way. The divine decree leaves man in the full possession of liber- ty, so that he is just as free to choose the course which, all things considered, is most agreeable to himself, as though there was no decree in existence. And though, without intending it, he literally executes the divine purpose, he at the same time acts in accordance with the bent of his own inclination. And since a man may be influenced, not by a regard for the di- vine authority, but by the most unholy mo- tives, in doing what the hand and coun- sel of the Lord before determined to be done, his conduct may be exceedingly criminal in the sight of God. And for such conduct he may be justly punished; punished, however, not for executing the divine purpose, but for yielding to the in- fluence of evil passions, which urge him onward in a course of opposition to the law of God. This we see illustrated in the case of those who persecuted the Lord of glory; in the cruel and unnatu- ral conduct of Joseph's brethren, and in the cruelty practised against Israel by the king of Assyria, as well as in various oth- er examples recorded in the word of God.

Having vindicated the doctrine of the divine decree from the leading objections which are urged against it, and having shown from scriptural examples, that this doctrine as exhibited in the Confession of Faith, and in the oracles of truth, nei- ther makes God the author of sin, nor interferes with human liberty; I propose in my next, to follow our author in his en- deavor to prove that the Scriptures on which this doctrine depends for support, do not sustain it. And I hope to make it appear, that the foundation on which it rests, is as immoveable as the everlast- ing hills. CALVIN.

* Con. Chap. 3, Sec. 1.

Acknowledgments.

We received, a few days since, through the Post Office, from "a member of the A. R. Church." For the Foreign Mis- sionary Fund $5; for the Theolog. Semina- ry Fund $5. From Crooked Creek, Rev. Waddle, H. M. F. $14; from Moorfield, Rev. Parks, H. M. F. $5.30.

MARRIED,

On the 17th inst., by Dr. Pressly, Mr. JOHN WHITE of Pike county, Illinois, to Miss MARGARET WHITE of Allegheny city.

Moneys Received for the Preacher,

Not otherwise receipted for.

Wm. Park,	Benj, Boice,
Jas. M'Laughlin,	Jos. Clements, $2.
H. S. Johnston,	W. Watt,
Mrs. M. Taggart,	John Cockins,
Alex. May,	J. George,
Andrew Ralston,	Anna White, 2
Jas. Kinney,	John M'Cahan, $3.
J. M'Kisson,	J. M'Caw, $2.
Sam'l Glover,	W. Ker,
Mary Kelly,	D. Robb,
Sam'l Giffen,	Jas. Patrick,
R. Kerr,	A. Rose, $2.

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MISCELLANEOUS.

From the Columbian Magazine.

HOME.

HOME! there is a magic in the word,
A music in the sound,
Which makes the pulses of the heart,
With ecstacy rebound:
And brings before the mental sight,
A vision rich and rare,
Of cheerful brows and smiles of light,
Waiting to meet us there.

'Tis sweet to gather round the hearth,
'Mid Winter's gloomy reign,
The treasures God has given to bless
Life's wilderness of pain;
When wife and children, and the friends
We prize, assembled, prove
Their kind affection, and bestow
Fond words and looks of love.

What though around the hoarse wind wild,
In madden'd fury roars;
And on the frosty fettered earth,
An icy deluge pours;
We reck not of the world without,
Who see our world within,
Where childhood's laughing, merry shout,
Outrings the tempest's din.

And oh! 'tis sweet, at day's decline,
United to repair,
Around the altar's sacred shrine,
And pay our offerings there—
To thank, with grateful hearts, that power,
From whom all good gifts come,
And pray that He may freely pour
New blessings on our home;

That, as we journey onward, through
Life's pilgrimage, our way
May be illumined by the light
Of Faith's celestial ray—
And, when the last dark hour shall come,
We, and the loved ones given
By Him, may find another home,
Lasting and pure, in heaven.

Religious Intelligence.

Ronge, the Reformer at Worms.—His recent entrance into that ancient town, so celebrated for scenes of sublime interest during the Reformation under Luther is described in the foreign Journals as resembling some great public, political or triumphant entry.

He came, they say, followed by thousands, who greeted him with continued shouts of joy. Two of the most notable citizens (one an Israelite) voluntary offered their residences for a place of worship, where the Reformed Catholic divine service should be performed. The inhabitants, Catholics and Protestants, undertook to arrange the place, and succeeded in soon changing it into a well-adorned temple, with galleries and other accomodations. The number of persons wishing to attend was so large, however, that it was found necessary to resort to another expedient, and a tent was erected in the open air, in which more than 15,000 listened to the words of the great Reformer, which though simple, and without any oratorical ornament, were very impressive, and produced a great effect. Since the time of Luther such a multitude of people never assembled here, and thousands of persons will from hence spread the seed of the new Church far and wide. It is a most interesting sight to see the reformer of the 19th century addressing the people with overwhelming power, in the very market place where Luther did so three hundred years before!

At Darmstadt, also, great crowds assembled to welcome him, whom he addressed from the balcony of the hotel, a few minutes after his arrival, thanking them in the most tender expressions, for the sympathy they evinced for the cause of reform.

Nestorians.—Very interesting intelligence continues to be received from the Mission to this people. Dr. Perkins in recent letters, describes the attention to religion and moral reformation of the people of Geog Tapa, as most encouraging. The people are anxious to have stated preaching on the sabbath, and they sustain, generally, three meetings every evening, at private houses in different parts of the town. These are conducted by Priest Abraham, assisted by Moses and John, two pious young men recently licensed. The attention of neighboring places has been aroused by this work in Geog Tapa, and the interest in religious truth is fast spreading.

The patriarch who was chief cause of the trials suffered by the missionaries for some months, writes from Mosul to his brothers, that though nominally a guest, he is really the *prisoner* of the Turks. This has greatly humbled the brothers, and abated their enmity to the missionaries.

When suffering is witnessed, we should never forget that the guilt of man is the cause, and the grace of Jesus the remedy. Rom. viii. 20, 21.

There is not a greater enemy to a liever's growth in grace and peace, than self-seeking.—Hos. x. 1.

Afflictions improved are better than afflictions removed.—2 Cor. xii. 8, 9.

WANTED,

BY a young man, a graduate of Duquesne College, a situation, somewhere in the South, as a Tutor in a private family, or as the Principal of an Academy. The Editor takes pleasure in assuring his Southern friends, that he can with great confidence, recommend the above young man, both on account of the excellency of his character and his literary qualifications. Any communication addressed to the Editor, will receive prompt attention. Nov. 14—2t

"The Hebrew Messenger."

THE AMERICAN BAPTIST SOCIETY FOR EVANGELIZING THE JEWS, will commence, on the first of January next, a monthly publication, each number containing 24 pages, to be called the "HEBREW MESSENGER," at one dollar per annum, to be paid on the receipt of the first number. The following subjects will be continued in successive numbers:

I. A History of the Present Efforts to Promote Christianity among the Jews.
II. Narratives of Converted Jews.
III. The Temporal and Spiritual Restoration of the Jews.
IV. The Proceedings of the American Baptist Society for Evangelizing the Jews.
V. Miscellaneous Intelligence.

For every five subscribers, a copy will be given gratis, for the first twelve months. The names and residences of subscribers to be forwarded on or before the 1st of December next to the Editor, the Rev. C. F. Frey, No. 169 Bleecker street, corner of Sullivan st.

N. B. Editors of religious papers who will give the above two or three insertions, and forward a number of their paper to the Editor, will receive a copy of the work. Oct. 23

STRAY COW.

CAME to the residence of the subscriber, living in Pine Township, eleven miles from Allegheny, on the Franklin Road, some time last Summer, a large Red Cow, having a piece out of her right ear, with a white stripe along the back, and some white on the belly, and no other mark visible. The owner will please come forward, prove property, pay charges, and take her away, or she will be disposed of as the law directs. JOHN LOGAN.

October 24, 1145—3t*

TOOTH ACHE CURED!!!

BY T. WHITE, DENTIST,

WHO may be consulted at his Office, a few doors North of the Post Office, Allegheny city, in the house occupied by Alex. Hays, Esq. ☞ E. HALE, formerly of Pittsburgh, cured Teeth by the same process, as will appear by the following:

"Pittsburgh, 1831. The subscriber in his practice as a Dentist, having successfully used Doctor White's Tooth Ache Drops, can recommend them as superior to any other medicine in use. E. HALE."

Sept. 26-tf

A FARM FOR SALE.

WILL be sold at public sale on Friday, Oct. 27, all that Farm or Tract of Land formerly owned by Elisha Charles, deceased, containing about 140 acres lying in Findley Township, Allegheny county. This Farm is twenty miles from Pittsburgh, on the road leading from Pittsburgh to Frankfort Springs, and two miles from the village of Clinton. It will be sold together, or divided to suit purchasers. Title indisputable, and sale positive by mutual consent of all the heirs. For further particulars inquire of Isaac Charles, Allegheny city, or of Elizabeth Charles, near the premises.

ISAAC CHARLES,
ELIZABETH CHARLES.

Sept. 26, 1845-3t*

STRAY COW.

CAME to the residence of the subscriber, living in Ohio Township, tens miles down the Beaver road, about the 9th of September, a small sized red Mooly Cow, a piece out of the left ear, and no other marks visible. The owner will please come forward, prove property, pay charges and take her away, or she will be disposed of as the law directs.

Sept. 26-3t* JAMES POWEL.

KENNEDY & BROTHER'S

PRINTING ESTABLISHMENT,

FEDERAL ST. ALLEGHENY.

ALL kinds of Printing, from the finest Card to the largest and most showy Posting Bill; Circulars, Labels, Dray Receipts, Bank Checks, Hat Tips, Bills of Lading, Election Tickets, Blanks of every description, Canal, Railroad and Steamboat Bills, promptly and neatly executed, at *reduced prices*.

☞ **Books, Pamphlets** and **Catalogues** for Colleges, Seminaries, &c. printed in the best style.

Allegheny, April 24, 1845.—tf.

NEW GOODS!

THE subscribers avail themselves of the present opportunity of informing their friends and customers, that they have received from the Eastern Market a fresh supply of merchandize, which being added to their stock formerly on hand, will enable them to offer for sale the following articles: A handsome assortment of staple Dry Goods, of most excellent quality; Coffee and Sugar; Teas of various kinds and qualities; a prime selection of Tobaccoes; Sperm, Solar, Whale and Tanner's Oil; China, Liverpool and Common Queensware; Sperm, Star and Tallow Candles; a small assortment of Table Cutlery, Pocket and Pen Knives; Waldron's and and Wilson's Grass Scythes and Scythe Snaths and Stones; Juniata and Common Iron and Nails, assorted sizes; Herrings, Shad and Mackerel of the best quality. Together with sundry other articles in their line of business, which are not here enumerated—all of which they will sell at prices as low as any in the city.

Feeling grateful for the liberal patronage we have all along received from our numerous friends and customers, we would respectfully solicit a continuance of it, as we are now fully prepared to give the same general satisfaction as we have heretofore done.

Don't forget our place—2d door from the South West corner of Federal street and Diamond, Allegheny.

☞ Farmers and Country Merchants are informed that Wool, Flax, Tow-Yarn, Stocking Yarn, Flour, Bran, Oats, Indian Meal, Corn, Cheese, Salt, Corn Brooms, &c. will be taken in exchange for merchandize at cash prices. J. STERRITT & CO.

Allegheny, June 17, 1845—6m

Bicentenary of the Assembly of Divines at Westminster,

HELD at Edinburgh, July 12th and 13th, 1843: containing a full and authentic Report of the Addresses and Conversations. For sale at

JOHNSTON & STOCKTON'S

Wholesale and Retail Bookstore, No. 44, Market st Pittsburgh, June 4, 1845—6t

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. 23, 1844.

THE PEOPLE'S

CLOTHING STORE,

NO. 77 LIBERTY STREET.

THE Subscriber having just returned from the East would respectfully invite the early attention of his friends and the public, to his large and general Stock of Spring and Summer Goods, which he has received and is now making up for the Spring Trade, consisting in part of French, English and American Cloths; Fancy, Plaid, Striped and Plain Cassimeres; Plain, Plaid and Figured New Styles Satin and Silk Velvet Vestings; Satinetts; Summer Cloths; Fancy, Striped, Plaid and Plain English and French Tweeds, &c.

Those in the habit of having their work made to order, would do well to call at No. 77 where they will find goods that cannot fail to please—consisting of the Latest Styles, which have been selected with great care from the best stocks in Eastern houses.

From his long experience in this business, he is enabled to cut and have work made up, in a style that cannot be surpassed; and all that is wanted is a call to convince, that the Clothing at his establishment is got up in a Superior, More Fashionable and Handsome Style than will be found elsewhere. He would take this opportunity to return his thanks to his friends and the public, for the very liberal patronage he has received, and being determined to Sell on the Lowest Terms, would solicit a call from those wishing to purchase Good and Cheap at the same time.

Shirts, Stocks, Handkerchiefs, Cravats, Suspenders, &c., always on hand. THOS. M'CANCE,

No. 77 Liberty, directly opposite Irwin Street.

April 24—tf.

SPRING FASHIONS,

FEDERAL STREET,

ONE DOOR BELOW GŒHRING'S TAVERN

Allegheny City.

HAVING just received from New York the Spring Fashions for Hats, I would respectfully solicit the patronage of my former friends and customers, and all others who may please to give me a call; feeling assured that I will be able to please all with this New and Beautiful Style of Hats. R. L. MELVILLE.

Wool and all kinds of Furs taken in exchange.

April 11—3m.

Wm. O'Hara Robinson, U. S. Attorney.

HAS removed his Office to the second story of Burke's Buildings, Fourth street, near Market

Aug. 23

☞ *A Liberal Discount from Eastern prices to Clergymen and Sunday Schools, on purchases to the amount of ten dollars or upwards.*

CHEAP AND VALUABLE STANDARD BOOKS.

ROBERT (late T.) CARTER, No. 56 Market, Pittsburgh, offers for sale, at New York 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 a valuable 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. (price reduced to $2.50.) Rev. John Newton's complete Works—$2.50. Chalmers' Sermons.—On the Romans, (uniform with his Sermons,) Hetherington's Church of Scotland, 1 vol. 8vo., $1.50. Dick's Connexion of Sacred and Profane History, 12mo., $1.50. Ancient History, 4 vols. 12mo. A valuable work, reprinted from the London Religious Tract Society, and only $2 the set. Owen on Spiritual Mindedness, the full edition, price but Moffet's Southern Africa, cheap edition. Chalmers' Natural Theology, in 2 vols., cheap edition. Bickersteth and History of Missions, 2 vols. 4to., with two steel engravings, neatly bound in full Awake thou Sleeper, by the late Rev. J. D. D.

History of Missions, by the Rev. John O and the Rev. Thomas Smith, in 2 vols. 4to twenty-five handsome illustrations on steel price $4.50.

Rouse's Version of David's Psalms, with out Brown's Notes, two sizes, new editions

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

American Sunday School Union's publications, Testaments, Hymn-books. All the books for Common Schools,—the Greek Classics,—Mathematical works and Drawing Agency for Sanders' Readers.

The attention of Clergymen and others to replenish their Libraries, is respectfully to the above and numerous other works to their inspection.

Now ready, Luther on Galatians, 1 vol $1.50. A beautiful edition.

To wholesale purchasers, a liberal discount made. ROBERT CARTER

No. 56 Market, between 3d and

BANK NOTE LIST

Corrected for the Preacher, by

WM. LARIMER, Jr. EXCHANGE BROKER

FOURTH STREET, NEAR MARKET

Par Standard—Gold and Silver

PENNSYLVANIA.	
Bank of Pittsburgh,	par
Mer. and Manuf. bank,	par
Exchange bank,	par
Bank of Germantown,	par
Bank of Chester co.	par
Bank of Delaware co.	par
Bank Montgomery co.	par
Doylestown bank,	par
Franklin b'k of Wash.	1-2
Farmers' bk Bucks co.	par
B. N. America, Phila.	par
B'k N. Liberties, "	par
Com. b'k Penn'a, "	par
Far. and Mech. b. "	par
Kensington b'k, "	par
Philadelphia b'k, "	par
Schuylkill b'k, "	par
Southwark b'k, "	par
Western b'k, "	par
B'k of Penn tp. "	par
Mechanics' b'k, "	par
Man. and Mech. b "	par
Moyamensing b'k, "	par
Girard bank, "	par
United States b'k, "	30
Mon. b'k of Brownsv	par
Bank of Gettysburgh.	1
B'k of Chambersburgh.	1
B'k Susquehanna co.	5
B'k Northumberland,	par
Bank of Lewistown,	1
Bank of Middletown.	do
Carlisle bank,	do
Columbia Bridge Co.	do
Erie bank,	do
Farmers' bk Reading,	par
Far. and Drovers' b'k,	1
Farmers' b'k, Lanc.	par
Lancaster co. bank,	par
Harrisburgh bank,	1
Honesdale bank,	do
Lebanon bank,	do
Miners' b'k of Pottsv.	do
Northampton bank,	—
N. H. Del. Bridge Co.	1
Wyoming,	do
York bank,	do
Berks County bank,	—
West Branch bank,	1
SCRIP.	
Exchange bank, Pittsb.	1
Mer. and Manuf. bank,	par
Interior banks,	1
(Except) Berks co.	do
INDIANA.	
State b'k and branches,	1
State Scrip,	5
ILLINOIS.	
State b'k and branches,	40
B'k of Shawneetown,	75
Bank of Louisville,	1
B'k Ky. and branches,	do
Northern bank and br.	do

OHIO	
B'k of Mt. Pleasant,	
Far. and Mech.	
B'k of St. Clairsville,	
Com. b'k of N.	
B. Marietta	
Col. b. N. L.	
Clinton b. Co.	
Cincinnati bank,	
Bank of Circleville,	
" Zanesville,	
" Putnam,	
" Wooster,	
" Massillon,	
" Sandusky,	
" Geneva,	
" Norwalk,	
" Xenia,	
Dayton bank,	
Commer. bank,	
Post Notes.	
Bank of Chillicothe,	
Franklin bank C.	
Lancaster bank,	
Bank of Hamilton,	
Bank of Granville,	
Commer. b'k L.	
Farmers' b'k, C.	
VIRGINIA.	
Bank of Virginia,	
B. of the Valley,	
Exchange bank,	
Farmers' bank,	
M. and Mec. b'k,	
Branch, Morgan,	
N. W. b'k of Va.	
Branch at Wheeling,	
" Parkersburg,	
Baltimore City,	
Bank of Salisbury,	
Mineral bank,	
Wash. co. bank,	
Cumb. b'k, Alleg.	
All other solvent	
GOLD AND SILVER.	
Fredericksd'ors,	
Ten Thalers,	
Ten Guilders,	
Louisd'ors,	
Napoleons,	
Ducats,	
Eagle, old,	
Eagle, new,	
Doubloons, Span.	
Doubloons, Pat.	
Sovereign,	
Guineas,	
EXCHANGE.	
On Philadelphia,	
" New York,	
" Baltimore,	

☞ All Bank Notes thus — are not par by the Brokers.

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