

THE  
**PRESBYTERIAN MAGAZINE.**



EDITED BY

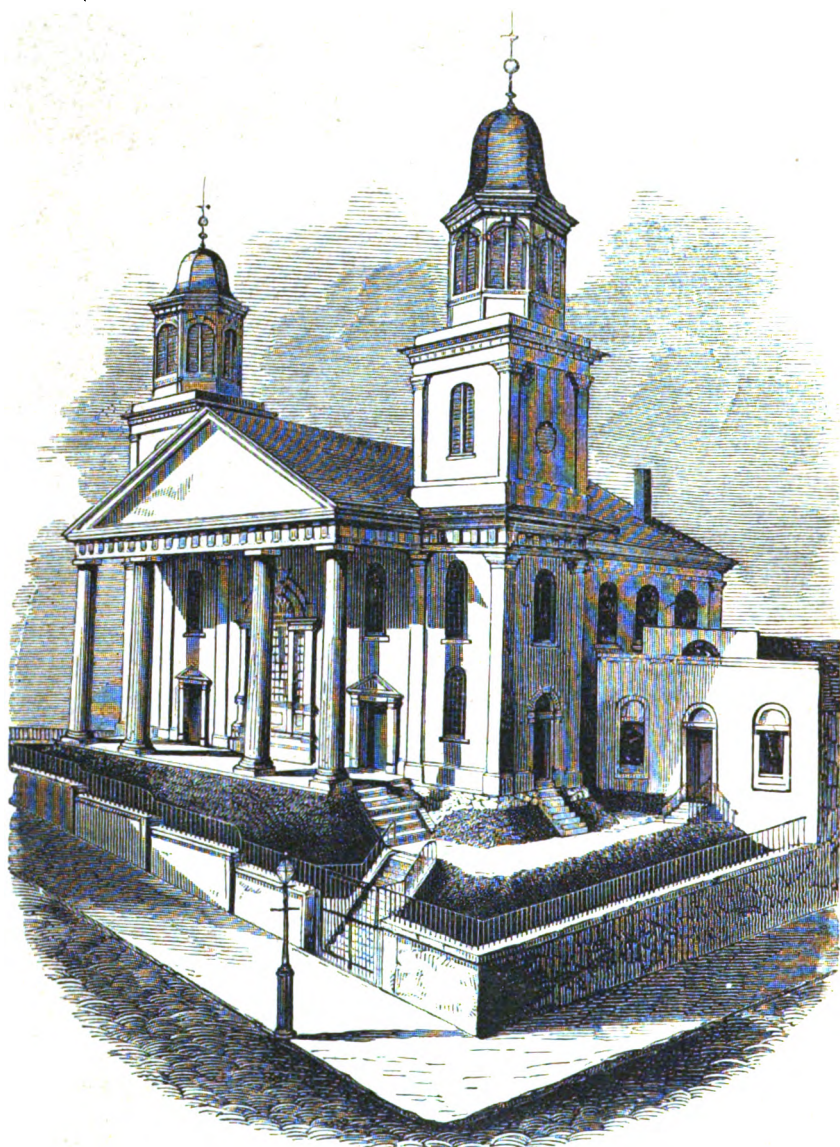
C. VAN RENSSELAER.

“Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.”—JER. vi. 16.

VOLUME I.—1851.

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**THE FIRST PRESBYTERIAN CHURCH IN BALTIMORE.**

**Erected A.D. 1791.**

**FROM A DAGUERRETYPE, FOR THE PRESBYTERIAN MAGAZINE.**

## PREFACE.

THE PRESBYTERIAN MAGAZINE was established for the purpose of supplying a want in our religious periodical literature. There seemed to be a demand for a monthly publication, which should occupy the place between the weekly Newspaper and the Quarterly Magazine.

For the most of the last half-century, a religious monthly Magazine has circulated within the bounds of the Presbyterian Church. Without enumerating those which were not strictly denominational, the following Monthlies have been established at different times within the period mentioned.

*The Assembly's Magazine and Missionary Intelligencer.* 1805—1809. Five volumes.

*The Evangelical and Literary Magazine.* 1817—1828. Eleven volumes.

*The Presbyterian Magazine.* 1821—1822. Two volumes.

*The Christian Advocate.* 1823—1834. Twelve volumes.

*The Baltimore Literary and Religious Magazine.* 1835—1843. Nine volumes.

In 1846, a printed circular was sent by us to a number of our ministers on the expediency of establishing a new Monthly. The answers were highly favourable to the undertaking; and although circumstances prevented at that time the execution of the design, it was never lost sight of. In the autumn of 1850, Providence appeared to indicate that the way was opened for the commencement of the enterprise. The undersigned was distrustful of his own ability to superintend the work properly, especially in the midst of arduous official duties of another character, but nevertheless consented to make the trial, on the urgent counsel of valued friends. The work was undertaken after much anxiety, and prayer for Divine direction. The following is the Prospectus first issued, which it is deemed proper to insert in this place, partly as connected with the history of the Magazine, and partly as a testimony against any ill-considered departure from the original plan.

**PRESBYTERIAN MAGAZINE.** — *Prospectus of the Presbyterian Magazine and Church Members' Companion.* — Among all the issues of the press, it is remarkable that there is no monthly religious Magazine in "the Presbyterian Church in the United States of America." In order to meet an acknowledged want in our Christian literature, the "Presbyterian Magazine" has been projected. Its prominent characteristics will be, 1. Religious in matter. 2. Popular in plan. And 3. Cheap in price.

Its *matter* will consist of essays on the doctrines and duties of religion, expositions of Scripture, short sermons occasionally, religious biography, historical sketches of the Presbyterian Church, anecdotes of pastoral experience, defences of Protestantism in general and of its Presbyterian form, reviews of books, miscellaneous readings, general intelligence of home and foreign churches, a brief chronicle of our Judicatories, and of our own and other benevolent operations, and also of the prominent events of the day.

The Magazine will seek to possess a *popular* character. Its articles will be usually brief, of such a kind as will interest the mass of readers, and there will be variety. Whilst it is to be hoped that sufficient ability will characterize the Magazine to commend it to the most intelligent, a constant endeavour will be used to adapt it to all classes who seek for edification in reading.

*Cheapness of price* has been decided upon as an element necessary to secure a circulation worth the toil and the cares of the enterprise. Heretofore the price of a religious Magazine in our church has been \$2 50 and \$3. The price of the Presbyterian Magazine will be *one dollar* per annum. At this price a very large number of subscribers will be required, in order to pay necessary expenses; but if the Magazine is what it ought to be, the number will be obtained. The object, however, is not pecuniary emolument, but

to do good in the Church as far and wide as possible, in the use of means which God invites his people to employ.

The Editor will insert, at discretion, valuable articles from foreign and other Magazines, but will rely mainly upon original communications from the ministers and members of our Church.

The PRESBYTERIAN MAGAZINE will consist of forty-eight pages, will be printed with fair type, on good paper, and will be issued on the first of every month. Price one dollar a year, payable invariably in advance. Engraved likenesses of Drs. Witherspoon and Green will appear during the first year; also, wood cuts, representing various churches, whose history will be given from time to time in the Magazine, viz. one in Baltimore, Albany, Louisville, New York, New Orleans, Philadelphia, Richmond, Cincinnati, &c.

For the present, or until Providence orders other arrangements, the subscriber, who incurs the pecuniary responsibility, will also act as Editor, to whom *communications* for the work may be addressed.

C. VAN RENSSELAER.

In the Providence of God, the Magazine has met with far greater favour than there was any reason to expect. The difficulties were principally two-fold. In the first place, the plan of the Magazine aimed at a circulation among the more humble, but respectable households of our Church—which are its hope and strength—as well as among those whose members enjoyed greater literary advantages, and who could appreciate a work of higher merit. And in the second place, the Magazine really required the earnest, undivided attention, and the whole time of an Editor, instead of the supervision it actually received, which, from the claims of other imperative duties, was necessarily more or less subordinate, irregular, and insufficient. Nevertheless, a good degree of success has blessed the undertaking in its first year, as measured by the extent of circulation which the Magazine has reached. At the close of the first volume, the number of subscribers is over *three thousand*—a number exceeding the most sanguine calculations, and demanding our grateful acknowledgments. Encouraged by this kind reception of the work, the Editor will spare no pains in his power to make it more deserving of the public favour.

Obligations are specially due to the writers, who have contributed to the pages of the Magazine. The names of Alexander, Spring, Hodge, Yeomans, Plumer, Backus, Hall, Janeway, Kollock, Neill, Cuyler, Wadsworth, Forsyth, Hope, Helm, Proudft, Junkin, and others, are sufficient to awaken gratitude and interest among all our patrons.

Among the motives which will stimulate the Editor to increased effort in elevating the character of the Magazine are these:

1. A Monthly Religious Periodical on a popular plan, is likely to be useful to any one who takes it.
2. It will be an ally of pulpit instruction; and exert an evangelical influence in our families.
3. It may be the means, with God's blessing, of saving souls.
4. The widely diffused and corrupting literature of the day needs counteraction in every possible form.
5. The general interests of the Presbyterian Church will be promoted by the advocacy and circulation of the Magazine.
6. The cause of Christ at large will receive new aid from enlisting more writers for its advancement, and obtaining more readers of the truths and duties pertaining to its progress.

Invoking the blessing of God upon the work—the responsibilities of which were never realized so deeply as at the present time—the undersigned prepares for the labours of another year with such aid as may be vouchsafed to him in Providence.

CORTLANDT VAN RENSSELAER.

December, 1851.

# THE PRESBYTERIAN MAGAZINE.

AUGUST, 1851.

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## Miscellaneous Articles.

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### ARE WE WALKING WITH CHRIST?

WHAT evidence have we that we are "with Christ?" The mere circumstance of our bearing the Christian name, does not prove that we are Christians in heart. Nor does the participation of Christian ordinances make it certain that we are enclosed in the bonds of the everlasting covenant. Some people say, and no doubt really think, they have always been religiously disposed. But there is danger of mistaking a constitutional sedateness, or sober temperament of mind, for a gracious heart. It seems plain, from Scripture, that, if we are *really and heartily with Christ*, we have been *renewed* in the spirit of our minds. "Old things are passed away, and all things are become new." The change designated by these and the like expressions, in holy writ, pervades the whole soul. The understanding is enlightened, the will subdued, the affections purified, and the heart softened. Can any one be the subject of such a change as this, and not be, in some measure, conscious of it? "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

2. If we are with Christ, we have *believed* in him, and are relying on his merits alone for salvation. They who are with him in heart, submit to his authority, and repose entire confidence in his power, truth and faithfulness. We never yield ourselves voluntarily to the disposal and protection of any one whose veracity we suspect, or whose ability to fulfil his promises we deem questionable. Hence, a true faith in Christ includes a full belief of his gospel, and an unhesitating persuasion of his infinite merit and eternal Godhead; for no thoughtful man will resign his soul, and his immortal interests, to the care and keeping of a mere *creature*, who must himself be

## Historical and Biographical.

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### A PRESBYTERIAN HISTORICAL SOCIETY.

MANY treasures of our Church History are irrevocably lost; and many more, now accessible, will be soon covered over by the diluvium of time, unless gathered up without delay.

The Board of Publication, under the superintendence of its assiduous editor, has done excellent service by publishing the old records of the original Synods, and republishing the Minutes of the General Assembly from 1789 to 1820. Individuals, also, especially Drs. Alexander, Hodge, Davidson and Foote, have contributed rare and rich materials for portions of our ecclesiastical history. But a great work is yet to be accomplished in the wide field of historical literature. Biographies of the early fathers, histories of our particular churches, the statistics of our denominational progress, notices of our institutions of learning, a view of Presbyterian literature, including valuable republications, and many other interesting and important topics, appeal for scholarlike research, persevering labour, and systematic antiquarian zeal. Few persons will deny the *importance* of preserving the precious records of our Church history.

There are three ways of accomplishing the object in view; through the General Assembly, by isolated individual effort, or by an association animated by congenial sympathies and co-operating with a single purpose. We think that little reliance can be placed upon the General Assembly, partly because such a body has other things to attend to and cannot be readily induced to spend time, talent and money for inquiries which have no *immediate* connexion with missionary objects; and partly because experience has shown that the General Assembly has utterly failed to accomplish any thing valuable in the premises. As early as 1791, the Assembly undertook to gather historical materials, and revived its recommendations to the Presbyteries from year to year, until finally in 1804, a committee consisting of Dr. Green and Mr. Ebenezer Hazard, was appointed "to write the history of the Presbyterian Church in the United States of America." This committee reported progress the next year, but in 1813 requested to be discharged; when the whole subject was committed to Dr. Miller. In 1819, Dr. Green was associated with Dr. Miller. No history, however, ever appeared from these venerated men, who were the most competent of all others for the work. Dr. Green indeed published two chapters of a Church history in the *Christian Advocate* of 1825 and 1830, but these were merely preliminary. After such an experience, there does not appear to be much probability that the Assembly with the multiplicity of its

business, and its committees already burdened with miscellaneous and professional duties, could be prevailed upon to prosecute the matter with the requisite energy and perseverance, if at all.

Shall the reliance be upon the occasional efforts of *individuals*? So far as our brethren have engaged in historical inquiries, they have been highly successful. Dr. Alexander's Log College, Dr. Hodge's Constitutional History, Dr. Davidson's History of the Presbyterian Church in Kentucky, Dr. Foote's Histories of North Carolina and Virginia, the contributions of K. H. in "The Presbyterian," and a few other productions have been of the most essential service in this department. But it is obvious that where so much time and not a little expenditure are required, and such unremitting perseverance in systematizing even the records of the present generation, the entire subject cannot, except in a very precarious and imperfect manner, be left to the random efforts of individuals.

The advantages of an *Association* to perform the work are such as these:

1. An Historical Society will *concentrate the efforts* of all who take an interest in the subject. The General Assembly, composed of all kinds of minds, and convened for very different objects, lacks the *esprit du corps* necessary for such inquiries. An association will not only gather together men who are all engaged in a common object, but it will concentrate their labours.

2. It will keep the subject *prominently before the public*. Many old letters, sermons, pamphlets, &c. now concealed, will be found to possess a public value, and will be delivered over to those whose very organization is a standing advertisement. In various ways a sound state of public sentiment, nurtured by an active association, will contribute to collect historical materials.

3. It will *stimulate individual inquiry*. Our brethren, who have a taste for such pursuits, will be encouraged to prosecute them under the auspices and influences of a public body, which appreciates, invites and preserves the fruits of their study.

4. An association can *raise the necessary means* to carry on the work. Some of our brethren cannot even afford to pay the postage on letters, much less incur the expenditure of copying documents, of travelling for the purposes of examination, of printing, &c. &c.

5. It will follow the guidance of *experience*. Other Historical Societies have been eminently successful in their aims. For example, the New Jersey Historical Society, recently formed, has brought to light documents, incidents, biographical characteristics, statistics, &c. of great interest.

6. It will *rally a Church feeling*. No denomination has materials in its history for more heart-felt gratitude to God than the Presbyterian Church. The whole tendency of a Presbyterian Historical Society, in its aims, efforts, publications, anniversaries, &c. will be to honour the Church which God has so signally blessed in past times with great and holy influences in Church and State.

7. It will *form a library* of old books, pamphlets, manuscripts,

&c. illustrating our ecclesiastical history. Such books are becoming more and more scarce. The few that remain ought to be collected together, as well from their intrinsic worth as for convenience of reference.

8. It will secure the *co-operation of our Church Judicatories* in all practicable modes within the sphere of their influence. Much may be done by Presbyteries and Churches to facilitate the object in view, and to gather many interesting statistics of permanent value.

9. There is *an elevating influence* attending the investigations of history. Studies of this nature are an important branch of learning. They require and invite scholarship, and in their general tendencies are of service both to those who pursue them and to those who avail themselves of the literary labours of others. An Association for historical purposes is a lyceum, a school of learning, a knowledge-receiving and knowledge-imparting institution.

Considerations of this nature induce us to throw out, in this public manner, the suggestion, whether there ought not to be a **PRESBYTERIAN HISTORICAL SOCIETY**.

If the suggestion meets with suitable favour, measures will be taken to call a meeting of all those interested in the subject at some convenient place, and at as early a day in the autumn as may be practicable.

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#### ● NOTICES OF DAVID BRAINERD.

WHEN Brainerd engaged in the Indian mission, he supposed he should have no need of the property left him by his father. He set himself to think which way he might spend it for the glory of God, and no way presenting to his thoughts wherein he could do more good with it than by being at the charge of educating some young person for the ministry, of good abilities and well disposed, he selected a dear friend, Nehemiah Greenman, and acquainted him with his thoughts in that matter, and so left him to consider of it till he should see him again. Greenman was a native of Stratford, Connecticut, and was residing in 1742 at Southbury. Brainerd had seen much of him during his visits to the ministers of those places, and had a special friendship for him. Three days after giving him intimation of his thoughts, he rode in the afternoon to Southbury, and conversed again with him on the important affair. "He appeared much inclined to devote himself to that work, if God should succeed his attempts to qualify himself for it." He was then about nineteen or twenty, and was "soon put to learning," and was sustained by Brainerd till his death, when he was in his third year at College. Brainerd wrote to him from Boston, after he had "lain for more than three weeks under the greatest degree of weakness,

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### ERRATA.

The following are some of the principal corrections to be made.

- Page 97, on 15th line from top, for "walk" read "milk."  
 " 158, on 32d " " insert "*of travellers*" before "of all sects."  
 " 159, on 32d " " for "Liturgies" read "Liturgists."  
 " 330, on 19th " " for "Coit" read "Hall."  
 " 354, on 30th " " for "action" read "actor."  
 " 504, on 30th " " for "ruin" read "sum."  
 " 527, on 3d line from bottom, for "42 or 24" read "40 or 22."

See page 96 for an error on page 73.

### LIST OF EMBELLISHMENTS.

|                                              |   |   |   |           |
|----------------------------------------------|---|---|---|-----------|
| 1. FIRST PRESBYTERIAN CHURCH, BALTIMORE,     | - | - | - | January.  |
| 2. ISRAELITES IN EGYPT,                      | - | - | - | February. |
| 3. FIRST PRESBYTERIAN CHURCH, ALBANY,        | - | - | - | March.    |
| 4. PORTRAIT OF DR. GREEN,                    | - | - | - | May.      |
| 5. THE LATE SOLAR ECLIPSE,                   | - | - | - | October.  |
| 6. SECOND PRESBYTERIAN CHURCH, PHILADELPHIA, | - | - | - | November. |
| 7. PORTRAIT OF DR. WITHERSPOON,              | - | - | - | December. |

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