R. J. Buckingham

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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.

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PREFACE.

The importance of a Monthly Religious Magazine, in affording means of instruction and of information to the families of our Church, is felt by the Editor more and more every year. Nothing but this conviction induces him to retain his connection with the Magazine, amidst other responsibilities of a pressing nature.

Deeply sensible of the imperfections of the work, and pleading for all suitable indulgence from subscribers and friends, the undersigned will endeavour, with God's blessing, to make the Magazine useful to the general cause of religion and learning.

CORTLANDT VAN RENSSELAER.

Philadelphia, Dec. 7, 1854.

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THE

PRESBYTERIAN MAGAZINE.

JANUARY, 1854.

Miscellaneous Articles.

CHURCH ATTACHMENT AND SECTARIANISM.

BY THE LATE SAMUEL MILLER, D. D.*

As this periodical professes to issue from a Presbyterian source, and to be devoted more particularly to the prosperity and extension of the Presbyterian Church, it is important to mark the distinction between an attachment to one's own church and an offensive sectarianism. Is it wrong to love the particular denominations of Christians with which we have intelligently and conscientiously thought proper to connect ourselves? Is it wrong to take counsel, and labour, and make sacrifices for its enlargement and prosperity? Surely an opinion so manifestly erroneous will scarcely be deliberately maintained.

In countries in which there is an *established religion*, those religious bodies which separate from the establishment, and form distinct denominations, are called *sects*, and those who belong to them *sectaries*. But in countries where there is no established religion, as in our happy land, in which all denominations, in the eye of the law, are on a level, there can be no *sectaries* or *dissenters* in the technical sense of those words. All denominations are equally *sects*, *i. e.* separate divisions or departments in the great family of nominal Christians. And, of course, when we speak of the Episcopal sect,

* This article has never been before published. When a Magazine, similar in general plan to the present Magazine, was projected in 1846, Dr. Miller, of Princeton, kindly consented to write an introductory article for the first number. The work, relinquished at that time, was afterwards commenced in the form of "*The Presbyterian Magazine;*" and this communication, (accidentally mislaid) from the pen of the venerable servant of Christ, who is now removed from earth, will be read with additional interest by all who love his memory. C. V. R.

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the Methodist sect, or the Baptist sect—we mean—without the smallest disrespect—simply to designate the different bodies of professing Christians known by those names respectively.

It is, indeed, not only a misfortune, but a sin, that the Church of Christ which ought to be one in name, and in profession, as well as in fact, is divided into so many different denominations. But so the melancholy fact is. Now each of these divisions is a *sect* or *section* of the general visible Church. And yet the individuals who adhere to these several bodies, provided their adherence be characterized by a truly Christian spirit, may still be considered in an important sense, one in Christ. A man may be a member, and a very devoted, zealous member of a *sect*, and yet not deserve to be stigmatized as a *sectarian* in the common and unfavourable sense of that word.

To be a *sectarian*, in the popular sense of the term, is to be *inordinately*, *unworthily*, and *offensively* devoted to a sect. Those who deserve this appellation, are habitually governed by party zeal, and that zeal at once narrow and excessive. They can see little or no good *out* of their own denomination, and little or no evil *within* it. They are so blindly prejudiced in *favour* of their own church, and so blindly prejudiced *against* every other, that they can take no pleasure in the prosperity of any but their own. Hence the praises of their own they are continually sounding; the advantage of their own they are exclusively seeking; and as to the edification of any other, they not only seldom think about it, or pray for it, but when it occurs, it really appears to give them pain, as an event which seems to demonstrate that there may be something good out of their own pale. In short, the *sectarian;* properly so called, is one who is shut up in his views and affections within his own little community, and seldom or never looks, with an enlarged mind, and a benevolent heart, beyond this narrow circle.

Now the term *sectarian*, thus defined and explained, scarcely any one, however abandoned to this spirit, would be willing to have applied to himself. None so impatient of the name as those who are most deserving of it. None so intolerant of bigotry as the most blinded bigot. Let us pray, then, without ceasing, that the word and the Spirit of God may so enlighten and guide us in regard to this matter, that we may learn how to regulate our denominational attachments so as, on the one hand, not to be indifferent to truth; and on the other, not to infringe that charity which loves all good men, and which delights in the advancement of the cause of Christ by whomsoever promoted.

Let none imagine, then, that in order to avoid the charge of *sectarianism*, it will be necessary, or even desirable, that we should give up the peculiarities of our own church, or cease to have any special attachment to our own denomination. It were just as reasonable to tell the head of a family that, in order to establish a character for patriotism and general benevolence, he must abandon all special attachment and care for his own household, and devote as much attention to the families of others as his own. This would be con-

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trary to every dictate of reason and of natural affection. Equally false and absurd would it be to tell any man that, in order to exemplify the character of a Bible Christian, he must relinquish all peculiar attachment to any system of doctrine or ecclesiastical order, and love, and help systems of error just as much as that which is believed to be in accordance with the Scriptures of truth. Would this be acting the part of a faithful *witness* for Christ? Would this be "holding fast the form of sound words once delivered to the saints?" Would this be answering the great purpose for which the Church was founded by her Divine Head and Lord, viz., faithfully maintaining and keeping pure and entire all such religious truth and ordinances as Christ hath appointed in his word? The fact is, that what many call their "liberality"—their "charity for professing Christians of other denominations," is nothing more nor less than *indifference to truth*, or that blind persuasion, which many semi-infidels cherish, that *all forms of religion are very much alike, and equally safe.* As long as any believe this, they can surely have no rational motive for striving to defend and maintain the truth. Truth, according to this mode of thinking, is no better than error. But can it be an act of fidelity to our Master in heaven thus to abandon what He has commanded us to hold fast; or to carry our complaisance to those around us so far as to suffer the enemies of truth and righteousness to have every thing, without resistance, their own way? Is this reasonable, or in accordance either with the word of God, or the welfare of society? Surely not. The instinctive feelings of every enlightened and pious mind will revolt against the thought. What, then, is the *proper course in regard to this matter?* Manifestly the following.

If we believe the doctrines and order of the Church with which we are connected to be more in harmony with the word of God than any other—and, surely, we must be supposed to believe this, after solemnly placing ourselves in connection with the ministry and ordinances of that Church—it is undeniably our duty to *hold fast those doctrines and ordinances;* to profess, without scruple or disguise, our *attachment* to them; and our *preference* for them; and *to do* all in our power to *maintain* them in their *purity*, and to *extend* their influence as far as possible. To hesitate to do this, or to be afraid of doing it, is in the first rank of moral absurdities. A man might just as well doubt whether it were his duty to be more attached to his own family, and to labour more for its support and comfort, than for the families of his neighbours. A truly patriotic and benevolent man, indeed, while his first care is directed to the sustenance and comfort of his own children and household, will feel bound to promote, as far as he can, the welfare and comfort of his neighbours. He will feel it incumbent upon him to visit them in their distress; to minister to their necessities; to take a kind interest in their happiness; and to do all in his power to promote the well being and enjoyment of every individual, and every family within his reach. But he that does not, first of all, and above all, care and provide for his own, and especially

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for those of his own household, the voice of inspiration declares, "hath denied the faith, and is worse than an infidel." This is not *selfishness;* it is pursuing such a plan as will best secure universal order, comfort, and domestic prosperity.

In like manner, our own church ought, upon every principle of common honesty and honour, to be dearer to us than any other. We ought to take a deeper interest in its support, prosperity, and enlargement; to be more willing to labour, to "devise liberal things," and to make sacrifices for its comfort, honour, and extension, than for any other. If we have pecuniary means to bestow on ecclesiastical objects, our first and largest contributions should be devoted to that portion of the great Christian family which we call *our own.* And for that portion our prayers should especially and constantly ascend. We should pray, indeed, unceasingly, for all men; for all Christians; for all in every land, and of every denomination, who profess to follow Christ:—our cordial aspirations should go forth daily and hourly for the edification and enlargement of the Redeemer's kingdom in every quarter of the globe; and when we hear of the triumphs of the Redeemer's grace among any denomination of Christians, we ought cordially to rejoice, and praise the Lord; remembering that all who believe in Christ, in every quarter of the world, are "one body in Him," and "members one of another." And, therefore, that Presbyterian who cannot cordially rejoice when he sees good done, or apparently doing, in a Methodist, Episcopal, or Baptist body, has reason to fear that he is to a criminal degree under the influence of a *sectarian* spirit. Nay, a Presbyterian of the true Bible stamp, will love an ardently pious Methodist, or Episcopalian, or Baptist far better than a cold formal Presbyterian, however loudly that Presbyterian may proclaim his denominational attachments, and obtrude his denominational zeal.

The writer of these pages once knew an eminent physician, who was bred a Presbyterian, and who had been, for many years, a communicant of that Church. Happening in the course of an ardent conflict, on a subject altogether unconnected with religion, to become strongly prejudiced against a distinguished Presbyterian clergyman in his neighbourhood, he suffered his hostile feelings so far to govern him, that he left the Presbyterian church, united himself with the Episcopal, and remained in the latter connection to the end of life. And yet this man, as long as he lived, still professed his preference for the Presbyterian church; embraced every convenient opportunity of attending on its communion; and whenever he wished to enjoy a free, confidential conversation on experimental religion, always resorted to the study of a neighbouring Presbyterian minister, in whose wisdom and piety he had peculiar confidence. What infatuation was here! To suffer a personal pique to separate him from a church which he professed to prefer and to love, and to carry him into a denomination in the teachings and ministrations of which he manifested that he had not entire confidence, and did not feel himself, in spiritual things, at home. What an erroneous judgment was here as

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to that which ought to guide us in forming ecclesiastical connections! And what an unhappy example of escaping from a less and a temporary evil, by plunging into a greater!

How much more wise was the conduct of another Presbyterian, a pious and exemplary elder of the church to which he belonged! He had an unhappy controversy with his pastor, which very much interested the feelings of their respective families. On a certain Saturday afternoon, when they had come together for the purpose of adjusting their difficulties, and reconciling all parties, they were so far from gaining their end, that their controversial feeling became more intensely excited than ever, and they parted in a state of mutual irritation which seemed to preclude all hope of being reconciled. The next day, the pastor appeared in the pulpit as usual, and the elder and his household appeared in his family pew. At the close of the service, as he walked down the aisle, the pastor accosted the elder, and said, "I did not expect to see you here to-day." "Why not?" said the elder. "Why you have not forgotten, replied the pastor, "what passed between us last evening." "No," rejoined the elder, "I have by no means forgotten it." My feelings were greatly wounded, and I thought you behaved extremely ill. I thought so then, and I think so still. But though I quarreled with you, I have not quarreled with my Saviour. This is *his* sanctuary, not *yours;* and that gospel with which you are entrusted, you have faithfully preached to-day. I did not think proper, on your account, to deprive myself of the privilege which I have enjoyed. I have heard God's precious truth dispensed; and I bless him for the opportunity." Here was practical consistent wisdom; and here was an instance of an enlightened elder taking more just views of duty than his spiritual guide.

The writer of this humble essay thinks he cannot be mistaken in believing, as he most sincerely and deliberately does believe, that of real *sectarianism*—in the sense which he has defined—there is less, much less in the Presbyterian Church than in any other body of professing Christians in the United States. The great Searcher of hearts is his witness that he says this, not for the purpose of emblazoning or flattering his own denomination; but because he is persuaded it would be unjust to withhold this praise. The truth is, we have hardly enough of the *esprit du corps* in our Church to prompt us to take the trouble of defending ourselves when attacked by other denominations. And this not because we have a less clear and strong conviction than others of the truth of our system; but *because our system itself is more pacific, and less exclusive than that of any other which holds to the importance of truth.* For *one* instance in which a Presbyterian minister says a word in the pulpit to recommend the peculiarities of his own church, or to disparage those of other denominations, the writer will venture to produce many examples of this conduct in the churches around us. Our ministers, in nine hundred and ninety-nine cases out of a thousand, seldom utter anything, either in prayer or preaching, but what any evangelical, pious Christian, of any denomination might hear without invasion of his principles or feelings.

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Let no Presbyterian, then, be reluctant or afaid to manifest a warm attachment to his own church, or to step forward, on all proper occasions, to promote her comfort, her enlargement, and her edification. Let him not hesitate to declare his belief in her doctrines; to defend her when attacked; to consider himself as charged with a portion of her support and honour: and to pray without ceasing for her extension and spiritual prosperity. Let him not fear, while he does all this, lest any impute to him the want of Christian "charity," or the indulgence of censurable "bigotry." But, while he prefers his own church to any and every other; and while he does all in his power to build it up, let him "hold the truth *in love.*" Let him see to it that he loves the image of Christ wherever he finds it; and that when he sees others "casting out devils," he is never to "forbid them, because they follow with *us.*" Let him see to it that he rejoices in the prosperity of all who manifest the spirit of the gospel; and that much as he loves and prefers his own church, he never allows himself to imagine that she has no defects; and that there is no good out of her pale. In fine, let him do all he can to show by his own spirit and conduct, that the Presbyterian church is a liberal church; that its whole spirit and structure admit of free intercourse with sister churches on just principles; and that it is much more anxious to see the world converted to the holiness and happiness with which Christ came to bless mankind, than to see the peculiarities of its own body gaining universal dominion. A PRESBYTERIAN.

LESSONS FROM THE LORD'S PRAYER.

THE Christian Church in all ages, has regarded with reverent admiration the prayer which the Lord Jesus taught his disciples. In this Divine composition nothing is more remarkable than its marvellous comprehensiveness. After a thousand repetitions we still find it suggestive of new thoughts. Besides its fulness as a prayer, there are in it lessons of instruction which we shall all do well to draw out. Though it would require a volume to do justice to these, in the way of exposition, some glimpses may be afforded in an abridged form, and I propose to set down a few of these under the several heads of the *Doctrines*, *Duties* and *Promises*, involved in the Lord's Prayer; requesting that no reader will misunderstand the humble attempt, as if it presumed to exhaust the subject.

I. DOCTRINES.

OUR FATHER WHICH ART IN HEAVEN.

1. God, though omnipresent, is pleased to make a special revelation of his glory in heaven; and may be lawfully regarded as holding his residence there.

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2. God sustains to believers a relation analagous to that of a father to his children. He is their Father through Jesus Christ.
3. God is the Father of all believers in common.
4. Our heavenly Father is the true object of worship.

HALLOWED BE THY NAME.

5. God is a being of infinite holiness and majesty.
6. The name of God is venerable and glorious.

THY KINGDOM COME.

7. God is a Sovereign.
8. There is a Kingdom of God, which it is his purpose to set up on earth, and in the hearts of men, and more fully to establish in the glorious world to come.
9. At present we do not behold this kingdom fully set up.

THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.

10. The Will of God is the universal rule of creatures.
11. The Will of God is perfectly obeyed by angels and holy beings in heaven.
12. The Will of God is not perfectly accomplished on earth.
13. It is within the scope of Divine power, to cause free creatures to accomplish his will.

GIVE US THIS DAY OUR DAILY BREAD.

14. All the supplies of life are gifts of our heavenly Father.
15. These are meted out day by day from his hands.
16. It is lawful to pray for temporal blessings.
17. Still more precious is the bread of heaven, which God bestows on believers.

AND FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS.

18. Sin may be justly regarded as a debt, and as such is imputed in God's account.
19. Creatures constantly offend against one another.
20. Still more constantly do we offend against God.
21. Our debt to God can never be paid by us, and must therefore be freely forgiven.
22. A spirit of forgiveness towards those who have offended us, is a mark of being in a state of grace.

AND LEAD US NOT INTO TEMPTATION.

23. Temptation is to be expected in this world.

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24. Temptation is a great evil.
25. The providence of God is concerned in our being brought into circumstances of temptation.
26. The power of God can keep us from temptation, or rescue us from it, and is necessary for these ends.
27. Prayer is a means of escaping temptation.

BUT DELIVER US FROM EVIL; or the evil one.

28. Satan is the great Tempter.
29. We need the power of God to deliver us from the adversary.
30. God is the great deliverer from all evil.
31. Deliverance from evil, involves the possession of all good.
32. Complete deliverance from evil is accomplished by the power of the Holy Ghost.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY. AMEN.

33. God is Omnipotent, and as such is the proper object of worship.
34. The great end of all that we can ask of God, and of all things, is the glory of God.

II. DUTIES.

OUR FATHER WHICH ART IN HEAVEN.

1. In prayer we should have the spirit of fellowship, offering worship for others as well as ourselves.
2. It is our duty to regard God with filial reverence, faith, hope and love, in and through the Lord Jesus Christ.
3. It is right to contemplate God as amidst the glories and holiness of the heavenly state.

HALLOWED BE THY NAME.

4. The duty of awful reverence for God.
5. The duty of humility and filial dread in all acts of worship.
6. The duty of reverencing God's names, attributes, word and works.
7. The duty of beginning our devotions with adoring views of the divine majesty.

THY KINGDOM COME.

8. It is our duty to desire the coming of God's kingdom in ourselves and others.
9. It is our duty to prefer the interest of Christ's kingdom to our own private necessities.

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10. It is our duty to labour for the establishment and increase of this kingdom.

THY WILL BE DONE, IN EARTH AS IT IS IN HEAVEN.

11. It is our duty to submit absolutely to the Will of God, in precept and providence.
12. It is our duty to desire the accomplishment of this will.
13. It is our duty to seek the doing of God's will by others.
14. It is our duty to desire and aim after perfection in doing God's will; or universal holiness.
15. It is our duty to imitate the perfect obedience of angels in heaven.

GIVE US THIS DAY OUR DAILY BREAD.

16. It is our duty to feel dependence on God for all supplies of good.
17. It is our duty to seek these supplies day by day.
18. It is our duty to be contented with the allotment of the day.
19. It is our duty to resort to God for temporal mercies.
20. It is our duty to pray for the still more valuable supplies of heavenly food.

AND FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS.

21. It is our duty from the heart freely to forgive those who offend us.
22. This duty is especially appropriate when we draw near to God.
23. It is our duty to feel and repent of our sins against God and man.
24. It is our duty to confess our sins.
25. It is our duty to implore the free forgiveness of God, for Christ's sake.
26. It is our duty to believe that God, for Christ's sake, is able and ready to forgive sin.

AND LEAD US NOT INTO TEMPTATION.

27. It is our duty to dread the occasions of sin.
28. It is our duty to feel and acknowledge our own liableness to fall into sin.
29. It is our duty to fly to God as the only means of escaping sin.
30. It is our duty to avoid temptation.

BUT DELIVER US FROM EVIL.

31. It is our duty to abhor sin.
32. It is our duty to be vigilant against our adversary, the devil.

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33. It is our duty to cry to God for deliverance from all the consequences of the fall.
34. It is our duty to seek the influences of the Holy Spirit.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY.

35. It is our duty to adore the omnipotence of God.
36. It is our duty to place his glory above all.

AMEN.

37. It is our duty to maintain to the end of our prayers, the spirit of sincerity and earnestness.
38. It is our duty to expect an answer to prayer.

III. PROMISES.

OUR FATHER WHICH ART IN HEAVEN.

1. God, in Christ, will prove himself the Father of all sincere worshippers and true believers.

HALLOWED BE THY NAME.

2. Grace may be expected, to enable the believer to magnify and sanctify his name.
3. It is the purpose of God that his great and holy name shall be ultimately glorified.

THY KINGDOM COME.

4. The kingdom of God and of Messiah is certainly to prevail in all the earth.

THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.

5. The will of God shall infallibly be accomplished.
6. God's Holy Spirit will enable believers to render an obedience similar to that of angels and glorified saints.
7. True Christians shall one day perfectly do the will of God, in heaven.

GIVE US THIS DAY OUR DAILY BREAD.

8. Our heavenly Father will have regard to our temporal necessities.
9. He will supply these, day by day.

AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS.

10. Grace will dispose and enable true disciples to exercise forgiveness towards those who have offended them.

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11. Those who forgive shall be forgiven.
12. For the sake of Christ, the surety, God will fully absolve his people from all condemnation.

AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL.

13. God will preserve his people from being overcome of temptation.
14. God will hear the cries of sufferers, and give them escape from real evils.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOREVER.

15. Christian hope may expect every thing from a Father on the throne.
16. The power of God implies a promise of the utmost help and fullest salvation.
17. All glory shall redound to God.
18. The hearing of prayer tends to the glory of God.

AMEN

19. Prayer shall asssuredly be heard. J. W. A.

THE FORCE OF TRUTH IN BOOKS.

FEW are ignorant of the admirable book called the "Force of Truth," by the Rev. THOMAS SCOTT, the commentator. In it he gives an interesting account of the great change in his religious views, from Socinianism to pure evangelical Calvinism. A beautiful edition of this valuable work is issued by our Board of Publication, and all who desire instruction should read it, and endeavour to promote its circulation.

Perhaps if the experience of all were published, there might be found many who have passed through a change similar to that of Scott. And thus the experience of multitudes might illustrate the force of truth. It is exceedingly interesting to trace the change in the late Rev. Dr. Milnor of the Episcopal Church. He was once a cordial hater of Calvinism; he became a no less cordial lover of all that is essential in it. You have another instance in the "Search for Truth," published by our Board.

My own early training was under Quaker influence; in my youth I rarely attended any other meetings except occasionally a prayer-meeting. When I first became thoughtful on the subject of religion, I was both Pelagian and Arminian—on some points at least, for I had no system. Soon after, a Presbyterian Church was organized near where I lived, and I joined it at the time of its organization; but

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it was under New School influence, and in this connection and under this influence I was brought into the ministry. But I am now, so far as I know, on every point, thoroughly Old School. The change, however, in my views, from Nothingism to Calvinism, has been very gradual, and serves to illustrate the force of truth.

A good old neighbour used to *lend me books;* and among those which were serviceable to me I would name Doddridge's Rise and Progress, Baxter's Saint's Rest, Life of Harriet Newell, Levi Parsons, Pliny Fisk, Fuller's Gospel its own Witness, and Dickinson's Five Points. This last he afterwards gave me, and I have it yet—an old copy, once the property of the late Rev. Methuselah Baldwin, of Scotchtown, Orange county, N. Y. Dickinson's Five Points! This made a Calvinist of me. "Precious Book," wrote an aged and infirm ministering brother to me lately—precious indeed! Our Board of Publication have published it; let it be read and scattered every where.

Another friend gave me Fisher's Catechism, and Symington on the Atonement; and the study of these works and many others, together with the Bible, has made me a thorough Calvinist and a Presbyterian of the Old School; and if I am, or have ever been, worth any thing to the church, it is *because of books*—because of the force of truth.

I have read a very large part of the books published by our Board, and I feel deeply interested in their general diffusion. They work like leaven wherever they go. They have power; they do good. Scatter them abroad. The fruit shall be reaped in due time.

Now let me suggest to the reader,

1. If you have the means, buy books, and give them away. Let the thought of my *old* copy of DICKINSON'S FIVE POINTS encourage you in this. I suppose Mr. Baldwin gave it to B. H. C. and he gave it to me. Read "Grace Reigning," and go and do likewise.

2. Buy some books and keep them to lend out. Have a little circulating library of your own, and thus you can be doing good in a dozen places at once, and no one can tell where your influence will end. Remember my old neighbour who lent me books!

3. Send on a donation to the Board of Publication, and thus aid them in circulating books. They need your help, and a little given just now may put many books in circulation this winter.

W. J. M.

POPERY EXAMINED.

BELLARMINE'S NOTES OF THE CHURCH.

Who was Belarmine? Under what circumstances did he attain to the celebrity with which his name is associated? Why is he so frequently quoted as an authority in the Romish controversy? What

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weight should be attached to the positions which he has laid down and defended? and what are the celebrated NOTES or characteristics which he has affirmed to be indicative of the true and Catholic Church of Christ? These questions we propose to answer in detail, some of them very briefly and we shall then pass on to an examination of the reasoning by which he has endeavoured to show that the true *Notes* of the Church of Christ are only found to meet in the Church of Rome.

We are persuaded that the members of the Church, and our citizens generally, are in such a state of security and carelessness respecting the present state and efforts which Popery is making in these United States at the present day, that it is an incumbent duty to urge this subject with more earnestness on the public mind than our fathers felt to be needful in their day. We are no alarmists, we have no fears for the cause of God nor for the future triumph of the gospel over all the wiles and efforts of the man of sin. But it is the character of a prudent general to examine his position, especially when in the face of a relentless enemy, and though he may feel persuaded that his cause is a righteous one and his forces are adequate to the emergency, he is aware that it is essential to victory that they should be rightly marshalled and conducted with vigour until the forces of the enemy are swept from the field.

The following extract from a Romish journal which has been before the public for the last three months although written in a braggadocia spirit, and often setting up the skin of the lion when there is little or no life and strength within, yet contains such facts as demand attention from the evangelical churches of this great land.

"Within the memory of the rising generation, the Catholic Hierarchy of the United States was composed of only one old venerable Archbishop, with three or four suffragans and about one hundred priests. The Catholic population which was confined mostly to the eastern and northern States, were so few in number, that you could scarcely find them. Twenty years ago, Catholicity was unknown to the masses of the people in the southern and western States; twenty, nay, fifteen years ago there was but one Catholic journal published in the United States. Twenty years ago, a white choker in the backwoods, and even in the large cities of our country, could mount the stump or the pulpit and tell his congregation long stories about *priest's horns*, prohibition of the Bible, &c. &c. How changed is the picture! At this day our Hierarchy numbers about thirty archbishops and bishops,*—we have in all about fifteen hundred clergymen, and our Catholic population is large enough to employ the services of twice as many more. We are no longer numbered by hundreds and thousands, but by millions. We are no longer confined within the limits of a few States, but we are spread throughout the whole country. We no longer meet in a private room of some obscure dwelling-house to worship, but the largest edifices and tallest spires that adorn

* At least three more may now be added to the number of the Hierarchy. The late consecration of Romish Bishops in New York has supplied an admirable illustration of the manner in which the supporters of the system speak lies in hypocrisy. In the translation of the Bishop's oath which was circulated among the public and which found its way into the newspapers, all the *alarming* clauses and those passages which indicated the persecuting spirit and unchanged claims of the Papacy were carefully suppressed. Even now when the hiatus has been filled up, how few are there among us who are willing to believe that these claims are so extravagant and lead to consequences so atrocious as every one who thoroughly understands the system knows they do.

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our cities, are pointed out and known as Catholic Churches. The priests no longer find it necessary to walk from house to house to inform the few scattered members of his flock at what time there will be divine service in the church; but every morning from the break of day until eight or nine o'clock, can be seen crowds of worshippers flocking to our churches. We are no longer numbered solely among immigrants, but about one-fourth of us are converts,* and about one-third of us are native born. We are no longer regarded as an entirely illiterate class of human beings, since our schools and colleges are the most numerous, according to our population in the country; and the ablest and most learned of our opponents—the pillars of the Protestant sects are daily coming over to us. Not one newspaper, but twenty or more, together with monthly and quarterly periodicals are busily engaged in reproducing Catholic literature and vindicating Catholic rights. We are no longer pointed at as belonging solely to what is called the common class of people, but we are to be found in the highest offices known to our government and in every trade and profession of life. Those who would break us on the rack,† or burn us at the stake if they had the power, will kneel down and worship us for our votes when an election is coming on."‡

We quote the above, not to suggest to our readers any lengthened r formal reply. It were easy to advert to the lands whence these Papal emigrants come, and to show the misery from which under the demoralizing and enslaving power of a tyrannical priesthood they have fled. It would be easy to point to Papal Mexico and Brazil, and Lower Canada, to the magnificent rivers inviting commerce and the fertile regions awaiting the industrial activity of settlers in these lands, and to ask why rather to a soil and to a society made what they are by Protestantism than to such regions which also enjoy the blessings of Popery—do these suffering ones come. It were easy to point to the freedom which they here possess—even freedom from their own priesthood—and to the elevating social influences of a Protestant community which here, as also as in the north of Ireland, have helped to raise the condition of Romanists above that which they occupy in any purely Papal land. It were easy to adduce the statistics of Romish priests themselves, to show how much on the whole, Popery has lost by emigration to this country, and to prove that there are influences here at work which have only to be sustained with vigour, in order to prevent the aggrandizement of Rome. We quote the passage rather to show what emigration is actually doing for the Papacy among us, both as to the increase of the priesthood and the various agencies which are now at work to retain the votaries of the system and to add to their numbers by such machinery as Rome can so unscrupulously wield. The plans of the Papacy are always deeply laid. Rome can look to the future and wait until her schemes are matured and the fruit has become ripe. We point then to the Popery among us, and to the duty which such a state of society involves; and in order to prepare the minds of our readers on the subject of Romish teaching so that they may be familiar with the most convincing and powerful arguments which the advocates of the system have ever brought forward, we propose to take up and examine the positions of the greatest champion which the See of Rome has ever produced.

* This is too glaring. † The rack is a familiar implement of the Papacy.
‡ *The Shepherd of the Valley*, September 10th, 1853.

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Cardinal ROBERT BELLARMINE, or Bellarmino, was a nephew of Pope Marcellus II. and belonged to the order of the Jesuits. He was born in Tuscany, in 1542, and died in Rome in 1621, and Roman Catholics have ever admitted that he was by far the most powerful controversialist and defender of Papacy which their church has ever produced. He was born two years after that Paul III. by his Bull had sanctioned the order of the Jesuits which Loyola had instituted in 1534; and in the third year of his age, the Pope being constrained by the pressure of the Reformation on the one hand and the abuses of the church which had long been so flagrant on the other, consented to assemble the Council of Trent, which met in 1545, the year before Luther, having finished his warfare, was called away to his rest. The scriptures had been translated by Luther. Melancthon had prepared his celebrated Confession. At Worms and Spires the doctrines of the Reformation had been condemned, and yet the Reformation advanced so that in 1536 the Romanists and Protestants divided Germany very nearly equally between them. The ingratitude of Geneva had been displayed towards Calvin, and in view of their errors the citizens had received him back again on the 13th of September, 1541, the year before Bellarmine was born. We refer to these dates to show that the doctrines of the Reformation and the arguments by which they were sustained were now fully before the mind of Europe. The Reformed and Papal parties had taken their ground and hitherto the argument had by the consent of mankind when not controlled by the secular power, been assigned to the followers of Luther and Calvin. Rome sighed for a defender to uphold her cause, and it was under these circumstances that her greatest champion appeared.

After an elementary education such as a person of his rank and station might command, Bellarmine entered the Society of Jesus at the age of eighteen years, on the 30th of September 1560. His progress in learning was so great and he attained in early life such a reputation that he was ordered to preach even before he was ordained priest, which rank he received from the hands of Cornelius Jansenius, Bishop of Ghent, in 1569. He taught divinity at Louvain and preached there in Latin with so distinguished a reputation that even from Holland and England, several Protestants went to hear him. After a residence of seven years in the low countries he returned to Italy and was appointed in 1576 to read Controversial lectures by Pope Gregory XIII. in the new college which that Pope had founded. So successfully did he acquit himself in that situation, that Sixtus V. when sending Cardinal Cajetan as his Nuncio in the time of the League, appointed Bellarmine as his divine in that legation in case there might be any occasion for his entering into any dispute with the Protestants. He returned to Rome at the end of six months, when he was gradually promoted from one rank to another, until in 1599 he reached the dignity of a Cardinal at the instance of Clement VIII. who on his nomination used these remarkable words regarding him, "We choose him because the church of God does not possess *his*

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equal in learning." Four years afterwards he was created archbishop of Capua, and having discharged the duties of the See for about four years, he was recalled to Rome by Paul V., who thought that his great talents, learning and zeal could be better employed in the councils of the papacy. In this situation he remained until his death. His elevation to the pontificial chair was often suggested, and Henry IV. considering him the least objectionable of the candidates in his time, wished for his election. On the first meeting of the conclave of Leo XI., he had a majority of votes, and again in the conclave of Paul V. it was seriously designed by many to nominate him. He had condemned in his writings the lax discipline and immorality of the monastic institutions; and while it appears that he had a strong dislike to the responsibilities of the papal throne, he has left registered a solemn vow that, if he were elected, he would abolish the system of favouritism and corruption which prevailed. His determination was never put to the test; for the electors aware of his tendency and believing him, as is avowed by his eulogistic papist biographer, to be *too honest* and attached to the Jesuits, he was saved from any effort to encounter the fraud, falsehood, intrigue and corruption which had reigned in full vigour at Rome.

His works are very numerous; most of them written in Latin, in a clear and concise style, though by no means clothed with elegance or eloquence. His greatest work is his Disputations or Controversies, concerning the cardinal points which are at issue between the Romish and Reformed Churches, in four volumes, folio, in Latin, of which the fourth book of the second volume comprises his famous "Notes (or Signs or Proofs) of the (true) Church."

When his controversial works appeared they were not considered at the time, nor have they been since esteemed, as his own mere opinions, but as authorized vindications of the principles and doctrines of Popery, both spiritual and temporal. They were revised altered and corrected in later editions under the authority of the Papal government; and they now stand as the most powerful defence, and most authentic and genuine record of that twin spiritual and temporal rule. There have not been wanting great names, such as that of Scaliger, who have held, that Bellarmine did not conscientiously believe the doctrines and hold the principles which he publicly advocated; but to this estimate of his character we can by no means agree. We are satisfied that the facts which his biographers record and the whole circumstances of his laborious career, which were all and at all times in the same direction, will show that his mind was fully under the sway of Romish tenets and that an unwavering veneration for the long established prerogatives of the papacy was among the most striking characteristics of his mind.

Indeed no writer ever showed more ardour in sustaining the assumptions of the bishop of Rome, and he has laboured with infinite zeal and adduced the strongest arguments in the papal armory to prove that the Pope was not only the head of the Church in things spiritual but that he possessed the power likewise of deposing sovereign

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princes, as may be seen in his "Treatise about the Power of the Pope in Temporal Matters," a work which was condemned by the Catholic parliament of Paris as dangerous to all civil government and pushing the pretensions of the Head of the Church to an extravagant excess. And yet strange as it may appear, this very work was placed by order of Sixtus V. among the condemned books in the catalogue of the Inquisition, because Bellarmine maintained that the deposing power of the Pope was *indirect* and *not direct;* or in other words because he did not sufficiently assert and defend the papal right and claim to universal despotism as being authorized by the immediate fiat of Heaven! He wore out his life in the service of the Church and gradually sunk into some of the most absurd and filthy habits of asceticism. He would not permit the gnats and vermin that tormented him to be killed, because "their present life was their only *paradise*, and it would be cruel to deprive them of it." At his death according to his Romish biographers, he bequeathed the one half of his soul to the Virgin Mary, and the other half to Jesus Christ! and thus finished one of the most laborious lives which have ever been devoted to the support of superstition and tyranny. After his demise it was seriously contemplated to place him in the calendar of the Saints because of the extraordinary services which he had rendered to the Romish Church by his writings. Out of seventeen cardinals we are informed by a Romish historian that ten voted for his canonization (Dupin, Cent. XVII. book 5.) So great was the impression that his talents and character had made even on the intrigue and corruption of Rome.

The only Romish Divine of controversial celebrity in the sixteenth or seventeenth centuries, who approximated to Bellarmine in effective services to the Papacy, was Bossuet, the Bishop of Meaux; and while they resembled each other in their untiring zeal to uphold the church, they were in many respects exceedingly dissimilar. The genius of *Bellarmine* fitted him for synthetic construction. He aimed at building up a fortress around the church, from which it might in safety assert its prerogatives and send forth its high behests to Princes, Potentates and abject Peers. For the erection of such a structure he wrought up the materials which during an assiduous life he has collected and, with an untiring devotion, he reared fortress after fortress until he thought his work secure. *Bossuet*, although at times dogmatic, excelled especially when forcing his way into the camp of the enemy, he sought to divide their forces or to confound them by leading them to assail each other. *Bellarmine* builds up a system and so strengthens it that it can go forth in unresisting energy to accomplish all that unlimited rule may demand. *Bossuet* enters the ranks of his opponents and persuading every separate regiment that they are not the whole army and that therefore there is no use in resisting, prepares the way for all to submit to the authority which Bellarmine by his synthetic process had so laboriously constructed. *Bellarmine* was at home in deducing from Romish premises the consequences, both spiritual and temporal, which gave to the papal court an unquestionable sway. *Bossuet* revelled in the supposed discre-

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pancy of opinion between the various shades of Protestantism and in his demonstrations that, as all separatists from "The Church of Christ" had fallen into soul-destroying heresy, so Protestantism which rejected the church of Rome, must either lapse into Socinianism or Infidelity. *Bossuet* in his "Expositions of the Doctrine of the Roman Catholic Church" attempted the dogmatic style of controversy, and won laurels by his work which among its trophies enumerates the conversion of Marshal Turrene,—the commendation of two Archbishops, nine Bishops and three Cardinals—which was twice approved of by Pope Innocent XI., and which the clergy of France marked with their imprimatur, declaring that it contained the doctrines of the Roman Catholic church; yet after all in this celebrated performance he only followed in the wake of Bellarmine. It is in his "History of the Variations in the Protestant churches," in which Bossuet displays his own peculiar powers, by his effort to identify Protestantism in principle and fact with every heresy of a former age in so far as they and it were equally different from each other and from the Church of Christ, and consequently none of them entitled to that appellation or to assume the possession of its powers. It is only in the fifteenth chapter of this celebrated work that he assumes the dogmatical character, and here again he moves in the wake of Bellarmine, while he endeavours to show the divine authority of the church, her marks, and the claims of the church of Rome to the exclusive possession of them. *Bellarmine* is the type of Italian Popery where the spiritual openly lords it over the temporal; *Bossuet* is the exemplar of the French Romanist, kept in some measure of control by a powerful central civil power. *Bellarmine* sets forth the wholesale demands and most enslaving claims of the Papacy before the Italian mind without any guile. *Bossuet*, writing for Protestants and in a land where civil law had a place and authority, rubs off all asperities and presents the Papal system in the most inoffensive and attractive form. The former writes to rule, the latter to win. Bellarmine is a legislator, Bossuet is a special pleader at the bar. Bossuet is plausible; Bellarmine is open and candid. Bossuet grasps a principle and yet fears to show the results to which it may lead; Bellarmine stands on a principle and proclaims to all the world the length and breadth and heighth and depth of every consequence of his theory. In address Bossuet excelled; in iron steadfastness Bellarmine stood supreme. Both were devoted to Rome and both served the Papacy in an eminent degree. They were different in character, but each possessed the attainments which fitted him for his country and his age.

The examination of Bellarmine's Notes it will thus be perceived, is almost equivalent to a dissection of the decrees of a Council, confirmed by the authority of a Pope; and we trust that ere the series is concluded, we shall to a certain extent have contributed to awaken the minds of some members of our Church to a more intelligent understanding of the claims and the consequences of those claims, both temporal and spiritual, which are still put forth by Rome. In Eng-

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land where the controversy had slumbered for more than a generation, there arose a race that knew not the Papacy. The rulers in their ignorance dealt with the system as if it were a Protestant sect; and the people in their ignorance permitted their blind leaders to have their way. And thus was the system nurtured so that out of weakness it became strong and now it is able to turn round and bite the hand that fed it. English ignorance and apathy saw not that the system was unchanged and unchangeable; and British extravagance and folly have in vain attempted by endowments and largesses to tame it down and hold it under rule. While among the ignorant in Britain some have been proselyted, even while they do not hold the odious doctrines which in morals and in civil affairs are felt to be as a lever in the hands of Romish casuists; and whilst many of the emotional and poetic among the upper classes, who never knew the gospel, have been attracted by the architecture, the music, the painting, the processions and æsthetic influences which Jesuitism so well understands to use, even yet the rulers and a large proportion of the people in Britain are not awake to the danger that is nigh. Let us be warned, and with the light of history to guide us, let us heed the signs of the times. As the lovers of freedom—a freedom which our fathers dearly bought from Rome, and a civil freedom which again the gospel in the hearts and hands of their descendants in a later age enabled them to win for us and our posterity, let us hold fast by the truth of the living God. It is the truth which has made us and can alone make any nation free; and it is the truth alone which will keep us free. As asserters of our liberty which we desire to hand down unimpaired to generations yet to come, we shall hold up the truth; and contrasting it with the claims and arguments of those who would close our Bibles, overthrow our churches, withhold from us the blessed gospel and hand us over to the headship of a foreign power, we shall seek to do our part in hastening the time when the great spiritual Babylon shall be thrown down and when the exultant voice of grateful praise shall arise saying "Alleluia; salvation and glory, and honour and power unto the Lord our God!" W. B.

ON MAKING A PROFESSION OF RELIGION.

[From the Christian Witness. London.]

HERE we purpose describing the characters invited to unite with the Church; to press the invitation; and to answer the objections usually brought against it.

I. *We may not open the door of the Church so wide, and break down every fence to the Lord's table, so as to invite all people to communion.*—All are invited to the house of God, with a free and cordial welcome. All are invited to Jesus Christ for grace, mercy,

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and salvation. And all who have come to the Saviour—who believe in him, love him, and follow him, are cordially invited to join his people, and to commemorate his love and death at his table.

II. We press the invitation by the following weighty considerations,

First, *The authority and command of our Lord.*—He founded the Church, and is himself the Head. He gave the laws of church discipline (Matt. xviii. 15-18); and at the institution of the Supper, said, "Do this in rememberance of me." Paul commended certain of Macedonia, saying (2 Cor. viii. 5), "They first gave themselves to the Lord, and unto us by the will of God." This, then, is the will of God, the plain command of our Lord. Why should *you* not be conformed to that will and obedient to that command?

Second. *Your own spiritual advantage.*—Union with the Lord's people, and communion at his table, are singularly fitted to promote this happy end, to awaken and increase in your hearts love to the Redeemer, hatred of sin, gratitude to God, and affection for his people. This is the true confirmation. And do you not need such spiritual help? Do you not desire it? Can you expect it in the neglect of means; or can you have any warrantable objection to the means Divinely appointed?

Third, *The benefit of others, and the prosperity of the Saviour's cause, loudly call upon you to join his people, and come to his table.*—This would gladden the hearts of many—would strengthen the hands of your minister; and instead of being a stumbling-block in the way of others, it would be a Christian and proper example to them, and many may be led to imitate it.

III. We propose answering some of the objections usually made against taking this course.

"*I am too young to be a member, and to take the Supper of the Lord.*"—Not so. If you "remember your Creator," and love the Saviour, you are the babes of his family and the lambs of his flock. You are welcomed. None may forbid you; and a great blessing it may prove to you in after years.

"*I am not baptized.*"—From the views or neglect of your parents, perhaps this was omitted in your infancy, But even now, why not honour your Lord in that ordinance, and in that way which you deem Scriptural?

"*I am not worthy.*"—And none *are*, in the sense of merit. Moreover, a sense of your unworthiness is a considerable recommendation. The question is: Do you feel your need of a Saviour? Are you willing to be saved by Jesus Christ?—to follow and obey him? "The weak in faith" is to be received, and "not to doubtful disputations."

"*It is such a very solemn thing.*" And so is prayer, and yet you would not on any account live without it. The superstitious have clothed the Lord's Supper with terrors which do not belong to it. To think of the Saviour's love, to know our interest in him, and

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to enjoy his presence, will divest the ordinance of terror, and render it delightful and profitable.

"*I fear I should disgrace the cause.*"—But do you not fear lest the cause of Christ should be dishonoured and injured by your present position and backwardness? May not this course recommended be the very means of preserving and strengthening you? The way of duty is the path of safety.

"*It would excite displeasure and opposition.*"—Not perhaps as you apprehend. Or if it should, what then? Are you not required to love the Saviour above all others?—to confess him before men, and take up your cross and follow him? Consider what he endured for you, and be ashamed to shrink from his cause because of the displeasure of his enemies!

"*I can be saved without joining a church or participating in the Lord's Supper, and many are none the better for being members and communicants.*"—True; and it is possible to be saved without public worship, as in the case of the lame and the deaf; and some are none the better for it. But does that justify your neglect? Jesus says, "Do this;" will you reply, "No, I can be saved without it?"

"All things are ready, come away,
Nor weak excuses frame;
Crowd to your places at the feast,
And bless the Founder's name."

J. M.

AN ILLUSTRATION FROM TURCO-RUSSIAN AFFAIRS.

THE present trouble between Russia and Turkey grew out of the claim of Russia to exercise a sort of Protectorate over the members of the Greek church in the Ottoman dominions. After various negotiations, Prince Menschikoff, the Russian minister, gave the Czar's ultimatum, which the Sultan without hesitation rejected. The *Four Powers* then offered their arbitration, and framed a note which it was supposed, would be acceptable to both parties as the basis of peace. The note proposed a declaration on the part of the Sultan that he would make the Greek Christians equal participators "in the advantages conceded to *other Christians* by conventions or special agreements." The Czar immediately accepted the Vienna note as satisfactory; but the Sultan insisted upon adding the words, "*being Ottoman subjects.*"

The Four Powers, or at least England and France, intended the note to be adverse to the ultimatum of Prince Menschikoff which virtually claimed a Russian protectorate over the Greek church in Turkey; but the Sultan saw at a glance that every thing was conceded to Russia. The negotiators of the arbitration, however, thought the Ottoman addition entirely needless and hypercritical. The Lon-

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don *Times* said: "It is clear as facts can make it, that the question between the two notes [the Vienna note and the same with the Ottoman addition] is a question of words only; for the intent and spirit of the instruments, according to the views of the Conference, were the same." It turns out, however, that the diplomatists of England and France were completely outwitted;* for the Russian Emperor soon announced publicly his interpretation of the Vienna note, and claimed it as sanctioning the exorbitant demands of his own ultimatum. The English and French have at last had their eyes opened. The London *Times* admits its error. The Turkish addition of "*being Ottoman subjects*," it may be here remarked, was intended to distinguish the mass of the Greek church in Turkey from the small communities of Christians which have certain advantages of civil and religious freedom, and which enjoy almost entire independence of Turkish authority; for, being amenable by special convention to their respective embassies and not to the Porte, they are not properly "*Ottoman subjects.*" The Times *now* says, "It must be obvious that the Four Powers could never have intended that several millions of Ottoman subjects, of the Greek church, should have been invested with the privilege of an appeal from Turkish authorities to the representatives of Russia." Yet this is what Russia has been contending for, all along, and what the original Vienna note really authorizes her to demand.

These are the facts. Now for the illustration. These facts illustrate the HERESIES IN THE CHURCH, which creep in surreptitiously, and almost always with the plea that there is *no difference* between the different forms of expressing the *same thing!* Errorists are cunning diplomatists, like Russia and Austria, who framed the Vienna note in a way to impose upon the credulity of England, France, and Prussia. The friends of truth, on the other hand, who are quick in detecting the evasions of phraseology, are often branded with being like Turks and infidels. Forms of speech, which to the casual observer, and even to some of the learned, appear identical, may have hidden variations sufficient to justify open warfare.

We have seen venerable men imposed upon by a youthful theological diplomatist. Being a candidate, known to entertain erroneous views of original sin, he was obliged to encounter a long and skilful cross-examination. Whereupon, one of the fathers, thinking it unkind to trouble the young man so much, proposed to settle the matter by a single question, viz., "Do you believe that dispositions may be themselves sinful?" "Certainly;" replied the young man. The answer satisfied the good minister, just as the Vienna note satisfied the English ambassador. But some of the members of Presbytery saw that the young diplomatist could answer the question as he did, *without applying it to original sin.*

Look out for Vienna notes among errorists.

* Austria was probably in the secret, and helped to hoodwink the other Powers.

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UNCONSIDERED TRUTHS.*

"My people doth not consider."

THE want of consideration is as serious and as dangerous as the want of knowledge. The man who sees a precipice before him, or a deep chasm at his feet, and, in a fit of abstraction, fails to observe the difference between the empty void and the solid ground, will fall over as certainly, and be injured as severely, as if he had been wholly deprived of vision. The foolish virgins, though they knew that the cry "the bridegroom cometh" might at any moment be raised, are shut out from the marriage feast as inexorably as if they had all along been in deepest ignorance of their position. Many people say they know what is right—they have been trained by religious parents—have been taught to read the Scriptures—have their book-shelves stored with excellent books, and have every Sabbath been listening to intelligent and enlightening preaching; but what though all this were true, if they will not reflect on what has been taught them? The discoveries of new truth are admired and talked of; but measured by the standard of usefulness, they who can induce their neighbours to think seriously on what they know already, will probably benefit society more than the most brilliant inventors are ever likely to do.

It is a great truth, and too little considered, that *the soul of man is immortal.* The very nature of the soul—an active, thinking, restless, principle—its boundless capacity of progress—its feelings implanted in it by the great Creator, specially its horror of annihilation, and "this pleasing hope—this fond desire and longing after immortality;" the analogy of external creation which furnishes examples of change and improvement remarkably like that implied in the resurrection of the body—these considerations alone, if they do not absolutely shut up to the conclusion that the soul cannot die, at least shut out any contrary conclusion as a resting place for a rational mind. This doctrine, however, the word of God plainly affirms, and every professing Christian acknowledges. But is the great truth duly considered? When, for example, a child is born into the world, is it sufficiently remembered, that in that birth, an existence has begun which shall never terminate, world without end—that a stream of life has started forth, which shall run on and on into eternity? If an heir is born to some great estate, there is rejoicing among the tenants and retainers; bonfires are kindled, and the feast is spread, to show how much the event is appreciated. How little of such interest is shown, when the simple fact is heard of that one is born an heir of immortality! Is it enough thought of by parents when training their children, that they are educating for eternity? Is it not often forgotten by Sabbath teachers, when

* From the United Presbyterian Magazine of Scotland.

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they are apt to lose patience with dull or obstinate or careless scholars, —that they are striving for souls which shall never cease to be? When professing Christians are so busy from morn till night, and from Sabbath to Sabbath in the business of this world—that they cannot allow their soul an hour's rest for calm and serious spiritual reflection, do they consider that the spirit which stirs within them, and for which they are labouring so little, is a deathless principle, which will survive the wreck of ages and the crash of worlds? Surely, if the fact were earnestly pondered and practically dealt with, there would be less fretfulness about momentary troubles—less anxiety about worldly hopes—less absorption of the heart in worldly concerns; and that there is so much of these even among the professing people of God, is too plain evidence, that if, in respect to this doctrine of immortality, God's people hath known—God's people hath not considered.

Another truth too seldom considered, is, that *a day of righteous judgment* awaits our world. There is in the human mind, an innate sense which looks to some future great transaction for clearing up and rectifying much that is obsure and wrong in the state of society. This confiding sense of justice being derived from our Creator, we conclude, that He who gave it must be a holy and righteous being. Then we see enough within us and around us, to satisfy our minds, that God is great in wisdom and power, able to execute what his holy nature demands. But with this might and this love of right together, on the part of the Sovereign ruler, there is still much iniquity permitted in the world. The groanings of the oppressed—the boasting of oppressors—the triumphs of successful cunning—the reeking dens of licentiousness, and other sights and sounds equally revolting, continue from day to day to defy the power and mock the rectitude of the great God. Shall they so continue for ever? Can we explain why Almighty justice permits them even for a day, except on the supposition that a time is coming when all will be set to right, and the balance of this world's affairs finally adjusted? But this conclusion of enlightened reason is confirmed by holy writ. God hath appointed a day in which He will judge the world in righteousness; and according to this righteous judgment shall be our doom, brightening into seraphs in the presence of the Lamb, or blackening into fiends with the devil and his angels, through everlasting ages. This is the truth of God; is it considered? It is admitted into our creeds; is it admitted into our hearts and lives? *There* is a professing Christian tormenting himself day and night, because some one, as he thinks, has not done him justice, and ready to move heaven and earth, that justice may be done him. Could he be so plagued and worried with such cares, were he to remember that a day is coming, when all that is wrong shall be infallibly rectified? Here is one taking an unrighteous advantage of his neighbour, because the act is allowed by law, or because there is no probability of detection; could he do this wickedness if he reflected that he is one day to be confronted with his neighbour before a righteous judge who knows the

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whole case? *There* is one neglecting some social duty on the ground that others neglect it, and that he would get little credit for attending to it; could he reason in this way, if he considered that the Christian's reward is awaiting him at the great assize? This impatience of providence—this secret and self-condemned sin—this apologising for the neglect of known and felt duty, all resolve themselves into a want of considering—or, as it is practically, a want of believing—the doctrine of a judgment to come.

A third truth supremely important, and too little considered, is, that God is an all-present and all-seeing *witness of human conduct.* It results from the spiritual nature and supreme authority of God, that He must be every where; for if we suppose a place where He is not, we leave room, so to speak, for one to defy Him; that is, for a rival god. But without dwelling on the evidence from natural reason, it is enough in addressing professing Christians to affirm the fact as one taught in the divine word, that God is omnipresent—that no distance can remove from Him—that no darkness hides from Him—that to his all-penetrating vision, the darkness and the light are both alike always. But is this truth considered? Is it a constant, pervading, operating persuasion even with professing Christians? *Here* is one who has suffered wrong at the hands of his fellow-men; the wrong has been repeated, and there is no probability of his obtaining redress; he is sad and downcast, as if justice had left the earth. Does he reflect that God sees him, and that God never looks with more approval upon his children, than when He sees them bravely bearing up against difficulty, and boldly breasting the wave of opposition raised by ungodly men? *There* is one who would be ashamed that certain godly neighbours should see him doing certain actions, mingling in certain company, returning home at a certain hour of the night; but if these things can be done without discovery, they give him little concern. Now, does he consider that God sees through the dark cloud? Does he remember that God's eye was on him at the time, when, as he congratulates himself, he was unseen by his virtuous neighbours? What a different course would be pursued by multitudes who profess to believe in the all-present and all-observing God, if they would *consider* what they know, and realize practically the sentiment, "Thou God seest me."

A fourth truth well known, yet too seldom thought of, is that man—every man—must *very soon die.* No fact is more generally or more freely admitted than this, that when a few short days have passed, there shall be nothing more of us in the earth than a mass of putrefying clay. On this point every child is now proof against the arrow of temptation before which the mother of us all fell, when Satan said to her, "Thou shalt not surely die." But if men know this, do they consider it? Do they look upon the world as a scene from which they are soon to part, and upon its affairs as that in which they shall soon have no more interest, and upon its wealth as something of which they shall not be able to claim the minutest part of the smallest fraction? If these things are considered, why that

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universal scramble for riches? Why that difference to the possessors of mere wealth? Why that disconsolate regret when riches have taken wings and flown away? Why so much more anxiety and study to qualify children for gaining wealth in this world, than to fit them for laying up treasures in heaven? Satan knows well that he cannot conceal from men the fact that they must needs die: but if he cannot help their knowing it, he hinders them from considering it, and in either way he triumphs. To number their days, as a question in arithmetic, is an easy task. Some three-score years and ten, or four-score years, make up the whole amount. But to *consider* the number; to see the consequences of its smallness; to learn the lessons which flow from it; *this* is the attainment of few in comparison, and needs a divine teaching.

Many other solemn, unconsidered truths, will suggest themselves in this train of reflection. That all men are sinners; that God hates sin; that hell is prepared for the destruction of the impenitent; that the Son of God died to save from this doom all who believe in him; that God is willing and waiting to give his Spirit, as the spirit of faith, love, and repentance, to them who seek it; that the Christian's time in this world is infinitely precious as a season for promoting the kingdom of God among men; or, to sum up all in one comprehensive statement, "That the word of God is true;" how commonly these things are admitted! how widely they are known! how little they are considered!

In turning to the pages of a magazine, readers expect something new; it will satisfy us if, in the observations now offered, we are found to have advanced not a single novelty, provided we induce reflection on old familiar truths. Men have often travelled far to see wonderful sights, leaving unvisited scenes far more wonderful lying near their own door. So is it with the pursuit of scriptural knowledge. People have perplexed themselves with inquiries into abstruse and hidden subjects, when more interesting and more important questions within their reach remained unexplored. We have sought to stir up by way of remembrance, and would close with one brief counsel—THINK! Z.

THE RABBI AND THE DIAMONDS.

An Ishmaelite once sold a camel to Rabbi Simon, whose pupils led the animal home to the Rabbi's house. On taking off the saddle, they found under it a collar ornamented with diamonds. "Rabbi, Rabbi," they exclaimed, "the blessing of God maketh rich," thereby expressing that God had given the diamonds to him. "Take back the diamonds to the man of whom I bought the animal," said the Rabbi, "he only sold me the camel, but not the precious stones." The diamonds were consequently returned to their owner, who was not a little surprised at it; but the Rabbi had received the more precious ones—honesty and probity

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Household Thoughts.

A PORTRAIT.

WHAT a divine enchantment there is in *mind* in every age and form! I have felt it this morning with little Sarah Gibbs, a child of three or four years old, who cannot yet articulate plainly, but of very extraordinary character for observation, thoughtfulness, and grave, deep passions. I took her on my knee, played with her hands, stroked her cheek, and never felt so much interested by any child of her age. Not that she said any thing scarcely; for though delighted, as I knew, with the attention of a person to whom she had been led to attach an idea of importance, she was serious, confused, and as it were self-inclosed; but I was certain that I held on my knee a being signally marked from her co-evals by an ample and deep-toned nature, of which perhaps the country could not furnish a parallel. She has a strange accuracy and discrimination in her remarks, and a sort of dignity of character which yet is not mingled with vanity, but which puts one *on terms of care* with her, and makes one afraid to treat her as a child, or do or say anything which may offend her sense of character. She is affectionate to enthusiasm, but without any childish playfulness. When angry she is not petulant, but incensed. She is loquacious often with her companions and her schoolmistress, but still it is all thought and no frisk. She is a favourite with them all. The expression of her countenance is so serious, that one might think it impossible for her to smile; Indeed I have never seen her smile. Her parents are uncultivated people of the lower class, who have no perception of the value of such a jewel, and will probably throw it away. (Should not one be very much inclined to cite such an instance as something very like a proof that children are born with very different proportions of the *capability* of mind! *John Foster.*

PERMANENCY OF YOUTHFUL IMPRESSIONS.

PARENTS! Once more we greet you with words of truth and hope. The destiny of your precious children is very much in your own hands by the laws of Providence and the promises of grace. Would you have it otherwise? Would you have the children of the family grow up, unsusceptible to the smiles of love, the counsels of wisdom, the influence of example, the virtue of discipline, the power of

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prayer? God has for wise purposes connected the life of children with the life of their parents; and one of the evidences of this connexion is the permanency of youthful impressions and associations.

"Youth more than any other period of life, is distinguished for the permanency of its impressions. It is the season for keeping as well as getting; for remembering, as well as learning; for retaining, as well as acquiring. To bring truth in contact with an open, ingenuous, youthful mind is like applying a seal to the newly melted wax, so that you are sure of getting not only a correct, but an abiding impression. The lines are drawn deeply on the tender heart, and no waves of subsequent business or care, can entirely obliterate them. Years may pass away, and the head blossom for the grave, and the eye grow dim, and the hand tremble; but the scenes of early life recur with the freshness of yesterday."

How delightful will it be to trace in heaven *youthful impressions!* The memories of home will form precious associations amidst the raptures of immortality. Many a parent will trace his own spiritual blessings, under God, to the father and mother of his youth, and be also able to see the relation of his own piety to that of his children and children's children. How much the permanency of youthful impressions will have to do, through divine grace, with the permanent joys of the heavenly state!

Parents! In beginning another year, remember how much your instructions, prayers and example will necessarily influence the infancy, the youth, the age, the eternity, of your household. Remember the *permanancy of youthful impressions!*

HOME.

There is a spot of earth supremely blest,
A dearer, sweeter spot than all the rest;
Where man, creation's tyrant, casts aside
His sword and sceptre, pageantry and pride,
While in his softened look, benignly blend
The sire, the son, the husband, father, friend.
Here woman reigns; the mother, daughter, wife,
Strews with fresh flowers the narrow way of life.
In the clear heaven of her delightful eye,
An angel guard of loves and graces lie;
Around her knees domestic duties meet,
And fireside pleasures gambol at her feet,
Where shall that land, that spot of earth be found?
Art thou a man? a patriot? look around;
Oh! thou shalt find, how'er thy footsteps roam,
That land thy country, and that spot thy Home.

Montgomery.

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Historical and Biographical.

HISTORY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

ITS FOUNDERS, ITS PRINCIPLES, AND ITS ACTS.

No. VIII.

Our last article on the history of the Presbyterian Church was in vindication of the first two measures of the great Reforming Assembly of 1837. As this number of the Magazine will be read by some who did not see the preceding volume, we will just indicate the general outline of the course of remark on the measures of 1837, without recapitulating any of the details. In examining the measures of 1837, we stated that we should take them up in their order, according to the following schedule, which exhibits the spirit and policy of the Assembly, and also our own order of vindicating its acts.

I. Repeal of the Plan of Union; or, *Arresting the future progress of the evil.*
Introduced Monday afternoon, May 22. *Passed* Tuesday morning, May 23.
Passed by a vote of 143 ayes to 110 nays.

II. Citation of Judicatories; or, *Purging from existing evils.*
Introduced Thursday afternoon, May 25. *Passed* Friday afternoon, May 26.
Passed by a vote of 128 ayes to 122 nays.

III. Voluntary Division; or *Separation in peace.*
Introduced Saturday morning, May 27. *Tabled* Tuesday morning, May 30.
Laid on table by 138 ayes to 107 noes.

IV. Excision of Synods; or, *Entire Reformation.*
1. Synod of Western Reserve.
Introduced Tuesday afternoon, May 30. *Passed* Thursday morning, June 1.
Passed by 132 ayes to 105 noes.
2. Synods of Utica, Geneva, and Genesee.
Introduced Saturday morning June 3. *Passed* Monday afternoon, June 5.
Passed by 115 ayes to 88 noes.

It will be observed that there was a gradation in the measures from mild to severe. Some attention must be paid to each of these measures in order. We have already shown that the plan of Union was an unconstitutional and mischievous plan, and as such called for the formal repeal, enacted by the Assembly. We have also shown that the citation of judicatories, although passed by the Assembly, was abandoned as a reforming measure, principally because the New School demonstrated in their speeches that they could thwart its design until the next Assembly, when they threatened to repeal the measures already passed and to put a stop to the reformation which had been begun.

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III. We now proceed to the examination of the *third* measure of the Old School party, which was to secure, if possible, the VOLUNTARY SEPARATION OF THE TWO PARTIES on terms of equity and peace.

This attempt at a peaceful separation originated with Dr. ROBERT J. BRECKINRIDGE, who was unquestionably the great champion and leader of the Old School Presbyterians. The Rev. Elipha White and Dr. Absalom Peters had each intimated in previous debates the possibility of a voluntary separation. Accordingly, when it was found that the New School were unwilling to carry out the objects of citation in their true spirit, the leading champion of the majority gave notice that he would propose on the following day the appointment of a committee, of equal numbers from each party, to inquire into the expediency of a voluntary division of the Presbyterian Church. Dr. Breckinridge by this measure showed his true character as a generous, high-minded christian gentleman, ready on the one hand to contend for his church with all zeal and power, and on the other to concede to his opponents whatever charity could demand. The Assembly appointed accordingly a committee of ten on the state of the Church, five from each side. The Old School were represented by Dr. Breckinridge, Dr. Alexander, Dr. Cuyler, Dr. Witherspoon, and Judge Ewing; and the New School by Dr. McAuley, Dr. Beman, Dr. Peters, Dr. B. Dickinson and Judge Jessup.

The Old School portion of the committee very wisely determined to conduct the negotiation *in writing*. Several papers passed between the two parties, but without any satisfactory result. Dr. Alexander, the chairman, was reluctantly compelled to report on the following day that a voluntary division could not be effected. The committee agreed substantially on two points, and disagreed on two other points, involved in a peaceable separation.

1. The committee agreed on *the expediency of a division*. The New School had hitherto opposed the idea, even of secession on the part of the Old School, and held it up to scorn; and least of all, had they any idea of separating into a party by themselves. The determination, however, of the Old School to carry on, if possible, a reform at this meeting of the Assembly, produced upon their minds the salutary impression that a peaceable separation was by no means to be summarily rejected. The committee, representing the minority, not only "admitted the expediency of a division," but declared that "differences of opinion in relation to important points of *church policy and action, as well as theological opinion*, are found to exist." They further acknowledged that a division of the Church into two separate bodies was "of vital importance to the best interests of the Redeemer's kingdom." The Old School had hitherto been much ridiculed and abused for having adopted these sentiments for some time past.

2. Another important point on which the committee agreed was in regard *to the property*, the *names* to be held by each denomination, the *Records*, and the Boards. The New School honourably admitted that the funds of Princeton Seminary should be transferred to the Old School; that the Old School should retain the old name whilst they themselves took that of the "American Presbyterian Church;" that the Old School should keep possession of the Records, allowing a certified copy to the other party; and that the Boards should also remain with the Old School. The balance of the funds amounting to but little, it was proposed to divide equally between the two parties. So that the financial and other preliminary obstacles seemed to be providentially removed. It ought to be here added that the Old School portion of the committee proposed, and the New School accepted, a provision that all questions should be finally settled by committees, or arbitrators, "so

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as in all cases to *prevent an appeal by either party to the legal tribunals of the country.*"

What, then, was found to be in the way of the separation, thus agreed upon as important, and with the financial questions all settled?"

1. The committee disagreed on the point of *keeping up the succession of the existing church.* The New School wished the old homestead to be destroyed, and both parties of the divided household to erect, each, a new habitation. The Old School, however, insisted upon the propriety of preserving unimpaired the heritage of their ancestors, and of perpetuating the old succession in the line of the majority of the Assembly. Dr. BRECKINRIDGE justly remarked that "the majority should hold the corporate powers and continue to be the General Assembly. The proposition of the other side is based on the supposition that this body is to be killed—that out of its ashes two new bodies are to be raised—and that we are to begin a new and separate existence by killing our common parent! He could never agree to this. The General Assembly must be uninterrupted." These views seem reasonable; as the majority had the *right* of the succession. They had been contending all along for the old constitution and the old policy of the Presbyterian Church; and to ask them to go out and form a new Church was imposing a condition not consistent with their past struggles and their present position.

2. Another point about which the committee entirely disagreed was as to *the time when the division should take place.* The Old School insisted that it should begin *at once,* during the sessions of the Assembly. But the New School wished to postpone it for a year, or until the next Assembly. The plan proposed by the Old School portion of the committee was as follows: "The commissioners in the present Assembly shall elect which body they will adhere to, and this election shall decide the position of their Presbyteries respectively for the present; every Presbytery may reverse the decision of its present commissioners and unite with the opposite body by the permission of that body, properly expressed; that minorities of Presbyteries, if large enough, or if not, then in connexion with neighbouring minorities, may form new Presbyteries, or attach themselves to existing Presbyteries in union with either body, as shall be agreed on; that Synods ought to take order and make election on the general principles already stated; and minorities of Synods should follow out the rules suggested for the minorities of Presbyteries, as far as they are applicable." The Old School also agreed to allow individual churches and church members, as well as licentiates and candidates full liberty of deciding which church they would join.

The plan of the New School portion of the committee was for the General Assembly to send down to the Presbyteries, for their adoption as *constitutional rules,* the various items involved in a voluntary separation; such as, 1st, whether the body shall be divided? 2d. the mode of proceeding, which was to be, "in case a majority of the Presbyteries shall have voted to adopt the plan for organizing two General Assemblies," then each Presbytery to "direct their said commissioners to attend the meeting of the General Assembly of the Presbyterian Church of U. S. A., or of the American Presbyterian Church, as the case may be." The remaining items to be sent down, related to churches, licentiates, the Boards, the records and corporate property, which had been agreed to, with modifications, by the Old School.

The great points in dispute about the separation were, therefore, 1st, the propriety of perpetuating or of extinguishing the succession of the Church; and 2d, whether the separation should begin at once, or be postponed until the Presbyteries made known their views to the next Assembly. The Old

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School took their stand on continuing the succession of the Church and on an immediate separation of the two parties. In making their report to the Assembly, the Old School portion of the committee stated as follows:

"While the committee of the majority were perfectly disposed to do all that the utmost liberality could demand, and to use in all cases such expressions as should be wholly unexceptionable; yet it appeared to us indispensable to take our final stand on these grounds. [Above stated.]

For, *first*, we are convinced that if any thing tending towards a voluntary separation is done, it is absolutely necessary to do it effectually, and at once.

Secondly. As neither party professes any desire to alter any constitutional rule whatever, it seems to us not only needless, but absurd, to send down an overture to the Presbyteries on this subject. We believe moreover that full power exists in the Assembly, either by consent of parties, or in the way of discipline, to settle this, and all such cases; and that its speedy settlement is greatly to be desired.

Thirdly. In regard to the succession of the General Assembly, this committee could not, in present circumstances, consent to anything that should even imply the final dissolution of the Presbyterian church, as now organized in this country; which idea, it will be observed, is at the basis of the plan of the minority, insomuch that even the body retaining the name and institutions should not be considered the successor of *this* body."

The New School party, it will be noticed, smitten with a new zeal for "constitutional rules," were anxious for some delay. Their inconsistency was manifest. In the debate on the Plan of Union and in their written protests, they maintained that the Assembly might adopt, without consulting the Presbyteries, the Plan of Union, which virtually changed the Constitution of the Presbyterian Church; but now they had a great desire to consult the Presbyteries, although the constitution was to remain unaltered. The separation of the Church in all its Synods, with a definite provision for two independent organizations was evidently a measure not within "constitutional rules." It was a sort of revolution which could only be effected by a voluntary agreement, precluding in its terms a resort to law. If any body had the right to make a separation, it was the General Assembly, which is clothed with the power of executing all measures involving the peace and welfare of the Church. Not a single change was to be proposed in the Constitution, either as regards doctrine, discipline, or form of worship. It was simply a question of *policy*, as recited truly in the preamble of the New School report, which is as follows: "They [the New School] will unite in a report to the Assembly, stating that the committee have agreed that *it is expedient* that a division of the Church be effected." If effected at all, it must be by a legislative act of Assembly, growing out of an absolute necessity and in its nature extra-constitutional.

The real object of the New School, as has always been supposed, was to *gain time*. In the previous debates, they had boasted that they confidently expected a majority in the next Assembly.* The future yet held out to them the hope of recovering their position; and as they lost nothing by delay, but, on the contrary, expected great results from it, their policy was postponement. The Old School were equally resolved to bring matters to a crisis without loss of time.

* Dr. Beman said, in the debate on citing the suspected Judicatories, "They will come here and *vote with the majority of the next Assembly*. That is prophecy." Dr. Peters said, in the same debate, "All the churches, involved in this decision will be declared part and parcel of the next Assembly." The New School leaders were very confident of receiving a majority the next year.

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The following were among the reasons that influenced the Old School to insist upon *immediate* separation, if there was to be voluntary separation at all.

First. There was *no necessity for delay.* The party lines were drawn throughout the whole church; and the commissioners to the Assembly fairly represented their Presbyteries. No alterations were proposed in the constitution, and therefore there was nothing that need be sent down to the Presbyteries. The way for a separation was open; and if the New School had been anxious for such a measure, the opportunity was theirs. The Old School, who were exceedingly desirous for a division, opposed all procrastination as altogether unnecessary. And, so it was.

Secondly. There was no certainty that the proposed rules, relating to a voluntary division, *would be adopted by the Presbyteries,* if sent down to them. For

1. The New School, as a body, had always been opposed to a division. Having had the majority in several previous Assemblies, except that of 1835, they had trained themselves to the belief that they were the ruling powers in the church, and they were strongly in favour of keeping the body together. They were even averse to having the Old School secede, so well disposed were they to exercise lordship over them. It is not at all likely that many of their own Presbyteries, therefore, would have voted for the constitutional rules proposed by the New School portion of the general committee.

The *recommendation* of the New School committee would have no binding effect whatever; one of their propositions being, "the members of the minority side of the committee pledge themselves to use their influence to procure the adoption of the same [rules] by their Presbyteries." Pledges under such circumstances are worth nothing, unless the bodies concerned are predisposed to act in the direction of the pledges. We have seen that the New School generally had always been opposed to a division; and such being the case, the pledges of their commissioners would not have had much weight. Even granting that the five members on the minority side could have influenced their own individual Presbyteries—which we do not believe in reference to all of them—yet what influence would, or could, Dr. McAuley or Dickinson have in distant Presbyteries? The Methodists in the General Conference which took initiatory measures for the division of the Church, recommended all the Northern Conferences to allow to the Church South a proportion of the Corporate funds; but still the Annual Conferences refused to do any such thing. This we have reason to believe would have been the case with the New School Presbyteries.

2. Nor would the Old School Presbyteries have voted for constitutional rules, which aimed at the *extermination of the Old Presbyterian Church* for the purpose of forming two new ones! Dr. Breckinridge openly declared in the Assembly, "He could never agree to this." The Old School members of the committee, as a body, said in their Report, "they could not consent to any thing that should *even imply* the final dissolution of the Presbyterian church, as now organized. And so would have said their Presbyteries generally.

There was little probability, therefore, under the circumstances, that the constitutional rules would have received the affirmative votes of either party.

Thirdly. Another reason for immediate separation was the *continued agitation* of the Church. The whole subject would have to be debated afresh, in all the Presbyteries, throughout the length and breadth of the land;

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and as Presbyteries were to determine the result, the Synods might form new ones in abundance to meet party purposes. Dr. Breckinridge said, "The Synods could split themselves into Presbyteries of three each; the Western Reserve had thus divided itself for no other purpose than to obtain power. Now let a year intervene, and it will be a year of contentions; it will bring up here an Assembly of unparalleled size; and it will put the orthodox into an unparalleled minority, because Old School men cannot condescend to do certain things to counteract such results."* There can be no doubt that the year would have been one of great agitation, and all to no purpose, except to increase existing difficulties.

Fourthly. Another reason why the Old School were unwilling to risk any delay was that, in case the division was negatived by the Presbyteries—as it probably would be—the work of Reformation would have to be *begun anew.* For one of the shrewd preliminary conditions of the New School side of the committee was this: "Pass a resolution *suspending the operation of the controverted votes until after the next Assembly.*" Thus the Old School were required to give up all the ground they had won, and put themselves at the tender mercy of the men, whose past acts had been condemnatory of Old-fashioned doctrines and measures. The whole Reformation must have been again entered upon *de novo*, another year.

In view of these reasons, the Old School wisely determined to take their stand against any delay. They were not "God's silly people" *that* time.

The New School side of the Committee finding that they could not compass their plan, shifted their ground and proposed to refer to the Assembly the question whether to enter upon a division now, or to send the matter down to the Presbyteries. Also, if the Assembly decided in favour of immediate division, then the plan of the majority should be taken up for discussion; if otherwise, the plan of the minority. The Old School side replied as follows: "Understanding from the verbal explanations of the Committee of the minority, that the said committee would not consider either side bound by the vote of the Assembly, if it were against their views and wishes respectively on the point proposed to be submitted to its decision in said paper, to carry out in good faith a scheme which, in that case, could not be approved by them; and under such circumstances a *voluntary* separation being manifestly impossible, this committee consider the proposal of the minority as virtually a waver of the whole subject."

The Old School side also stated, in their report to the Assembly: "It will be observed from our fifth paper, as compared with the fourth paper of the minority's Committee, that the final shape which their proposal assumed, was such, that it was impossible for the majority of the house to carry out its views and wishes, let the vote be as it might. For if the house should vote for the plan of the Committee of the majority, the other committee would not consider itself, or its friends, bound thereby: and *voluntary* division would therefore be impossible, in that case. But if the house should vote for the minority's plan, then—the foregoing insuperable objections to that plan being supposed to be surmounted—still the whole case would be put off, perhaps indefinately."

* Dr. Breckinridge furnished some striking facts to prove that some of the small Synods of the New School had more representatives in the Assembly than orthodox Synods of nearly twice the size. He also showed that "the orthodox in the Assembly represented 1200 ministers and the New School but 800; and yet these latter had by the evil arrangements of the ratio of representation, nearly got the former into their hands."—*Presbyterian*, June 3d, 1837.

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The object of the New School, in bringing the whole subject up for *discussion* in the Assembly, may have been to divert the attention of the Assembly from ulterior measures. A division, however, if *voluntary*, could not be brought about in the conflict of angry debate; and if the select committee could not agree, it was not at all likely that the two parties in the Assembly could come to any better understanding. So that, after a speech from Judge Jessup and another from Dr. Breckinridge, the whole matter was laid upon the table by a vote of 138 to 107. The Old School felt that they had been unfairly treated by the attempts of the other side to *postpone* a voluntary division of the Church for a year.

We will add the following sentiments in concluding this article.

1. The Old School held out the olive branch of peace to their brethren, and not only offered them fair terms for a voluntary separation, but the best of all times to do the thing, which was *now*.

2. This effort to secure a peaceable division, in the midst of the Reformation and with a large majority for their general measures, does not sustain Dr. Judd's injurious imputation that the Old School struggled for mere power.

3. Policy often overreaches itself. The New School might have separated peaceably and with some credit to themselves. But wishing to reap the contingent advantages of a postponement, a part were put out of the Church by an act of legislation, and a part seceded from it in a way that must always be remembered to their disadvantage. But more of that hereafter.

4. The admissions of the New School (which they were wisely required to make in writing) fully justified the Old School in proceeding to reform the Church. Those brethren placed on record, "in an evil hour to themselves," two fundamental acknowledgments, viz., first, that there existed "differences of opinion in relation to *important points* of church policy and action as well as theological opinion;" and second, that "it is *expedient* that a division of the Church be effected." The Old School thought so too, and took them at their word; and as these brethren would not divide voluntarily and peaceably, they proceeded to "effect a division" by acts of constitutional legislation, commonly called the Exscinding Acts—of which more particularly in another number.

SKETCH OF THE REV. DAVID SMITH,

ONE OF THE EARLY MINISTERS OF WESTERN PENNSYLVANIA.

THE Rev. David Smith,* the son of the Rev. Joseph Smith, inherited the prominent traits of both his parents, and by divine grace was made to resemble them still more.

He was born, it is believed, in Wilmington, Delaware, in 1772; and was seven

* The last volume of the PRESBYTERIAN MAGAZINE, contains a long and interesting account of the life of the Rev. *Joseph Smith*, one of the pioneers in Western Pa. Among the important items of that biography is the discussion whether Joseph Smith or John McMillan established the Academy, whose succession has been kept up at Canonsburg. That article brings proof in favour of the former. *Ed.*

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or eight years of age when his parents entered western Pennsylvania. Even at this early age, his father, discovering in him an unusual readiness to learn, put a Latin grammar in his hands. At about the age of sixteen, there being no academy in the west, he accompanied his father to one of the meetings of the Synod of Virginia, and was there transferred to the care of Dr. John B. Smith, then president of *Hampden Sidney College*. Under the ministry of that distinguished man, it is believed he was hopefully converted to God; and soon directed all his studies with a view to the gospel ministry. His close application to study had nearly broken down a constitution by no means vigorous, when by the advice of his friends and his spiritual father he took an excursion as a travelling companion with the Rev. Dr. Hill, who had been then recently licensed and appointed to itinerate for six months in the lower counties of Virginia. Dr. Hill some years before his death, furnished the writer with the following notices respecting their journey and the subject of this notice.

"Although he had not commenced his trials for licensure, yet as he was near finishing his collegiate course, and had the ministry in view, I determined to call upon him occasionally to pray and give an exhortation at the close of my sermons—as we were not very rigidly bound to church rules and customs in those days. We set off upon our itinerations about the 1st of Nov. 1790. Among my first sermons, at an old deserted meeting house, upon the borders of Powhatan, I called upon him to conclude the services by exhortation and prayer. He attempted it, but was most excessively frightened; yet made out better than he thought he did. He was of a very timid and modest disposition. His fright was so great that it was many weeks before I could prevail upon him to undertake it again, except to take part in family worship. However, he did rally over it before our six months were expired. When we arrived at Col. Gordon's we were introduced into a large company of persons, apparently gay and fashionable in their dress and with all the stiff formality of worldly etiquette—so different from what we expected from the accounts we had received of the piety of Col. Gordon and his family, that a very unfavourable impression was made upon both of us, so that after we went to bed, Mr. Smith very seriously proposed that we should set off next morning and leave the place, not believing that any good could be done among a people so gay and thoughtless. But we soon became convinced, that under all this gaiety and formality, so different from what we ever saw before among professors of religion—were some of the most pious and devout Christians we ever met with. During the six or eight months we staid there, we found in his family as comfortable a home as we ever had and a considerable and promising excitement upon religious subjects prevailed through the country." Thus was this young man trained in part for his work. We doubt whether *more of this sort of schooling would be of any disadvantage in our day.*

Mr. Smith returned to his college and in due time graduated. His diploma is honoured with the name of a president whose memory ought to be more known and revered than it is. Dr. John B. Smith, the principal instrument of the great revival in Virginia, of 1787—1789 and 1790, was one of the brightest luminaries of our church.

David Smith, on his return to his father's house, after spending the time there usual in his studies for the ministry, was licensed to preach the gospel, and in the course of the ensuing year, receiving a call to the united churches of George's Creek and the Tent, in Fayette county, was ordained and settled there. He soon after married a daughter of the Rev. Dr. Power, (his

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daughter *Rebecca*, the first child born in a minister's family west of the Allegheny mountains, in Dec. 1776.) Mr. Smith laboured with great success in this his first field, for about four years; when he removed to the Forks of Yough, in Westmoreland county, and took charge of the congregations of Rehoboth and Roundhill, then vacant by the death of the Rev. James Finley. Here he preached till he died.

His labours were arduous and unsparing. Towards the close of his career, his talents as a preacher shone out with great power. It was commonly remarked that *the mantle of his father had fallen upon him.* He became also one of the editors of the *Western Religious Magazine*, and was appointed by his Presbytery (of Redstone) as one of the visitants of their academy at Canonsburgh. But he finished his work at a still earlier age than his father. A revival of religion had commenced in his congregations. He laboured beyond his strength to meet the increased demand for his services. A new *brick meeting house (the first country brick house of worship ever built in the West)* had been fitted up, in an unfinished state for the temporary reception of the crowded night meetings. Mr. Smith preached his last sermon on Friday night in the month of August, 1803, in this new house; reached home with fever and headache, and ten days after, his spirit took its flight from earth. His death bed was a scene of the *triumph of faith.* He received and exhorted his elders, and many of his people, as long as his strength lasted. He sent for two of the most respectable citizens of the county, who had been at variance for some time, reconciled them and made them shake hands across his dying bed. His weeping people bore his mortal remains to the grave near the Church where he preached his last sermon. On his tomb-stone are these words:

"Sacred to the memory of the Rev. DAVID SMITH, late pastor of the united congregations of Rehoboth and Roundhill, who departed this life Aug. 24th, 1803, in the thirty-second year of his age. He was a sound divine, a faithful pastor and pathetic preacher. The word of God by him dispensed, will prove to many in this place a savour of life unto life, or of death unto death."

It is said that the unexpected death of this young servant of God produced a very widefelt sensation, and was made instrumental in giving fresh impulse to that greatest of all revivals that has ever been in the West. Great expectations were entertained of his future eminence. It was at the beginning of an extensive work of grace, when he had, apparently, received himself a fresh baptism of the Holy Ghost. Most of the ministers around preached sermons to the people in reference to it. But he was immortal till his work was done. The Rev. Dr. Wm. Wylie, his brother-in-law, succeeded him in his pastoral charge.

NOTE.

We are desirous of making the "Historical and Biographical" department of the PRESBYTERIAN MAGAZINE the repository of contributions of permanent value. Who will send biographical sketches of Dr. James Hall, Dr. Waddell, Dr. Speece, Dr. Blythe, &c., &c., and historical notices of old churches? Such articles would be of great general interest. *Ed.*

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Review and Criticism.

The Conflict of Ages: or the great Debate on the moral relations of God to man. By Edward Beecher, D.D., Boston. Phillips, Sampson & Co. 1853.

In our judgment, the conflict of ages has been between those who receive the simple statements of the Word of God, and those who endeavour to amend them by human reason. The devil began the conflict with Adam, and Cain took it up against Abel; and since then, there has been every variety of opposers, skeptics and madmen down to these times of Dr. Beecher. Is the world growing crazy? No, it began crazy. Adam's sin has made havoc with learned men and all the race. Dr. Beecher is a great man and a good Christian; but he has stumbled, and fallen into absurdity. His theory is, that the great debate about original sin is settled by our having had a trial *in a pre-existing state.* He actually supposes that every descendant of Adam existed before our first father, as we have been accustomed to call him; and having voluntarily sinned against God in a previous condition of life, is now sent by a species of transmigration into a human body to a new existence in this world. Dr. Beecher's theory would be simply a harmless piece of folly, were it not for the fact that he proposes it as the only solution by which to reconcile the present constitution of things with the character of God. He goes through an elaborate argument to prove that, on the evangelical hypothesis, the facts in regard to human depravity are irreconcilable with divine goodness and justice. God is placed upon trial for his works and ways, and is convicted. This book accordingly affords ample scope for exultation to the Unitarians of Boston and to all infidels and unbelievers.

This theory of a pre-existent state of human probation, is at variance with the scriptures. The Bible account declares that Adam was the first man, that sin was introduced by him, and that in consequence of this, all men are born sinners. "Wherefore as by one man sin entered into the world and death by sin, and so death hath passed upon all men, for that all have sinned." But according to Dr. B., sin came into the world in a very different way; and Adam must have lived long before his earthly creation, unless he was an exception to the general pre-existence. The Bible clearly reveals that the first man was holy after the image of God, and having sinned, he begat children in his own likeness and after his own image. The Bible also, in sustaining God's absolute sovereignty, declares respecting Jacob and Esau, "the children being not yet born, neither having done any good or evil"—which is false, if they had sinned in a former state of existence.—Furthermore, the Bible refers to deeds done "in the body," in this present world, as the things which shall be judged in the great day of the Lord. The sins of a pre-existing world are no where alluded to.

Another of the objections to Dr. Beecher's theory is that the soul is unconscious of having had a probation in another world. Even the stories of the Arabian Nights preserve the identity of persons who transmigrate, and give them a consciousness of the past in their new form of life. But this sacred story of Boston Night makes the world transmigrate from the night

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of ages into Europe, Asia, Africa and America without any knowledge or remembrance of their former history and deeds.

Besides, how are infants saved? On this hypothesis, they come into the world as sinners of another world; but Christ took on him the nature of Abraham and came to save lost human beings, not devils or previously sinful spirits.

Dr. Beecher brings in a new mystery to clear up an old one. There is no mystery connected with the present order of things, greater than the mystery of our having had our probation in a former state of being. If we are in darkness here about some points, does it help to relieve our ignorance to transplant us into ante-mundane scenes, of which we absolutely know nothing? Instead of going back for light, how much better to look *forward* where in the knowledge of heaven ignorance will be cleared away.

Dr. Beecher has omitted the only argument which affords any plausibility to his freak of imagination. We allude to the geological evidences, so termed, of a world pre-existing in organized conformations before the account of Genesis. Here is a που στω for the theological Archimedes. Dr. Beecher might reasonably argue the existence of a race of intelligent beings during the "myriads of ages" claimed by geology. In reply to the objection that no *bodies* have yet been found, he might easily say, How do you know they had regular bodies in those days? In fact, *some* of the modern speculators in geology are of the same sort as these speculations in theology; and those, who believe in them, are prepared to reject the simple teachings of scripture, and to become infidels, or to make others so. We do not say that *they* will actually become infidels, but simply that the *tendency* of many of these instructions is that way. Who can affirm, for example, what will become of a man who, with all his learning and piety, has sent into the world a book, like the "Conflict of ages?"

A Discourse at the dedication of the new Presbyterian Church Edifice, Columbia, S. C. By the pastor, B. M. Palmer, D.D. Columbia, S. C. 1853.

This discourse belongs to the *permanent documents* of sacred literature. Its subject is the nature and warrant of public worship. Dr. Palmer states and enforces three principles, from which the institution of stated public worship would seem to flow by necessary deduction. I. The first is, that man, endowed with a social nature, cannot attain the perfection which is possible to him, in the privacy and insulation of his own being. II. Public worship is necessary to the Church, as the visible kingdom of Christ. III. It is by means of the worship and ordinances of the sanctuary, that this kingdom of Christ makes its aggressions upon the surrounding and opposing powers of darkness.

In regard to the *nature* of public worship, Dr. Palmer brings to view the *devotions* and the *instructions* of the sanctuary. His chief aim is to show that stress is to be laid upon the *office of instruction*, and he mentions three lines of thought conducting to the inference that formal exposition of truth is a necessary service in the Christian Church. These are, I. The complete withdrawal of the ancient types. II. The connexion of preaching with the final spread of Christianity. III. The relation of knowledge to worship. Dr. Palmer has some admirable thoughts on the proper adjustment between instruction and devotion, the former of which he acknowledges to be subordinate to the latter, and maintains the necessity of its *pre-eminent simplicity*. Dr. Palmer's words are equal to his thoughts; and his delivery gives an emphasis to all that he thinks and says.

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PERUVIAN ANTIQUITIES. By Mariano Edward Rivero, &c. Translated from the original Spanish, by FRANCIS L. HAWKS, D.D., LL.D. George P. Putnam & Co., New York. 1853.

This historical volume brings to view many interesting points. It begins with the relations between the two hemispheres, prior to the discovery by Columbus. It then discusses the ancient inhabitants of Peru, their history before the arrival of the Spaniards, the political institutions of the Incas, the Quichuan language, scientific culture under the Incas, religious system of the Incas, religious cremonies, state of the arts, ancient monuments. Works like this afford substantial additions to human knowledge.

JAQUELINE PASCAL, &c.; from the French of Victor Cousin, Vinet, &c. With an Introduction by W. R. WILLIAMS, D.D., New York. R. Carter & Brothers, 1854.

Jaqueline Pascal was among the most accomplished of her sex. In intellect she was scarcely inferior to her brother Blaise. Although Roman Catholic, and in love with ceremonies and superstitions, the religion of the Jansenist school contained much truth and piety—too much for the Roman Catholic hierarchy, which aimed at extirpating the heresies of Port Royal. As a general contribution to the biography of the Pascal family, this work supplies an important deficiency. Jaqueline Pascal was not particularly distinguished for her writings, but she has left behind various interesting memorials of intellect and heart. Her "regulations for children," tinctured though they are with the essence of Romanism, possess a fragrance of practical religion, and exhibit thoughts of real value.

THE WORKS OF JOSEPH ADDISON, including the whole contents of *Bishop Hurd's* Edition, with Letters and other Pieces not found in any previous collection; and MACAULEY'S ESSAY on his Life and Works. Edited with critical and explanatory notes, by *George Washington Green.* In five volumes. vol. I. New York. G. P. Putnam & Co., 10 Park Place. 1853.

The enterprise of Putnam is engaged upon an elegant edition of Addison's works, of which the first volume is already issued. Macauley's celebrated essay is in masterly style, and the editor's notes exhibit evidences of discriminating scholarship. Addison is chiefly known in the world of letters by the "Spectator;" and in the religious world by some excellent hymns and by his last exclamation "See in what peace a Christian can die." Of the six hundred and thirty-five numbers of the "Spectator," which was a daily publication, Addison wrote two hundred and seventy-four, Swift two hundred and forty, and various able writers the remainder. Addison is characterized by purity of style, critical acumen, a pleasant vein of humour, vivid portraitures of human nature, and just moral sentiments. He had considerable reputation as a poet; but did not particularly excel in this department. He is one of England's prose writers of imperishable fame. Like almost all writers, he has written some things which had better been consigned to oblivion. Mr. Putnam's edition will undoubtedly become a standard edition.

OPEN COMMUNION; or the Principles of Restricted Communion unscriptural and false. By By S. W. WHITNEY, A. M. New York. M. W. Dodd. 1853.

The writer is a Baptist, and attempts to deal with Baptists. He undertakes a hard work in that respect. He clearly proves, however, that close communion is uncandid and inconsistent; places others in a false position; is mortifying to a Christian's feelings; is schismatic in its influence; is false in policy; desecrates the Lord's Supper to unlawful purposes; and is an

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innovation in the Christian Church, of modern origin. These are strong points and well maintained.

ESSAYS FOR SUMMER HOURS. By CHARLES LANMAN. Third Edition. New York. M. W. Dodd. 1853.

This volume contains a number of interesting literary effusions and sketches of persons and things. It will entertain the reader in an hour when the mind needs a good writer to come along with pleasant fancies and graceful manners.

THE BOYHOOD OF GREAT MEN. With illustrations. New York. Harper & Brothers. 1853.

"The Boyhood of great men," is intended as an example for youth. It contains biographical sketches of two eminent persons under each of the heads—poets, historians, critics, statesmen, lawyers, philanthropists, astronomers, natural philosophers, mathematicians, chemists, sailors, soldiers, musicians, painters, sculptors, scholars, divines, surgeons and naturalists. The book is well devised and well wrought. It has something to say to almost every body except *mechanics and farmers*, the two great classes in the family of man.

The Religious World.

STATISTICS OF POPULATION.—The statistics of population have much to do with religion. We shall therefore give, from time to time, all kinds of statistics.

I. GENERAL STATISTICS.

The total white population of the United States is found to be	19,553,068
Free coloured	434,495
Slaves	3,204,313
Total	23,191,876

The total *square miles* of the territory of the United States is stated at 3,306,865, which gives a population of 701 to the square mile.

The following aggregates are useful for reference.

	Whites.	*Free coloured.*	*Slaves.*	*Total.*
Deaf and Dumb	9,136	136	531	9,803
Blind	7,978	429	1,387	9,794
Insane	14,972	311	327	15,610
Idiotic	14,257	348	1,182	15,787

The aggregate of these four infirm or diseased classes is 50,994.

Of these, were born in *foreign* countries, Deaf and Dumb, 497; Blind, 2,713; Insane, 9,358; Idiotic, 600. Total foreigners, 13,168.

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II. CHURCH STATISTICS.

The following table shows the number of buildings occupied as Churches in the United States, the value of Church property, and the number of persons accommodated in said buildings:

Denominations.	No. of Ch'hes.	Value of Property.	Accommodations.
Baptist	9,375	$11,020,855	3,247,029
Christian	853	847,036	300,005
Congregational	1,715	7,988,445	804,935
Dutch Reformed	330	4,096,880	180,636
Episcopal	1,459	11,375,010	643,598
Free	386	263,205	114,780
Friends	726	1,713,767	286,323
German Reformed	338	975,080	158,932
Jewish	30	330,600	15,175
Lutheran	1,217	2,854,286	534,250
Menonite	113	92,345	29,160
Methodist	13,280	14,822,870	4,343,579
Moravian	328	411,669	109,257
Presbyterian	4,824	14,543,780	2,079,690
Roman Catholic	1,221	9,256,758	667,832
Swedenborgian	16	108,600	5,170
Tunker	51	37,625	22,325
Union	608	644,715	202,624
Unitarian	242	3,173,822	136,417
Universalist	529	1,752,316	214,115
Minor Sects	409	967,930	133,802
Total	38,061	87,328,801	14,234,825
Of the foregoing, belong to the State			
Of New York	4,134	$21,134,207	1,913,854
Of Pennsylvania	3,566	11,586,115	1,574,873
Of Ohio	3,936	5,793,099	1,457,294
Of Louisiana	306	1,783,470	109,615
Of Georgia	1,862	1,260,359	627,197
Of Massachusetts	1,475	10,206,184	691,823

III. EDUCATIONAL STATISTICS.

COLLEGES.—In the whole United States and the Territories there are 234 Colleges, with 1,651 teachers and 27,159 pupils. Their total annual income is: From endowment, $452,314; taxation, $15,485; public funds, $184,549; other sources, $1,264,280—total, $1,916,628.

ACADEMIES.—Of Academies and other schools there are 6,032, with 12,207 teachers and 261,362 pupils. Their annual income is: From endowments, $288,855; taxation, $14,202; public funds, 114,798; other sources, $4,235,987—total, $4,653,842.

PUBLIC SCHOOLS.—Of Public Schools there are 80,991; of teachers, 92,000; of pupils, 3,354,173. Their total income is: From endowment, $182,594: taxation, $4,686,414; public funds, $2,574,669; other sources, $2,147,853—aggregate, $9,591,530.

The total number attending *all* schools, public and private, is 4,089,507.

The total number of persons in the United States, who *cannot read and write* is, Whites, 962,898; Free coloured, 90,522; *total*, 1,053,420.

Of the persons who cannot read and write, 858,306 are *natives;* and 195,114 are *foreigners.*

PRESBYTERIAN CHURCH.—The Directors of the *New Albany Theological Seminary*, have reorganized that institution by appointing Drs. Lindsley, McMaster, and Gurley, Professors. No intelligence has reached us in regard to the condition or prospects of the institution. The Danville Theological Seminary is reported to have twenty students.

Judicial Commissions.—The following overture to the Assembly, on the subject of establishing a commission to hear and decide judicial cases was adopted by the Synod of Kentucky.

1. *Resolved*, That Synod respectfully overture the General Assembly, to take such measures, as may be necessary, to enable the Synods, under its

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care, and the General Assembly itself, to appoint commissions for issuing such extraordinary judicial cases, as may, from time to time, arise, and which our judicatories, as ordinarily constituted, are unable to issue, without such a degree of inconvenience and exposure of great interests, as render the wise and equitable termination almost impracticable.

2. *Resolved*, That Dr. Young, and such other members of this Synod, as may be delegates to the Assembly, and may be favourable to such a commission, be a Committee to urge the above overture before the next Assembly.

OLD AND NEW SCHOOL.—The following is a true view of the Old and New School Presbyterian churches, in 1839 and 1853.

1839. Just after the division.

	Ministers.	*Churches.*	*Communicants.*
Old School,	1243	1823	128,043
New School,	1181	1286	100,050

1853. From the last Minutes.

	Ministers.	*Churches.*	*Communicants.*
Old School,	2139	2879	219,263
New School,	1570	1626	140,452

INCREASE of each body from 1839 to 1853.

	Ministers.	*Churches.*	*Communicants.*
Old School,	896	1056	91,220
New School,	389	340	39,602

THE EPISCOPAL CHURCH.—The following tables exhibit the progress of the Episcopal Church in the United States.

Years.	*Dioceses.*	*Clergy.*	*Parishes.*	*Com.*	*Cand.*
1832	21	592	678	82,268	134
1835	23	763	807	36,416	165
1838	25	951	959	46,395	183
1841	27	1,087	1,059	55,598	155
1844	27	1,221	1,222	72,099	163
1847	28	1,404	1,459	80,985	146
1850	29	1,558	1,500	93,238	150
1852	29	1,650	1,550	100,000	130

EPISCOPALIANS FRATERNIZING WITH GENEVA SOCINIANS.—An Episcopalian Church was consecrated in Geneva, Switzerland, on the 30th of August last. The *London Record*, an Episcopal paper says:

"On the 30th of August last a new English church was consecrated at Geneva. It was an event to which the pastors of the Evangelical Churches in that city had looked forward with much delight, for they regarded the establishment of an English Episcopal Church as calculated to strengthen their hands in contending for that gospel which, in the National Church of Geneva, had been supplanted by the soul-destroying heresies of Arius and Socinus. A lengthened Report of the proceedings at the consecration was forwarded to us by the Committee of the new church, and the greater part of it was inserted on the 8th of September. But there were two circumstances which struck us with much surprise. The one was the absence of all recognition of the Evangelical Church of Geneva, and of those honoured men of God, who have withstood the prevailing Socinianism, and, in some degree, revived the tarnished glory of Geneva; the other was far more offensive eulogiums passed on the apostate Arian Consistory, which was invited to attend as a body, while the Evangelical Church was utterly ignored; and this, although during the last thirty-five years, the leading members of the

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Arian Consistory have been prominently associated with the disgraceful persecution of the orthodox ministers, and with the ejection from their body of such men as Malan, Gaussen, Merle, D'Aubigné, and the other distinguished confessors of the divinity and atonement of Christ."

CHURCH OF ENGLAND.—The number of clergy in the Established Church of England is about 18,000, who are thus classified in a foreign paper.

1. *High Church*,
   viz. Anglican, or High Church Proper, 3500; Tractarian, 1000; High and Dry, 2500. In all, 7000
2. *Low Church*,
   viz. Evangelical, 3300; Extreme Literalists, 2500; Low and Slow, 700. In all, 6500
3. *Broad Church party*,
   viz. the Theoretical, 1000; the Anti-theoretical, 2500. In all, 3500
4. Peasant, or no party clergy, 1000

Total, 18,000

SOUTHERN AID SOCIETY.—The friends of this new enterprise vindicate the necessity of its organization on the plea that the American Home Missionary Society has neglected the South in comparison with other sections of country. And they produce statistics, showing that that Society has only aided twelve ministers in the Southern States, whilst the total number aided by its funds is 1087.

In their calculation, Delaware, Maryland and D. C. are included in the Middle States, and Kentucky, Tennessee, Missouri, and Arkansas in the Western States.

Now it must be remembered that the A. H. M. Society operates only among the Congregational and New School Presbyterian churches; and therefore it is lawful to inquire whether the fallacy of the figures of the "Southern Aid Society" does not lie in the fact that there are *very few Presbyterian and Congregational ministers* at the South, within the boundaries defined by the statistics. What are the facts?

The Minutes of the New School Assembly give as the total of their ministers at the South just *forty*, including the seven Virginia ministers in the Tennessee Synods. The number of Congregational churches, so far as our information extends, may be estimated at *five*, making in all *forty-five* New School Presbyterian and Congregational ministers in the whole territory included by the statistics. The following table contains the total number of New School Presbyterian and Congregational ministers, with the number aided by the A. H. M. Society in each section of country.

	Total Min.	*Aided by A. H. M. S.*
New England,	1540	318
Middle States,	960*	215
Southern States,	45	12
Western States,	1020†	547

The table shows that the American Home Missionary Society has actually given more aid to the South, in proportion to the number of ministers and churches, than to New England or the Middle States.

The following table, compiled from the Minutes of the two Assemblies, shows that the Southern churches are generally connected with the *Old School* Presbyterian church, and that there are very few of the New School at the South.

STATISTICS OF THE SOUTH.

	Ministers.	*Churches.*	*Commu.*
Old School,	512	777	49,251
New School,	40	56	2,865

* 810 P.; and 150 C. estimated. † 720 P.; and 300 C. estimated.

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The numbers in *all* the slaveholding States are as follows:

	Ministers.	*Churches.*	*Commu.*
Old School,	834	1259	76,274
New School,	205	276	16,828

The Old School Presbyterian Church has a Domestic Board of Missions of its own, and needs no new organization. And if the Am. H. M. Society has aided the South, in proportion to its ministers and churches, more than it has the New England and Middle States, where is the great necessity for a new organization?

We make no objection whatever to the formation of a "Southern Aid Society" on the part of those, who are unwilling to "co-operate" with the Old School Presbyterian Church. We simply maintain that the "Southern Aid Society" has done injustice, doubtless without intending it, to the American Home Missionary Society, in the statistics presented as the basis of the necessity for a new organization.

We further maintain, in view of the true, official statistics of the two General Assemblies, that those benevolent persons at the North who wish to aid the South according to its own expressed ecclesiastical preferences, may find a good channel to do so, in the General Assembly's Board of Domestic Missions.

Lessons by the Way.

THE WEB OF LIFE.

"I have cut off, like a weaver, my life." The Holy Spirit here employs a comparison, to illustrate the uncertainty of life. He compares us to a weaver employed to manufacture a piece of cloth, and liable, from one moment to another, to be required by his master to cut the thread, and submit his work for inspection. We have all a web to weave for our Master. Every minute, every second the shuttle passes and repasses, leaving after it a thread—a thought, a word, an action. What shall be the length of our web, we know not: we may be called to cut it, even at the commencement. It is not with the length of the piece that we have to do; that depends not upon us. Our business is to see that it is well woven, that it be according to the dimensions prescribed in the word of God—that the warp we use be the love of God, and that it be wrought under the influence of the Holy Spirit. It is said of the hypocrite, that his hope shall be as the spider's web. Let us take heed that we make not spider's webs, which may deceive the eyes of man, but will not abide the inspection of God.

Let us beware of deceiving ourselves as to the length of the web which remains for us to make. Too often we set before us a multitude of things which we imagine must be done before we die. One says, I have my children to educate and provide for; another, I have my house to build; another, I have pious enterprises to execute and bring to a happy termination—I require for this a certain time, which I trust God will be pleased to grant me. But suddenly, in the midst of all these projects for the future, death comes and cuts the thread. Then all is ended for this world. Was it wise, to make these things the subject of so many anxieties? Ought we to allow them to interpose between the tomb and us, and hide it from our view? Should we not, each morning, prepare ourselves to spend the day as if we were to die that night?—*N. Y. Evangelist.*

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"I HEAR THE PASSING BELL."

BY PARK BENJAMIN.

I hear the passing bell!
Another soul, it says, has gone from earth,
Another soul has had immortal birth.

This deep and solemn knell
Is dirge and requièm to a dear one dead,
For whom tears, bitter tears, are vainly shed.

No more—it speaks—no more
Shall he be seen among you; through the gloom
Of these last rites he passes to the tomb.

Upon the silent shore
Of an eternal land, beyond the sea
Of life, his home must henceforth ever be.

He is familiar now
With the grand mystery—and he surveys
Truth in the brightness of its perfect blaze.

Then pile upon his brow
The valley clods, and leave his ruined form
Where the wind wails and beats the wintry storm.

To him will come no harm,
For his immortal part survives and dwells
Beyond the grave's gloom and the toll of bells.

His is the deathless charm;
No pains can wring, no griefs his peace molest,
His is the assurance of perennial rest.

Then strike the passing bell,
As to the tomb, with slowly-measured tread,
Ye reverently bear his honoured head.

And say with thee 'tis well
Forevermore, our brother! though we pay
With broken hearts these last rites to thy clay.

SHORT ARGUMENT FOR THE DOCTRINE OF ELECTION.

None of the doctrines of grace call forth so much oppositon as what is usually termed the doctrine of election. Men denounce it as unscriptural, unjust and absurd. We met with a man of this character not long since, whom we had always regarded as quite pious, and who seemed very anxious to get into an argument on the subject. We proposed to him to answer the following questions: "Do you believe that you are a regenerated man?" "I do." "Did you regenerate yourself, or did God regenerate you?" "Of course it was God." "If he

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did it was it right for him to determine to do it?" "It was perfectly proper for him to determine to do it." "If it was right in him to determine to do it, at the time when he did it, would it have been wrong in him to have determined to do it before, seeing he had all the motives to influence him thereto always before him." "Of course not." "Then you admit that it would have not have been improper in God to have always had the purpose before him to regenerate you and make you one of his children?" He assented to this. "Well, then," we replied, "just go one step further and you have the whole doctrine. Admit that God always intended or purposed to regenerate and sanctify those whom he does sanctify and save, and you have all of the hated doctrine of election. It is nothing more nor less than asserting that God intends to do what he actually does. A man that acts without plan or purpose to do that which he attempts, is regarded as a fool, and shall God be regarded as less wise than his creatures?" He left us remarking that he had never viewed the matter precisely in that light before. We requested him when he had discovered the flaw in the reasoning to point it out, but he has never been back to do so. There is no consistent ground between admitting that God converts men according to a previous purpose, and denying that he converts them at all. If He does it, it was because he purposed to do it.—*Presb. Herald.*

SYSTEMATIC READING OF THE BIBLE.

The Bible holds the first place among the means of implanting and promoting divine life in the soul; and the Christian who fails to keep in some way the great truths of the Bible, steadily before his mind, will find the vigour of his graces departed.

No other reading will serve as a substitute for reading the Bible. No other study or meditation will answer the purpose of the word of Christ, dwelling in us richly in all wisdom. If we look for religion to be revived, our expectation will be realized, only by the mind of the church being brought into steadier contact with the living oracles. When the Christian mind awakes from its comparative coldness to a higher state of vitality and devotedness, the word of God invariably does the work of an instrument of the quickening. And when conviction of sin, and those struggles of mind which precede conversion, are experienced by the impenitent; it is the contents of the Bible which have introduced them; and that religious experience which holds the Bible at a distance, or that does not stand immediately connected with some fact or principle of the divine word, is spurious.

The habitual reading of the Bible, joined with prayerful meditation, becomes then a duty of the first importance. Other ways of bringing the contents of the Bible to bear upon the mind, have each their suitableness and proportionate value: but none of them can supercede the habitual reading of the word. And hence it becomes an important question how we shall engage our minds, so as to secure the advantage of this steady draught from the fountains of divine truth; and not be robbed of it by the rush of worldly cares, and the multiplied calls upon us for secular employment.

To this end, we need to seize the advantage of system and habit; and for the sake of system, which shall hold the mind to the engagement, it is well to take up the purpose of reading the Bible through once a year. If this purpose be adopted and pursued, it will insure to us an amount of Bible reading which we should not probably attain without it; and this circumstance alone might be the means of giving new impulse to our growth in grace. By holding the mind upon the word of God, as we should by that means, a new power would soon help us on our course; we mean the power of habit. After we become for a course of years accustomed to an amount of application of the mind to the Bible, it will not only become easy and pleasant to find time to devote to it, but it will have become in a measure necessary. We shall be uneasy and dissatisfied without it.

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The great secret of thrift in sanctification, lies very much in a regulation of the power of habit.

We do with ease, and rarely forget to do, that which we have been accustomed to do, and in no particular is the force of habit better applied, than when applied to bind upon our minds the principles of the living word.

It is very true, that one may read the Bible through in course, with little spiritual profit. But if the Christian takes up the resolution to carry on this system of Bible reading, with a view to his spiritual thrift, and with this end in view, follows it up from year to year, he can hardly fail to derive rich advantage from it.—*Presb. Advocate.*

THE TOMB DOOR.

The tomb door has two sides to it—an outer world's side, and an inner heaven's side. The outside, seen by mortals, is hideous black, covered with mould. About it grows the deadly nightshade; the ivy hangs dark and heavy upon its arch; the slime of the worm is upon its bars; and over it in phosphorous flame, is drawn a scull and cross bones. Sin has done every thing possible to make that door unsightly to poor creatures of sense.

But the inside, seen by the spirits of the just made perfect, is refulgent with all that is costly in the temple of the Lamb. From beneath its sill gushes the fountain of living waters; the tree of life waves over it; about it trails the vine which God has planted, from whose clusters the new wine is pressed for the supper of the Lamb. Upon it is the armorial bearing of Christ—a crown of righteousness—beside whose splendour all things that are made look mean, for its jewels are souls. Above the portal, on beams of divine glory, blazes the inscription, *Life and Immortality.* God has made the tomb door with a triumphal arch for spiritual conquerors.

The tomb door was for a moment thrown wide open, when the Captain of our salvation entered it: a flood of glory streaming through illumined the world. We saw that crown of Christ; we saw the living waters sparkle at his feet; we saw the tree of life, the vine, those letters of fire—*Life and Immortality*—and we heard the angel song, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in!"

'Twas but for a moment—the closed door presents again to our senses that gloomy aspect which sin has given it. But knowing, as we do, the inner heaven's side, shall we stand without, trembling like untaught Jews, as though it led only to the great Sheol; or heart-chilled, like sensuous Pagans, as though it led only to the abyss of annihilation?

Christian! Death is the only keeper at the gateway of immortality; do not fear him when he beckons you thither.

ELOQUENCE OF THE HANDS.

The hands are, by the very instincts of humanity raised in prayer; clasped in affection; wrung in despair; pressed on the forehead when the soul is "perplexed in the extreme;" drawn inward, to invite; thrust forth objectively, to repel; the fingers point to indicate; and are snapped in disdain; the palm is laid upon the heart, in invocation of subdued feeling; and on the brow of the compassioned in benediction. The expressive capacity of the hands were never more strikingly displayed than in the orisons of the deaf and dumb. Their teacher stood with closed eyes, and addressed the Deity by those signs made with the fingers which constitute a language for the speechless. Around him were grouped more than a hundred mutes, who followed with reverent glances every motion. It was a visible, but not an audible worship.

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THE

PRESBYTERIAN MAGAZINE.

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Miscellaneous Articles.

MORAL INABILITY.

INTO what estate did the fall bring mankind? The reply to this question given by all who profess a belief in Revelation, will generally be, that "the fall brought mankind into an estate of sin and misery." An examination of the intent and meaning of these terms will soon demonstrate, that many use them who habitually attach the most diverse ideas to a phraseology which, by its general use, would seem to indicate a remarkable unity of faith.

One class entertain an aversion to the humiliating descriptions of man's moral estate, as depicted in Scripture, and generally received in the Reformed Churches; and therefore, while they are constrained by the evidence presented in the wreck and ruin of humanity, made by sin, to admit that man has been *injured* by the fall, still when the extent of that injury is to be determined, it is found that all which is involved in the idea of man's depravity will be denied by them, and, while the fall is admitted in words, the consequences of Adam's transgression as to our legal and moral relations are virtually denied.

Another class in reading the word of God find, that notwithstanding the fact and consequences of the fall, the family of Adam are still dealt with as moral agents, to be enjoined to love and serve God. They find that the obligations under which men are placed to love and obey Him, are largely insisted on, and the duty of repentance for transgression and turning to God are clearly laid down in the inspired record. Adopting a principle as fundamental, that ability and obligation are reciprocal and co-extensive, the conclusion is reached, that, whatever be the effects of the fall on the intellectual and moral nature of man, it must be held that as God thus commands and enjoins not only to obey the moral law, but also to act out all

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that is involved in the idea of repentance and turning to God, man's intellect cannot be so blinded, and his moral nature so dead but, that there may be motions of the soul of a *right character* and of a certain energy, towards this obedience which is enjoined by the command of God.

Others again, when they find that it is expressly laid down as a duty on the ministers of the gospel, to go into all the world and preach the gospel to every creature, and to assure all men that in believing they shall have eternal life, conceive, that such a mission would never have been conferred on the ministry, were they to proclaim the gospel to those who had no *moral ability* to believe;—that such proclamation would be a hypocritical mockery, and that, therefore, there must be in man's powers, though damaged to some extent by the fall, a capacity for at least beginning the exercise of faith though, because of weakness, like a tottering child in its essays at progression, it may need the instantaneous guarding and strengthening aid of a nurse's arm.

Some, because of confusion of mind as to the ground of moral obligation, have involved themselves in error on the subject of man's moral state. Others, through ignorance of the nature and operation of the powers of the human mind, have involved themselves in the meshes of a confused and absured system of metaphysics in their efforts to admit that man has suffered by the fall, and yet to hold that his powers are such, that without inconsistency on the part of God, he may entreat and command the sinner to exercise his faculties, damaged though they be, in obeying and laying hold of eternal life.

We propose to examine some of these attempts; and while we point out the errors with which they are pervaded, we shall endeavour to expound what we believe to be the teaching of the Holy Spirit in the Word, and show that this is agreeable to our experience, and in accordance with the assurances of conscience—that great moral witness for God which he has established in our souls.

The terms in which the Almighty stated to Adam, the conditions of the covenant of works, and the results of transgression, are exceedingly express and definite. "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die," (Gen. ii. 17.) The influence of sin on the soul is also very clearly stated elsewhere in the Old Testament. "The soul that sinneth, it shall die," (Ezek. xviii. 4.) In the New Testament the descriptions of the natural state of fallen man are equally plain. "You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature children of wrath, even as others," (Eph. ii. 1—3.) And further the Gentiles are described by Paul's address to the Ephesians as "Having the understanding dark-

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ened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness," (Eph. iv. 18, 19;) and the conditions of the converted and the unconverted are contrasted in the following verses where the apostle says, "But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness," (Eph. iv. 20—24.) The same apostle addressing the Colossian disciples, tells them that they "Have put off the old man with his deeds and have put on the new man, which is renewed in knowledge after the image of him that created him," (Col. iii. 9, 10.)

As we have found that in the conditions of the covenant of works, it was threatened that transgression should be followed by death, so we have the apostle speaking of persons who, because of sin, are exposed to the penalty, and also of the state of those who are delivered from the consequences in which by sin they had become involved thus, "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," (Rom. vi. 23.) We find also, that Paul in accounting for the unbelief and condemnation of men, who do not receive the gospel, assigns the reason that "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 unto them," (2 Cor. iv. 4;) and our Lord complaining of the Jews declared to them, "Ye will not come to me that ye might have life," (John v. 40,) explains their conduct by a reference to their moral state, and declares that "No man can come to me, except the Father which hath sent me draw him:" (John vi. 44.) The passages which we have here adduced, bear directly on the controverted question of man's moral estate and of the powers which he possesses to repent, turn to God, exercise faith, or embrace the Saviour. These passages we shall examine in their bearing on these questions, and we think that any *dispassionate*, unprejudiced, and logical mind, desirous of ascertaining the teaching of the inspired volume apart from sects and theological parties, will be constrained to admit that, in the light of such evidence; it was natural that the Reformed churches should, with such wonderful unanimity, have agreed in their conceptions of the mind of the Spirit speaking in the word, as has been shown in their respective symbols or creeds. This unanimity we shall exhibit without multiplying our quotations beyond the space which may be vouchsafed to an article in a periodical where space is limited.

Thus the *Westminster Confession* declares—Chap. VI.:

I. Our first parents being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit. This, their sin, God was pleased according to his wise and holy counsel to permit, having purposed to order it to his own

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glory. II. By this sin they fell from their original righteousness, and commu nion with God, and so became dead in sin, and wholly defiled in all the facul ties and parts of soul and body. III. They being the root of all mankind, the guilt of this sin was imparted, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. IV. From this original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions. VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath and curse of the law, and so made subject to death with all miseries, spiritual, temporal, and eternal."

The Confession of Faith, published by the *Evangelical churches of Piedmont*, in 1669, declares the faith which had been held by that people from the earliest ages, and in the ninth article it is declared—"Man by his transgression lost that righteousness and holiness which he received, and is thereby obnoxious to the wrath of God, death and captivity, under the jurisdiction of him who has the power of death, that is the devil; insomuch that our free will has become a servant and a slave to sin; and thus all men, both Jews and Gentiles, are by nature the children of wrath, being all dead in their trespasses and sins, and consequently incapable of the least good motion, or inclination to any thing which concerns their salvation: yea, incapable to think one good thought without God's special grace, all their imaginations being wholly evil, and that continually."

The *Helvetic Confession*, Article IX., concerning free will and human power thus declares: "We must next consider what man hath been since the fall. The intellect is not indeed taken away from man, neither is he deprived of will, and changed into a stock or a stone; but *these* are so changed and reduced (*imminuta*) in men, that they can no longer do what they could do before the fall. For the intellect is darkened; and the will from being free is become a slave. For it serves sin not unwillingly, but willingly."

The *Belgic Confession*, Article XIV., affirms the same views, and the *Synod of Dort* in its *Fourth* Article says, "There is indeed some remains of the light of nature in man after the fall, by the aid of which he retains certain notions of God, of natural things, of the distinction of honourable and base, and shows some desire of virtue and external order; but so far is it from being the case, that by this light of nature, he can arrive at any saving knowledge of God, and can turn to him, that he cannot even use that light aright in things natural and civil: nay, whatever it may at length be, he wholly contaminates it in various ways, and imprisons it in unrighteousness, which, while he does, he is rendered unexcusable before God."

In the Confession of the *churches of France* the following occurs in Article IX. "We believe that man, being created pure and upright, and conformable to the image of God, through his own fault fell from that grace which he had received, and thereby did so estrange himself from God, the fountain of all righteousness and of all good things, that his nature is become altogether defiled; and being blind in his understanding and corrupt in his heart, he hath utterly lost that integrity; and although he can somewhat discern between good and evil, yet we do affirm, that whatsoever light he hath, it straightway becometh darkness, *when the question is of seeking after God;* so that by his own understanding he can never come to God. And although he be endowed with will whereby he is moved to this or that, yet forasmuch as that also is in bondage to sin, that he hath no freedom to discern that which is good, but if he have any, it is the gracious gift of God."

The doctrine of the *Church of England* is contained in Article X., of Free-will, and is thus expressed—"The condition of man after the fall of Adam, is such, that he cannot turn and prepare himself, by his own natural strength and good works to faith and calling upon God: wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will and working with us, when we have that will."

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We might proceed at greater length to multiply quotations, but the above will suffice to show the concord of doctrine which prevailed among the Reformers, and that their interpretations of Scripture uniformly assumed what is recognized as the Calvinistic type.

The doctrines contained in these creeds are usually denied by parties who may be distributed into the classes of Pelagian, Semi-Pelagian, Armenian, New Haven—the advocates of Natural ability and Moral inability, or those who contend that, whatever may be the amount of man's inability, it is sealed in the *will.* Logically, these classes are not distinct from each other. They have tenets in common, and on many points are found to symbolize, and, although on other points they may differ among themselves, yet the division will serve our present purpose of examining the principles contained in the Scripture which we have quoted, and the theories which have been constructed in different ages of the Church, by men who were not willing to submit themselves to the teaching of God.

The declarations of the word of God are express. We have seen that in the Covenant of works the threatening was explicit. "In the day that thou eatest thereof thou shalt surely die:" and the Old Testament explains this by saying, "The soul that sinneth it shall die." Meaning that all and every faculty and attribute of the agent that was engaged in the act of rebellion should come under the judgment indicated. That the body dies, is proven by the world-wide agonies of the suffering families of man in all ages; that the punishment included more than the body is affirmed, "the *soul* that sinneth *it* shall die." The infliction of such a penalty, must include an effect, that shall reach every faculty of the soul, for the whole soul in all its powers, was engaged with all its powers or faculties in the act of sin. Before the fall, the powers of Adam were spiritual in their character. How sin came into the soul of a pure and spiritual agent is one thing—that it did thus come and take possession of him, so that he became a rebel and fell, is another thing. The latter we know; the former can never by any finite mind be explained, for the finite can never understand "*the how*" of any thing. We cannot understand or explain *how* the will acts on the nervous system, so as to influence the muscular fibre, and thus cause our bodies to move. We cannot know how the circles of air in motion, reaching the ear and affecting the auditory nerve, at length affect our minds, producing hearing. We cannot know how grass grows, or how the sense of colour is perceived by the mind—we may and do know many of the facts connected with these things, as antecedents and consequents, but *how* the cause and the effect are bound together is beyond the reach of finite intelligence; for as we have said the *how* of any fact can alone be known to Him, who is before and above all things, who has made them and impressed them with the laws of being under which they exist. That sin did, however, come into the soul of man is a fact, and that in sinning *the whole soul* was engaged is obvious even to superficial observation. There must have been intelligence, affection, and will, all in action; for the operation of all these facul-

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ties, is, from the nature of our mental acts, demanded for the act which Adam did. It was the soul, then, that sinned, *and as a whole* —for there were not certain of Adam's powers which lay dormant when he was meditating or acting out the great transgression. It was not a part of the man that thought and desired, and acted while another portion of the man lay innocently and idly by. It was the soul in the exercise of all its faculties, and as the soul that sinneth dies, so the transgression of Adam involves such an effect on all and every power of Adam, intellectual, moral, spiritual, and physical, as may legitimately be described by the term, death.

Now the apostle Paul in Rom. vi. 23, speaking of the effects of sin on the one hand, and the blessings of believers on the other hand, who are delivered from the effects of sin, says "The wages of sin is death; but the gift of God is eternal life through Jesus Christ." Here the curse and the blessing are opposed to each other. In saving men from the curse and conferring the blessing, the Lord bestows eternal life. Whatever then is involved in the idea of eternal life, as the gift of God, must necessarily be antagonistic to an element that lay in the curse or man's weakness and misery. Does eternal life mean and include the spiritual knowledge of God and holy things; does it include a life of happiness and continuance of being in the capacity of enjoying these things? Then these and all other things which make up the idea of eternal life, are involved in the gift; and before they are bestowed, the sinner who is bearing the wages of sin—that is—death, is destitute of them all. If apart from Christ and the work of the Spirit, a man has spiritual intelligence, spiritual affections, or spirituality of will, and if these form elements of a happy and eternal life—he cannot be said to have received them as a gift through Jesus Christ, seeing that apart from Christ he already possesses them. And if all who are to reign in heaven, do actually receive these things as the gift of God, because of which they have a meetness for glory, then it follows that in their natural estate, they did not possess them. They may have had an intelligence, affection and will, but they could not be of a spiritual order, since this state of the soul is the result of the work of Christ, and is possessed by the redeemed through all eternity as the gift of God.

But further, we desire attention to the principle pervading the declaration of the apostle in Col. iii. 9, 10. And Eph. iv. 22–24. Which we have already quoted. Here believers are said to have put off the old man with his deeds, and to have put on the new man, which is renewed in knowledge after the image of him that created him.... And to have put off the old man which is corrupt, according to the deceitful lusts, and to have been renewed in the spirit of their minds; and that they have put on the new man which after God is created in righteousness and true holiness. Now mark the position of the apostle. In these words there are three things worthy of note. 1. There is implied, the original state of man before the fall, when he stood in his primeval innocence, reflecting the perfections of the deity

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in whose image he was made. 2. There is implied the features or powers which he lost, and the change which came over him by the fall—and, 3. The change which is effected when he is renewed again by the gracious operation of the Holy Spirit, and is made a child of God. The apostle says that the believer is renewed in *knowledge* after the image of him that created him, what is this, but to say, that when man was created by God in his own image, he was created in knowledge, which he lost in the fall, and now, when he is *renewed* by the Holy Spirit, after the image of Him that created him, he is endowed with *knowledge again.* Such renewal in knowledge by the Holy Spirit involves the fact that, before such operation, the sinner had not this knowledge. Man had spiritual knowledge when he came forth in all his perfection from the hand of his Creator, and he was made righteous and holy. He could not have been made holy and intelligent without his intelligence being of a spiritual character, and he could not lose his holy intelligence without losing the righteousness and holiness of his character, nor could he lose his holiness without his intelligence suffering likewise. These things are all bound up together indissolubly. Now the Apostle, it will be perceived, also declares in the above quotation, that in conversion, or in the putting off the old man, there is a bestowal of righteousness and true holiness—*after God*—or after the image or likeness of God, as it is expressed in the other quotation. What is this, but to say, that if in conversion and renewal of soul, man receives these gifts, he must have been destitute of them in his natural state? If he be renewed in them, and renewed after the Divine image, and if he were originally created in the Divine image, what is this, but to say, that he possessed these elements of being when made—that he lost them, and now by grace they are bestowed again! Before such bestowal it is only natural to expect, that the sinner would act in relation to all spiritual things in such a manner as any person would do, who is constrained by a peculiar constitution, whether that constitution labour under a bias or a defect. Hence it is, 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." (1 Cor. ii. 14.) It must follow then, that, as the natural man cannot know spiritual things, he cannot love them, for no man can love without knowledge of an object; and if there be not knowledge and love, there cannot be the action of will, for the will and the affections are ever associated, and there can be no will where there is no affection, and no affection where there is no knowledge. It appears, then, that all the symbols and creeds from which we have given our extracts, are eminently scriptural and philosophical, where they declare as in our own Confession, that IV., "From this original corruption we are utterly indisposed, disabled, and made opposite to all good."—In the Waldensian Confession, "all men are by nature the children of wrath, being all dead in their trespasses and sin, and consequently incapable of the least good motion;" or as the French Church declares, "that by his under-

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standing and reason he can never come to God," and also where "those things which God gave to Adam were not given to him alone but also to all his posterity; and therefore, we, in his person being deprived of all those good gifts, are fallen into this poverty and malediction." Article X.

Our examination of the Scripture passages before us, and the principles which we have found, will now enable us in closing this paper, to notice at all the length it deserves, the theory which admits that man's nature did suffer in the fall, but that his weakness *merely lies in the will.*

That this position is not only unscriptural, but exceedingly weak and untenable, will, we think, be obvious by a metaphysical examination of the nature of our will, in relation to our powers, and by referring to one or two statements of Scripture.

Our metaphysics shall be of the simplest character. That we possess intelligence or the capacity of knowing is obvious. By our intelligence we are capable of discerning the qualities of objects, and, according to our impressions and ideas as to the qualities of objects, we love, desire, hate, despise or neglect them. If we perceive a desirable quality in an object, the existence of desire in the mind sets the will into action, and we put forth efforts to obtain that which we thus desire. If the object be perceived as clothed with aversion, there is the idea of repulsion, the will to avoid or reject that which is displeasing. Let any one try to conceive of an act of will *anterior* to, or apart from motion or desire of any kind, and he will see that the mental act is impossible. Will in action, implies action because of desires of one character or another. But the idea of desires in relation to any object, implies knowledge of the qualities of that object, so as to elicit these desires. There can, therefore, be no desires anterior to intelligence; and according to the views of objects by our cognitive powers, our desires will be characterized. Will, therefore, follows desires, and desire is the result of knowledge, so that, as our knowledge is, our affections and volitions shall be.

If then there be an indisposition in the will to God, to faith, to repentance, to any spiritual thing, that indisposition must be connected with the state of the affections, and the affections are as the condition of the knowledge may be.

Illustrations without number may be adduced to prove the truth of our position. How many hundreds of Californians and Australians have travelled over the valleys and mountain gorges of their respective lands, and yet they *willed* not to collect the glittering sands which lay before them. There was no will, because there was no affection, and no affection, because there was no knowledge of the value of the treasures that lay beneath and around. When the eyes were opened to the truth, the affections were correspondingly acted on, and the will was forthwith found in due obedience; and so it is in spiritual things. The blinding of the understanding by sin will alone account for the fact that men believe not, and that their affections are estranged and placed on objects antagonistic to their good,

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and towards which they are attracted by the estimate which a diseased mind has formed of them, and the will, subservient to or working because of these affections, goes out in its efforts to secure and retain them, while the gospel is neglected, and salvation is despised.

Our analysis will not suffer, provided it be objected with certain theologians or metaphysicians that there is no true distinction between the understanding and the will. We object not to *Witsius* (on the Covenants, chap. vii. § 4,) where he says, "Would not every difficulty be removed, and the whole of that controversy that has been raised among divines about the subject of faith be settled, if, as we justly may, we should refuse that there is any real distinction of understanding and will, as well as from the soul as from each other? For what is the understanding, but the soul understanding and knowing? What else the will but the soul willing and discerning?" Just so; to this we do not object; all that we affirm is that the mind is not like a drawer which contains a number of instruments, one of which may be imperfect, and the others perfect, and the inefficiency of their combined operation to be set down to the imperfection of the affected tool. We contend that the soul willing, cannot be apart from, nor anterior in its exercise to the soul knowing, and willing because of certain objects of desire or aversion known; and, therefore, to lodge our moral imperfection merely in the will, as some have done, is, we hold, entirely contradictory to all correct views of our mental and moral constitutions, as we believe it is also opposed to the express and implied teaching of the word of God. We attend to spiritual things, and work out our salvation, when *God* worketh in us. We are a *willing* people in the day of *God's power;* and thus we think that there is manifestly a beautiful congruity between the statements of Scripture, the principles of philosophy and the experience of all renewed souls.

At present we close, leaving the other anti-scriptural systems which we have mentioned for future examination. SCRUTATOR.

LAY AGENCY IN THE CHURCH.

THE Church seems still to cling to that remnant of Popish superstition, which virtually confines the business of instrumentally promoting its prosperity to the clerical order. It was not, however, till Christianity had become grossly corrupted, that lay agency was brought into disrepute. Then a degenerate priesthood, ambitious to lord it over God's heritage, and desirous of keeping the key of knowledge and influence in their own hands, sought to establish the notion that all spiritual good was to be traced to some secret charm, or virtue in mystical order; and that all active participation, on the part of the laity, in sacred things, was a presumptuous interference. But such notions subvert the essential principles of practical Christi-

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anity, which constrain every man, cordially receiving it, to live to God. The day is passed indeed when much is to be apprehended from an undue and superstitious regard for prerogatives of the Christian ministry. But the practical impression that the business of promoting religion, is to be confined to this order in the Church, seems still to retain a firm hold upon the minds of its members. And yet the Church can never enjoy that prosperity, nor exert that influence to which it is adapted, and destined, till all who belong to it come cordially to the help of the Lord against the mighty.

The very nature and extent of the work committed to the Church proves this necessity. God in his infinite wisdom is pleased to carry on his work by means of human instrumentalities. And the Church is composed of the collective body of disciples for the very purpose of accomplishing, by the co-operation of so many, results to which the labours of individual piety are insufficient. It is by concentrating in the Church the scattered rays of personal religion that Christians diffuse a brighter radiance, and "shew forth more effectually the praises of him who hath called them out of darkness, into his marvellous light." How else is the Church to act upon the world as "light," "salt," "leaven?" The mission never will be fulfilled till Christianity is diffused through every part of the earth. But if none but the ministry engage in active service, if the members, by withholding their co-operation, hide their light under a bushel, what multitudes must ever remain unaffected; and how is the time to arrive when "all shall know the Lord from the least to the greatest." The ministry can undertake comparatively little by direct effort out of the pulpit. And if instead of concentrating, they unduly widen the field of their personal operation, they will inevitably fritter away, rather than enlarge their influence. Indeed one reason why they accomplish so little in what appropriately pertains to their office, is that they undertake so much. They cannot give themselves efficiently to prayer, and the ministry of the word, if their time and attention are occupied in serving tables, and other work that elders, and deacons, and private members can, from their more familiar intercourse with the business of the world, undertake far more appropriately. Even the apostles found it impracticable to execute the manifold concerns laid upon them without co-labourers, fellow-helpers, among the laity, which they had in considerable numbers as the salutations of several of the Epistles prove.*

Indeed the representation of the Christian vocation, and the many exhortations, addressed to private Christians in the New Testament, render the point too clear for question. How is this vocation described? As a "work," "a service," "a stewardship. Christ "gave himself for his people, that he might redeem them from all iniquity, and purify unto himself a peculiar people, zealous of good works." "They are created in Christ Jesus unto good works." The Holy Ghost forms them into the image of God, who is incessantly engaged

* Acts vi. 1–7; John iii. 8; Rom. xvi.

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in promoting the welfare of his creatures; implants in them the spirit of Christ, "who went about doing good." Every Christian, from his very nature, is constrained to judge with the Apostle, "that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."* To each one, moreover, has been given one or more talents, with the requirement, "occupy till I come." All have not, indeed, the same office or gifts—all are not apostles, or prophets, or teachers, or healers, but each one has some talent, and for every talent there is a work. Nor is any one independent of all the others. "The eye cannot say unto the hand I have no need of thee: nor again the head to the feet I have no need of you; nay, the more feeble are often the more necessary." And so intimate is the relation of every part to the others, that if "one member suffer all the members suffer with it."† With these representations correspond innumerable exhortations to private Christians. We are told not only that pure and undefiled religion consists in visiting the fatherless and widows in their affliction, but we are also exhorted to "do good unto all men as we have opportunity;" "to exhort one another daily;" "to edify one another;" "to speak to one another in psalms and hymns and spiritual songs;" "to warn the unruly, comfort the feeble-minded, to minister to the necessities of the saints; to convert sinners from the errors of their ways; to hold forth the word of life, and to perform other similar duties too numerous to mention. Indeed such "effectual working, according to the measure of every part," is not only the evidence of faith now, but will also be the great test of character at the judgment bar. "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

And not only the nature and design of the church prove the necessity of this general co-operation, but its history clearly illustrates the same thing. Just in proportion as the church has revived and prospered, and fulfilled its mission, has it been characterized by the orderly harmonious co-operation of its officers and members in the work of God. And just in proportion as the business of the church has been confined to the ministry, as the only authorized agency, has it languished and declined, and failed to fulfil its mission. Her periods of revival and decline have almost been the triumphs of these opposite principles respectively.

In contemplating the darkest period of the church, during the middle ages, when error and superstition and corruption most pre-

* 2 Cor. v. 14–15.

† 1 Cor. xii. 12–31, Does not this suggest a reason for the want of efficiency and prosperity of many churches. Here is one looking strong and healthy when you come into its assemblies, but one whole side is paralyzed—half the members are a dead weight, a drag upon the church. There is another church, in which there seems to be great outward activity, but if you go to its prayer-meetings, or to the closets of its members, you might see that it was dreadfully afflicted with asthma—the Christian's vital breath is impeded—the fervent effectual prayer of the righteous that availeth much, does not go up. And so we might trace the analogy, through the whole catalogue of diseases that "flesh is heir to." There are palsied churches, bilious churches, dyspeptic churches, consumptive churches, and many others that are weak and sickly.

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vailed, and the least was doing for the spread of the Gospel, the elevation of the race, and the honour of Christ, nothing stands out more palpably as characteristic of the time than the usurpation of the clergy, claiming to be the only depositories of authority, and influence, and trust; the sole channels of every good and perfect gift: while the laity were excluded from all active participation in sacred things, and brought into the greatest disrepute and uselessness. So it must ever be. In proportion as this spirit prevails, vital piety will decline, formality and superstition will come in. The church and her services will become a magical charm, accomplishing their purposes upon ignorant, unconscious devotees, through unmeaning ceremonies, by administrators having no qualifications but their pretended endless genealogies. Nor is this spirit confined to churches holding false *theories* respecting the clergy, and the sacraments. Its leaven is working in not a few evangelical protestant churches, where the whole business of the house of God is performed by the minister, or at most a few church officers and zealous Christians.* On the other hand, what most distinguishes the periods of the church's greatest revival and prosperity? Look for example to apostolic times when the name of Christian signified no equivocal condition. Then every believer seemed to feel his responsibility for the interest and honour of religion. However low his rank, or slender his talents, gratitude to God, and compassion for souls, constrained his best energies to spread the knowledge of salvation. Whoever will read the book of Acts, or the salutations of the Epistles, cannot fail to be struck with the extensive use of lay, and even female agency in the church, under the eye, and with the commendation of the Apostles.†

At the time of the Reformation in the sixteenth century, one of the next highest eras of the church, the same principle became hardly less prominent. The doctrine of the right of private judgment, which was the basis of that important revival, deepened the sense of individual responsibility, and awakened the desire of personal freedom and usefulness. In Geneva and Scotland, where the reformation was most complete, this principle was most fully recognized. Never were the laity brought into wider and more vigorous and successful co-op-

* The late Dr. H. R. Wilson used to tell of a worthy German, a member of the church, who upbraided his pastor for exhorting the people to pray, when they had hired him to pray for them. How many in our churches feel so with respect to active exertions for promoting the cause of Christ in their congregations or communities.

† The salutations in the sixteenth chapter of Romans are very striking. There was Phebe, a sister, who had various business in the church, in which she was to be courteously received, and kindly assisted. There was Aquila and Priscilla, husband and wife, who had been keepers in Christ Jesus. With us getting married, seems often to excuse both husband and wife from all active service. There too, was Mary, who bestowed much labour. And Urbane who was Paul's helper in Christ. And Tryphena, and Tryphosa, and the beloved Persis, who laboured much in the Lord, and many others. These all co-operated in an orderly, regular manner, without causing divisions or offences, but serving the Lord Jesus Christ according as God had dealt to every one the measure of faith. And this diligence, the Apostle says, exerted the happiest influence upon other churches; encouraged his own heart; and secured that power which would bruise Satan under their feet shortly. It seems purposely to have been so ordered as to bring out the universal agency of Christians in that period of the church, the history of which was to be recorded by inspiration for our imitation.

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eration than under Calvin and Knox. Scotland became the wonder of Europe, and the boast of Protestantism. In the Second Book of Discipline may be found provision for classes of readers, exhorters, and teachers among laymen, as well as elders and deacons. "Every father became a priest in his own house, and the influence of religion pervaded the land."

So in the next great awakening of the church, in the time of the Puritans, which has been described as the most august revival that Europe has ever witnessed, this principle was no less clearly recognized. "Theology became the literature of the country, the meditation, and the talk of the people, the business of the realm." The army of Cromwell has been ridiculed for its praying coporals, and psalm-singing captains, and soldiers, but when was religion ever more diffused, or when did it exert more controlling influence?

Nor was the revival of the last century which was associated with the names of Whitfield, and Wesley, and Harvey, and Romaine, in England, and with those of the Edwards, the Tennents, and Davies, in our own country, distinguished by anything more than the impulse given to the activity of private Christians. Whitfield waked up our enthusiasm among them, and Wesley gave to their labours an organization aimed to bring out every talent. To this awakening, thus distinguished, may be traced those noble schemes of Christian benevolence, the Bible, tract, and missionary societies—which are among the brightest ornaments of modern piety. It is upon this principle that the denomination, in which Wesley's systematic development of lay agency, was most fully and permanently embodied, has accomplished more under God, in proportion to its talent, and wealth, and social influence, for the extension of the gospel, than perhaps any of modern times.* And the same thing might be illustrated, were it proper, nearer home. In neglecting this principle a church, and a church member, relinquishes the loftiest distinction, forfeits the most sacred privilege, foregoes the truest dignity. Nothing tends more to limit their practical utility, or to retard their highest prosperity. And yet, how many talents entrusted to the church lie buried in napkins? On the other hand, let any church come up to the spirit of this principle, let every member consider himself as bound to a service, as having a work in God's vineyard, and seriously ask how shall I do my part in promoting the prosperity and usefulness of the particular church with which, in the Providence of God, I have become connected, and that church will arise and shine, be seen, and felt, and rejoiced in by multitudes around, and far distant.

Nor must it be forgotten that this activity of private Christians is necessary to their own spiritual welfare. Even if the mission of the church could be fulfilled by ministers alone, and ministers in connection with a few church officers, it would be most undesirable. The mem-

* We have nothing to say, in this connection, of the mode by which Wesley sought to bring out the active agency of the laity, but only allude to the fact that this revival led to such a development; and that it became so efficient for good, even though it may not have been in all respects the wisest and most useful.

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bers no less than the ministers and officers need this active agency, for their own spiritual welfare. The church is a school in which we are placed for training. Here we are to receive instruction, and have the force of motives brought to bear upon our consciences and hearts. Engaging in works of faith and labours of love, under the influence of this instruction, and these motives, is God's plan for developing and maturing Christian character, and fitting us for heaven. Nothing is more suited, not only according to the principles of human nature, but by divine appointment, to promote moral excellence, than engaging in the business of promoting religion. It removes us from many sources of temptation; separates us from the vanities of the world; brings the mind in contact with pure and ennobling objects; raises us to the redemption of time; exercises faith and love; quickens conscience; softens the heart; awakens generous sympathies. It is by such a life, too, that Christians may best alleviate the sadness of their departure from this world. For to follow Christ in going about doing good—to be co-workers with God, prepares us to say "I have finished my course." It lays up treasures in heaven. It will enhance the joy of the welcome, "well done good and faithful servant." "Therefore, my beloved brethren, be ye steadfast, unmovable always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." * B.

ON SLEEPING IN CHURCH.

1. Do not sleep too long and late Sabbath mornings. Nothing is gained by it but additional drowsiness. The Scripture holds good emphatically here, as it respects extra sleep, "to him that hath shall be given, and he shall have abundance," even in church.

2. Spend a few moments, before going to church in serious meditation on the case of Eutychus, mentioned in Acts x. 9, and remember if any accident should occur to you, you have not Paul for your minister to remedy it.

3. Bear in mind that if you fall asleep, the preacher may treat you merely as the furniture of the pew, much as an old minister in Norwich, Conn., did his sleeping hearers, many years ago. "I come now," said he, "to the third head of my discourse, to which I ask the serious and candid attention of all who are not *asleep*," giving a marked and peculiar emphasis to the last word.

4. Remember, if the sermon is peculiarly dull, that you meet with a double loss.

> "If all want sense,
> God takes a text and preacheth patience."

But if you fall asleep, you lose man's sermon and God's too.

5. Bethink yourself that it may be the last time in this world that you will have the opportunity of struggling against drowsiness under a sermon.

6. Last of all, resolve that when you make your pew your lodgings, you will pay for the privilege of the nap, and put into the plate or into the Lord's treasury its cash value at the best hotels.—*N. Y. Evangelist.*

* 1 Cor. xv. 58.

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ESCAPE FROM WINTER.

BY J. G. PERCIVAL.

O, had I the wings of a swallow, I'd fly
  Where the roses are blossoming all the year long;
Where the landscape is always a feast to the eye,
  And the bills of the warblers are ever in song.
O, then I would fly from the cold and the snow,
  And hie to the land of the orange and vine,
And carol the winter away in the glow
  That rolls o'er the evergreen bowers of the lime.

Indeed, I should gloomily steal o'er the deep,
  Like the storm-loving petrel, that skims there alone,
I would take me a dear little martin, to keep
  A sociable flight to the tropical zone.
How cheerily, wing by wing, over the sea,
  We would fly from the dark clouds of winter away!
And forever our song and our chitter should be,
  "To the land where the year is eternally gay."

We would nestle awhile in the jessamine bowers,
  And take up our lodge in the crown of the palm,
And live, like the bee, on its fruits and its flowers,
  That always are flowing with honey and balm;
And there we would stay till the winter is o'er,
  And April is conquered with sunshine and rain,—
O, then we would fly from that far distant shore,
  Over island and wave to our country again.

How light we would skim where the billows are rolled
  Through clusters that bend with the cane and the lime,
And break on the beaches in surges of gold,
  When morning comes forth in her loveliest prime!
We would touch for awhile as we traversed the ocean,
  At the islands that echoed to Waller and Moore,
And winnow our wings with an easier motion,
  Through the breath of the cedar that blows from the shore.

And when we had rested our wings, and had fed
  On the sweetness that comes from the juniper groves,
By the spirit of home and of infancy led,
  We would hurry us back to the land of our loves;
And when from the breast of the ocean would spring
  Far off in the distance that dear native shore,
In the joy of our hearts we would cheerfully sing,
  "No land is so lovely when winter is o'er."

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OUR JURISPRUDENCE AND THE LOW VALUE SET ON HUMAN LIFE.*

It is of some moment to learn whether *the jurisprudence of thi* country has tended, on the whole, to enhance or to impair the popu lar reverence for human life. And here we encounter a very *ominous* demonstration. We find a numerous body of citizens, belonging to various sects and political parties, and not deficient in talent or *zeal*, who are labouring (and in some of the States not without success) to effect a repeal of the law inflicting capital punishment. The oldest statute on this subject,—a statute which antedates the Levitical dispensation more than eight hundred years, and which was addressed to the second progenitor of the race, runs in these words: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man."—Gen. ix. 6. Our philanthropists deny the obligation of this command, and are bold in maintaining that the murderer ought *not* to be put to death. With the arguments by which they would subvert the authority of this Divine statute, and replace it with a mere dictum of expediency (expedien*cy*, as we contend, falsely so called), I am not now concerned; I have to deal only with the fact, that there is a powerful and vigilant party in the country, having the control of numerous pulpits and presses, who are perpetually iterating the cry, that the worst assassins "have done nothing worthy of death," and that the execution of a convicted and confessed homicide, is itself a "judicial murder." The legitimate effect of this, is, to awaken sympathy in behalf of murderers, and to obliterate all proper concern for the fate of their victims. It tends (I do not say it is so designed) to mitigate the atrocity of murder; to foster the feeling that it is not, after all, so flagitious a crime to deprive a fellow-creature of life. In other words, the whole drift of this outcry against capital punishment, is, to rob life of its sanctity, and degrade it to a level with, at least, some other possessions.

The mischievous effect of this upon the administration of justice, may be seen in the extreme difficulty with which, in some parts of the country, capital convictions can be obtained, even on plenary evidence. Nor is this the only result. Whatever abates the general horror of murder, must contribute to lessen the reprobation with which we naturally regard unintentional homicide occasioned by ignorance or carelessness. If a wilful murderer has not forfeited his life, it would be cruelty to deprive the conductor or pilot, whose recklessness has hurried a score of persons into eternity, of his liberty. If killing people by design, merits no penalty but impri-

* Extracted from the Rev. Dr. Boardman's Discourse "On the Low value set upon Human Life in the United States." The general scope of this able and admirable discourse is stated under "Review and Criticism."—*Ed.*

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sonment, killing them "by accident," as the courtly phrase is, must deserve something less than the penitentiary. And, as a matter of fact, it generally goes unpunished. With every disposition to sustain the legal tribunals, intelligent and patriotic citizens find it impossible to sanction the results usually reached in investigations of this kind. No verdicts can invalidate the settled conviction of the public mind, that these wholesale slaughters on our thoroughfares are the fruit of wicked and inexcusable carelessness or rashness; that the moral turpitude of manslaughter attaches to them; and that to acquit the agents who perpetrate them, indicates a culpable indifference to the worth of human life, in some quarter. It is of no avail to reply that the charge of "manslaughter" cannot, ordinarily, be made out; or that there is a difficulty in determining the relative responsibility of the several parties implicated. This only transfers the blame from the courts to the legislatures. If human life were rated at its true value, these meshes would be better woven. Justice would not be baffled by mere technicalties; or rather, new definitions would be framed, which should refer these acts to their appropriate place in the category of *crimes*. And we should cease to have our humanity, our love of justice, and our common sense, confounded by such verdicts as those which usually follow these catastrophes.

Another cause, no doubt, contributes to this result—I allude to the *composition of juries*. Trial by jury is esteemed by every nation enjoying a constitutional government, as one of its greatest bulwarks against oppression, one of the chief supports and ornaments of its civilization. But institutions, like individuals, differ widely, often in theory and in practice. Theoretically, the twelve men who sit in yonder jury-box, are men, not only of integrity, but of intelligence and discrimination, free from all vicious habits, and every way competent to issue the cause they have sworn to decide according to the testimony presented to them. Practically, those twelve jurors, or a majority of them, may happen to be men whose meagre intellectual furniture is exceeded only by the penury of their moral endowments. The genius of our government may require that all voters should be eligible as jurymen; but for myself, I am no believer in this doctrine. I utterly eschew it as romantic and pernicious. In its practical working, it is hostile to our institutions. It embarrasses the courts. It increases litigation. It is oppressive to the citizen. It corrupts the fountains of justice. It impairs the popular respect for the judiciary. It is fruitful of evil, and has, in so far as I know, *nothing* to recommend it. To make this great institute what it should be, and what, in all the fine declamation of our orators about it, it is assumed to be, jurors must be men, not necessarily of wealth, nor of liberal culture, but of character and average information. The incongruity of submitting causes involving large amounts of property, or still more, personal liberty, and even life, to the arbitrament of such personages as frequently appear on the panel, is so gross as to seem absolutely ludicrous. Here, it cannot be doubted,

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we have the key to many of the verdicts alluded to, in capital cases, and deaths by so-called "accidents." And I cite it with confidence, as one of the reasons why human life has so insufficient a valuation put upon it by the tribunals.

Candor requires that we should go a step further in this direction. Judges and juries may discharge their duty, and *executive clemency* may turn their labours to nought. The facility with which pardons are procured, is one of the crying evils of the day. It is currently reported that this has even become a function of the legal profession; that there are unworthy members of the fraternity in our cities, who make it a part of their regular business to procure pardons for such convicts as can command liberal fees. Of the policy usually pursued in these cases, it is not for me to speak. But it is reasonable to presume, that the petitions put in circulation, are sustained by plausible misrepresentations; that the daily press is induced, whenever practicable, to lend its columns to the object; that the whole machinery of pseudo-philanthrophy is set in motion; and that the executive authority is at length approached with a demonstration which makes the liberation of the culprit simply a becoming concession to a supposed "public sentiment." If there be a system of this sort in operation, it is high time it should be suppressed. All persons will agree, that convictions may occur which will justify and even demand a remission of the legal penalties. But the facile exercise of this lofty prerogative, is a capital offence against the spirit of the social compact. It is due, no less to the supreme magistracy in our commonwealths, than to society, that the same publicity should attach to a pardon, which attaches to a conviction; that as every step of the process by which a man is brought into condemnation, is open to the world, so the community which has so vital a stake in the question, should be allowed to inspect the entire proceedings by which a condemned man is absolved from punishment and set at liberty. That community should have a legal, as it has a moral right, to know who are interceding for the pardon of a prisoner, and upon what grounds the executive compassion is invoked. This would at once protect the executive against fraudulent applications, and shield the country from the numerous evils incident to the abuse of this delicate, and, under some circumstances, dangerous power. It is not the least of these evils that the frequent absolution extended to murderers, has tended to paralyse the arm of justice, and to lend the highest sanction known to our charters to the pernicious sentiment, that the destruction of human life is but a venial offence.

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BELLARMINE'S FIRST MARK OF THE CHURCH.

THE NAME "CATHOLIC."

Prima Nota est ipsum catholicæ ecclesiæ et Christianorum nomen."—BELLAR. *de Notis Ecclesiæ.* Cap. IV.

WE have already presented our readers with a sketch of the life and character of BELLARMINE, exhibiting at the same time the degree of importance which has ever been attached by Romish controversialists to his works. We have shown that in Italy and at Rome, where Popery is maturely developed, he has always been recognized as a faithful exponent of the system. A large portion of the Romish priesthood, now settled in the United States, are from Ireland; and as the transition state of that country is likely to occasion the removal of many of their brethren, who will no doubt direct their footsteps hitherward, and as the leading Romish college of Ireland has been and still is sustained by a princely endowment from the British government, and there will be no lack of candidates, so long as any field, whether home or foreign, will receive them, it is well for the citizens of this free and growing land to know that Bellarmine is a standard authority in Maynooth, that great manufactory which sends forth so many clerical agitators, who retributively become the plague of England for her national folly and sin. Such men in coming among us bring the principles of Jesuitism and intolerance, which have been so carefully instilled into their minds. Acting on the former they can wait their time: and when the time may come they are prepared to carry out the latter. Both these principles are involved in the dictum of Bellarmine, that "heretics (Protestants) when strong, were to be committed to God; when weak, to the executioner," and that the thorough-going Irish Papist is a hearty disciple of his Italian master, is shown in the avowal of the late Mr. O'Connell, at the celebrated Fermoy dinner, "when we were weak, we cringed to them (Protestants); now that we are strong, we will kick and cuff them," and in all the social disorganization and bloodshed which have resulted from priestly agitation in that turbulent land.

The extract at the head of this paper shows that the *first* note or mark of the true Church, which is insisted on by Bellarmine, is derived from the name CATHOLIC. It is easy to perceive that by attempting to find out the true Church in this manner by the Romanist, there is established between him and the Protestant a cause of protracted warfare. The reason why Papists and Protestants differ so widely as they do in relation to the marks of the true Church is because the questions which they severally intend to answer by their notes or marks, are vastly different. Ask a Protestant "What are the notes of a true Church?" and in reply to that question he will

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enquire, "what is essential to a true Church, or what makes a Church a true Church," and then he will proceed to determine what those conditions are which must be found in a true Church. But ask a Papist for the true marks or notes of a true Church, and he will reply to the question "*which* is a true Church?" and he will endeavour to point to some particular Church with certain external marks, without ever inquiring what is essential to a Church. This he is compelled to do by his own principles; for he can know nothing of the truth or error of doctrine or religion until he has found a Church with authority to teach him what he must believe.

To ordinary minds it would seem that the sincere preaching and belief of the gospel of Christ, and the administration of ordinances as they are laid down in Scripture would constitute an infallible mark of the Church of Christ; and that all branches of the Church would be willing to submit to test their claims by such a standard would appear natural, except in such cases only as where a consciousness of error or departure from primitive simplicity would render the application of the test undesirable. This may seem to be the reason why the advocates of the Romish communion are so averse to an examination of their claims by such an analysis and comparison, and it may help to explain why they are so apt to flee to *catholicity—unity—succession—miracles—extent of membership*, and other similar refuges in defending their system.

In building up his argument for the support of the Papacy, Bellarmine commences with the first of these, which we have designated, and in order to do him ample justice we shall give his own argument. "The Apostle in 1 Cor. iii. 4, makes it the sign and mark of schismatics, to be called after the name of particular men, though of the Apostles themselves, whether of Paul, or Apollo, or Cephas: and in the writings of the ancient fathers the orthodox Churches were known and distinguished by the name of Catholic; and the conventicles of schismatics and heretics by the names of their first authors; and therefore since the Church of Rome is by all, even her bitterest adversaries, called Catholic, and the several sects of the Reformed after the names of their particular doctors, as Luther, Calvin, Zuinglius, and the like, it follows that the name of Catholic is not only a sure undoubted mark of the true Church, but also that this Church of Rome is that Church." Now, in reply to this, we might merely content ourselves with saying that his argument seems to be this, that because Churches which held and proclaimed the orthodox faith of Christ were called Catholic, therefore all Churches which have ever since been styled Catholic, must be true Churches of Christ, no matter how far they may have departed from the truth as it is in Jesus. If the possession of the name Catholic, apart from the doctrines and observances which entitled them to the name, be a guarantee that those associations so denominated are true Churches, then the denial of the faith and the rejection of the truth, or the persecution of those who hold the true gospel of Jesus, or any other enormity, will not unchurch them, so long as they cling to an olden

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name. Such a position would appear to be so absurd and untenable that its adoption and defence could only be undertaken by those whose system had driven them to extremities, and the mere statement of the extravagancies to which it leads, might seem an adequate refutation. Still there are certain points connected with this title, which it may not be amiss to notice, for the sake of our readers, at greater length, viz:

I. The origin of the name *Catholic*, as applied to any section of the Church, and what it imported. II. The name *Catholic*, in itself, can form no argument to prove a Church to be Catholic—and III. As the name *Catholic* can only be legitimately applied where the doctrines of Christ are held and proclaimed, and as the Church of Rome has corrupted and set aside the truths of God's word, it is not entitled to the name of the *Catholic* Church.

I. To refer to antiquity for the proof of the fact, that the term Catholic was applied to the Church, as indicative of the true Church, because of the *faith* which it held, would be to cite passages from fathers and early writers innumerable. In the language of Dr. Coleman, describing the names of Christians, he observes they were called "1. *Catholics*, denoting an adherence to the universal faith. While the Church remained one, and undivided, it was appropriately styled the *Catholic Church*. But after the rise of different sects who, notwithstanding their separation from the Church, still claimed to be called Christians, then did the true believers assume the name of *Catholics*, to distinguish themselves from these heretical sects. So that the Catholic Church is the true Church, in distinction from all heretics. None were allowed to be Christians who did not belong to this Catholic Church. 'I am of the Catholic Church,' said Pionius, the martyr 'for Christ has no other.' This name would obviously be claimed by all who supposed that their *faith* corresponded with that of the earliest ages of the Church, and was as such ought to be, at all times, universal."* Accordingly, the Catholicity of the Church was understood to mean that the Church which merited the name, contained all things necessary to salvation, and held the truth which had been and was to be preached in all times and places, as expressed i the dictum of Vincentius Lirinensis *quod semper, quod ubique, quod ab omnibus creditum est*—that which has been believed always, every where, and by all.

Hence it appers that in those ages of the Church when men uniformly held the faith, if any separatist or heretic arose and founded a new system, the followers of such parties were called after their leaders, but the body of the faithful were called Catholics, because of the faith which they held, and it is in this sense that those fathers are to be understood who are quoted by Bellarmine, or other advocates of the Papacy who appear to lay any stress on the mere name. Thus when Cyril of Jerusalem,† advised his Catechumens when they should go into any city to enquire for the Catholic Church, he

* Dr. Coleman's ancient Christianity exemplified. p. 104. † Catech. cap. xviii.

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gave this reason for it, "because there the true Catholic faith is taught:" and in the same place adds, "the Church is, therefore, called Catholic, because it teaches all those truths all men are bound to know in order to salvation." And thus we might, if needful, proceed at greater length to show that in the primitive Church the term Catholic involved an appeal to the fact that all sections of the Universal Church of Christ, which merited the appellation, held the truths which were contained in the gospel of God.

II. That no argument can be drawn from the mere name of Catholic to prove a Church to be Catholic, is a proposition so clear and evident in itself that it needs no proof, and indeed it is so axiomatic that it is scarcely capable of demonstration. The Church of Rome is called Catholic, therefore she is Catholic—Romanists are called Catholics, therefore they are Catholics! No man would argue in this way who laid claim to the ordinary exercise of reason or who believed that his religious system was capable of being defended by such evidence, as would satisfy rational minds—for observe.

1. The Christian Church was not known by the term Catholic at the beginning, and therefore this title can be no true mark of it. We know that the disciples were called Christians, but we do not read that they were called Catholics, as the name indicates that the profession of Christ had become extensive, otherwise such a designation would be inappropriate.

It is true, that word "General"—or Catholic, (ΚΑΘΟΛΙΚΗ) is prefixed to the Epistles of James, Peter, John, and Jude, but it is well known that this word is no part of the sacred text, and was not applied to these parts of Holy Scripture until a considerable time after they were written. Unquestionably the word is found at an early date in the creeds of the oriental Church, and such documents; but as the name was always associated with the doctrines which the faithful held, no argument whatever is thereby established for the advocate of the Papacy.

2. Names are often imposed in an arbitrary manner, and nothing can then be legitimately inferred from them. The Church of Sardis for example, had a name to *live* even when it was *dead*. The Laodiceans esteemed themselves *rich* when they were *poor*. Mohammed is called a prophet. Many demagogues are called patriots when in reality they are catering to their own ambition, and avarice. It is notorious that things and persons are not always as they are called. If the application of a name determines character and settles matters of fact, then unquestionably the Pope is the man of sin, and the Church of Rome is the great whore of Babylon, a conclusion which, although it is inevitable from such logical process, will not approve itself to any doctor of Rome.

3. Besides, terms are frequently applied to persons and things and used in speaking or writing of them, in a manner merely to distinguish them and not to indicate their nature, or to concede a controverted question. In this country and in Europe, the term Catholic is often applied to designate Romanists; not that by this usage,

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Protestants mean to concede the fact, that Romanists alone are Christians and that they themselves are heretics. Such usage is a mere compliance with custom, and both Protestants and Romanists feel and know, that nothing is gained or lost to either side by such application of the term. So, also, among Protestants themselves. We may speak of the Reformed Presbyterians, in the language of courtesy, and yet the party who claim this designation, when they hear us use the term, know that thereby we concede nothing, for we believe ourselves to be as reformed as those who assume the epithet. And so with the word *Baptists* and many others which might be specified; in all which cases there is no acknowledgment that the Church, and the name correspond, but that in vulgar use the parties are respectively known by these terms.

4. And farther; it does not follow that because the name Catholic was an appropriate description of the Church when the *name* and the *faith* were conjoined, it will be so, when the *name* and the *faith* are parted. At an early date in the Church's history it was divided into parties, all asserting the possession of orthodoxy. In such a state, how is the true Church to be known, for each party lays claim to the term Catholic? The name, therefore, can be no criterion or guide. The Manichœans, assumed it and gloried in it. The Donatists appropriated it, and the Arians called themselves Catholics while they branded their opponents by the names Homoousians and Athanasians, and yet the assumption of the name in neither case secured the orthodoxy or prevented the heterodoxy of these rival parties. Truth is ever the same; and the nature of things will remain, let men call them by what name they please, and thus we are led to the position which we have already laid down that the true Church is not to be known by a name, but by the profession of the true faith of God's Holy word. Let any Church hold the truth and serve God in righteousness, then by whatever title it may be designated, it is really Catholic; and this, in opposition to the principles of Bellarmine, is affirmed by Lactantius, where he says: "That Church alone is Catholic that retains the true worship of God;"* while a similar canon is laid down by Augustine, who in his controversies with the Donatists as to where the true Church was, uses this remarkable language, "Let us not hear, *I* say this, and *thou* sayest that; but let us hear: Thus saith the Lord . . . . there we shall find the Church."†

III. Our third position is, that as the Church of Rome has grievously corrupted the faith and denied the truths of God's word, it neither is, nor deserves the name of, the Catholic Church. To establish this point, we have only to compare the dogmatic teachings of the Church of Rome with the inspired teaching of the word of God. It is true that this Church does not admit, that Holy Scripture alone, constitutes a full rule of faith; but it admits that Scripture is the word of God, and is given by inspiration; and farther still, it

* Instit. lib. iv. c. ult. "Sola catholica est, quæ verum cultum retinet."

† Epist. 166 De Unit. Eccl. c. 2. "Non Audiamus, hæc dico, hæc dicis, sed. audiamus, hæc dicit Dominus, &c.—*Ibi quæramus ecclesiam.*"

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must therefore follow that, if God had given any other directory to make a complete rule, there must not be found in such directory anything contradictory to any position of the word of God. Before making a selection from the formularies of the Romish Church, we desire our readers to note that our quotations are not taken from the private opinions of mere Romish Doctors, but from the symbols of the Church which contain her recognized and authoritative teachings. These teachings we put in contrast with the word of God as follows:

The Scripture says, "How shall they call on him, in whom they have not believed?" Making God alone the object of prayer, who is the only object of men's faith and trust. Rom. x. 14.	The Church of Rome says, "It is good and profitable to pray to saints and angels." (Concil. Trid, Sess. 25 de Invocat.)
The Scripture says, "There is one God and one mediator between God and man, the man Christ Jesus who gave himself a ransom for all." 1 Tim. ii. 5–6.	The Church of Rome prays to saints as intercessors, and teaches that God bestows favours on men by their merits, grace and intercession. (Catech. Rom. par. 3, Cap. 2, not. 12.
The Scripture says, "Thou shall worship the Lord thy God, and him only shalt thou serve." Mat. iv. 10. These words appropriate all kinds of religious worship to God. They were used in reference to Satan's temptation who desired only the lowest kind of worship, for the devil acknowledges that the kingdoms which he proposed to deliver were not his own, ("they were delivered to me") and therefore he confesses himself not to be the supreme God and by implication not deserving the highest worship.	The Church of Rome says, "that angels and saints are to be worshipped and prayed unto." (Catech. Rom. par. 3 Cap., 2 not. 8, 9 Though with an inferior kind of worship to that which is given to God. (Ibid.)
The Scripture says "Thou shalt not make to thee any graven image, nor the likeness of any thing, &c. Thou shalt not *bow down to them* nor worship them." Ex. xx. 4.	The Church of Rome enjoins that due worship and veneration be given to saints and to the images of the Virgin and other saints, and orders that these images are to be retained in churches. (Concil. Trid. Sess. 25 Catech. Rom. par. 3. Cap. 2. not. 24.)
The Scripture forbids prayers in an unknown tongue as being unedifying. 1 Cor. xiv. 2. "He that speaketh in an unknown tongue, speaketh not unto men." v. 11. "If I know not the meaning of the voice, he that speaketh shall be a barbarian unto me." ver. 16. "If thou shalt bless with the spirit," (i. e. by the gift of an unknown tongue) "how shall he that occupieth the room of the unlearned, say Amen, at thy giving of thanks since he understands not what thou sayest?"	The Church of Rome strictly commands such and none other, ordering the use of the Latin language and denouncing a curse on those who say that "Divine service ought to be administered only in the vulgar tongue." (Concil, Triden. Sess. 22, Cap. 8 Can. 9.) Here the people are made to offer to God an unreasonable service, seeing they know not what is said.
The Scripture says "Blessed are the dead which die in the Lord, they rest from their labours." Rev. xiv. 13. "To day," said our Lord to the thief on the cross, "shalt thou be with me in Paradise," Luke xxiii. 43.	The Church of Rome says that souls which die in a state of grace, but not sufficiently purged from sin, go first to purgatory; from which place their deliverance may be hastened by the *suffrages*, i.e. the prayers, alms, and masses

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Even Bellarmine acknowledges Paradise to be a place of rest and peace. (Bell. de Sanct. Beat. lib. 1 Cap. 3. test. 4.)

The Scripture says, that "the blood of Jesus Christ the Son of God, cleanseth us from all sin." 1 John i. 7. And that God for Christ's sake hath forgiven us all our tresspasses." Eph. iv. 32. Col. ii. 13.

The Scripture shows that Christ in instituting the Lord's Supper, ordered communicants to receive the wine as well as the bread, saying "Drink ye all of it." Matt. xxvi. 27.

The Scripture speaking of the elements in the Lord's Supper, still calls them *bread* and *wine* after consecration. 1 Cor. xi. 26, 27. And the use of the phrase, "This is my body," would have been by the Jews understood to mean, "This represents my body." The Jews used similar language of the passover, calling it the *body* of *passover*, when it was but the memorial—a figure essential to sacraments.

The Scripture says, that "Christ needed not daily, as those high Priests, to offer up sacrifice, &c., for this he did once when he offered up himself." Heb. vii. 27. And that "without shedding of blood is no remission." Heb. ix. 22.

said and done on their behalf, by the faithful who are alive. (Bell. de Purgat. lib. 2 Cap. 6. Catech. Rom. par. 1 Cap. 6. not. 3. Concil. Trid. Sess. 25 Decret. de Purgat.) Bellarmine affirms that the pains and fire of purgatory are hotter than hell itself. Can this be a resting from labour?

The Church of Rome says that souls must remain in purgatory until they have made full satisfaction for their sins and are thoroughly purged from them; and that whosoever says that there is no debt of temporal punishment to be paid either in this world or in purgatory, before they can be admitted into heaven, is accursed. (Concil. Trid. Sess. 6, Can. 30.)

The Church of Rome forbids the use of the cup by the laity and utters an anathema on all who receive not her reasons for so doing. Concil. Trid. Sess. 21, Can. 1–2.) The Council of Constance admits that our Lord instituted the Sacrament in both kinds and that the ordinance was thus observed in the Church of Rome for many centuries, and yet Rome now robs the people of the cup. (Concil. Constan. Sess. 13.)

The Church of Rome says, that when the priest pronounces the words "Hoc est corpus meum," the bread and wine are transubstantiated into the natural body and blood of Christ, and enjoins this tenet to be believed under an anathema. (Concil. Trid. Sess. 13, Cap. 1.)

Cornelius a Lasside tells us that some Romish doctors have affirmed that if Christ had not assumed human nature, so powerful is the force of these words that their utterance would have made him incarnate! (Dr. Freeman on word "*Catholic.*")

The Church of Rome says, that in the sacrifice of the mass, Christ is offered as often as that rite is celebrated; and that though he is therein offered unbloodily, yet it is a true propitiatory sacrifice for the sins of both the living and the dead. Concil. Trid. Sess. 22, Cap. 1.) And declares the person accursed who denies any part of this doctrine. (Ibid.)

We might proceed to multiply quotations to show how far the Church of Rome has departed from the faith and raised up her authority against the Holy Spirit speaking in the word, but the selections which are given above will serve to sustain our argument. If it be allowed that God speaks to us in His word, then as the Church of

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Rome so pointedly sets her teaching directly against the statements of God himself, that Church must be acknowledged to have fallen from the primitive scriptural faith. But the faith of the primitive Church was the faith which God gave to be held universally; and the Church of Rome having thus denied it and set herself up against it, has, by her apostacy and rebellion, lost all claim to Catholicity, and can no longer be recognized as the spouse of Christ, the church of the living God. W. B.

A SACRED ANACREONTIC

Mr. Editor—The following version of the cxxxiii. Psalm into classical Greek, was made by Florens Christianus (Florent Chrétien) of Orleans, France, an eminent Greek and Latin scholar, who was tutor to Henry IV., and died in 1596, aged 56.

I copy it for your Magazine, hoping that the beauty of the inspired sentiments so happily transfused, will make it acceptable to those of your readers who are familiar with the language; and that those who are studying Greek will be stimulated to test their proficiency, by attempting to translate it into the mother-tongue. As for those of your readers, to whom it must be "all Greek," they may console themselves with the reflection that they have in the Bible, a translation which gives much of the spirit and beauty of the original. E.

ΩΣ ἰδὲ καὶ πυθεινὸν
Ὁρᾶν φίλους ἀδελφοὺς
Ὁμοφρονέοντας αἰεί,
Ὁμοστέγους τε ναίειν!
Τοῖον πέλει μόρσιμ
Λιβος, τοπερ γέγηθεν
Ἀρωνος ἱερῆος
Θυηπόλον προσωπον·
Θεόσευτον δ' ὑπήνην
Κατείβεται μεθόσκον,
Εἰς πράσπεδον σταλάζον
Ἀλουργίδος χιτῶνος.

Ὡς πίονος δ' ἕρσαι
Δρόσοι τε, παῖδες ἡοῦς
Ἀπ' σύρέων Σιῶνος
Ἑρμωνίων τε πρώνων
Λείβονται ἐν δ' ἁρ' αὐτῶν
Γάνος λιπῶδες ἀγρῶν
Ὀλκυὸς βοθεῖς ἀέξει·
Ὡς ἀνέρων δικαίων
Ὁμάγυρις θεοτος
Ἀφειδέων ὀστῆρος
Θεοῦ χερῶν ἐπαυρεῖ.

LOOKING TO JESUS.

LET this thought, that God cannot lie, keep in conscious safety the heart of every one who looketh to Jesus. They who look shall be saved. The sun in the firmament is often faintly seen through a cloud, but the spectator may be no less looking at him than when he is seen in full and undiminished effulgence. It is not to him who sees Christ brightly that the promises are made, but to him who looks to Christ. A bright view may minister comfort, but it is the looking which ministers safety.—*Ib.*

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Household Thoughts.

NOAH AND THE ARK.

AN INSTRUCTIVE LESSON TO PARENTS.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house."—Heb. xi. 7.

PARENTS! suffer the word of exhortation from one who is not a stranger to your hopes and fears, your joys and anxieties. As one of yourselves, I would speak to myself as well as to you. Listen, and ponder what I say.

The HISTORY of Noah may be read in the book of Genesis, chapters five to ten, and is full of instruction. On this history I need not dwell particularly at present. You may read it for yourselves and draw from it your own inferences.

The EXAMPLE of Noah, as here presented by the apostle, Heb. xi. 7, is worthy of our serious regard. From this example several important lessons may be drawn; but my design is to view it chiefly in its bearing upon the *duty and privilege of parents.* Noah was a father; he had children; and the record here made by the apostle conveys instruction to PARENTS:—By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to *the saving of his house.*

1. The first thing we notice in this record is the FAITH of Noah. He had faith. He lived in an age of unbelief, but he believed; he lived in an age of corruption, but he was righteous. It is as a notable example of faith, that his name is here recorded by the pen of inspiration, for the instruction of all succeeding ages; and especially for the instruction and admonition of parents.

2. The next thing we notice is the BASIS of his faith—that upon which Noah's faith rested—its foundation—*a revelation from God.* He could not see into the future; he could not tell by his own observation what was coming; he could see no signs of an approaching deluge; every thing moved on as it had done; but he just took God at his word: he *believed* what God said, and *acted accordingly.* God in some way made known to him what was coming; told him that he would destroy the earth by a flood; and Noah's faith rested upon this revelation of the divine will and purpose, upon the *word of God;* for this is the record, Noah, being *warned of God* of things not seen as yet, moved with fear, prepared an ark, &c.

3. Hence, we next notice the WORKINGS of Noah's faith. It was

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not a dead faith; it was not inactive; it produced fruits; and these fruits are seen in both the *heart* and the *life* of Noah:—

Noah's faith affected his *heart*, his mind, his whole soul; he was *moved with fear.* He had that fear of God which is the companion of love; he believed what God said, and he trembled at his word. Isa. lxvi. 2. As the Psalmist says, My flesh trembleth for fear of thee; and I am afraid of thy judgments, Psa. cxix. 120; so Noah was moved with fear when warned of God of things not seen as yet. Though he could not *see*, he could *believe* and stand in awe.

Nor was this all, for Noah's faith affected his *life*, his conduct, his whole course of action. It made him active; it set him at work; *he prepared an ark.* This was the GREAT WORK which his faith led him to do. He did other works; he preached righteousness, he lived a life of piety, he walked with God; but his great work was the building of the ark. And in the preparation of this, he had a regard to the *safety of his family;* he prepared an ark to the *saving of his house*, his children, his family.

4. So here we have the RESULT of his work of faith—*the salvation of his household.* He, his wife, and his children, were saved from destruction. His house was saved.

Other *results* are mentioned by the apostle—*he condemned the world*, both by his faith and his conduct; and he *became heir of the righteousness which is by faith*, of a true justifying righteousness; by faith he embraced the promised Messiah, of whom the ark was a type, and so he was accounted righteous before God.

But on these latter results I design not to dwell. In holding up Noah as an example to parents, I shall confine my attention to the first part of the verse, Heb. xi. 7, By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; and what I have to say may be arranged under these three heads:—

I. *Noah's work of faith*—he prepared an ARK;
II. *Its results*—the saving of his HOUSE; and,
III. *The application*—an instructive lesson to PARENTS.

I. *Noah's work of faith*—he prepared an ARK.

1. The preparation of an ark. This was entirely a *work of faith.* What evidence had Noah that the ark would ever be of any use? How did he know there was a flood coming? He had never seen any thing of the kind; nothing like it had ever been heard of before; and how did he know it was coming now? He had just the word of God for it, that was all, and that was enough. He believed and went forward—a work of faith; so it is here written, By *faith* Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark: by *faith*—faith—a work of FAITH!

2. Now this was a *great work.* The ark was large, perhaps "the largest vessel that ever floated on water." Some say it was four hundred and fifty feet long, forty-five broad, and seventy-five feet high; it had three stories; and it must have taken a vast amount of timber and other materials to build it. And all these materials

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had to be got ready, and brought to the place of building, and put together; and all this would require a great deal of labour. It could not be done in a day. It took a long time to complete it; it was a great work. The ark, it has been computed, "would carry thirty-two thousand tons; or more than eighteen thousand men, with provisions for eighteen months. It was as large as seventeen first rate ships of war;" and, of course, was amply sufficient to carry the various kinds of animals and birds, together with what was needful for them, besides Noah and his family; and to build it was a very great work.

3. And it was an *expensive work.* It could not be built without cost. Noah could not do all the work himself; and he had but three sons: it could not be all done in his own family. He must have "carpenters;" and his wicked neighbours did not believe there was any need of such a building. Hence, they would not be likely to help him without pay; and who would pay them but Noah? He must not only give his *time*, but his *money;* and when we consider the greatness of the work, we must conclude that it involved no little expense. Some estimate the cost of the ark at one million dollars at the least, according to the present standard; it may have been much more. At all events, it was a very expensive work.

4. And it was a work which required *great sacrifices* on the part of Noah. He must give his time and attention to it, as well as his money; and while all his friends and neighbours could be seeking their own interests and increasing their wealth, he must just give himself up to the building of the ark. While every body else was growing rich, he must spend all that he had, and make himself poor, in preparing the ark. Here was a sacrifice of worldly interest unparalleled, and of comfort too; the ark was a work of great sacrifice.

5. It was also a work which exposed its builder to *scorn and ridicule.* There were no signs of a deluge; the scoffing multitude would not believe that Noah had been favoured with a special divine communication on this subject; and as they passed by they would be saying to each other, "I wonder what Noah is going to do with that great thing he is building!" And when Noah warned them of their danger, told them of the coming flood, and pointed to the ark he was building for the saving of his house, they would laugh at him, and say, "Won't you give us a sail when you get it done?" They would also charge him with folly in spending his time and money so uselessly; and wherever they met, NOAH AND HIS ARK, would be the subject of their merriment and ridicule! But Noah bore patiently their reproaches; he feared God, and not man; and in the midst of contempt, reproach, and ridicule, he went on with his work of faith until it was done.

6. For it was a *successful work.* In due time it was completed. It was not left half done; it was finished—a successful work.

7. And it was also a *profitable work.* It proved, as we shall see, a good investment. Though there was much *spent* upon it, there was *nothing lost by it.*

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Let us then consider.

II. *Its results*—the saving of his HOUSE.

The ark is built; the last nail is driven; it is all covered with pitch to keep out the water; the windows are fastened in the top; the scaffolding is taken away; and there it stands—THE ARK—the labour of many years! The whole of Noah's fortune is invested in it; his money is all spent and his flocks and herds all gone; he has only just enough left to provision the ark and to keep alive the different kinds of domestic animals; and there stand Noah and his family, poor men and women, without property; all they have is invested in the ark. And the ark is ready, and the time has come for its use. And see what a sight is there. Behold, and wonder. The sun has risen in his glory, and not a cloud is seen. Noah and his family enter the ark, and the animals and the birds begin to come; the heavens are clear, but the beasts and the birds are seeking shelter from a coming storm. The multitudes laugh when they see Noah enter the ark; but when they see the animals come, all sorts of wild beasts, one after another, a long, long train; and then the birds, flock after flock, and all go into the ark along with Noah, they are silent, they are astonished, and as they see the last of the beasts and birds enter, they are pale with fear, and each one asks, "What meaneth this?" But none answers! And now the ark is shut: its doors fast closed; the smallest drop of water can find no entrance. And lo, the heavens gather blackness; the lightnings run upon the ground; and crashing thunder strikes terror to every heart! Floods of rain descend; the fountains of the great deep are broken up; the living multitudes are swept away; while the ark, with its precious burden, rises safely on the swelling billows! Who taught those animals to enter the ark? And who brought the birds into it? The God who ordered its construction. Who watched over the ark in all the flood and brought it safely to the top of Ararat? The God who warned Noah of the coming flood. He prospered the work of his hands. And here are the results:—

(1.) Noah and his family are saved. Here was success as to its design: He prepared an ark to the *saving of his house*, and his house was SAVED. Well was it for his *sons* that they had such a *father;* well for his daughters-in-law that they had such husbands. Henry says, "it was well for those women that they married into Noah's family. We sometimes say it is good to be akin to an estate; but I can tell you what is better,—it is better to be akin to the covenant!" God made a covenant with Noah, and therefore his house was saved; so he makes now a covenant with his people, and happy they who despise not their birth-right; happy they who are akin to the covenant! The FAITH of parents blesses their children, because faith produces WORKS; it brings forth fruits which are reaped in successive generations. The whole world, from the flood down, have reaped the fruits of Noah's faith; *saving his house*, he saved the world! He repeopled it. We are reaping the fruits of Noah's work of faith. How glorious then its results! Saving his house, he peopled a world!

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(2.) And look at the results in another point of view. Noah invested all he had in the ark. It is not likely he had much left when that was done. Now, was all this property lost? Were all his time and labour thrown away? On the contrary, was it not a most profitable investment? And in this respect are not the results all that could be desired? Why, if he had any property left after building the ark, it was all carried away by the flood; so that all he saved was just what he used in building and provisioning the ark; all he saved was what he spent in this work; all he saved was what he used; the rest, if he had any, was all lost! In this view it was profitably invested. But look a little farther, and you will begin to have a sight of the splendid results of this investment of time and money,—the ark just carried Noah over the flood from the old world to the new, and when he reached that world, he was lord of the whole of it! He had it all; there was none to dispute his right; he might just divide it among his sons, and make them all as rich as they need desire to be! So that Noah not only *saved* his house, but *enriched* his house. What he spent on the ark saved their lives, and made them rich. Such were some of the results of Noah's work of faith.

W. J. M.

[To be continued.]

Historical and Biographical.

HISTORY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

ITS FOUNDERS, ITS PRINCIPLES, AND ITS ACTS.

No. IX.

IV. The fourth measure of the Reform Assembly was the dissolution of the four Synods. As soon as it was ascertained that the New School party wished to *postpone to another year* the question of a peaceable division of the Church, the Assembly dismissed the consideration of the subject. The time for decisive action had come. Dr. Plumer* arose, and offered a resolution, which was passed, declaring that by the abrogation of the Plan of Union, the Synod of *Western Reserve* was no longer a part of the Presbyterian Church. A few days afterwards, a similar resolution was passed in reference to the Synods of *Utica, Geneva, and Genessee.* These acts are commonly known by the name of "Excision Acts," especially in the nomenclature

* By an oversight, the name of Dr. Plumer was omitted in an enumeration of the principal champions of the Old School, given in a preceding number. Dr. Plumer rendered great service to the cause of truth in the Assembly of 1837; and next to Dr. Breckinridge, no man wielded a greater influence in debate.

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of our New School brethren; but their object was simply to separate the Congregational and mixed churches from our body and to give to the real Presbyterian Churches the opportunity of re-organizing on the good old platform. In our remarks upon these acts, we shall exhibit their true nature, maintain their constitutionality, and specify some considerations which relieve their apparent harshness, and justify the time, place, and circumstances of the legislation which called them forth.

THE NATURE OF THE EXCISION ACTS.

FIRST.—What was the TRUE NATURE OF THE EXCISION ACTS? Our New School brethren, who are well versed in controversy, endeavour to gain an advantage by representing themselves to have been tried and condemned without a hearing, and by affirming that the Assembly passed a judicial sentence without the regular forms of process. Let us examine this point with candour. The excision acts will be found to be not judicial, but legislative, or administrative.

1. These acts were certainly not judicial in their *letter*. Their language is not a criminal sentence but an authoritative declaration of a fact.

"Resolved, That by the operation of the abrogation of the Plan of the Union of 1801, the Synod of the *Western Reserve* is, and is hereby declared to be, no longer a part of the Presbyterian Church in the United States of America."

1. "Resolved, That in consequence of the abrogation by this Assembly of the Plan of Union of 1801, between it and the General Association of Connecticut, as utterly unconstitutional, and therefore null and void from the beginning, the Synods of *Utica, Geneva and Genesee*, which were formed and attached to this body under and in execution of said "Plan of Union," be, and are hereby declared to be out of the ecclesiastical connexion of the Presbyterian Church in the United States of America, and that they are not in form and in fact an integral portion of said Church."

2. That the *solicitude* of this Assembly on the whole subject, and its *urgency for the immediate decision of it*, are greatly increased by reason of the gross disorders which are ascertained to have prevailed in those Synods, (as well as that of the Western Reserve, against which a declarative resolution, similar to the first of these, has been passed during our present sessions,) it being made clear to us, that even the Plan of Union itself was never consistently carried into effect by those professing to act under it.

3. That the General Assembly has no intention, by these resolutions, or by that passed in the case of the Synod of the Western Reserve, to affect in any way the ministerial standing of any members of either of said Synods; nor to disturb the pastoral relation in any Church; nor to interfere with the duties or relations of private Christians in their respective congregations; but only to declare and determine according to the truth and necessity of the case, and by virtue of the full authority existing in it for that purpose, the relation of all said Synods, and all their constituent parts to this body, and to the Presbyterian Church in the United States.

4. That inasmuch as there are reported to be several churches and ministers, if not one or two Presbyteries, now in connexion with one or more of said Synods, which are strictly Presbyterian in doctrine and order, be it, therefore, further resolved, that all such churches and ministers as wish to unite with us, are hereby directed to apply for admission into those Presbyteries belonging to our connexion which are most convenient to their respective locations; and that any such Presbytery as aforesaid, being strictly Presbyterian in doctrine and order, and now in connexion with either of said Synods, as may desire to unite with us, are hereby directed to make application, with a full statement of their cases, to the next General Assembly, which will take proper order thereon. *

If the *words and language* of acts are any indication of their nature, it must be evident that there is no judicial sentence here.

2. These acts were not judicial in their *spirit and aim*. One or two allusions are indeed made to disorders and to errors in doctrine, but only as grounds of solicitude and of urgency to action. The whole spirit and aim of the measures are legislative. Special provision is made by the fourth

* We wish Dr. Judd had copied these resolutions in his *history*, just as they stand, and in their order and connexion. Indeed we do not find the *third* resolution in Dr. Judd's book, any where! He copies the second *twice*. Is it because the second looks "judicial," and the third is so "legislative?"—*Ed.*

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resolution for the re-admission into the Church of all ministers, churches, and Presbyteries, "sound in doctrine and in order," who desire to return, and a cordial invitation is given to them to do so.

The speakers, who took part in the debate in favour of the resolutions, supported them on constitutional grounds and renounced the idea of judicial proceedings. The citation of Judicatories, preliminary to a trial, had been abandoned as a reforming measure; and it was determined to resort to legislation. Let us observe the *animus* of the principal speakers, who had an agency in passing the acts.

Dr. Baxter said, "The measure was not designed to give offence; it was not to be regarded in the light of an excommunication; it was not fixing upon those affected by it, a mark of reprobation; it was a simple declaration, without any impeachment of character, that these men and churches were not Presbyterian. Not that they were excluded from the Church at large; but that, although they were still acknowledged as Christian brethren, they were not a portion of the Presbyterian Church."

Dr. Plumer replied to one of the members, "The gentleman also designates this measure as a cutting off; but it is in fact the mere interpretation of a common law; it is not discipline but a declaration concerning them, as of other denominations, that they are not a part of our Church."

Dr. Junkin remarked, "Now, is it a question of discipline, strictly so called? It proposes not at all to interfere with pastoral or ministerial relations of any brother, except as to his connexion with us. Here, too, I complain of our brethren that they still represent it as if we were desirous of driving them from the ministry, and eldership, and communion."

Judge Ewing said, "I will lay out of this question every thing that relates to discipline. It is not a question of discipline at all. . . . You do not deprive any of these ministers or churches of any of their appropriate rights; their ministers are still ministers, and if they and their churches wish to be in the Presbyterian Church, they can easily get into it by knocking at the right door."

Samuel C. Anderson, Esq.,* remarked, "It seems to me that the true question here has been misunderstood. What is the question? Is it one of *cutting off* a Synod? No sir. If that Synod is *rightly* in the Church, you cannot cut them off. But we allege that the Synod, according to our constitution, *never was* in the Presbyterian Church. This is an answer to every allegation of our inhumanity, oppression, &c., and the hardships to which the Synods will be subjected. These churches can organize as Presbyterian Churches, if they wish to do so, and come back next week, asking to be received among us."

Dr. R. J. Breckinridge† said, "We make the distinction between the Church of Christ at large and the Presbyterian Church; and in reference to these churches

* This gentleman, a ruling elder from Virginia, is generally acknowledged by both sides to have made the most effective speech on the pending resolution. The writer of this note, in conversing a few weeks ago with Dr. Elliott, the Moderator of the great reforming assembly of 1837, inquired about the effect of Mr. Anderson's speech. Dr. Elliott replied that it carried the house by storm, and that it was wonderful for its solid argument, its kind spirit and its eloquent and even splendid delivery. Dr. Elliott said, that Mr. Anderson, in one of the preceding meetings, had unravelled a difficult point of order, which attracted his attention as Moderator, and that he noticed his interest in the question relating to the excision acts, and was delighted to see him rise to take part in the debate.

† Dr. Breckinridge did not speak on the resolution about the Western Reserve Synod, but he made the motion and opened the debate about the *New York Synods*. His speech was so effective that, at its close, Judge Jessup arose, and offered a substitute to cite the Judicatories before the next assembly. That matter, however, had been already disposed of; and it was now too late to renew the proposal. Dr. Breckinridge in his speech again offered terms of peaceable and voluntary separation, "He would say to these Synods, even after they should be declared out of the Church, if you will accept the terms of separation first offered, YOU SHALL STILL HAVE THEM; *but if you refuse, we must go on.*" The great object of Dr. Breckinridge and of the Old School body, was to secure peace on constitutional principles.

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we deny nothing to them but their Presbyterian character, *and without injuring or unchurching them.* we merely say, "Stand aside."

The provisions of the Reform acts and the spirit of the men, who had an agency in framing and passing them, show that they were never designed to be judicial in their character.

3. Nor were they judical in their *operation.* The Reform acts were never pratically regarded by any one, as disciplinary. The New School, notwithstanding all their outcry about being cast out without a trial and virtually excommunicated, have been always considered Christian ministers, in regular standing, by the Old School, by Methodists, Baptists, Episcopalians, and every other denomination. They have never shown any signs of being deposed from the ministry or of being injured in their official and private character. In like manner, their churches have always been acknowledged as Christian churches. It is only when a discussion arises about the Reform acts of 1837, that our New School brethren raise the cry of excommunication, discipline, judicial sentence, &c. Good Dr. Judd strikes up this strain whenever he comes in sight of the great acts, emblazoned on our constitutional standard; and the monotony of the *Synodical book* is relieved by the martial strain of reproach against the Old School Tribunal, followed by the dirge of "excommunication." Our brethren must see that this evasion of the true issue—as it appears to us, not to them—cannot be successfully practised upon the public. It answered a good purpose in keeping themselves together, and in pleading before a secular jury; but the device has had its day and must cease to carry conviction, in the light of all the facts of the case. Chief Justice Gibson, well remarked: "The apparent injustice of the measure arises from the contemplation of it as a judicial sentence, pronounced against parties which were neither cited, nor heard; *which it evidently was not...* Though deprived of Presbyterial organization, the Presbyterian parts were not excluded from the Church, provision being made for them by allowing them to attach themselves to the nearest Presbytery."

If, then, the Reform acts in reference to the Synods, were not judicial in their nature, what were they? They were simply what their language, spirit, and operation prove them to be—Legislative Acts. Their object was to undo the unconstitutional arrangements growing out of the previous legislation of 1801, when the Plan of Union was adopted. That Plan came into existence by legislation, it was repealed by legislation, and legislation declared the effect of that repeal.

But, say our New School brethren, "We are out of the Church, and what more could a judicial sentence do? Where is the difference?" The difference is just that which exists between an enactment of constitutional law, involving no impeachment of character, and the decision of a Court rendering judgment against the guilty. Both may agree in some of their *results;* as for example, in either case, the New School would be *outside of the Church;* but in the one case, their mere position in relation to the Presbyterian organization was determined; in the other case, their character in relation to Christian morals would have been affected. It makes a great difference whether a man is ordered out of an assembly because he has no right to sit in it, or whether he is expelled on account of immoral conduct, although in both cases he actually gets *out.*

But enough on this point. We presume that all impartial, candid readers will see that the excision acts were not judical, but legislative acts, whose object, instead of judging character, was to expound the constitution and carry its provisions into effect.

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CONSTITUTIONALITY OF THE EXSCINDING ACTS.

We have now reached the main question. Had the Assembly a right to declare the four Synods to be no part of the Presbyterian Church? Were the Reform Acts constitutional?

It will scarcely be denied that the GENERAL ASSEMBLY was the PROPER BODY, if any, to legislate in the case. The Plan of Union had been formed by the Assembly, and no other judicatory could reach the disorder and apply the remedy. The General Assembly is the bond of union among the churches, and in an important sense their representative. It has the right to "superintend the concerns of the whole Church," "to suppress schismatical contentions and disputations," and to exercise the general powers of legislation, within constitutional limitations. Of course, the Assembly was the proper body to act in a matter involving the general welfare, and to arrest the evils resulting from an inconsiderate and unconstitutional measure of its own previous legislation. The unconstitutionality of the Plan of Union has been noticed in a preceding number.

Again, The General Assembly had the right to carry out its action THROUGH SYNODS. The Assembly's right to operate directly either upon Presbyteries or churches has always been a matter of doubt and dispute, but its authority over Synods is unquestionable. Let it be remembered, however, that the Assembly has never claimed the power of cutting off *regular Synods*. Its right to declare the four Synods out of the Church, is owing to the irregularity of their organization. As Chief Justice Gibson remarked, "the power which constituted the Plan might fairly repeal it, and *dissolve the bodies* which had grown out of it, whenever the good of the Church should seem to require it. Could the Synods, however, be dissolved by a legislative act? I know not how they could be legitimately dissolved by any other." Thus far, then, it is clear, first, that the Assembly had a right to act, and secondly, to act through the Synods.

We further maintain that the Assembly had a right to act through the Synods, AS IT DID. What was that action? It was a repeal of the Plan of Union, and then a declaration as to the effect of that repeal. In the judgment of the Assembly, the effect of the repeal was the dissolution of the Synods. The real question now is, whether the repeal of the Plan of Union involved the disseverance of the Synods from the Presbyterian Church. The whole case depends upon this point. It is perfectly futile to attempt to evade the issue. (1.) By declaiming, as Dr. Judd does, about a *judicial decision*. Such declamation is the most useless sort of supererogation; it has, in truth, nothing to go upon. It is destitute alike of faith and works, of sense and fact. (2.) Or by assuming that there was a violation of a *compact*. There was really no compact at all, and much less any power in the Assembly to make *such* a compact. We have already remarked upon these points. (3.) Or by talking of an *ex post facto* law and of retrospective operations. No rights can grow up under unconstitutional acts. *Quod ab initio non valet, tractu temporis non convalescit.* In the language of D. Baxter, "No principle was better established than this, that when an unconstitutional law was abrogated, all that had grown up under that law was swept away with it." Time gives no title to wrong. (4.) Of course, the kindred plea that the Church had *acquiesced* in the Plan of Union, that the mixed Presbyteries had voted to amend the Constitution, &c., all passes for nothing. Mere acquiescence, especially in ignorance of facts, cannot subvert constitutional rights. A part of one of the beautiful squares of Philadelphia had been occupied for one hundred years by a German congregation, who held it

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under a regular title and patent; but when the title was decided to be contrary to the fundamental law which established the city, all the rights under it vanished away, and the Church had to be removed. Acquiescence under *such* circumstances establishes no claims. (5.) Nor can the real issue be evaded by asserting that the Synods were regularly formed, and that "the Assembly had power to erect the Synods." "Aye, Sir," said Mr. Anderson, "but it has no power to take Methodists, Baptists, or Roman Catholics, and make a Presbyterian Synod of them. Why then should it be thought that the Assembly may do so with Congregationalists?"* (6.) Nor can the matter be forestalled by complaining of the harshness and severity of the Reform Acts. Chief Justice Gibson said, that "even as a legislative act, it may have been a hard one, although certainly constitutional and strictly just." Justice often requires severity. There are some severe things that cannot be helped, and others that are brought on, in part, by our own misconduct, and, therefore, to be borne with less complaint. (7.) It is equally vain to sit in judgment on the motives which induced the Assembly to pass the Reform Acts. Dr. Judd endeavours to impeach the character of the Assembly by the preposterous plea that the governing motive of that body was simply the love of power. Even if he could establish the charge, it would not nullify a lawful public act. An individual may have a very troublesome and obnoxious neighbour and be exceedingly anxious to get rid of him; but if this neighbour is turned off from his farm by the discovery of a flaw in his title, he must give up the property, however mixed and even sinful may be the motives of the man who wanted to get rid of him, and who discovered the illegality of his title. To abuse the motives of the Old School Presbyterians and to allege that they only made use of the exscinding acts as a pretext for dissolving their connexion with the New School, does not touch the argument. The question is, was that pretext—if there was one—shielded by a justifiable act? (8.) Lastly; it is of no avail to maintain that there was a *majority* of Presbyterian over Congregational churches in some of the Synods. It is admitted that the New York Synods were not in quite so bad a state as the Western Reserve Synod; but the extent of irregularities is not the measure of unconstitutional organization. We maintain, and expect to prove, that all these Synods were organized *ab initio* in an unconstitutional manner; and that, although some were more disorderly and irregular than others, their general ecclesiastical character was mixed, and badly mixed, and *not Presbyterian.* The fact that the New York Synods were not quite so much overrun with unconstitutionalities, might be a valid reason on the part of the Assembly for adopting *less severe measures* to arrest and remedy the evils, (if the Assembly had thought proper to do so,) but it is no plea against the *legality* of the action taken—provided that these ecclesiastical organizations were dependent upon the unconstitutional Plan of Union.

All these and other methods of evading the true point of the discussion have had sufficient prominence in the controversy. We must, after all, *come back* to the main question, whether the repeal involved the excision? Were the four Synods so connected with the Plan of Union as to stand or fall with it? If so, their excision, like the repeal, was a constitutional act.

The Synod of the WESTERN RESERVE was founded on the Plan of Union

* *Mr. Wood,* in his argument on the New School side before the Jury, said that the difference between Presbyterianism and Congregationalism "is no greater than between tweedledum and tweedle-dee." p. 408.—*Dr. Richards* in writing about the Congregational churches in Western New York, affirms that, "in fact they are Presbyterian churches with a defective organization. Instead of doing their business by a bench of Elders, they do it by assembling the male Communicants, after the Congregational method."(!) *Judd,* p. 67.

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as certainly as ever a house was built upon the sand. The Rev. *J. Seward*, a member of the Synod, gives the following account of its organization.

"The Presbytery of Grand River, agreeably to the order of the Synod of Pittsburgh, was organized in the autumn of 1814, and as it covered ground on which a union had been established between Presbyterians and Congregationalists, according to the regulations adopted by the General Assembly of the Presbyterian Church, it was deemed necessary that this Presbytery should be so organized as to consolidate and perpetuate this union, and thus carry out the recommendations and injunctions of the General Assembly. To accomplish this object, a number of articles, adapted to the peculiar situation of the churches in this region, was adopted by this Presbytery, and afterwards by the Presbyteries of Portage and Huron, as they were respectively organized. The design of these articles was to secure to all connected with these Presbyteries the rights and privileges pledged in the regulations adopted by the General Assembly and the General Association in 1801." . . . . "At a meeting of the General Assembly in 1825, a petition was presented for a division of the Synod of Pittsburgh, and the erection of a new Synod, to be composed of the three Presbyteries above named, and to be known by the name of the Synod of the Western Reserve. This request was granted."

Here is a *demonstration* that the Presbyteries were formed organically on the Plan of Union, and that the Synod was constituted on this same unconstitutional and new basis.

If further proof were wanting, it was supplied by the testimony of the Western Reserve members in the Assembly of 1837. Never did any body of men suffer such "voluntary humility" as these brethren endured on that occasion. They confessed in public discussion that, out of about 140 churches in the Western Reserve Synod, not more than about 30 were Presbyterian! The effect of this astounding disclosure was to convince the Assembly of the necessity of passing the exscinding acts. Nothing could be plainer than that the Synod of the *Western Reserve* was dissolved from all Church connexion with Presbyterianism by the repeal of the unconstitutional Plan of Union.*

The Synods of UTICA, GENEVA, and GENESSEE were in a similar predicament. That these Synods were formed of "Union" materials is among the certainties of history. For, in the first place:—

The Plan of Union was especially designed for the very field, covered by the New York Synods. It was a plan of operations for the "new and missionary settlements." What settlements are referred to in the act? The settlements in Western New York, as every one knows. This was the territory where the plan was first started and carried into execution, and it was pre-eminently "Plan of Union" soil. In the natural course of things, the accommodation plan was carried from New York into the Western Reserve. A stream, as it rolls on, often gathers impurities; and the Presbyterians of the Reserve took their type (only a shade worse) from their communication with New York; for the emigrants all passed through New York and many of them first settled in that section before removing to the Reserve. Western New York was the original territory for which the Plan of Union was framed, and where it exerted its vicious and extensive sway.

An objection here arises. At the Convention, held by the New School at

* Every year is disclosing the condition of things on the Western Reserve. The following statements, made by the Presbytery of Elyria in their "narrative on the state of religion" in 1853, show what sort of "constitutional Presbyterians" are found in that exscinded Synod.

"The fact is, nearly all of our churches are purely Congregational in their organization, without any element of Presbyterianism. They were constituted as such, and as such were received under our care. The Presbytery does not in case of an appeal reverse the decision of a church, if that was in error, but simply indicates the error to the Church and leave them to correct it. The Congregational claim, that an individual church has all the power in itself that Christ has committed to any, we respect. These are not views which have grown out of the endeavour to spread the name of Congregationalism; they are the views of the most stable members of our churches, which they have always held.

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Auburn in 1837, the idea was first brought forward prominently, that the Presbyteries in Western New York were not formed on the Plan of Union of 1801, but by an act of the Assembly passed in 1808! This latter act, however, was a mere local act specially passed, according to its own terms, in reference to the *Middle Association* and the *Northern Associated Presbytery*. These churches were only twenty-one in number; and the particular provisions by which they were received into the Presbyterian Church were never extended by authority of law to any other churches. Consequently, if the mass of the mixed and Congregational churches in the three Synods were received into the Presbyterian Church in any other way than by the Plan of Union, they were admitted without authority. But, *secondly*, this act of 1808 was still more unconstitutional than the Plan of 1801, on which it was dependent. For the act of 1808 admitted purely Congregational churches into the Presbytery,* with their delegates. The Assembly had no right to alter the fundamental principles of the Form of Government in this manner, without first obtaining the consent of the Presbyteries. This consent was never even asked. It is obvious that the act of 1808, which was a local measure, would never have been passed but for the existence of the Plan of Union. It was the same sort of measure, only "a little more so," and was indebted for its enactment to the preceding regulations of 1801. This was the view taken of the act by the General Assembly of 1837, as appears by their Reply to a protest, which reply refers to the act of 1808 as still more irregular than that of 1801. The idea that the mixed churches came in on any other plan than the Plan of Union was not believed by either party in the Church. We have already shown that, even if such an idea had been the true one, it would only have made matters worse for the New School.†

* This shows the downward tendency of error. In 1801, the Albany Presbytery wanted to receive *mixed* churches; or those composed partly of Presbyterians and partly of Congregationalists; but in 1808, the same Presbytery applied to receive purely Congregational churches.

† That the Plan of Union was always regarded as the basis of the mixed churches in Western New York, is proved by the opinions set forth by the New School in various General Assemblies. Thus, the ground of objection to the right of Mr. Bissell, of the Rochester Presbytery, to a seat in the Assembly of 1826, was, "because he had not, *either* from the *Constitution*, or from the *Conventional agreement* [of 1801] the shadow of a claim to a seat in this house." Mr. Bissell was not even a committee man, and yet he came in under the Plan of Union; for a "member of that Presbytery informed the Assembly that Mr. Bissell was appointed, as was supposed by the Presbytery, in conformity with the Conventional agreement between the General Assembly and the General Association of Connecticut." *Minutes* of 1826, pp. 6 and 23. No *tertium quid* was thought of by the Presbytery in those days. It was all "Plan of Union."

Again; in the Assembly of 1831, a paper signed by *Dirck C. Lansing*, of Oneida Presbytery, *Chauncey Eddy*, of Geneva Presbytery, and other New School brethren of various Presbyteries, states: "In pursuance of this Plan, *very many* churches have been formed, and which have *always* been returned and represented to the Assembly as Presbyterian churches, and have from time to time been represented in the General Assembly by Standing Committee men in place of Elders." Doubtless these brethren spoke from their own personal knowledge, and understood the state of things in Western New York and elsewhere, when they thus complained of the action of the Assembly as "tending to restrict Presbyteries in the exercise of their rights," &c. *Minutes* of 1831, pp. 192, 3.

Again; in the Assembly of 1837, the Western Reserve men allude to the Plan of Union "as *extensively prevailing in other Synods*." *Minutes* of 1836, p. 449. And the New School, as a body, state that "*in* 1821, this Plan was in full and efficient operation," and that "for a *long series of years* it has proved itself efficacious," &c. "It appears to us to have been a most natural, wise, and benevolent plan for promoting the unity, increase, and purity of the Church in the new settlements, and that its operation for *thirty-six years* has, on the whole, been productive of benign and happy effects." *Minutes* of 1837, pp. 445, 6, 7.

Further, the whole tenor of the Protest, adopted by the non-excinded New School members in 1837, although allusion is made to the act of 1808, implies that the Plan of Union was in full operation in the Synods of Utica, Geneva and Genessee.

The developments at the law-suit showed that the Plan of Union was regarded as the great measure which introduced the mixed churches into the Presbyteries. JUDGE RODGERS, the great New School special pleader, does not even allude to the act of 1808. That act was made nothing of, during the trial. Its supposed availability was a ministerial thought which the lawyers set aside.

The fact that the New School Assembly in 1852, thought it necessary, in view of the encroachments of Congregationalism among their churches, to declare the Plan of Union in full force, helps to show the vital connexion between that measure and the integrity of the Presbyteries and Synods in Western New York and the Western Reserve.

It may be added that in the New School Assembly of 1852, the debates clearly showed that the "Plan of Union" was the great bond of the New York churches. The Presbytery of *Cayuga*, in an official document, stated that "the Presbyterian and Congregational interests mingled in our churches *on the Plan of Union*." The attempt, therefore, to create an impression that the act of 1808 superceded the Plan of Union in the three Synods, has turned out a *signal failure*, our New School brethren being judges.

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In the second place, the General Assembly had abundant testimony from the workings of the Plan on the Western Reserve to infer the condition of things in Western New York. A Commissioner from each Presbytery on the Reserve had volunteered statements which, as we have mentioned, completely destroyed their cause. If the Plan of Union was so inwrought into this Synod as to yield thirty Presbyterian churches and one hundred and ten Congregational, it was very evident that the New York Synods must likewise be substantially involved with the continuance or repeal of the mixed basis.

In the third place, the Assembly had the knowledge of many facts which justified the same conclusion. Various members of the Old School body were well acquainted with the condition of things in the New York Synods, and with the intimate relation of the Plan of Union to all their organizations.

In the fourth place, the tone and temper of the New School in the Assembly confirmed the conviction of the dependence of these Synods on the Plan of Union. The New School party spoke, voted, and protested against the repeal of the Plan, to a man. Whatever had the remotest bearing upon the subject marshalled them with the spirit and compactness of a well drilled and determined troop. Great excitement was manifested by them, and nothing could be plainer that they considered themselves identified, root and branch, with the maintenance of the Congregational Union. The Commissioners of the New York Synods, having learned a lesson from the disclosures of the Western Reserve members, maintained an imperturbable silence. In vain was an opportunity offered them to make statements respecting the ecclesiastical condition of their Judicatories. Their policy was to keep in the dark In short, the whole course of the New School in the Assembly, both as to temper and conduct, spoke unutterable things in demonstration of the correctness of the Assembly's views on this whole subject.

The Assembly, therefore, did not hesitate in view of the nature of the case and incidental confirmations, to declare in a legislative act, the fact that the repeal of the unconstitutional Plan of Union necessarily excluded the Synods from their connexion with the Presbyterian Church.

Fifthly, the *statistics* of the three Synods of New York demonstrate that the existence of those bodies did depend upon the Plan of Union, and that the repeal of the latter as unconstitutional, carried with it the constitutionality of all the reform measures of 1837. We shall here quote from Dr. Wood,* who patiently gathered the statistics by personal examination and inquiry, during the summer of 1837.

"The oldest of the three Synods in Western New York, is Geneva, which was constituted in 1812, by a division of the Synod of Albany, and consisted at that time of three Presbyteries, viz: Geneva, Cayuga, and Onondaga. The Geneva Presbytery was formed from the Presbytery of Oneida in 1805; at which time the latter Presbytery reported twenty churches, about one-half of which appear to have been Congregational; and as that part of its territory which was set off to form the Geneva Presbytery, was particularly intended for the operation of the Plan of Union, it is reasonable to infer that a large proportion of the churches belonging to the new Presbytery were Congregational. But my information with regard to it, is not so definite as concerning the other two Presbyteries. In 1808, the Synod of Albany, by permission of the General Assembly, received the Middle Association of the Western District, as a constituent part of that Synod. In 1809, it reported to the Synod twenty-one congregations; and in the Minutes of the General Assembly for that year and the year following, the Association is named in the statistical account. In 1810, the Presbytery of Geneva and the 'Middle Association' made a joint request to Synod to be organized into three Presbyteries, which was accordingly done. By this arrangement, that part

* See Dr. Wood's admirable work, entitled "*Old and New Theology*," published by the Presbyterian Board of Publication.

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of Geneva Presbytery which lay east of Cayuga lake, was detached from it (containing however, but a single church) and in connection with the churches belonging to the Association, two Presbyteries were formed, viz: Cayuga and Onondaga; the former having fifteen and the latter thirteen churches. Eight years afterwards (1819) these two Presbyteries were doubled by accessions from the Onondaga Association, which was dissolved and its ministers and churches received into these Presbyteries on the Plan of Union.

Several of the Presbyteries which were subsequently added to the Synod had a similar origin. One of them (Cortlandt) can be traced to the Middle Association. Two others, viz: Chenango and Delaware, derived their materials from the Union Association; which was dissolved, or rather "broken up," by the action of its ministers; who without the consent or knowledge of their churches, joined the Otsego Presbytery; immediately after which the Presbytery applied to the General Assembly, to form them into a new Presbytery, to be called Chenango; which request being granted, the Presbytery was formed in 1826, consisting of ministers only. A plan of union was adopted by the new Presbytery on the basis of the action of the General Assembly in 1808, soon after which most of their churches united with the Presbytery. The Delaware Presbytery was formed from a part of Chenango, and of course had the same origin.

From these facts, it appears that the Synod of Geneva not only grew out of the Plan of Union, but that when it was organized, it had not sufficient materials to form a *Constitutional* Synod. Two of its three original Presbyteries, were the twin daughters of the Middle Association, whose name had been dropped, but the organization of its churches continued to be substantially the same as before. Nor did the growth of the Synod for fifteen years afterwards materially change its character in this respect. Two other Congregational associations were dissolved during this period, and without any change in their form of government as churches, or with very slight ones it may be in some cases, were received into the different Presbyteries of this Synod. The reader must recollect that we do not mention these things as a crime, but only to show what is the constitutional relation of this Synod to the Presbyterian Church.

The Synod of Genessee was constituted in 1821, by a division of the Synod of Geneva, and consisted of four Presbyteries, viz: Niagara, Ontario, Genessee, and Rochester. I name them in the order of their organization. The first two were formed in 1817, from the Presbytery of Geneva; and the last two in 1819, from the Presbytery of Ontario. The Genessee Presbytery, at the time or soon after it was formed, adopted a paper *containing an exposition of the Plan of Union, and transcribed it in their Presbyterial Records*, for the information of the churches under their care. Whether any of the other Presbyteries adopted a similar course on this subject, I am not informed. But from the testimony of personal friends and acquaintances, who then resided in the bounds of this Synod, I feel no hesitation in saying, that *the prevailing impression in all the Presbyteries* was, that they grew up under the Plan of Union; and that previously to 1837, the churches in general were so much attached to this Plan, viewed as a modification of Presbyterian government, that rather than give it up, they would have seceded from the Presbyterian Church, and have become wholly Congregational.

The Synod of Utica was constituted in 1829, by a division of the Synod of Albany, and consisted of five Presbyteries, viz: Oneida, Watertown, Otsego, St. Lawrence, and Oswego. Though this Synod is the youngest of the three in Western New York, one of its Presbyteries, viz: Oneida, is the oldest of all. It was formed from a part of the Presbytery of Albany in 1802, one year after the date of the Plan of Union. It consisted at that time of six ministers. No churches are named; but from an examination of the statistical reports of the Presbytery of Albany up to this time, it will appear that there were five or six churches embraced in the territory assigned to the new Presbytery. In 1803 it had seventeen, and in 1805, twenty churches, about one-half of which were Congregational. The next year it reported but eight, the others having been detached to form the Presbytery of Geneva. From this time there was a gradual increase till 1816, when there was an accession of twelve ministers and nine churches. All the ministers except one were from Congregational Associations; and all the churches, it is believed, were Congregational. This large accession was owing to the dissolution of the Oneida Association, which has been represented as an interesting and flourishing body; but as the Plan of Union opened a door for their admission into the Presbyterian Church, and as the ministers were desirous of forming such a connection, the people were persuaded to yield. The Association was accordingly dissolved, and most of its ministers and churches joined the Presbytery.

The Presbytery of Watertown (called at first St. Lawrence) was constituted from the Oneida Presbytery in 1816, consisting of five ministers and two churches. In 1819, the number of churches reported to the General Assembly was eleven, seven of which were Congregational. Their history in this respect, from that time onward, I am unable to give. But the Congregational character of the Presbytery taken as a body, may be inferred from a fact related to me in 1834 or 1835, by a clerical brother who had resided ten or twelve months in that section of the State; viz: that a number of ministers in that Presbytery belonged to a Congregational Association, and were acting members both of the Presbytery and Association at the same time; that in one case a candidate, who was refused license by the Presbytery, applied immediately afterwards to a part of the same men, who, laying

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aside their Presbyterial character, and acting in the capacity of Congregational ministers, made out and subscribed his licensure. The Otsego and Oswego Presbyteries were also constituted from the Presbytery of Oneida; the former in 1819, and the latter in 1822. As the materials for these Presbyteries were derived mainly from the Oneida Association, an account of which has just been given, their connection with the Plan of Union is sufficiently manifest, without any particular statement concerning their churches. In 1837, one-half of those in Otsego Presbytery were Congregational, and in the Oswego Presbytery two-thirds.

The St. Lawrence Presbytery (called at first Ogdensburg) was constituted in 1821, by a division of the Presbytery of Champlain. The latter Presbytery, previous to this time, extended over the whole territory of Northern New York, and was in a great degree missionary ground. Many of the churches in that region were organized by an excellent and labourious Congregational missionary,* whom I have heard relate many thrilling incidents concerning his labours, his discouragements, and his success. I heard him also, at the same time, express his partiality for the Congregational mode of government; and listened to one of his sermons, which he read to several persons present, and which had been delivered by him on a former occasion, a part of which was designed to show, by way of contrast, the superior excellence of Congregationalism. Some of the churches which he formed were, perhaps, Presbyterian; but the major part were undoubtedly Congregational; and as those churches composed afterwards (at least in part) the St. Lawrence Presbytery, it is highly probable that it had for its basis the Plan of Union.

We have thus noticed each of the Presbyteries belonging to this Synod, and the result, is, that all of them except one, were Congregational in their origin, and continued to be more or less so in their elements, form, and spirit, after they were constituted in Presbyteries. And the same we have found to be true concerning the other two Synods.

These facts, produced by Dr. Wood, have a *conclusive* bearing upon the case. They confirm the truthfulness of the act of the General Assembly which declared that the repeal of the Plan of Union involved the constitutional dissolution of the Synods. These Presbyteries and Synods were *organized* unconstitutionally. They had, from the beginning, Congregational churches largely incorporated with them. That some of these Presbyteries had regular Presbyterian churches, does not make them regular Presbyteries, any more than the existence of Presbyterians in the mixed churches makes the latter Presbyterian churches.† These bodies *never were* regular Presbyteries; they were ecclesiastical Unions composed of Presbyterians and Congregationalists, and misnamed Presbyteries. And so of the Synods. The organization of the churches, Presbyteries and Synods was irregular throughout, and utterly unconstitutional. The reform acts of 1837, which first repealed the Plan of Union, on which these organizations were formed, and then declared that the effect of that repeal was the dissolution of the Synods, are acts which will stand the most rigid scrutiny as constitutional and necessary measures.

A few words on the necessity of adopting, under the circumstances, the course pursued. The Assembly, after repealing the Plan of Union, might have cited the Judicatories, or ordered them to purge their organizations from the mixed elements. In fact, citation was the course marked out and attempted, as our readers will remember. Had the New School shown the least disposition to separate from the Congregational churches, the extreme measures, ultimately taken, would never have been resorted to. But it was the impossibility of carrying out constitutional Reform in any other way, that led the Assembly to pursue the extreme of several courses, that were legally and fairly within reach. The New School evinced a determination to throw every obstacle in the way of purifying the Church in Western New York. Whilst, therefore, the Assembly adopted mild measures in reference

*** He belonged to the Northern Associated Presbytery.**

† This view of the case is ably maintained in the Letters of Dr. MACLEAN, of Princeton, first published in "*the Presbyterian*," and afterwards in a pamphlet. This pamphlet is among the ablest of the documents of our Reformation Annals.

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to alleged irregularities in the Synods of Albany, New Jersey, Cincinnati, Illinois and Michigan, it used its highest constitutional prerogatives in the summary dissolution of the three New York Synods. Their case was so bad that a re-organization was necessary to their purity. In the language of CHIEF JUSTICE GIBSON, "It was impossible to eradicate the disorder by any thing less than the dissolution of those bodies, with whose existence its roots were so intertwined as to be inseparable from it, leaving their elements to form new and less heterogeneous combinations." There can be no doubt that the Assembly adopted the very best mode of carrying its constitutional action into effect.

Having shown the constitutionality of the Reform measures of 1837, we shall, in the next article, bring to view some considerations which mitigate the apparent harshness of these measures, and which justify them as expedient, as well as right, in the time, place, and circumstances of their enactment.

Review and Criticism.

[In consequence of a greater number of long articles than common, our space for Reviews, &c., this month is necessarily curtailed.]

THE LOW VALUE SET UPON HUMAN LIFE IN THE UNITED STATES: a Thanksgiving Sermon by HENRY A. BOARDMAN, D. D., Phila. Joseph M. Wilson, 1853.

Dr. Boardman, in this seasonable, able, and discriminating Discourse, first alludes to the *fact* of the low value of human life in the United States. The *causes* of this insensibility to the true value of human life, are stated to be: 1st. The peculiar circumstances of our country in the rapidity of its settlement, &c. 2d. The dominant spirit of the country as seen in excitement, money-making, restlessness, self-satisfaction. 3d. Defective legislation, especially in regard to intemperance, and the punishment of crime. 4th. The frequent frustration of justice, owing to the sympathy excited by efforts to abolish capital punishment, to the composition of juries, and to executive clemency. The *enormity of the sin* of disregarding human life is shown in the wrong done to the individual, the assault made on the rights of society, and the wicked invasion of the divine prerogative. The *reformation* must begin in the better education and discipline of children, privately and publicly, in the institutions of the pulpit, in the discussions of the press, in the enactment of more wholesome laws, and in the more thorough enforcement of law and justice by executive officers.

OLD SIGHTS WITH NEW EYES. By a YANKEE, with an Introduction by ROBERT BAIRD, D. D., New York. M. W. Dodd.

This is an interesting account of travels in Great Britain, France, Switzerland and Italy. The fact that the volume was written by *a Yankee*, and is endorsed by *Dr. Baird*, will go far to extend its travels in the United States.

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THE ATTRACTIONS OF THE WORLD TO COME. By ALFRED BRYANT, Pastor, &c., at Niles, Michigan. New York. M. W. Dodd. 1853.

Mr. Bryant is an attractive and popular writer. His work on Millenarianism is one of the best on that side of the question. The present volume is one of high themes and rich discussions. Its topics are the immortality of the soul, the intermediate state, the resurrection, the day of judgment, the nature of future happiness, and the nature of future punishment. In highly commending the volume, we do not adopt all its sentiments.

GLAD TIDINGS, OR THE GOSPEL OF PEACE: a series of daily meditations for Christian Disciples. By the Rev. WM. K. TWEEDIE, D. D., of Free Tolbooth Church, Edinburgh. Boston. Gould & Lincoln. 1854.

A volume of meditations is adapted to refresh and strengthen the mind of the Christian. Dr. Tweedie is one of the distinguished ministers of the Free Church of Scotland, and this production of his pen is worthy of his reputation. The three sections of the volume have reference to the three stages in which personal religion may be studied; viz: 1. As *presented*—"Good Tidings." 2. As *attracting* the soul by its "Wonders." 3. As *realized* under the gracious guardianship of the "Shepherd of Israel."

ADDISON'S WORKS, &c. Vol. II. G. P. Putnam & Co. New York.

This volume brings to view Addison's miscellaneous writings, and consists of a learned essay on coins and medals, travels in Italy, a dissertation on the Christian religion, and various political essays. The notes are generally good, but we must make an exception of the one on page 154, where the Editor, as if in condemnation of Addison's opinion about the sin and shame of saint-worship in Italy, suggests that probably Addison had not read *Boccacio's* (!) Apology for that abomination.—All success to Mr. Putnam in getting out this fine edition.

THE ELECTION OF GRACE AND THE MEANS OF GRACE: a Sermon preached before the Synod of New Jersey, By the Rev. HENRY PERKINS, Trenton, N. J., 1853.

Mr. Perkins, as Moderator of Synod, delivered the opening sermon, which was as marked for its scriptural statements of doctrine as for the ability with which they were sustained. The discourse lays down and establishes three propositions. I. The means of grace, by the *appointment of God*, are in *connexion* with, and in *fulfilment* of, the election of grace, and are themselves *proofs* of election. II. In the use and abuse of the means of grace, men act with *entire freedom of will*, and are *accountable* for their actions. III. The doctrine of election, when rightly viewed, holds out the strongest and most rational *encouragement* to the use of the means of grace. These propositions are fundamental in their nature; and were it not for party prejudices and misrepresentations, would command the acquiescence of the mass of Christians.

HISTORY OF THE WALDENSES. Presbyterian Board of Publication.

This volume is both substantial and splendid. Its literary matter is of the first order, and the printing, paper, &c., correspond. It is one of the most beautiful volumes ever published in America. The engravings are twelve in number. There are thirty-two chapters, which contain an account of the country, the antiquity of the Waldenses, their extension, martyrs, persecutions, massacres, modern history and present condition. The *appendix* gives a view of their doctrines and ecclesiastical polity, their ancient discipline, confession of faith, catechism, &c.

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The Religious World.

STATISTICS OF OLD AND NEW SCHOOL PRESBYTERIANS BY STATES.

	Old School.	*New School.*
New Hampshire,	1,382	none
Massachusetts,	427	none
Connecticut	327	25
New York,	25,014	67,721
New Jersey,	17,218	6,298
Pennsylvania,	52,632	13,829
Delaware,	840	1,279
Maryland,	3,132	568
District of Columbia,	297	937
Ohio,	28,219	14,299
Indiana,	9,914	5,817
Michigan	562	7,006
Illinois,	4,209	6,637
Wisconsin,	742	733
Iowa,	1,632	716
Minnesota,	none	81
Missouri,	4,606	2,123
Kentucky,	8,543	1,178
Virginia,	14,164	3,270
North Carolina,	10,166	none
South Carolina,	9,976	none
Georgia,	4,512	none
Florida,	538	none
Alabama,	5,200	152
Mississippi,	5,062	1,027
Louisiana,	1,815	none
Texas,	863	none
Arkansas,	597	none
Tennessee,	4,947	6,237
Indian Territory,	1,405	none
California,	193	92

The totals of the two denominations are, *Old School* Presbyterians, 219,263; *New School*, 140,452.—*Presbyterian Banner.*

First Chinese Church in California.—On Sabbath, November 6th, 1853, the first Chinese Church was organized in San Francisco, under the auspices of the Rev. W. Speer, of the Chinese Mission. The exercises were held in the First Presbyterian Church, on which occasion four Protestant Chinese Christians were, at their own request, formed into a Presbyterian Church—one of whom was, on the occasion, ordained an elder. The Rev. Mr. Briggs, of the Methodist Church, the Rev. S. Woodbridge, of the Presbyterian Church at Benicia, and the Rev. Albert Williams and the Rev. William Speer of San Francisco, assisted in the exercises, which in part consisted of a prayer and sermon in the Chinese language, by the Rev. W. Speer. The sermon he afterwards (in brief) delivered in English. The usual address and questions to the elder were delivered and propounded by the Rev. Albert Williams in English; and, sentence by sentence, they were translated and read in Chinese by Mr. Speer, and duly responded to by the venerable Chinaman, who has long acted as a Chinese colporteur, both here and in China. The Rev. Mr. Speer took occasion to remark that there were other professing Christians present among the Chinese, who did not at this time feel willing to connect themselves with a Presbyterian organization, having been educated by another branch of the Christian Church in

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China. The congregation assembled on the occasion was numerous, and, we trust, that on the completion of the new Chinese chapel, now erecting and to be completed within a month, a large number of the Chinese will be eager to improve the opportunity for instruction in the Christian religion.—*Presby.*

COMPARATIVE COST OF CLERGYMEN.—Some people talk a great deal about ministers, and the cost of keeping them, paying their house-rent, table expenses, and other items of salary. Did such persons ever think that it costs thirty-five million dollars to pay the salaries of American lawyers; that twelve millions of dollars are paid out annually to keep our criminals, and ten millions of dollars to keep the dogs in the midst of us alive, while only six millions of dollars are spent annually to keep six thousand preachers in the United States? These are facts, and statistics will show them to be facts. No one thing exerts such a mighty influence in keeping this mighty Republic from falling to pieces as the Bible and the ministers.

NOAH'S ARK AND THE GREAT REPUBLIC.—The East Boston clipper ship Great Republic, which was destroyed by fire in our harbour, on Tuesday morning, was said to have been the largest vessel constructed since the days of Noah's Ark. She was three hundred and twenty-five feet long, and was supposed to be capable of carrying six thousand tons of cargo, though only rated a little over four thousand five hundred tons burthen. It may be interesting at this time, since the two vessels have been alluded to in this connection, to learn the dimensions of Noah's Ark. A ship was constructed for Ptolemy Philopater, which was 420 feet long, 56 feet broad, and 72 feet deep, and of 6,445 tons burthen. Archimedes constructed a ship for Hiero, King of Syracuse, of such large dimensions, that none of the harbours in Sicily or Greece could receive it. Noah's Ark, by those who are curious in such things, has been calculated to have contained 1,500,000 cubic feet, and was of 11,905 tons burthen. A remarkable difference between modern and ancient times, in state and condition, is exemplified in the "Great Republic." She was the property of a private American citizen; while the wealth and resources of all Sicily were called into requisition to construct Hiero's vessel.—*Evangelist.*

[The "Great Republic," which was consumed by fire in New York, had been thrown open on Sunday, as well as other days, to visitors, at twelve and a-half cents each.]

POPULATION OF THE TURKISH EMPIRE.—We are constantly told of twelve millions of Greeks domineered over by four millions of Turks; the proportions are not correctly given, even if we confine ourselves to European Turkey alone. In that estimate are given the whole Greek population, in all the dominions of the Sultan, whilst the Mussulman numbers are only those of Europe. The latest authority upon the statistics of the population of the whole Turkish empire, is a work just published in Paris, by A. Ubicini. He gives the number as follows:—

Religions.	*Europe.*	*Asia.*	*Africa.*
Mussulmans,	4,550,000	12,650,000	3,800,000
Greeks,	10,000,000	3,000,000	—
Catholics,	640,000	260,000	—
Jews,	70,000	80,000	—
Gipsies,	80,000	—	—

Total of *Mussulmans* 21,000,000; of *Greeks* 13,000,000; of *Catholics* 900,000; of *Jews* 150,000; of *Gipsies* 80,000; making an AGGREGATE of 35,130,000; of which, 15,340,000 are in *Europe;* 15,990,000 in *Asia;* and 3,800,000 in Africa.

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General Readings.

DR. ALEXANDER'S LAST SERMON.

It was in the First Presbyterian Church at Princeton, and on the 20th of July, 1851. The Sabbath was one of the most beautiful I ever saw. The harvest was just over, and the farmers, who made up the country portion of the congregation, had finished reaping the fruits of their year's toil, and had carefully housed their crops. Many of them were present, with their faces bronzed by the harvest suns. Judge, therefore, the appropriateness of Dr. Alexander's subject. His text was 1 Cor. iii. 9. "Ye are God's husbandry." I can, of course, give but an imperfect outline; but he said:—"These words apply to the Church universal, or its members taken individually. The agriculturalist who wishes to raise a good crop does *four* things: 1. He prepares the ground. 2. He sows the best seed he can procure. 3. He takes care of the grain when growing. 4. He reaps and stores away the harvest. So, in spiritual things it is necessary for us: 1. To make ready our hearts to receive the impressions of the truth—to come to Christ repenting of all our sins, and asking forgiveness of them for his sake. 2. We must plant the good word of God; and, 3. We must cultivate the good seed by prayer, self-examination, and the use of all the means of grace. We must learn the precepts the Bible lays down, and practice them in our walk and conversation. As the husbandman is never free from solicitude and care until he gets the crop stowed safely away, so the spiritual man can never cease to watch or relax his diligence till life is over. 4. He will reap his reward, to some extent, here, but the great reward shall be hereafter."

HIS TOMB.

Dr. Alexander's tomb has the following inscription:

Sacred to the memory
of
Archibald Alexander,
Doctor of Divinity
and
First Professor of the Theological
Seminary in this place:
Born in what is now Rockbridge county,
Virginia, April 17th, MDCCLXXII:
Licensed to preach the gospel
October 1st, MDCCXCI:
Ordained by the Presbytery of Hanover
June 9th, MDCCXCIV:
A Pastor in Charlotte and Prince Edward
for some years:
Chosen President of
Hampden Sidney College in MDCCXCVI:
Pastor of the Third Presbyterian
Church in Philadelphia in MDCCCVII:
Professor of Didactic and Polemic
Theology in MDCCCXII:
He departed this life
In the faith and peace of Christ,
October 22d, MDCCCLI.

[He forbade all words of praise upon his tomb.]—*Presbyterian.*

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SUMMER SLUGGARDS AND WINTER SAINTS.

This is a strange heading, yet, as descriptive of many professors of religion, altogether truthful and correct. We say *many*, for the compound characters to whom it is applicable are not an anomaly in our churches, but form in some localities, quite a numerous class. They are like some of our mountain springs—dry all the summer, and when frost comes, gushing out in strange fulness and power. Or, to use another illustration, they resemble a little stream in Pendleton County, Virginia, which suddenly disappears at the base of the mountain, and gushes up on the opposite side. Some years ago, a resident on the side where the stream disappears desired to turn its course for some purpose, but was opposed by a mill-owner across the mountain, who maintained that it would result in the loss of his water-power. So when the Christian minister desires to produce uniformity among these wayward ones, the devil rouses himself in opposition, fearful that his sin-mills will stand idle and unprofitable through the whole summer. Whenever we meet with this class of professionists, association reads from the memory-book an anecdote which we met with in an old magazine, under the old system of government in Germany, by ecclesiastical princes. A certain prince-bishop, while superintending some public works, discovered one of the labourers carelessly and indolently performing his duties. This roused his anger to such a degree that he swore most lustily. The workman very shrewdly told him what a bad example he was setting his flock by such a course. The bishop tried to exculpate himself by saying that he "did'nt swear as a bishop, but as a prince." "Ah," said the peasant, "but what will become of the bishop when the devil gets the prince?" The application is obvious. This state of things is sad and deplorable; and can we not by some fresh increase of zeal—for instance, protracted meetings in summer as well as winter—rectify it to a certain extent? Brethren, let us try, and we may thus be spared the keen misery of "supervising the interests" (as one of our term-coiners has it) of a shivering cold membership for a great part of the year.—*Christian Ad. and Journal.*

THE SPIRIT'S INTERCESSIONS.

"Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. viii. 26.

This passage contains a very important thought on prayer. We will inquire into the meaning of some of the words and phrases here used.

1st. *Helpeth.* "Heaves with us," or lifts with us. This is the idea expressed by this word. For instance, I have a burden to raise, and while I am lifting at one end or side, a friend takes hold of the other, and we together raise it.

2d. *Infirmities.* This word embraces those weaknesses of our nature which are a hindrance to prayer—such as ignorance of the subjects and manner of prayer—lack of spiritual discernment and devotional fire. Left to himself, the most perfect Christian is dull, ignorant, weak, and altogether powerless in prayer. The universal prevalence of depravity is painfully felt in the infirmities which encompass the most devout through every period of life.

3. *Intercession.* We must distinguish between intercession and mediation. Christ is the Mediator, and there is but *one* mediator. The Spirit is not a mediator. But he enters into the Christian's heart, and prays in the Christian's prayer. He excites, illuminates, and stirs up deep fountains of feeling and desire, but he does not mediate.

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4 "*Groanings which cannot be uttered.*" By this phrase we understand *that* the Spirit begets emotions and desires which cannot find expression in human language, and are only poured forth into the ear of God.

The important thought in this passage is this: *The Holy Spirit is an indispensable helper in acceptable and effectual prayer.* He incites the spirit of prayer, awakens the slumbering energies of the soul, quickens the dormant graces, sharpens spiritual discernment, breathes fervour into zeal, ardour into love, strength into faith, and burdens the heart with petitions, some of which can find utterance only in the ear of God. The Spirit is an indispensable *helper* in prayer. His inward intercession makes prayer fervent and effectual—gives it power almost irresistable. Sinners tremble when they hear it, infidelity feels its force and turns pale. The mourner is carried by such prayer right into the presence of the bleeding Lamb.

He who is helped by the Spirit in prayer *realizes* that help. O how his heart is enlarged and drawn out for his fellow men in every direction; how numerous are the subjects of prayer—the world is on his heart—he rests, and yet he cannot rest; he is always praying. Prayer is his "vital breath," his "native air." Where the Spirit helpeth in prayer there must be a revival. Nothing can withstand it. But the Spirit cannot help those who grieve him every day.—*Religious Telescope.*

BLESSED ARE THEY THAT MOURN.

BY WILLIAM C. BRYANT.

Oh! deem not they are blessed alone
  Whose lives a peaceful tenor keep;
The Power who pities man has shown
  A blessing for the eyes that weep.

The light of smiles shall fill again
  The lids that overflow with tears;
And weary hours of woe and pain
  Are promises of happy years.

There is a day of sunny rest
  For every dark and troubled night;
And grief may bide, an evening guest,
  But joy shall come with early light.

And thou, who o'er thy friend's low bier
  Sheddest the bitter drops like rain,
Hope that a happier, brighter sphere
  Will give him to thy arms again.

Nor let the good man's trust depart,
  Though life its common gifts deny,
Though pierced and broken be his heart,
  And spurned of men, he goes to die.

For God has marked each sorrowing day,
  And numbered every secret tear;
And heaven's long age of bliss shall pay
  For all its children suffer here.

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THE

PRESBYTERIAN MAGAZINE.

MARCH, 1854.

Miscellaneous Articles

CHRIST'S SESSION AT THE RIGHT HAND OF GOD.

If we take a survey of those mediatorial acts which lie within the compass of human observation,—if we look upon the closing scenes of the earthly drama, that mysterious agony in which the God-man appeared to be well nigh exhausted in his conflict with the powers of darkness, whilst bowed beneath the curse of a broken law; or that hour when human malice had reached its height, and the powers of darkness were mustered for that final effort in which all the might of hell was put forth, and the wrath of an angry God, as the mantle of eternal night, encompassed, and afflicted, the expiring Redeemer; or turn aside to that prison-house where the King of Terrors has fastened all his bolts, and bars, around "the Prince of Life;" or direct our attention to that turning point in the history of our Redemption, when the conqueror comes forth triumphant from the captor's chains, bearing in his hands the keys of hell and of death—wheresoever we turn our gaze mystery invests, and underlies the whole.

But were we to stop here, we would still fall far short in our conceptions of the grandeur of our redemption, and of the breadth and stability of that foundation on which the final security of the believer is made to rest. The conqueror of death emerging from the last conflict has arisen, and we may rejoice in the ground of hope which is laid in the resurrection of our head; but we have not as yet followed him from this scene of his humiliation to the theatre of his glory—we have not as yet traced the King of glory in his ascent from the footstool to the throne—we have seen the crown of thorns torn from his bleeding brow, but we have not beheld that brow bedecked with the regal diadem—we have seen the insignia of mock-

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royalty, the sceptre and the robes laid aside, and the darkness of the grave dispelled, but we have not as yet seen "the Prince of the kings of the earth" take into his own hand the sceptre of universal sovereignty, and shine forth in the glory of his Father's kingdom, controlling the movements of men and angels, and directing all things in heaven and in earth, so as to insure the salvation of his people.

This is our present theme; we are to consider the exaltation of Christ to the right hand of God.

I. And first, the necessity of Christ's exaltation. We say this exaltation was necessary in the first place, because it was *included in the covenant of redemption.* Whatever was promised in that covenant which was ratified between the Father and the Son, must of necessity accrue to the Son upon his fulfilling the conditions agreed upon with the Father. That exaltation and glory were promised, is very easy of proof. In Isaiah, 53d chapter, the Messiah appears as a sufferer, but it is as a sufferer earning a reward. This reward, is a *promised* reward, conditioned upon his sufferings, and is of such a nature as to imply a final exaltation, and dominion, and glory. He is marred more than the sons of men; he is oppressed and afflicted; he is led as a sheep to the slaughter; he is taken from prison and from judgment; he is cut off for the transgressions of his people; he is numbered with the transgressors; it is the pleasure of the Lord to bruise him, and to put his soul to grief; but all this humiliation and suffering is in order to the obtaining of a reward. When he shall have accomplished all this, "he shall see of the travail of his soul, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands." Because of all this suffering, he is to have "a portion with the great and to divide the spoil with the strong."

Again in Psalm ii., it is announced as the purpose of the Lord, to place his king upon his holy hill, and to give to his Son the heathen for his inheritance, and the uttermost parts of the earth for his possessions. It is to this exaltation and glory that David refers in Psalm cx., when he represents his Jehovah as enthroned at the right hand of *the* Jehovah, with his enemies beneath his feet, ruling with the rod of his strength out of Zion; possessing a people in the day of his power, more numerous than the dew drops in the womb of the morning.

And when we come to the New Testament, we find that the exaltation and glory promised have been actually conferred—and that too, because of the fulfilment of the conditions. Because he took upon him our nature, and "humbled himself, and became obedient unto death, *therefore* hath God himself 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." This exaltation and glory were, therefore, matters of stipulation; they were promised by the Father to

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the Son, upon the ground of his fulfilling certain conditions. We cannot, of course, refer to all the passages where the Messiah is set forth as earning a reward. It will be found to be one of the leading characteristics of the Messianic prophecies. And if further proof were required, we would point to that last prayer which our Saviour offered in the presence of his disciples, in which the covenant made with the Father is the basis of every petition. "I have glorified thee on the earth, I have finished the work which thou gavest me to do; and now, O! Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." It was necessary, therefore, that Christ should be exalted and instated in his glory, in consequence of his having fulfilled the conditions of the covenant of Redemption. Having done all he had engaged to do, it was necessary that he should obtain all that was promised. As in that covenant the veracity and the justice of the Father were pledged, it was necessary in order to their vindication that the pledge should be redeemed, and the promised glory conferred.

But there was a necessity for the exaltation of Christ arising from another source. It was necessary in order to *the prosecution of his mediatorial work.* He had, it is true, suffered without the gate, but he had not as yet entered within the veil, to appear in the presence of God for us. The sacrifice had been slain, and that shedding of blood without which there is no remission had been effected; but that blood had not as yet been carried within the veil, or sprinkled upon the mercy-seat. The functions of the priesthood which belonged to the outer court, had been performed; but those higher and more sacred, and all important functions, which pertain to the holiest of all, had not as yet been entered upon. Whilst he remained on earth he was not a priest in the full exercise of all the functions of the priestly office; "for if he were yet on earth he should not be a priest." It was but a part of his ministrations that could be performed on earth. It was necessary that the heavenly things themselves should be purified with better sacrifices; it was necessary that the temple, not made with hands, the Holy of Holies, where God himself dwells, not in symbol, but in all the fullness of a visible and an unclouded manifestation, should be entered by our great High Priest, and that not once a year, but once for all and once for ever.

And as such an exaltation was necessary in order to the completion of his priestly, so also was it necessary to *the perfecting of his kingly office.* It was not upon the cross, it was not in the sepulchre, that the sceptre of universal empire could be wielded. It is true, that during his humiliation, there were occasional glimpses of his kingly authority. It was God that was manifest in the flesh, and not one attribute alone. The manifestation was a manifestation of power, as well as of goodness and mercy. It was the brightness of the Father's glory that shone in the face of the Son; and in that radiance, there were no faint indications of the power, and the authority of him who is "the King of kings, and Lord of lords." It was before his royal mandate that unclean spirits bowed with such

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a prompt submission; and it was his sceptre that awed to silence the roaring billows of the tempestuous Galilee. But at no point in his earthly history was there a full assumption of his regal prerogatives. That assumption was reserved for that hour when, attended by his mighty angels and surrounded with the trophies of his crucifixion triumph, he should enter the everlasting gates, and take his seat upon the everlasting throne. Then, and not till then, could he assume the full prerogatives of sovereignty, and sway the sceptre of universal dominion. But once seated on the Father's throne, and invested with all the power in heaven, and in earth, his government is completely established, and henceforth all things are under his control, and every enemy shall eventually be put under his feet.

Again, the exaltation of Christ was necessary to *a full entrance upon his prophetic office.* In the execution of this office, "he reveals to us, by his word and Spirit, the will of God for our salvation." In order to this, it was necessary that the Spirit should be given; and the Spirit could not be given until Christ should be glorified. That there is such a relation between the exaltation of Christ, and the gift of the Holy Spirit, is clearly taught in John vii. 39, "For the Holy Ghost was not yet given, because that Jesus was not yet glorified:" and also by our Saviour himself, John xvi. 7, "If I go not away, the Comforter will not come unto you; but if I go away, I will send him unto you." Not that we would be understood as holding that there was no exercise of the prophetic office, through the agency of the Spirit prior to the exaltation of Christ, or previous to the descent of the Holy Ghost on the day of Pentecost. By no means. "Holy men of old spake as they were moved by the Holy Ghost." It was through his agency that the prophets, under the Old Testament, had been inspired to reveal to men the will of God. It was by his instrumentality, as we are informed by Peter, that Christ went and preached in the days of Noah, to an ungodly and a disobedient generation. But notwithstanding this, the Old Testament dispensation falls so far short of the New, in the measure in which the Holy Spirit has been given, that the New is characterized as the dispensation of the Spirit. The Spirit was given under the Old, but it was as the drop before the teeming shower, as the streamlet before the mighty flood, as the zephyr before the rushing mighty wind. Before the creation of the sun, there were light, and processes of vegetation; for we read that the earth on the third day, brought forth the fruit tree yielding fruit; and so also prior to the exaltation of the Sun of Righteousness to the heavenly place, there were plants of grace in the vineyard of the Lord, bringing forth, through the agency of the Spirit, the fruits of holiness. But, however numerous these instances under the Old Testament, they were but the first fruits; the harvest was yet to come; and it was not until the times spoken of by Isaiah and Joel had come—it was not until Christ was exalted as a Prince and a Saviour, that the Spirit was poured out "as rivers of water upon the thirsty and as floods upon the dry ground;" it was not until "he ascended on high leading captivity

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captive," that he received the full measure of the Spirit and his gifts for man. But when in all the glory of a final triumph, he entered upon the kingdom, and took possession of the throne, and grasped the sceptre of his mediatorial reign, the efficiency of his prophetic office was soon manifested. The wonders of the day of Pentecost bore testimony to his full enthronement as a king, and his full investment as a prophet. Upon the field which here opens before us we have not space to enter, and therefore, hasten on to consider,

II. THE NATURE of Christ's exaltation, or what his exaltation consists in. Nor is it proposed to enter upon the subject of Christ's exaltation in all its length and breadth, and inexhaustible fullness. We are not to speak of the glorification of his person, however enrapturing such a theme must of necessity be; but we are to present his exaltation in that special aspect already intimated in our caption. We are to speak of it as an advancement to the right hand of God. It is not the aspect in which his glorified humanity there appears, or the splendours with which his Godhead majesty shines forth from the Father's throne. It is that he is present at the seat of power, and that his presence there is on our behalf. He is present where all power dwells, and, therefore, our salvation is secure; for our Redeemer is invested with all power in heaven and in earth. He is at the right hand of God, and therefore, that hand in which is the might of Omnipotence, shall never wake its thunders against the believer. He is at the right hand of God, and therefore, no foe on earth, and no foe in hell, can work our ruin, for the sceptre which is swayed by that right hand, is a sceptre which extends over all worlds, and over all ranks of existences, whether they be thrones, or dominions, or principalities, or powers. He is at the right hand of God, and therefore, nothing in us can prevent our final deliverance; for he is possessed of power over all flesh, so that he is able to impart eternal life to as many as the Father hath given him. He is at the right hand of God, and therefore, the weakness and the mortality of these earthly tenements shall not prevent their final exaltation; for the hour approaches when the dead shall hear the voice, and feel the power of the Son of Man; and these bodies shall come forth from the silence, and the darkness, and the corruption of the tomb, to bear the image of the second Adam, and to be associated with him in the final judgment, and to be sharers with him in his final triumph, and to partake with him of the joys, and the grandeur, of the paradise of God.

One special point to which we would direct attention is, that *the Omnipotence of God is under his direction, or at his disposal.* This we regard as the essential idea of the phrase, "Who is at the right hand of God." By fulfilling the conditions of the covenant of redemption, he has earned the right of wielding all the power of the arm of Omnipotence, for the government and defence of his people. It is not that our Redeemer has fled from the conflicts of his earthly ministry, and taken refuge from his enemies beneath the shield of Omnipotence, as if he had found himself unequal to the task of our redemption. Ah,

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no; every enemy was trodden down, and every foe vanquishe from the iron grasp of death he came forth in all the uncon energy of the rising God. It was not for safety he took his at the right hand of the divine majesty; this was secured t the covenant already referred to, when the Father undertook and uphold him in the work to which he was called; and t mised guardianship was as sure on earth, as in the immedia ence of the majesty on high. It was not for his own sake, ours he entered within the holy place—it was that he might that power whose exercise he had secured for the salvation people.

Now, in this right to direct and wield the divine power, is the right of employing *all the energy of the Holy Spirit* for t viction and conversion of sinners, and the sanctification an glorification of the just. Hence he speaks of sending the S convince of sin, of righteousness, and of judgment to com hence the Spirit is called the Spirit of the Son; and Christ is have the seven Spirits of God. O! how can our salvation fail, all the might of Omnipotence and all the energy of the Spi God, are at the disposal of him who loved us and gave h for us?

But besides all this, he has *the command and control of principalities* and powers that are in heaven, or in the d of darkness. And this governmental sway he exercises for th fare of his people. It is exercised in restraining and conqu all his, and our enemies. Of the existence of such a class of mies we have the clearest evidence. "We fight not against fles blood, but against principalities and powers; against the rulers o darkness of this world; against spiritual wickedness in high pla And an unequal warfare it would soon prove were we left to co in our own strength. But we are not deserted in the strife. captain of our salvation holds their power in check, and directs their fiercest onsets, so as to contribute to our final salvation. as has been intimated, his power over the invisible world is restricted to the control of evil spirits. It is employed in the d tion of those angels who excel in might, and who kept their estate. Those pure celestial spirits who are admitted to stand be the throne, fall prostrate before him that sitteth on the throne, bear his mandates, and obey his word. "Are they not all minis ing spirits sent forth to minister to them who shall be heirs of sa tion." Well then may the believer lift up his head in triumph, look forward without a doubt, for the day of his redemption draw nigh, and none can prevent or retard its approach. He has, it is tr the corruption of his own heart to contend with, and against him leagued all the might, and all the craft of the kingdom of darkne but what are all those that are against him when opposed to th who are on his side? What the bondage of sin, and the hosts hell, before the energy of the Spirit, and the right hand of O nipotence?

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And in conclusion, as the exaltation of Christ at the right hand of God is the ground of the believer's hope, so must it be the great source of the sinner's dread. Against whom is he setting himself in array?—against him on whose nod there reposes all the might of Omnipotence? R. W.

THE EXPERIENCE OF RELIGION.

No. I.

MUCH prejudice exists against such phrases as Christian or Religious experience, and Experimental Religion. The precise term, in this application, is not found in Holy Scripture, and is therefore rejected by some as an enthusiastic expression. It would be of little consequence to contend about the name if there were not danger of ignoring a great fact by dropping that name. It may, therefore, be of use to offer some dispassionate statements in a very plain and popular form.

The general meaning of EXPERIENCE is that knowledge we have of anything by our own personal trial and consciousness, and not merely by what we learn from the declaration of others. One may read of diseases in medical books, or of perils in the narratives of voyages, or of exciting scenes in biography, but the knowledge acquired by these means is of a very different kind from that of the person who has actually been ill, or actually shipwrecked, or actually passed through the incidents of which we read the record. This personal consciousness is called experience: the other kinds of knowledge are by hearsay, by report, by verbal description, or by the representations of pictures. The same remarks may be made of all other methods by which we try and prove anything not before known by us, but only hoped for, or trusted, or desired. It was an *experiment* of Laban's when he received Jacob with his family and hired him for seven years; but as year after year elapsed, Laban found the vast advantage of Jacob's sojourn with him in its actual results, and declared to him, "I have learned *by experience* that the Lord hath blessed me for thy sake." (Gen. 30.)

Nothing is more familiar to us than these principles: and when we speak of Experimental Religion, or Christian Experience, we only apply to this particular subject the same principles. Religion is in part a *science;* that is, it is founded on Truth and Facts, which must be known before one can be religious. It consists also of *Practice*, or the performance of duties arising out of the truth and the facts. The proper practice of religion also implies affections, dispositions, emotions that proceed from a right perception of the nature of the truth and its objects. To speak of *Experience*, in connexion with

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these processes and these results, is no more mystical or enthusiastic, than to speak of it in connexion with the fine arts, with disease, with anything whatever, bodily or mental, which we commonly speak of as subjects of our experience. If, as to *these*, Experience is a teacher, a guide, a witness, according to their respective qualities and influences, there is nothing unreasonable in ascribing the same characteristics to *religious* experience. If we would invite others to make an actual experiment of what we have tried, and thus learn for themselves what our mere descriptions are inadequate to convey, there is just the same common-sense in saying to them, "O taste and see that the Lord is good," or encouraging them to religious progress with the proviso "if so be ye have tasted that the Lord is gracious." (Ps. 34. 1 Peter 2.)

Religious Experience, in the most general acceptation, may be defined to be the whole history of one's mind and character in relation to the subject of religion. It describes all that any one has known and felt and done in relation to that subject. In this view it may probably be said of every person of years in a Christian country, that he has had a religious experience. If one has had early impressions of the excellence of religion, and they have become effaced, and he is now indifferent or sceptical or scoffing, that is *his* religious experience. If one has found Christianity a perpetual trouble, a hard enigma, a repulsive study, that is *his* experience. The great foes of Revelation, whose very names are used to signify Infidelity, the Herberts, Voltaires, Paines, may be said to have had their religious experience: for, whatever were their conclusions, and however far from a sight or knowledge of true religion, they had the Scripture before them, they knew what it says, and they exercised their thoughts, opinions, and emotions in regard to it. And it is an affirmation as solemn as it is, by most persons, unexpected, that as they have had the subject of religion set before them, have indulged their feelings or practised their indifference towards it, their reception and entertainment of it, be it what it may, belongs to the Religious department of their history, and there it will always stand, just as their varying or permanent views as to Literature, Business, Politics, will always stand in the history of their Experience in those departments.

The experience of a believer and disciple of Christianity is that course through which he has passed and is passing in regard to religion. It is the history, external and internal, of one who has reached a certain point in religion—the sum of what he has felt of the influence of Divine truth upon his understanding, heart, and life. Paul's religious experience began in the first impressions made by the instructions of his parents and the hereditary associations of temple and synagogue: it grew with the lessons of Gamaliel, it received fresh colouring in the opportunities of showing his conscientious zeal for the traditions of the fathers in wasting the church and opposing the name of Jesus. Thus far was he SAUL. Then came the new knowledge and its corresponding convictions which made

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him PAUL, and gave another shape to his Experience. Under it he became a Christian: and then his experience grew daily, not merely in the new sphere and associations of his life, but in his knowledge and feelings, his emotions and motives, his new sentiments and their corresponding effects on his soul, in joys and conflicts, triumphs and humiliations, as an individual believer, as well as public minister.

There are many Sauls who never become Pauls. They are such as have an experience of religion as a science, a form, a creed, a matter of controversial zeal, of family or antiquarian interest, and even as a moral rule; they are such as have hopes and intentions respecting a *future* experience of religion in a more vital manner, but their experimental religiousness at present is only that of the external, æsthetic, secular interest in an edifice, or an enterprise, or in eloquence, or in a particular company, or favourite name. They are conscious of the reality of religion; they believe the Bible; they may demand sound as well as able preaching, and in a certain way enjoy such; but after all, they are only Sauls—profiting in the Jews' and Christians' religion above many, exceedingly zealous of their ancestral theology and rites, yet not having Christ revealed in them.

When we look for the MARKS of that true Christian experience which distinguish it from the kinds just referred to, we shall find that it comprises, for one thing, *an awakening out of our natural insensibility to the reality of our religious position.*

By our religious position is meant all that belongs to our duties to God, whatever results from the fact that He is our God. Naturally we are not conscious of this position, beyond the mere habit of acknowledging it. We admit it, but do not feel it. We are not sensible that we are connected with God, as truly and perpetually as we are with our parents. We do not feel that we are under His displeasure, or deserve it. No one begins to have the experience of a Christian before he discovers in himself the truth of what the Scripture declares to be his natural condition. The first moment when by the illuminating power of the Holy Ghost a man becomes sensible—conscious—of his actual condition before God, may be called the beginning of his Christian experience. For though it may be too early—for man at least—to call him a Christian, yet as even the dawn is called day, and the infant is a man, so the spark of light and vitality which discloses to one his sinful character, his depraved nature, his fallen estate, his guilty inability and indisposition to good, and his propensity to evil, and which so shows this to him as makes him ashamed and astonished at his disgrace—this spark, this first pulsation of a new internal life is the first stage of Experimental Religion.

One may have stronger convictions than another, a more deeply smitten conscience, a lower abasement,—but here the Christian begins to live by being slain by the law in order to his initiation into a new life. He cannot pass from death to life without knowing that he has been dead. The sorrow he feels for sin must arise from a consciousness of sin. Call it awakening, or conviction, or what we may,

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there must be an *experience* of this state of mind; not a bare assent to the testimony of the word, like saying "if the Bible declares it, it must be so," but in connexion with this a consciousness that it is so;—not the repeating of words by rote, but our own senses making us testify against ourselves, "I am vile—I am guilty"—that kind of testimony which we understand the force of when we say, as of our own assurance, "I know such and such a thing of myself. I know my own tastes and opinions; I know my own thoughts and feelings, without asking of others and without the possibility of their being able to inform me"—so I *know* that I am guilty before God, even should every friend I have join to persuade me that I am only in a morbid state of mind, and cannot have reason to reproach myself in this way.

Is it asked how one may distinguish between that experience which is the result of common self-knowledge or a transient conviction, and that which is the beginning of *Christian* experience—being the actual and effectual awakening by the Divine Spirit? Try this question as you do others in which you know the difference between what you only receive on report, and what you know by experience. You heard the description of grief, disappointment, envy, the happiness of charity, before you felt any of these emotions: you could even then define them and discourse of them. But have you yourself been grieved and disappointed? have you exercised envy or charity? —then you know the difference between learning by report and learning by experience, and that it is a difference more easily understood for oneself than described for another. You have always been taught that you were a sinner, and you believed it: can you now say "I know I am sinner because I feel it—feel it as such a discovery must be felt—not as I feel something of trivial importance, but as that discovery effects me which opens to me an unexpected disgrace and danger"? Can you read the forty-one chapters of the book of Job, and understand what is meant when, in the forty-second—the closing period of the history—the patriarch says "I have heard of thee by the hearing of the ear: but now mine eye seeth thee: therefore I abhor myself and repent in dust and ashes"? J. H.

ECCLESIASTICAL CHANGES.

When an individual has seen proper to change his church relations, he generally receives the *soubriquet* of "*Renegade*" or "*Turncoat*," terms which if not in their philological import the most opprobrious in our vocabulary, are often used as the synonymes of whatever is weak and inconsistent, unstable and fickel, treacherous and dishonest, and while severe censures are often inflicted on him by those whom

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he leaves, those with whom he joins not unfrequently receive him with great caution, and sometimes urge his former relations as an obstacle in the way of his promotion to positions of prominence and influence.

In order to determine whether these things are sanctioned by the deductions of sound reason and the immutable principles of right, let us carefully ponder the following suggestions.

Is there any evidence of essential imbecility in the fact that a man at one time sincerely believed that, which, in his judgment, subsequent experience and more thorough investigation and research proved to be erroneous?

Are men expected to form just opinions upon every subject within the compass of human knowledge by *intuition?* All men are *predisposed*, if not controlled to a certain extent in the formation of their religious opinions and church relations, by the peculiar influences which surrounded them in childhood, and the circumstances and character of their education. There is more philosophy than poetry in the well known couplet—

> "'Tis education forms the common mind,
> Just as the twig is bent, the tree's inclined."

It is a lamentable fact, and one which should induce greater activity in providing for the proper education of youth, that the great majority of men, are in their religious opinions just what their parents and teachers were, and hold precisely what others have taught them. Thus, a large proportion of religious belief is merely *traditionary* and *educational*, and not the result of enlightened conviction and independent investigation. There is too little *original* and unrestrained *thinking*. Men are apt to be too servile in copying the opinions and imitating the conduct of others. As saith a well known English Reviewer, "Mankind sail their life voyage in huge fleets, following some whale-fishing or herring-fishing Commodore: the log-book of each differs not, in essential purport, from that of any other! nay, the most have no legible log-book, keep no reckoning—only keep in sight of the flagship—and fish!"

Jean Paul Friedrich Richter, in satirizing this servile *imitancy*, compares mankind to a flock of sheep. These woolly hosts flock together and follow the "bell-wether" because they love to be together, are *cowards*, and are *blind* or dull of sight, to a proverb! "If you hold a stick before the leading wether, so that he by necessity leaps in passing you, and then withdraw your stick, the flock nevertheless will all leap as he did, and the thousandth sheep will be found impetuously vaulting over air, as the first did over an otherwise impassable barrier."

Thus do men and sheep act their parts—each following the other—and his own nose!

Since, then, *infallibility* is not a human attribute, and error so often assumes the disguise of truth, it is not so marvelous, that a reasoning, expanding, progressive mind should find that in some things it had been mistaken.

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A man *may* be wiser to-day than he was a year ago, and it is, after all, quite natural that the careful conclusions of the fully developed man, and ripe scholar, should in some things contradict the superficial impressions of the half-educated student. If these reflections are just, it is an evidence of weakness and inconsistency to *cling* to error, rather than to renounce it. There are doubtless multitudes of men, who would at once renounce the theories to which they are tacitly committed, and openly and for ever abandon their parties, if they had sufficient moral courage and self-reliance to avow and defend their real convictions.

Why then should a true man hesitate to openly acknowledge the fact, that his views in certain particulars have undergone a *change*. when it is the idle *boast* of myriads of *heretics*, *cowards*, and *fools*, that THEY have never performed a *somersault*, nor "turned" their "coats!"

It is certainly a great consolation to a "*renegade*," as the term is applied in common *parlance*, that he finds himself in the best of company; that Paul, the Apostle, was a "renegade," that he spent the better part of his life in the promulgation of doctrines, which in his early career he most sincerely and zealously opposed!

The same may be affirmed of Luther, Melancthon, Calvin, Knox, Wesley, Whitefield, and of all true *reformers*.

Who will dare to question the sincerity of these men, or to charge them with inconsistency, instability, or fickleness of mind?

Neither is it true that the abandonment of one party or sect, for another, necessarily or generally implies the existence of sinister motives. True, a man *may* be influenced by unworthy motives in changing his ecclesiastical relations, but it is equally true that selfish and worldly motives are much more *likely* to influence a man to remain with an old party, quietly submitting to that which he cannot reform, rather than sacrifice his position and prospects, bear the *odium* which he knows is always cast upon a "turncoat," and then for years to be subjected to that *ordeal*, through which he *must* pass, on account of such change. A man may be dishonest in changing or in professing to change his religious opinions, but it does not follow, as a necessary conclusion, that all those who have never *changed*, are therefore *honest*, in what they profess to hold! It will be found in the day of judgment, that many have changed their church relations without juggling with conscience, while thousands have hushed the voice of the monitor, rather than make such change. All men hold tacitly or professedly some religious sentiments, and since there are such irreconcilable differences, many persons must hold erroneous ones, and the question naturally arises, are all those who are thus under the influence of false doctrines, doomed to perpetual deception? Is it not to be hoped that those who are now in error, will, as they make progress in knowledge, receive additional light—and yet discover their true position? And when a man finds that he has been deluded, and that he is connected with a party from whom he must now differ in faith—*what is he to do?* Avow his honest convictions, and unite himself with those whose views are more in accordance with his own. Turn "*renegade!*"

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Is it not evident that he *must* at all hazard, pursue this course or do violence to every manly impulse—defile his conscience—compromise his integrity and act a perpetual lie!

It is very certain—that before the ultimate triumph of truth, when "the watchmen shall see eye to eye," the number of "turncoats" will have been greatly increased!

If the above views are not fallacious, we must conclude that the change of one's opinions and relations, so far from being evidence of weakness, inconsistency, instability, or dishonesty, *may* be evidence of the very opposite of these; and so far from being guilty of treachery in leaving a party, it might be superlatively perfidious to remain with it!

Such are the reflections which have occurred in connexion with this subject, and to show how it has been regarded by others, we ask attention to the following extracts. The first is from the pen of *Dr. Watts.*

"Though a sentence or two from any man's former writings may be cited, perhaps to confront his later thoughts, yet that is not sufficient to refute them; all that it will prove is this, that that man keeps his mind ever open to conviction, and that he is willing and desirous to change a darker for a clearer idea. It will only declare to the world that he can part with a mistake for the hope of truth, that he dares confess himself a fallible creature, and that his knowledge is capable of improvement. It becomes the all-wise God and not mortal man to be unchangeable. For a man to be obstinately tenacious of an old mistake, is the shame and not the glory of human nature."

Chillingworth, whom Tillotson called "the glory of his age and nation," and whose "religion of Protestants" Gibbon pronounced "the most solid defence of the Reformation," a hundred years after it was written, when it was alleged that he was not a fit advocate of Protestantism, because he had once been a Romanist—answered thus: "This objection is impertinent and frivolous, unless perhaps it be a just exception to a physician, that himself was sometimes in, and recovered himself from, that disease which he undertakes to cure! Or, against a guide that in a way that at first, before he had experienced himself, mistook it and afterwards found his error and amended it. That noble writer Michael de Montaigne, was surely of a different mind, for he will hardly allow any physician competent, but only for such diseases as himself had passed through."

The closing paragraph is from the pen of a living "turncoat." "When I apply myself with diligence to make further inquiries into the great doctrines of the gospel, I would never make my own former opinions the standard of truth, and the rule by which to determine my future judgment. My work is always to lay the Bible before me, to consult that sacred and infallible guide, and to square and adjust all my sentiments by that certain and unerring rule. It is to this supreme judge of controversy that I pay an unreserved submission, and would derive all further light from this fountain. I thank God, I have learned to retract my former sentiments and to change them

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when upon stricter search and review they appear less agreeable the divine standard of faith."

In these remarks the terms "renegade" and "turncoat" are us in their popular application, and not in their strict primary signifi tion. The writer has not thought it necessary to draw the distincti between a simple change of opinion in reference to matters r *absolutely* fundamental, or endangering the salvation of the so such as a simple and orderly transfer of an individual from one eva gelical denomination to another—and actual *apostasy* from the Chr tian faith, as in the case of Julian and others, or the abandonment the great doctrines of the Protestant Reformation for the unscriptur vagaries of the Oxford Tractarians, or the corrupt dogmas of t Romish Hierarchy. Changes from right to wrong, from truth error, are never to be justified, but it is to be hoped that while a who are under the influence of a false philosophy and an unscri tural creed, may be speedily delivered, changes from *substantial* *distinctive* truth may become more common and less *odious*.

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MORAL INABILITY.

No. II.

[Continued from page 57.]

In a former paper we adverted to some of the theories which hav been held on this important subject. We adduced those passages o Scripture that seemed to have a direct reference to man's moral con dition and capacity as produced by the fall. We quoted from th various creeds and confessions of the different Reformed Churches such extracts as showed that there was a remarkable identity of doc trine in these symbols on this question; and in expounding the prin ciples which pervaded the Scripture quotations, we showed that the contained an obvious and unanswerable refutation of the position that man's inability merely consisted in an indisposition of the will. We refer to this point again for the purpose of preventing our argu ment from being misunderstood even by careless readers. We showed that there could be no exercise of will apart from, or anterior to an exercise of affection, and that the affections either in loving or hating, always followed the exercise of intelligence; so that according to our intelligent apprehension of the character of an object, we love or hate it, and consequently *will* to possess or avoid it. A certain class of readers might fall into the mistake that, if this representation be true, all that is required for regeneration is, that the Holy Spirit should so affect our cognitive powers that our intelligence shall be accurate, and our mental conceptions shall be truthfully in

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accordance with the actual character of things. The adoption of this error could only take place from the most superficial view of the facts which are connected with our mental economy. It proceeds on the assumption that we could be renewed in intelligence, without being renewed in our souls. So far as we are concerned, intelligence cannot exist apart from the exercises of our souls. If our souls are so renewed or affected by the Holy Spirit that we can discern spiritual things, then our intelligence will be spiritual in character likewise, and so also our affections, and so also the motives of the will. That we may be renewed in *intelligence*, while there is no change effected in the condition of the soul itself, is a position so absurd that its enunciation supplies its refutation. Intelligence, apart from an intelligent being, cannot exist; and therefore, as the being, or the soul is spiritual or carnal, so will the intelligence, the affections, and the will be characterized. Having thus guarded against the possibility of a mistake on this point, we apprehend that no more need be said in regard to it.

II. We, therefore, proceed to discuss the theory which draws a distinction between *Natural* and *Moral* ability and inability.

This favourite position which, among many of our New School brethren and others in this country who symbolize with them in theology, has always occupied a prominent place in their regards. It has been put forth with the utmost confidence as if it were characterized by philosophical acuteness and simplicity; as if it were in perfect accordance with the actual state and operations of the soul, and fully accounted for the difficulties which are involved in this controverted subject.

It is important that we should accurately understand the theory as it is held, and that in stating it we should attach to the phraseology used by its advocates, neither more nor less than they intend to convey by the use of these terms. As a general description, we may say, that the advocates of this theory will tell us that it is owing to natural inability that man cannot fly to the moon, or create a world. My inability to lift a mountain is natural; my inability to repent and believe is moral; and the doctrine of those who insist on this distinction is, that man has a natural ability to do good, but yet is morally unable.

Dr. Beecher thus defines natural and moral inability: "By natural inability I understand, that which an agent, though ever so willing, cannot do from defect of capacity; and by moral inability, that which his capacity, as an agent, renders possible and makes obligatory, and which is prevented only by his now uncoerced choice, including in the term not only single consecutive volition, but that general abiding decision of the mind for God, or against him, which constitutes holy or unholy character." Beecher's Views, pp. 113, 114.

In this description or definition, there is a considerable amount of ambiguity in one part, and in another an expression occurs which, when analyzed, leaves the author in a position eminently ridiculous

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and absurd, for he professes to account for certain classes of actions, and these according to the terms of the foregoing exposition may take place without a cause. By moral inability, Dr. Beecher means "that which" a man's "capacity as an agent renders possible and makes obligatory, and which is prevented only by his now uncoerced choice." Here the phrase *capacity* is used in a doubtful signification. If the term mean "faculties," or "powers," then does Dr. Beecher mean to affirm, that man possesses all the faculties with which he was endowed at creation, and that these faculties are now in the same condition as to power and efficacy as before the fall? A man may have a hand, and by a severe accident it may suffer injury, but still remain a hand, although vastly unfit for the functions it was formerly qualified to discharge. If Dr. Beecher only mean that the soul has the same number of powers or faculties now, as before the fall, we know no one who will dispute this point with him; and if he hold that man in his present estate possesses the same powers as those with which Adam was invested when he came forth in all his native dignity as an image of the Divine perfections, and that these faculties since the fall, possess all the excellence which belonged to Adam ere he sinned, we could understand this position likewise. It is a simple denial of the fall of man altogether; for the idea of the fall involves not only the fact that man came by transgression under legal condemnation, but that a change took place in the condition and powers of the inner man. This view of our lapsed estate is so commonly asserted in the Divine volume, that we need not adduce passages in proof of it. If then Dr. Beecher mean that man can now exercise cognition, can love, hate, fear, resolve, and will, but that because of sin he is so affected that these powers cannot be put forth in the perfection of his unfallen state, then what does he gain here? This is a concession which is fatal to his theory. The possession of his original powers as to number is, no doubt, important, but if he have them all, yet only in a weakened, decayed, or perverted condition, Dr. Beecher has yet to show how the cause which he sustains and depends, can be aided by such a definition.

The favourite idea of this school that ability is the measure of obligation—is next *insinuated* in the terms, "that which his *capacity* as an agent renders possible and makes *obligatory*." In the same clause we have an ambiguity which may be used by an errorist in a double sense, and we have also a distinct and fundamental error insinuated. We say that the error is fundamental and fraught with tremendous consequences. If ability constitute the ground of obligation, then mark the consequences. *Obligation* on the part of the creature to obey, and *right* on the part of the Creator and Sovereign to command, are reciprocal. Let the creature then so act as to destroy this ability, and just in proportion as his powers decay, as he sinks down into the love and slavery of sin until at length he has become its captive, and is carried about according to the power of him who now holds him fast in spiritual bondage—so in the same proportion does the rebel wrest out of the hands of Jehovah the

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sceptre of dominion, and deprive him of all right to command. The more outrageously he sins, and defiles, and corrupts his nature, until having dared the majesty of the Infinite, and cast himself in reckless presumption against the thick bosses of the Almighty's buckler—the more he plunges into every vice that hardens, and yields himself to every debasing influence that perverts and destroys—the more guiltless he becomes, because his moral ability is, by this process, becoming less and less; and the more unreasonable would Jehovah be, in uttering a remonstrance, or in holding out any penalty, because the rebel did not repent and obey. Complete and perfect destruction of his moral powers would, so far as such a sinner is concerned, secure an unchallenged license to sin during the remainder of his being, and, so far as such an agent is concerned, Jehovah himself would be dethroned!

In addition to these frightful consequences, which unavoidably follow the theory we are combating, we may appeal to the teachings of conscience. This monitor, which God has placed within our bosoms as a witness for himself, testifies in terms that may not be misunderstood, that inability which is the result of sin, is no apology for disobedience, which is just another sin. The emotions of conscience are very decided here, and will not be misunderstood. One sin cannot be an apology for another, and the more that men run riot in sin and weaken their faculties and powers by transgression, the more do they subject themselves to the endurance of the penalty for sin; instead of effecting a deliverance from the government of him whose enactments they have set at naught.

Moral obligation is always connected with the possession of moral faculties. The soul, in its conceptions of right and wrong, feels that the *good* should be done and that the *bad* should be avoided, and this emotion or feeling of obligation arises in the mind just as immediately and certainly as the difference of these moral qualities is perceived. It matters not what the metaphysical conclusions be, regarding conscience, at which enquirers arrive. If one man hold that conscience is a separate power in the same sense as memory and judgment are distinct, and another contend that conscience is nothing more than the judgment pronouncing on moral subjects, which decision is characterized by the peculiar emotion recognized by this name; still we say in so far as the binding obligation to duty is concerned, it is felt by all who are endowed by moral faculties, and *the weakening of these powers* can never deliver the transgressor from obligation or save him, if he subsequently transgress, from the award due to his sin.

But we have not yet done with Dr. Beecher's definition. We have said that it is unphilosophical, inasmuch, as it contemplates the possibility of mental actions arising without adequate causes; and if his words do not, and should not bear this meaning, then he is liable to the charge of wrapping up a very common-place truth, which will not serve his purpose, in terms that may deceive the unwary, or lead the superficial thinker astray. The whole sentence with an appear-

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ance of effort after a mathematical accuracy of statement is, nevertheless, most clumsily constructed, and the looseness of the terms may open a door for quibbling, or for allowing the writer to retire when he finds himself in the hands of a determined opponent. Speaking of an action which is not performed on account of moral inability, he describes it as one "which his capacity as an agent renders possible and makes obligatory, and which is prevented *only* by his now uncoerced choice." We suppose that we must understand Dr. Beecher to mean, that the moral agent possesses all needful powers or faculties for moral action, and that these capacities are unimpaired. The mere number of powers will, as we have already said, accomplish nothing for his cause. A man with diseased hands, and feet, and eyes, and other members similarly affected, has the usual number of bodily organs, but their state impairs their usefulness; and so it must be that the *capacity*, of which Dr. Beecher speaks, must include faculties or powers and *their state*. Provided, then, that in this respect the moral agent is as fully eqtipped as Dr. Beecher's theory may desire him, what are we to make out of the statement in which he speaks of an action "which is prevented only by his now uncoerced choice?" Is this the old common doctrine that our volitions are influenced by motives, and that the motive which appears invested with the most pleasing interest, or in other words, which is the most powerful, is always found to govern the will; and that we must choose and will according to the influence on our minds by the objects around us, as they are known and appreciated by us? If Dr. Beecher choose to say that such action of the will is not coercion, assuredly we shall not quarrel with him, for it is the old orthodox doctrine which we contend for, and which an analytic examination of our mental states demonstrates to be true.

If this be the case, how comes it then, we ask, that men in their fallen estate, or in their present estate, if our opponents dislike the term *fallen*, as assuming an element of nature, which they do not admit to have an existence in man's moral condition—how comes it, that in choosing and refusing among the things of God, in loving and hating God—in sinning and repenting, and in believing and acting faith, men choose and will on the side of evil? If the powers of the moral agent be undiminished in number and capable of their original exercise, if there be no bias in the nature of the being, no taint, no decrepitude, no change in the very soul itself which disinclines it from good and attracts it to evil—how doth it come to pass that in the choosings and volitions of the whole race they are found to choose the evil and refuse the good? If the nature of man be not corrupt, if it be not so damaged by the fall that it fails to see the beauty and spirituality of God, and holiness and duty, and therefore fails to love and desire them, and if it be not only damaged in this respect, but further still, so fallen over to the side of evil and tainted to the core—and as every being which possesses intelligence is found to act out its nature—so here in the acting out of the desires of man, there is a manifestation that evil desires and evil

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actions are the evidences of a fallen, sinful nature which is common to the race. Will Dr. Beecher admit that when God presents a holy object of desire to the soul, and when the world or the devil presents a sinful one, and the soul chooses the evil, that the choice is made because in the evil, the soul perceives the weakest attraction? He will not; he cannot philosophically say, that the soul is influenced by the weaker motive, and that while the superior attractiveness and potency of the holy object is felt, in its relative power to the opposite, yet this opposite, weak as it is, unlovely as it is, dangerous as it is, and unsatisfying as it is, obtains the victory and produces volition, before which the superior power is obliged to yield. The question is not, as to whether in God's sight or in the sight of a pure intelligence, there is a greater power visible on the side of the holy object or its opposite; but whether in the case of man in his present condition, when he chooses the evil, he chooses to yield to that which at the time he feels to be less powerful, less seductive, and less to be desired than the object which is refused. The subject is so plain that all who admit that man acts from motives and chooses because of his views as to the qualities and desirableness of objects set before him, or the opposite, must be compelled to answer in the one way, and there is no alternative left but the conclusion that such universal choice of evil is an infallible indication of a corrupt and sinful nature.

If then, when the will is found to act and to decide on behalf of the strongest apparent motive, is there a forcing of the will here? Assuredly not; and hence it follows that as the will, the affections and the intelligence of the soul must harmonize in all its actings, so there is but the one mode of accounting for that universal choosing of sin in preference to holiness, which human nature manifests, namely, the corruption and sinfulness of the nature which, in its fallen estate is pleased with and prefers that which is agreeable to its depraved and vitiated character. Of course this is vastly unsound and dangerous in the eyes of those who, with certain of our New School brethren (Duffield on Regeneration, p. 379.) and their friends in other sections of the Church, hold fast to the doctrine, that *moral depravity* consists wholly in *acts* as distinct from a corrupt nature. To this theory we are now led in the investigation of this subject; but before we can enter on its consideration, we have yet to notice an alternative which remains in the definition of Dr. Beecher, and which probably, after all, is the view of our moral estate and mental actings which he holds.

We have found him insinuating the principle that obligation and ability are reciprocal, and we have seen some of the results to which that principle necessarily leads; we have examined a possible interpretation of the liberty for which he contends, when he speaks of "uncoerced choice," and it only remains on this part of the subject that we should very briefly examine the position that by "uncoerced choice" he does not mean that the will should be left to follow the impulse of the most attractive and powerful motive, but that in view of any motive, whether good or bad, weak or powerful, the deter-

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mination of the will is to arise from itself, and apart altogether from any qualities seen in objects or motives which may be presented to the mind. In other words, that the mind may look at objects of an antagonistic character and examine them, may comprehend what is good in them and what is bad, or believed to be so, and then entirely apart from all such information or influence—free from any control from motives or desires arising out of such considerations, and merely because of a determining quality in the will itself—the will is put forth into action and the choice is made. And further still, that unless the choice is thus determined by the will, apart from all external influences, there is not that liberty which is essential to moral obligation. We have done our best to state the principle clearly and fully.

In examining the above position we are inclined, in the first place, to ask the advocate for a definition of the will. Definitions of terms we know are often fatal to theories of most plausible aspect, and so it would be found in the case before us. And again, we should ask and insist on having a clear and accurate statement of the nature of this power or quality in the will, which is supposed, apart from all mental conceptions of the nature of objects, to determine the will to act. What is this power and what is its relation to the other powers and faculties of the mind—to memory, perception, reflection, judgment, and conscience? Is it mere intelligence or cognition, but seeing that intelligence is not activity—is it a soul within a soul, or what is it? If it be not intelligent, it cannot know one side of any question from another, and how to decide in determining the volition of its servant, the will: and if it be only intelligent and not possessed of activity, then it has no power of determining to one side more than to another, and the will may as well dispense with its indwelling presence, and hence it would follow, that the will in willing, even with such an internal power, falls to one side or to another without a cause. The cause is not from without, for it would be heresy to say that the will follows the most powerful motive; and the cause cannot be from within, seeing that if there be an intelligent and active agent in the chambers of the will that acts from knowledge, then the will may as well take its direction from the ordinary mental powers which we possess, as be controlled by an internal power, which from the exigencies of the case, must from its intelligent view of things, as they appear, bring its forces into action and thus determine the will. There can be but one view of this case that is even supposable, in addition to the foregoing, namely, that what is meant by the self determining power of the will, is merely the will itself acting without any influence of motives from without or from any power within. This, as we have already said, reduces the subject into a narrow compass; for if it have any meaning at all, it means that the will decides in one way without a cause, and it is as competent for it to have decided in another way, at the same time and under the same circumstances, without any violation of its nature or laws. In other words, that there may be mental acts innumerable without any cause, and

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consequents in number infinite without antecedents as their causes; and thus having followed the advocates of this theory into the depths of such philosophy, we may leave them there.

III. Let us now dispose of the system which holds that *moral depravity* consists wholly in *acts*, as distinct from a corrupt nature.

In speaking of children, Dr. Duffield says that they "possess no moral character" and he supposes that they begin to sin in consequence of the temptations arising from circumstances which render it morally certain (why we ask—*morally certain*!) "that there shall take place those *acts* of which alone we can legitimately and intelligibly predicate moral depravity."—Book on Regeneration, page 379.

Where there is no depravity, there is no guilt, and no liability to punishment. We think that every mind, on which is impressed an adequate idea of justice, will hold that the innocent must go free, and that the guilty alone shall suffer. If then moral depravity can alone be predicated of acts, we have two difficulties to encounter. The first is, how can acts alone be legitimately called depraved, if the nature from which they proceed be not depraved? Can a pure nature be the parent of moral depravity in action, and yet remain pure itself? If the depraved actions be the product of a depraved nature, how then can it follow that it is of *actions* alone that we can predicate *moral depravity?* Our second difficulty is of a legal character and intimately concerns the justice, nay, the very possibility of the Divine government itself. If moral depravity can alone be predicated of actions, then it must follow that actions alone possess the attribute of guilt, and further still, that in a righteous government actions alone shall be punished. We should like to hear how any of our New School theologians would capture an action and punish it; or how an action can be the subject of penal suffering. We can understand the proposition that a pure nature may become fallen and corrupt, and in its lapsed estate demonstrate its enmity to God by wicked works, and how that fallen and depraved being, how that sinful, guilty nature, which has deserved retribution, may become the subject of a penal reward. But we confess ourselves utterly at a loss to perceive how actions are to be dealt with as rebellious moral agents, and how, if actions alone possess the attribute of moral depravity, any souls should suffer at all. Into what strange regions do men often travel, who shut their eyes to the teaching of Revelation, and who are so wise in their own conceits as to follow the glimmering of an *ignus fatuus*, falsely named philosophy, instead of the bright shining of the blessed word.

We do not feel called on to advert in this paper to any other of those positions of the Semi-Pelagian, or Pelagian advocates, who, in our day, or in former times, have endeavoured to set aside or gainsay the principles of our faith.

A very slight analysis will serve to show that Semi-Pelagianism must, on some points, run up into the bolder and more generally acknowledged heresy, while on other points it must fail, because it is not based on facts. That Pelagianism itself can be disposed of by

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demonstrating its inconsistency with the phenomena of our m constitution, its direct opposition to the simplest and most ex teachings of Scripture, and its antagonism to the facts of ou perience, we hold to be equally true. On these questions we d now propose to enter, and we close by a recital of the prin which are opposed to the errors and mistakes that in this anc former article we have exposed.

It is the doctrine of Scripture that God created man upright, that in sinning, his whole nature became depraved. Still the r lion and fall of the creature did not free him from duty, nor de his Creator of the right to command obedience to His law. Th fallen, man still possesses moral faculties, and is, therefore, the ject of moral obligation, and justly liable to penalty for sin. his faculties the sinner has no direct power in changing their racter, so as to raise himself into a higher class of moral being that which he inherits from a fallen covenant head. By volit he cannot change his nature. He acts freely, though acting sinful creature; and acting freely, because of his fallen estat loves that which is evil, and continually fails to do that whic good. Hence it is that salvation must from first to last be of g —that God must not only work for us, but in us; and that whil delivers from the curse, he must bestow a meetness for his prese Hence it is that Christ must come with a gift in each hand—pa in the one hand because of our guilt, and sanctification in the c because of our corruption; and hence it is that though offered, t gifts avail us not, until by Divine power we are made to po them, for we never will to receive them, or feel our need of t until the day of God's power. Then it is that we *will* and when *God worketh in us* according to his good pleasure.

SCRUTATO

SEED-THOUGHTS ON PRAYER.

The writer, by "Seed-Thoughts," means simply "thoughts" his readers are affectionately invited to ponder over and *think ou* themselves. He proposes in a series of six short papers to loo PRAYER in special aspects; and if these prove acceptable it ma attempted to shed some light on other of the more neglected ph of Christian duty. May this humble "labour of love" be acce and used by *The Master*. A. B. G

FORGOTTEN PRAYERS.

Reader! Morning and evening finds you, I shall assume, in y "closet." I shall assume that, thus often at least, you shut yours up alone with the great God, and bowing down "with your burd before Him, pray—or think you pray.

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Well, look here! Yonder is a "heathen!" He is bending before his grim idol! As regularly as you he presents his "offering" and mutters his petitions. He does that—it is a work—"and goeth his way, and straightway forgeteth what manner of man he was." James i. 24. His part, as he believes, is done. It is for his "god"—not for him—to remember what was done or said.

Reader! Does nothing of that mingle with your prayers? When you have prayed (as you think, and I give you credit for sincerity in thinking that) do you look for, and sigh for, and wait for God's answer? Are not your (so deemed) prayers FORGOTTEN before they are a week, alas! often and often before they are so much as a day old? Let me then, my friend, with all earnestness, tell you that sincerity is not safety, that speaking a given form of words at a given time, and for a given time, even in the "closet," is not prayer. Nay, I must be very plain with you, and startle you into self-scrutiny, by telling you that you are in awful, unutterable peril, that your prayers (what you think prayers) so far as you are concerned—mark that, *you*—might as well never have been uttered, are not a whit more effectual than the "mutterings" of the poor idolator. By thus FORGETTING all you pray for, you show that yours are not "desires," show that you do not realize the living, I say the living, personal, mighty God with whom you have to do, and between whom and every unconverted soul there is an unsettled "controversy;" you show that you have no sense of his awful "searchings" of that heart you profess to set, and do set, before him.

My friend, pause, and pray to God as God, and not as to an idol; do not say your prayers, but pray your prayers. You grievously wrong your own soul in acting otherwise. You cast mystery and darkness thereby, by this idolatry—it is mere idolatry—the one God is not in all the thoughts of the man who dares to FORGET his prayers, so long as they are unanswered. I say you cast mystery and perplexity and darkness over your whole life-path thereby. These *forgotten* prayers of yours are being answered all along your life, and you know it not, just because they are forgotten. You would know, if you were realizing that it is to the alone "hearing" and "answering" God that you speak; and realizing that, were daily watching, and sighing, and waiting for daily answers to your daily prayers. I say waiting, and watching never FORGETTING, though often "looking up" in weariness and heaviness, with "strong crying and tears," as our beloved master himself did, when down here in the midst of us, feeling assured that, howsoever delayed, answers will come, though God will not be fixed down to our mode of answering, even as comes through storm and blight, and shadow and rain, the golden harvest.

I have said that these forgotten prayers, which, reader, God REMEMBERS, though you FORGET, and answers not *them*, but *you*, add to the mystery and enigmas of this life of ours. Take an instance, drawing a "bow, at a venture" which may hit between some joint, reader, of your harness. The infant son, over whose grave is

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placed the touching symbol of a many-linked chain having three broken, was your last remaining child. He lay shrouded in his coffin, as his twin-sisters had done before in all the placid beaut his cradled sleep. You rained bitter tears upon his sunny hair large, closed eyes. Ah! my again weeping friend, that was G answer, in his own sovereign, and awful, and "strange" way, to of your FORGOTTEN prayers. You prayed—did you not very of to have all "temptations" removed? Well, that sweet boy w "temptation" and idol to you! You may never have suspectec at least you forgot your prayers, and thereby showed that you k nothing of prayer at all, with reference to that petition, with r ence altogether, alas! to God. Had you been left so, you w have assuredly been lost. Thinking you were under the beams the "Sun of Righteousness," you would have found—may you find it? in an old, old age, perhaps, that the years have been pas away, snowing upon you in dim wintry silence. As it is, is it the sad truth that "gray hairs are here and there upon your h and you know it not." Hosea vii. 9. Well, it was needful you should be made to "agonize;" that you should be made to rea God, as he is and all that he is; that you should be made to fee the very quick that there is such a thing, even in this radiant e as sin, and that it had gotten within you, and needed to be "cr fied" and slain. So the child, loved and loving, "was not, for took him." "Took him!"—and has it all failed? Surely, friend, had you recognized the hand of God in it, there would h been less of wild sorrow, something surely more awful, and sad ing, and repentant would have possessed your thoughts—that, i sense, nor that a trivial one, you had been the murderer of y boy: and now surely, if you had done so, you would not be a F GETTER of your prayers!

Thus is carried out God's immutable government. He is conti ally sending forth search-warrants for "idols" into the families his people, and breaking them, in tenderest mercy breaking them pieces, leaving you my brother, my sister, alone perhaps in great world, or rendered with dread suddenness very poor, or lay bare the "filth" of your heart to the Church, or put into the "fu ace" to be "dried." And were it not for FORGOTTEN PRAYERS, t economy would be better understood, would be rid of much of awfulness.

Why, readers, comes trial, comes affliction, comes bereaveme come sorrows, come worldly crosses and losses, comes God's migh finger probing the quaking heart, it is our part to regard each from God: and doing that ought to set us a trying to discover which forgotten prayers, or rather of what necessities in us ma fested by these, they are the fulfilment. Let none of us then FORG our PRAYERS. Let none of us put ourselves in the dread position being puzzled, when asked by a brother for what we prayed l week or last night. May this "*Seed-thought*" fall into "willi

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hearts," and be germinant! May the guilty no more only say their words, but pray their words, and so no more send "before them" FORGOTTEN PRAYERS. May the sunlight of answered prayers never fade from our hearths! May we "walk" with God!

A. B. G.

BELLARMINE'S SECOND MARK OF THE CHURCH.

ANTIQUITY.

"Secunda Nota est Antiquitas."—BELLAR. *de Notis Ecclesiæ.* lib. iv. Chap. 6.

THE assumption which this argument contains is obvious to any thoughtful reader. The Protestant Church is only from the days of Luther, but the Roman dates from the Apostolic times, is the familiar argument of every village controversialist who wishes to defend the Papacy, while he dreads comparison of the teachings of the modern Romish Church with the word of God. We are willing to give Bellarmine credit for honesty in the use of the argument, but merely on the ground that like many Romanists, he was so entirely blinded by, and devoted to the system, that he identified the Papacy and Christ as multitudes in France, Spain, and Ireland do at the present day. In the brief space which we can command for examining this argument, we shall demonstrate—

I. That antiquity cannot be logically urged as a distinct and proper mark of the Church, seeing that it is common to it and other bodies in which false religion is taught.

II. That real antiquity is not on the side of the present Church of Rome—but,

III. That it is on the side of Evangelical Protestantism.

I. It is acknowledged by the advocates of Rome that the discriminating marks of anything must be *proper* and peculiar to the thing of which they are marks, and not common to it and other objects. If this be not the case, such marks will not distinguish the object which is sought to be identified. And they must also be inseparable from the object and constitute the elements of its existence. Now these principles directly apply to the case before us, and show that antiquity is not a proper mark of the Church, because it did not always belong to it. There was a time when the Church was young, and then its adversaries objected against it the want of antiquity; just as Romanists assail the Evangelical Church now. To this charge the same reply was given as we now offer to the advocate of the Papacy.

But other classes of religionists, as well as the followers of Rome, have laid claim to this mark, and they have an unquestionable right to all the support that antiquity can give their system; does it therefore follow, that their sentiments are likewise true because they are old and venerable?

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It is evident that the Samaritans argued in this way against the Jews, as appears from John iv. 20: "Our fathers worshiped in this mountain," &c. They had done so many ages before they worshiped in Jerusalem. It was here that God appeared to Abraham, who built an altar in this place (Gen. xii. 6, 7.) when he first came out of Chaldea. Jacob also erected an altar here (Gen. xxxiii. 20.) when he came out of Mesopotamia. There was a sanctuary here and Joshua gave his last charge to Israel and made a covenant with them in this place. (Josh. xxiv. 25, 26.) The Patriarchs were buried here. (verse 32.) Shiloh was at hand (Judges xxi. 19.) in which place by the authority of Joshua (Josh. xviii. 1, 2.) the tabernacle and the ark of God were settled, long before it was brought to Jerusalem.

To this reasoning the Jews had no reply but the principle that "the authority of God's precept and not the antiquity of the place was to be their direction."

In a similar manner the Jews argued against Christ, because he did not follow the tradition of the Elders, which had come down from antiquity; (Mark vii. 1.) and against the early Christians whom they believed to be a new sect, (Acts xxiv. 5.) and consequently destitute of the mark of antiquity. And the heathen themselves adopted the same mode of dealing with the Apostle Paul at Athens; "May we know what this new doctrine, whereof thou speaketh, is?" (Acts xvii. 19.) To which mode of reasoning, whether by Samaritans, Jews, Pagans, or Papists, the language of *Augustine* will form a suitable reply; "As if," saith he, "antiquity or ancient custom should carry it against truth. Thus murderers, adulterers, and all wicked men, may defend their crimes; for they are ancient practices and began at the beginning of the world." And elsewhere speaking of the introduction of the corruption of religion he observes—

"The irrational vulgar began to worship demons or dead men, who appeared to them as if they had been gods; which worship being drawn down into custom of long continuance, thereby to be defended, as if it were the truth of reason. Whereas the reason of truth is not from custom (which is from antiquity) but from God; who is proved to be God not by long continuance (or antiquity) but by eternity." (Quæst. ex. Vet. et Novo Testamento, 2. cxiv.)

The principle, here set forth by Augustine, is undoubtedly correct; and the chief cause of wonder is, that Bellarmine did not see the weakness and inconclusive character of his own argument. That he was not satisfied with it, may be inferred from the manner in which he conducts his argument; ingeniously changing his position and resting his cause on a different ground altogether. "Without doubt," he says, "the true Church is more ancient than the false; as God was before the devil; and consequently we read that the good seed was sown before the tares." (De Eccl. lib. iv. cap. v.) Any tyro, however, in dialectics will see that the Cardinal is here changing his ground, and resting his cause, not on *antiquity*, but on *priority*, which is a very different thing. Whatsoever is first, as applied to the Church of Christ, is undoubtedly true, but many things may have age

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or antiquity predicated of them and yet they may be corruptions which grew up in time and ought to be reformed. It does not follow that whatsoever things are ancient are true, unless they are also first, and it is by this very rule that *Tertullian* would decide the cause of Christianity. Writing against Marcion, he says: "That is truest which was first; that first which was from the beginning; that from the beginning which was from the Apostles; and in like manner, that from the Apostles, which in the Churches of the Apostles was most sacred, viz., that which they read in their holy writings. This is one antiquity (quoting from his famous apology, cap. 47) '*præstructa divinæ literaturæ*,' 'built before upon the divine learning.' This is the rule of faith which came from Christ, transmitted to us by his companions; to whom all those who speak otherwise, will be found to be of later date." (Contra Marcion lib. iv. cap. 5.) The language of *Cyprian* is equally express: "We ought not to regard what another before us thought fit to be done, but what Christ, who is before all, first did. For we ought not to follow the custom of man but the truth of God, since God himself speaks thus by the Prophet Isaiah, 'In vain do they worship me, teaching the commandments and doctrines of men;' which very words our Lord again repeats in the gospel, 'Ye reject the commandments of God, that ye may establish your own traditions.'" (Epist. lxiii. ad Cæcilium Fratrem.)

We have introduced these quotations from Augustine, Cyprian, and Tertullian, not only as containing arguments which sustain our position, but as showing also very clearly that antiquity will not serve the cause of Bellarmine, and that it is dangerous for a supporter of the Papacy to have recourse to those whom they are accustomed to consider their friends, as we find these fathers putting forth the doctrine, that sacred Scripture is the *only rule of faith*, and that all doctrines and practices are to be tested, not by *authority* nor by *antiquity*, but by the *word of God*. We pass on to the second point which we proposed to establish, i. e., that real antiquity is not on the side of the present Church of Rome.

II. The antiquity of a church does not consist in the antiquity of the place where it is seated; for error in doctrine of so grievous a character as to change the system altogether, may creep into a church, and thus, while the name and place remain, the Church may actually die out, and a false system usurp its place. It was thus in the Old Testament times; as for instance, when Ahaz introduced a new altar into the Temple at Jerusalem, and offered sacrifices to the gods of Damascus. (2 Kings xvi.; 2 Chron. xxviii. 23.) Surely it will not be contended, because these things were done in the same Temple and in the same city, in which the pure worship of Jehovah had been established, that a change had not passed on the actual character of that worship. If as we know, in certain localities in more modern times, the pure gospel was fully and effectually preached in former ages, and subsequently through laxity of discipline the ministry fell away from the truth as it is in Jesus, so that now and for years past the gospel is reviled and opposed from the same pulpits by men who are sustained

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by the same funds which formerly upheld the original defende faith, are we to admit that it is the same Church which is doi opposite things!

Neither will the original apostolicity of its foundation, apa the continued preservation and promulgation of the trut church, clothe it with the attribute of antiquity, in the sense i we have seen the term to have any value. We know that Minor, there were churches planted and watered by the A themselves, and yet so rapid was their defection from th in doctrine, and godliness in practice, that even in the Ap days, they were ready to die. If the truth be not preserv proclaimed in its purity—but on the other hand one importan trine after another has been let fall, until by degrees the o principles of the Christian faith have been abandoned, and same time one error after another has taken their place, o added on to the system, then the church, in which such thing taken place, has changed its character and lost its antiquity. hence it comes to pass, that when any church lays claim to anti in the sense of priority or of possessing a truly Apostolical c ter, it is necessary that the doctrines and observances of that c must be brought to the standard of truth, and its claims examin the light of the word of God. In such examination, if it be that the same doctrine is not held as is laid down in the ins volume, but that some truths have been fallen from and errors been engrafted on the creed, until a different system of doctri constructed, then the conclusion must inevitably follow, that s church, even though it may be able to trace a nominal or ext historical pedigree up to the age of the Apostles, yet has it lo Scriptural antiquity, and is destitute of the claim to an Apos church. Such changes as will destroy the character of a church be made by the addition of false doctrines, by the giving up portion of the true faith, or by both practices combined, and this is true of the present Romish Church is demonstrable beyon contradiction.

In order to meet this reasoning, Bellarmine, who denies its a cability to the Romish Church, insists that in all great change religion the following may always be shown:—1. The author of change. 2. The new doctrine. 3. The time of its commencem 4. The place where. 5. Who opposed it. 6. And who helped ward the change. Denying that any of these things can be sho in the Church of Rome, since the Apostolic age, he insists that change has been made in it, and that it remains without alterat in its primitive state. The boldness of this daring and unscrupul assertion is only equalled by its absurdity.

1. For first, it is contrary to all experience; for every person w is conversant with the facts of history knows that in our bodies, the state, in the rise and fall of nations, as well as in the Churc great changes have occurred, to which these principles of the Car nal cannot be applied. How many diseases, for instance, have aris

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and yet the sufferers could not tell the cause, nor yet the time when they passed out of the category of the healthy, into that of the diseased and suffering! Diseases in the body, in the state, and the Church, very closely resemble each other. They begin so imperceptibly, and proceed so gently, and are increased by causes which at the time are not perceived to have an injurious tendency, that the evil may have grown to be of serious importance, ere its true character is realized. It is almost always in this manner that error creeps into the Church. The tares were sown, and they had taken root before they were discovered, seeing that the seed was cast into the ground in the right season. That the tares were not sown first, was well known. That the harm was done by an enemy, was known, but the time and person did not appear, and so it is of the Church of Rome. That there are false doctrines in that church, which are neither of our Lord's teaching nor that of his disciples, is most clear and obvious; and this, although of some of them, we may not be able to specify the time when, nor the author by whom the evil weed was sown.

2. The examples which are adduced to illustrate the points which Bellarmine has laid down, instead of strengthening the cause, only serve to weaken it. For example, it is affirmed that the heresy, which proclaimed that there were two persons in Christ, was commenced by Nestorius in the year 431. A very superficial acquaintance with history shows, that although in this year the heresy took its name from this celebrated Bishop who supported it, yet it was known many years before, having been mentioned by Ambrose, in the preceding age, in his book on the Incarnation. So also, they date the Arian heresy from the year 324, but it originated long before among the Gnostic heretics, and only became famous by the reputation of Arius.

3. If the principles laid down by Bellarmine were true, then the cause of the gospel must suffer; for what will become of Christianity if the traditional laws and absurdities of the Jews be true? Did they all come from Sinai, and have they the same warrant as the written word? None can tell their authors, the date of their origin, and who were their early friends and supporters. And by parity of reasoning, the same thing may be said against Christianity, of the fables and absurdities of Paganism, which, by the rule of the Cardinal, must be established as true to the rejection of the doctrines of revealed truth, which these fables oppose.

4. But passing from Paganism and Judaism into the history of the Romish Church itself, cannot many things be shown which had no existence in the early Church, and yet the history of whose introduction cannot be traced? That many centuries elapsed before communion in one kind was introduced and became a general custom, is well known. That the custom extensively prevailed in the West before the Council of Constance is known, but who can tell in what districts, in what particular church, or at what time, or by whom the novelty was introduced, let the advocates of Rome say! And so in relation to other observances; it is notorious that in the

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lapse of time changes took place which had their origin in imperceptible causes, and long afterwards, when their influe came felt, the attention of men was then pointedly attracted t them.

5. But again, the baseless assertion of the Cardinal, that neit names of persons by whom novelties were introduced into the C nor the period when such occurrences took place, can be give be met by pointing him to the unquestionable testimony of l historians themselves, who settle the question. Take as an il tion the history of Papal assumption of authority over the C It is no secret, nor is the narrative to be found only in Pro historians, as to the steps by which the Bishops of Rome as from the condition of ordinary pastors to their present unho vation. Their assumptions, because of the metropolitan cha of Rome, are well known, and so is the opposition they encoun and the various stages of their efforts, rebukes, and success, u length a universal Bishopric and headship of the Church was ac ledged to belong to the Roman pastor. *Victor* commenced the gle. By and by *Zosimus* followed it up; and after him *Bo* and *Celestine* used all their efforts to accomplish their object to show the recklessness of the steps by which the ambitious p was sought to be effected, the latter was rebuked by the A Bishops because of his interference in their affairs, on the grou a Canon of the Nicene Council, which was satisfactorily sho be forged in order to countenance his ambition. The efforts discomfitures of the Popes who succeeded are notorious, un length *Boniface the Third*, gained for himself the title of Univ Bishop, from the Emperor Phocas, and for his Church the titl Head of all Churches. While the facts connected with this stru for priestly power, as we have condensed them, are well known attested, we may demand with all confidence, where can the re be found of even one man, who, during the first five centuries of Church's history, acknowledged the Headship of the Roman Bi over all the Church.

We are aware, that Bellarmine refers to an epistle of Justin in which he describes the Church of Rome as the *Head of Churches;* but the utter want of genuineness of this Epistle, n be a sufficient apology, for rejecting all confidence in the claim, wl it is supposed to favour. Besides, as in an undoubted edict of he calls the Church of Constantinople by the same name, mean thereby, "Head of the Churches in the East," showing that eminence which was beginning to be ascribed as yet to Rome, only over churches in the West. Add to this, the fact that im diately before the title was assumed by the Romish Bishop, Grego a Pope himself, not much above a year before, denounced the m who would claim or accept it as a usurper.

And farther still, it is impossible for the Doctors of Rome to sh even one Father who admitted the present definition of the Catho Church, or who assented to the monstrous claim which was put for

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by Gregory VII., and adhered to ever since, that the Pope possesses power to depose kings, an arrogant and tyrannous demand, which was unknown for a thousand years after the time of our Lord. On the subject of the deposing power, Bellarmine himself affords an admirable illustration of the real value of the Romish appeal to antiquity: "I have alleged," says he, "seventy famous writers, some of whom flourished more than *five hundred years ago*," (Bellarm. de potestate Summi. Pontif. p. 27.) Unfortunately for the Papal claim and Bellarmine's argument, the five hundred years ended in his own time. They were the *last* five hundred, instead of being the *first* five hundred after Christ, and thus in the matter of Papal deposing power, and on the doctrines of the Papacy, did space permit a minute examination, it would appear that the claim from antiquity is useless, because the years count backwards, and stop short many centuries before the Apostolic age.

Take the subject of images in the Church. What candid Romanist, who knows the history of his Church, but will admit that they were originally used in private houses for ornament or commemoration, and that this use was condemned? Three hundred years or so afterwards, they were brought into the Church, in order to be of an *historical* use, or to teach the people of things past; and in three hundred years more they are found subserving a *rhetorical* use, or stirring up devotion in the people. Thus the evil has progressed until now the grossness of the idolatry of image worship among the uneducated, is as conspicuous as it is directly condemned by the word of God.

And so also of unwritten tradition, which has been declared by the Council of Trent to constitute a portion of the Rule of Faith. The very late growth of the error, which this Council thus made a virtue, is notorious. We only refer to it to show how absurd and daring is the effort to claim for the Romish Church, as it now stands, the character of antiquity, meaning thereby an apostolical origin for the doctrines and practices which constitute the faith and worship of modern Rome.

III. Did space permit, the establishment of the proposition, that evangelical Protestantism has primitive antiquity on its side, is of easy accomplishment. Happily we are saved the trouble. We have our faith very clearly defined in our Confession, and in the Larger and Shorter Catechisms. To these we appeal; and we say to all, with a confidence which cannot be abashed, read every sentence of these formularies, and refer to the subjoined Scripture texts, which are given in proof, and then you will see how the links of our chain are all hooked on to the apostolic standard; and thus we stretch back to an antiquity which is really valuable, because it is primitive and Scriptural; and so long as this connexion of purity of doctrine and ordinances exists in our Zion, so long have we the *real antiquity* which is essential to a Church of the living God.

W. B.

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LOSS OF THE STEAMER SAN FRANCISCO.

THE Great Teacher, during his ministry upon earth, was accustome to turn surrounding circumstances and passing events into occasio of instruction; and as all the dispensations of Providence, are d signed for human improvement, it may not be unprofitable to prese a few reflections, suggested by this recent disaster.

1. A storm at sea furnishes an impressive illustration of the *Omnipotence of God.* We have many evidences of the power of th Creator, in the world around us, in the starry heavens, in massiv mountains and fertile plains; but no where in the material univers has he manifested to men so much of his Almighty power as in th unfathomable and almost illimitable reservoirs of water, with whic He has covered so large a portion of the earth's surface. When ol Ocean, weary with laborious heavings, reposes in undisturbed slum bers, quiet as the gentle breathings of a sleeping infant, without ripple upon its bosom, smooth as a sea of glass, a magnificent mirro reflecting the image of Jehovah, even then thoughts of the infinite, the immense, the eternal, paralyse the imagination and oppress the mind; but when we join those "who go down to the sea in ships and do business in great waters," then we "see the works of the Lord and his wonders in the deep!" "For he commandeth and raiseth the stormy wind which lifteth up the waves thereof, while they mount up to the heaven, they go down to the depths."

Nothing in nature can convey to the mind such an idea of the *power* of God, as an ocean tossed into tempest by the breath of Him who scooped out its deep caverns and poured down its exhaustless supplies. Could we have stood upon the shattered deck of the San Francisco, and heard the howling of the storm, and the hoarse, melancholy moaning of the wind, screaming like a distracted ghost; could we have seen the white crested billows rolling up to the clouds, and stooping down to the depths, with the wide wastes of water all around, foaming and swelling, and boiling and seething, like a mighty cauldron heated with volcanic fires; could we have heard the groaning and creaking of that convulsed steamer, struggling, and writhing, and floundering, and rolling, like some wounded monster of the deep in the agonies and throes of death, while those majestic masts, and iron chimneys, and well secured guards, and cabins were swept away, as the dry leaf before the blasts of Autumn—then might we have formed some conception of the power of God and of His way in the sea. "How manifold are thy works, O God!" "Lo, these are parts of His ways, but how little a portion is heard of Him—the thunder of his power who can understand!" Let it never be forgotten that this *Almighty* power is pledged for the security of the pious, and the punishment of the impenitent.

2. Circumstances connected with the wreck of this vessel impress us with a sense of the *blindness*, *impotence*, and *dependence* of men.

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Never did a company leave port in better spirits and with brighter prospects, than did the passengers of the San Francisco on the 22d of last December. When the tolling bell announced the hour of embarkation, and the pilot's signal gave motion to the ponderous wheels, and the proud vessel, like a swimming palace, took her course towards the sea, and the booming cannon sent its loud adieus over the broad bay, whitened with the glories of commercial enterprise —there were, perhaps, no serious apprehensions experienced by any in all that busy throng. But while loving hearts, yet sore with recent ruptures, yearned towards cherished ones behind, many hopeful eyes were turned towards the far off point of destination. The steamer was *new*, belonging to the "Pacific Mail Steam Ship Company," built at an expense of $340,000, measuring 3000 tons, loudly praised for her superior qualities, chartered by the United States Government, every comfort and luxury liberally provided, the company most inspiring and pleasant, and besides the gallant Captain and his able assistants in the ship, distinguished military and experienced naval officers were found in her gilded saloons, and all was cheerfulness and gaiety. When seated for the first time around those ample tables, plenteously supplied with the choicest delicacies and the richest viands, who thought that in so short a time a *handful of parched corn* and a *mouthful of snow water*, would be a welcome allowance? Ah! how little men know of the future! When passing through the "*Narrows*"—leading out to the broad Atlantic, and connecting the bay with the ocean, as time is connected with eternity —who in all that multitude supposed, that in the scenery around them, they had a striking emblem of that "*narrow*" passage through which, in a few hours, so many of their number must pass to return no more!

Scarce two days had elapsed, and when only 150 miles from Sandy Hook, the sea gull's wail and the easily recognized signs of a gale, admonished the officers and crew to prepare for duty; and when the *third* morning dawned, though the sun never shone with richer effulgence,—on the Sabbath morning, when, perhaps, dear friends at home were offering early prayers, preparing to visit the sanctuary of God, the San Francisco had been driven by sweeping hurricanes many miles on her course, and within two hundred miles of Charleston, had been dismasted, her mighty engines rendered useless, and was tossed to and fro upon the furious main, as unresisting as the sea bird's feather, while more than *one hundred* of her passengers had found a watery grave, and the sighs and shrieks of consternation, the groans of the wounded and the sick, and the shivering of the drenched and chilled, mingled with the voice of prayer and the funeral dirge of the wailing wind. What a lesson is here taught of the *blindness*, *impotence* and dependence of men! "They reel to and fro, and stagger like a drunken man, and are at their wits end!" There were not only gallant officers on board that vessel, military and naval, beside those who had command of her, officers brave and experienced, but there were 600 well drilled sol-

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diers (the "Third Regiment of the U. S. Artillery")—with sw
and musket in hand. But vain is their power against hostile
ments and assaulting foes. *Col. Washington* had won laurels u
the bloody field of Buena Vista, and had led an overland expedi
to the shores of the Pacific, whither they were now bound, and
successfully combatted the treacherous Mexican and the ruth
Indian. *Captain Field* had distinguished himself by his heroism
the battle of Huamantla, in Mexico. *Major Taylor*, to whose arm
clung an affectionate wife, had shown himself a brave officer in
Indian wars of Florida. *Lieutenant Smith* was a young man, hig
accomplished and of great promise. Yet titled as they were, a si
wave vanquished them all, and with one hundred of their comp
ions in arms, washed them, with all their glory, into that grave wh
no monumental marble will ever mark their resting place, and wh
no pilgrim mourners will ever hang the wreath of love or drop
warm tears of affectionate remembrance!

How helpless and dependent are men! Verily—"Every man
his best estate is altogether vanity!"

3. Facts connected with this shipwreck furnish painful illust
tions of the desperate *depravity* of *human nature*.

The following statements, taken from the published reports,
be sufficient to illustrate this point:—"During the raging of
gale, in the San Francisco, many of the waiters, soldiers, and ca
women became perfectly reckless of their situation and commen
robbing and stealing everything valuable they could lay hold
Watches, jewelry, and indeed everything that could be obtained
stolen. Trunks were rifled, and some of the waiters, I am to
covered the rings on their fingers with pieces of rags, saying wh
asked, that their hands were injured."

"We learn through one of the officers of the San Francisco t
robbery was the order of the day, during the wreck, to an ext
almost unparalleled in fiendish atrocity. The first panic appeared
be hailed as a welcome signal for the commencement of their villai
Trunks were broken open, their contents stolen, and they thro
into the sea, under pretext of lightening the ship, while even t
dying were set upon and robbed as if by so many wolves!

"As several of the ship's crew and soldiers came ashore, at N
York, they displayed a marvelous amount and style of baggage
their station."

Comment upon the conduct here described, is altogether unnec
sary. Surely "the heart *is* deceitful above all things and *desperat*
wicked."

Another pen has furnished the following statement, showing t
same horrid depravity:—"One of the most terrible features of t
shocking disaster, was the outbreak of cholera, occasioned by the d
sipation of a portion of the troops, and of the white and colour
waiters. While the ship was at the mercy of the waves, many
these individuals, as is too often the case at such seasons, determin
since they had given up the idea of escaping, to enjoy themselv

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before the ship went down. In the confusion that prevailed, the store-room was left unfastened, and the contents were too tempting to be withstood. They accordingly indulged their appetites without restraint. They partook of preserves, cakes, sweetmeats, dainties of all kinds *ad libitum*, and then repaired to the spirit room, where they washed down their repasts with copious and undiluted draughts. The effects of this conduct unexpectedly manifested themselves in violent attacks of cramp and diarrhœa. Some of the debauchees died in less than ten hours from the time of seizure; others laid a day or two, while some recovered altogether. We are informed by an officer that nearly sixty individuals perished in this manner, some dying on board the Three Bells, while on her way to this port; others were put on board the Antarctic, so much reduced by diarrhœa as to give but little prospect of recovery."

Verily, unregenerate men *are* "earthly, sensual, and devilish." We dare not venture to dwell upon this revolting picture. We would, for the credit of humanity, be glad to blot it from the page of history. What awful disclosures will be made when "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

4. Circumstances connected with this disaster illustrate the *overruling and mysterious providence of God* and the influence of prayer. All things are in the hands of God. Neither blind chance, nor necessity, determines the issue of events. Chance, luck, and fortune are words without meaning, when used in reference to human affairs. God *is* in history. Man is free but not independent; and all things depending upon human agency are under the control of God as well as the affairs of the material universe. He creates the storm and sends the succeeding calm; imperils human life and sends deliverance. He directed the wave that washed that multitude from the busy scenes of life, and by his unseen hand *Southworth* and *Rankin* were returned to the vessel after having been carried away with the flood. He placed a minister of the gospel, where his services were so much needed, and sent the rescuing vessels at the right time and to the right place. How came it to pass that the vessel which rendered the most important assistance was found in *that* latitude, in a passage from Glasgow to New York? Who sent the *snow* upon the deck of the "Kelby" (one of the rescuing vessels) when multitudes were famishing of thirst, and then caused the "Lucy Thomson" to draw near, with ample cabins and plenty of provisions, when want and famine stared them the second time in the face? And does it savour of superstition to suppose that God answered the prayers offered by that minister of Christ (the Rev. Mr. Cooper) and others? Has he not promised to answer prayer? "Then they call upon the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven." Has not God answered prayer in thousands of instances? Did he not answer the prayers of Moses, and Samuel, Elijah and

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Hezekiah, Daniel and others? Verily—"The fervent, effectual prayer of a righteous man availeth much." It is strange that any should ever doubt the power of prayer, or the overruling providence of God. * * *

5. An important lesson may be learned from the manner in which the *services of the Captains* of the rescuing vessels have been regarded, as *contrasted* with the manner in which men generally regard *a much more important deliverance.* The names of the commanders of the "Three Bells," the "Antarctic," and the "Kelby," are upon every tongue. One general expression of praise is heard in every direction. Large sums of money have been spontaneously contributed to reward them for their services. Public meetings have been held in several of our commercial cities, commendatory resolutions adopted, complimentary testimonials ordered, the most flattering congratulations presented, and even congressional action has been deemed proper. Let not a word be said in opposition to this; but the question will arise in many a feeling heart, whether it would not have been *inhuman* to have done less for the rescue of that perishing company than was done by those whose conduct is now deemed so meritorious? But the point we have in view is this: If men are so affected by generous and successful efforts to save human life, why are they so little moved by the more generous and important redemption of *our Lord Jesus Christ?* He came not to rescue a few hundred persons from "peril by sea," but to deliver "a great multitude, whom no man can number," from the curse of a broken law, from the burning waves of Divine wrath, "the lake which burneth with fire and brimstone, which is the second death." He came not merely to restore to friends and to a home, soon to be left again, but to secure a home in heaven, where the parting of friends is unknown. He did not merely *risk* his life for the salvation of others, but cheerfully "gave himself a ransom," and died the most ignominious death. He did not tarry "six days," waiting for an opportunity to rescue the imperilled, but spent a life of humiliation, of poverty, and suffering, "a man of sorrows and acquainted with grief." He did not toil and bleed to rescue his fellows and friends, crying for deliverance; but to redeem his *enemies, rebels* against his authority, refusing his gracious offers of life. Oh, why are not men more affected by the gracious interposition of Christ, when they are so ready to honour those whose services are infinitely less important?

6. The exultation of those who arrived safely in port after a few days of peril, may point us to the final triumph of God's people, when the storms which sweep over the tempestuous sea of life are all gone. It would be impossible to describe the scenes which transpired when the rescued passengers of the San Francisco were placed upon the wharf, and when hospitably entertained in the magnificent apartments of the Astor House, or when many met at the Church to return thanks to Almighty God, for their deliverance. Every heart was animated with joy and swelled with grateful feeling. Heaving bosoms, trembling lips, faltering tongues, streaming tears, attested the deep

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emotions within. Hand warmly grasped hand, heart bounded in unison with heart, friend congratulated friend, while many embraced each other in arms of affection. If deliverance from the dangers of the deep is so enrapturing, how superlatively glorious and ecstatic must be a final deliverance from the sins and sorrows of life's stormy ocean? The Apostle evidently regarded Christians as mariners upon a tempestuous sea, when speaking of their hope he exclaimed "which hope we have as an *anchor* to the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus." Hope is the anchor of the Christian voyager, and *faith* is the *cable* which enables him to outride the storm; and while thus secured, though the thunders roar and the billows foam, he has nothing to fear, but exultingly shouts, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day!" How great must be the joys of the ransomed, when they look back upon the adverse winds of life, the dangers and sufferings of the voyage!

> Then friends, who o'er the waste of life,
> By the same storms are driven,
> Shall then recount in realms of bliss,
> The fortunes and the tears of this,
> And love and reign in Heaven."

7. The burial of so many human beings in the sea at one time turns our thoughts to the subject of the *resurrection*. There is something naturally gloomy in the thought of having our bodies, and the bodies of those whom we so tenderly love, let down into the dark grave, or deposited in the noisome vault; but much more repulsive is the thought of sleeping in the unfathomed caves of ocean, where monsters of the deep hold their festivals, and the hollow roar of heaving floods mingles with the requiem of the wailing winds. But how consoling the truth, that whether buried upon the land or in the sea, the dominion of death has been destroyed; and not only shall they "who are in their graves hear the voice of the Son of God and come forth," but the "*sea shall give up its dead.*" How many of our fellow men have found a grave in the ocean, from the battle-ship, from the sick-bed, from shipwreck, and accident! And what scenes shall be witnessed in the morning of the resurrection, when the "angel standing upon the sea and upon the earth, and with hands lifted up to heaven," shall "swear by him that liveth for ever, who created heaven and the things that are therein, and the earth, and the sea, and the things which therein are—that there shall be time no longer." How consoling to those, whose loved ones are sleeping in the vast deep, while they wander upon the sandy beach, and look out upon the wide expanse until the head becomes dizzy with long gazing, as their hearts melt within them, and they are turning away in despair—how consoling to hear the sweet voice of Jesus coming from the cloud, and sounding louder than the ocean's roar, "I am the resurrection and the life!"

8. Another lesson to be learned from the scenes of the San Fran-

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cisco, is the *excellence and importance of human sympathy*. Instead of enlarging upon this thought in its temporal aspects, we shall merely take occasion to suggest the superiority of that sympathy which seeks to rescue sinners from everlasting death. Oh, we all think too little of shipwrecked souls, ready to perish in the gulf of perdition. An interest in the salvation of others is among the highest graces of religion. Our children, our relatives, our friends, our neighbours, the race, are in danger. May God enable us to feel more for the impenitent in their state of misery and doom, and to seek to rescue them from the eternal abyss.

9. Our space allows us only to say, in conclusion, that this disaster and the numerous ones which have recently occurred at sea, should be regarded as *a plea for the mariner*. How many dangers are braved, how many lives are lost, how much suffering is endured, by those who do business on the great waters! Seamen, as a class, are not sufficiently thought of, and cared for, in our plans of benevolence, and in our prayers. Thousands of human beings are all the time on the deep, exposed to perils of every kind, spiritual and physical. Let the friends of humanity exert themselves for the good, and above all, for the salvation of seamen! Let the AMERICAN SEAMAN'S FRIEND SOCIETY be liberally and prayerfully sustained, and Christian effort be unremitting until a faithful chaplain be stationed in every principal port, and upon hundreds of ships that float upon the ocean.* R. B. W.

Household Thoughts.

THE GREAT BUSINESS OF PARENTS.

EVERY Christian father and mother, as often as a new helpless member has been added to the family, has made the anxious inquiry how it should be nurtured, instructed, and guided in the path of life. What wonderful provision has God made for that young immortal! He has provided hearts to love it, and hands to minister to its wants. Months and years before it can understand to whom it owes such a debt of gratitude, it is watched over with all the solicitude of maternal love! With a sleeplessness that never tires, and a cheerfulness that never flags, does the fond mother, like a guardian angel, watch, and nourish, and caress, and guide, and reprove, and comfort. As

* The above is the substance of a discourse delivered in the Presbyterian Church of Burlington, New Jersey, by the Rev. R. B. WESTBROOK, Sunday evening, January 22d, interspersed with *extempore* remarks, and prepared without any reference to publication.—*Editor.*

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it rises toward manhood, the strong arm of the father is reached forth to uphold, govern, and defend.

And will parents, so alive to the present and earthly interests of their children, feel a proportionate concern for their future and spiritual interests? Would that it were always so! Would that the mother, as she presses her infant to her breast, and the father, as he exults in its unfolding intellect, always realized the solemn consideration, that the rich and joyous treasure is not a mere plaything, or idol, to be loved and worshiped; but an immortal being, to be trained in its depravity for the second death, or to be renewed by divine grace, and made an angel for the skies. Then, with more overwhelming solicitude, they would ask the question, "How shall we order the child, and how shall we do unto him?" Parents may well inquire, "How shall we order the child," to promote a vigorous constitution; and "how shall we order the child," to secure a cultivated mind? But their most earnest inquiry should be "how shall we order the child" to insure its spiritual and eternal welfare, the salvation of its soul?

Parental influence, though silent like the nightly dew, is the most powerful human influence exerted on earth. It is an influence generally exerted for years, and in the most favourable circumstances for making an impression. The parent is the child's exemplar. His first impressions are formed from a mother's looks and tones of voice. The parent is to the child the standard of truth, the oracle of instruction, the ideal of excellence. Loves he gold—the child catches the flame, and becomes a miser. Grasps he for power—the young heart is filled with dreams of rank and authority. Serves he his God—the youthful imitator learns to serve him too.

That parent who has trained a family to respectability, religion, and usefulness, though in other respects he may be humble and obscure, is a benefactor. He has cast his influence forward, and improved the future. He has been a hidden spring, but has set in motion a current which will widen and deepen till the end of time.

On the other hand, parents who have trained their children to irreligion and vice, however bright their own career of virtue, have sent forth a moral pestilence upon the community, which will work its ruinous way through time, and be felt in the world of spirits, and for ever.

Next then to the securing of their own salvation, this, for parents, is the great business of life, to train immortal beings for God.

L. Y.

A Good Resolve.—Said an aged native convert of one of the Hervy Islands, after receiving his first copy of the entire Bible, "My brethren and sisters, this is my resolve—the dust shall never cover my new Bible; the moth shall never eat it; the mildew shall never rot it; my light, my joy!"

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CLARA BELL.

BY FANNY FORRESTER.

'Mid her spring's first roses lying,
Lovely Clara Bell was dying;
Golden ripples from her head
Mantling half the snow white bed,
And the violet of her eyes
Lit with rapture from the skies.

All unfearing death's dark river,
Turned her spirit to its Giver,
As the infant to the breast,
Or the dovelet to its nest;
With a saint's calm, meek behaviour,
Leaned she on her trusted Saviour.

To the loved ones round her sighing,
"Sing," she said, "while I am dying!"
And as faltering voices chanted
Of the shore for which she panted,
Her clay fetters downward flinging,
Clara stood with angels singing.

Historical and Biographical.

HISTORY OF THE PRESBYTERIAN CHURCH IN THE UNITI STATES OF AMERICA.

ITS FOUNDERS, ITS PRINCIPLES, AND ITS ACTS.

No. X.

In this number we shall continue our remarks on the Excision Acts 1837. These acts, although legislative in their nature, and strictly cons tutional—as we have proved them to be—have been stigmatized as har tyrannical, and unchristian. Our Congregational brethren have genera united with the New School in disliking the measures of the great Prest terian Reformation. This has been owing, in part, probably to the forc disseverance of the Congregational element from the Presbyterian Churc and in part to the difference between the two ecclesiastical systems, ou admitting and sanctioning general *legislation*, whilst theirs claim nothi but *advisory* powers. Moreover, the Excision Acts were undoubted

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stringent in their results, and have some appearance of harshness in their terms which authorizes a few remarks of additional explanation. In the course of these remarks, some repetition is unavoidable.

CIRCUMSTANCES MITIGATING THE HARSHNESS OF THE EXCISION ACTS.

There are various circumstances which tend to mitigate the apparent severity of the Reform measures of 1837.

1. These measures were *right in themselves.* The Plan of Union with Congregationalists was a monstrous violation of the principles of Presbyterian government and order. Our Congregational brethren, from *their* stand-point, view the matter differently; and so do lax Presbyterians, whose associations and habits have insensibly led them to undervalue our ecclesiastical peculiarities. But with all persons, who thoroughly sympathize with Presbyterianism, as a form of government, distinct from all others, and possessing its own inherent and inalienable prerogatives, the repeal of the Plan of Union is perceived to be a measure of sheer constitutional necessity. The dissolution of the Synods, which followed as a matter of course, was right in itself. This fact goes far to relieve the measure from the repulsive, arbitrary severity so unfairly charged upon it. Truth in the form of law may often exact severe penalty; but righteousness is its eternal vindication.

2. The Excision Acts were forced upon the Assembly by *the conduct of the New School* in resisting milder measures. The citation of Judicatories was proposed, and absolutely spurned by our brethren.* Equitable terms for a voluntary separation were offered; but constitutional quibbles and irritating subterfuges were thrust before the Assembly. During all the debates, the New School boasted of what they intended to do next year, when they felt sure of a majority; and their whole conduct and spirit indicated the necessity of dealing with them thoroughly and summarily. We are far from asserting that there was nothing objectionable in the debates on the side of the majority; but we affirm, without hesitation, that the patience of the Old School was taxed with enormous charges, and their power provoked to the uttermost. If our New School brethren had shown any disposition to bring back the Church to its true position and character, milder measures would have been doubtless attempted. Their own reckless and infatuated resistance to reformation in all its forms was the proximate cause of their being visited with the severest enactment known to the constitution.

3. The "*gross disorders,*" which prevailed in the exscinded Synods, must be taken into the account. These disorders cannot justify *unconstitutional* action, nor did the Assembly ground its action upon them; but they constituted a strong plea with the Assembly to go to the full extent of its powers in separating from ecclesiastical unions, whose tendencies were so corrupt. The disorders consisted in tolerating false doctrine, in adopting un-presbyterian church organizations, and in sanctioning a variety of practical measures which disturbed the general peace. The Assembly was glad to embrace the opportunity which the Constitution offered, of purging off unnatural and turbulent ingredients, and of restoring the homogeneousness cherished by the Westminster faith and polity. Assuming as proved

* It is true that after the Exscinding Acts were introduced, and *about to be passed,* the New School, in their alarm, offered to submit to a certain kind of citation. But with the interpretation they had already put upon that measure in the previous debate, and with the determination then evinced to thwart its objects, the Assembly were not to be diverted from the last resort of constitutional law.

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the *legality* of the Excision Acts, the disorderly condition of the excinded Synods urged the adoption of these measures, as parts of a reform imperatively needed in the Church.

4. In the fourth place, this course was *the settlement of the controversy in the Assembly.* For a long series of years, the meeting of the Assembly had been the occasion of contention and strife. Nor was it easy to adopt a plan of reformation on milder principles than the one which ultimately prevailed. There were difficulties on all sides. What could be done effectually? Providentially the Plan of Union had been repealed, although without any distinct and avowed reference to the natural consequences. It was soon seen, however, that the necessary inference was the disseverance from the Church, of the Synods formed on the Union basis now repealed. The settlement of the controversy in this constitutional manner was no small plea in favour of the measure, even though it was severe. For all admitted that a separation of the two parties was desirable. The New School agreed that "it is *expedient* that a division of the Church be effected," and that such division ought to be consummated as speedily as possible. Always admitting, therefore, the constitutionality of the repeal of the Plan of Union, and of the subsequent declarative act depending upon it, its harshness may be in a good degree regarded as a necessary evil, whose compensations outweigh its incidental disadvantages. The settlement of such a controversy was a great point gained.

5. The Reform measures of the Assembly of 1837, notwithstanding their apparent or real harshness, placed the two parties in the Church *in their true position, theologically, ecclesiastically, and legally.* The Assembly's action was equitable in its consequences and results. Those who maintained the doctrines of the old Confession of Faith, were held together by the strong ties of a uniform and glorious system, and they rightfully perpetuated the succession of the Church; whilst the New School body, whose variations of doctrine were notorious and palpable, amalgamated in the formation of the newest ecclesiastical organization in all the world. The *names*, by which each party is known in the Christian community, are eminently characteristic. To call our brethren "Old School Presbyterians" would create a shout of laughter in their own Assembly. They have placed themselves aloof from the old doctrines and the old ways; and, deluded with the vanity of *progressiveness*,* have little sympathy with true Westminsterian faith and order. Our New School brethren have for the last fifteen years fellowshipped with all sorts of "isms" for "substance of doctrine," and with the polity of "voluntaries." They did this in the Church before they left it; and in being obliged to leave it, they have gone to their own place in the ecclesiastical world. They now occupy their true position, theologically and ecclesiastically, outside of the old Presbyterian Church, against whose towers and palaces they have hurled many a weapon of war.

It is also true that the Old and New Schools are in their proper position *legally*, that is, in reference to all questions of *law and finance.* The secular courts have so decided. Even in funds no injustice has been done

* The Rev. FREDERICK T. BROWN, of Cleveland, Ohio, has well said in his late sermon on the doctrinal differences of the *Old and New School* parties: "With the New School it was a principle that *theology was a progressive science*, as geology, chemistry, &c. With the Old School, it was a fundamental principle that while *the Church herself should be progressive*, the faith of the Church, revealed once for all, should know no change from age to age. Hence, true to their principles, the one party "progressed" *from* certain important doctrines and took the name "*New* School;" the other party progressed *with* these same important doctrines, and took the name "*Old* School."

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to the New School. They have retained, without molestation from the Assembly, the funds of Auburn, Oberlin, Lane and Maryville Theological Seminaries, and all their political rights and franchises have remained intact. The funds of the General Assembly, which consisted chiefly of property held in trust for the Theological Seminary at Princeton, N. J., belonged of right to the Old School, according to the terms of agreement *sanctioned by both parties.* The balance of the funds, amounting to about a *fifth* part of the whole, the Old School were ready to divide with their brethren, "so far as it could be done in conformity with the intention of the donors." Since the decision of the Courts, the Assembly cannot alienate any part of their property; nor are the New School equitably entitled to the half of the fifth part that remains, inasmuch as their churches never raised it.* As the New School have been left in the undisputed enjoyment of the property in their own Synods, so on the same principles the Assembly funds are the property of the Old School.

The Reform measures of 1837, however harsh, by necessity, were nevertheless just in their results, inasmuch as the two parties have been thereby placed in their true position, doctrinally, ecclesiastically, and legally.

6. The Excision Acts, in dissolving the connexion of the Congregational Synods with the Presbyterian Church, gave to all ministers and churches, who sympathized with the ancient faith and order, *an easy method of regaining their former Church relation.* The fourth resolution, quoted in our last article, invites all ministers, churches, or presbyteries, "strictly Presbyterian in doctrine and order," to return to their former relation in the usual and natural manner. Dr. Judd keeps this resolution in the back ground, and does not even honour it with an insertion in his history! He alludes to it with the declaration that "it adds *insult to injury.*" He evidently sees things through a very refracting or refractory medium. The venerable men, who enacted the resolution, supposed that it was a kind and conciliatory measure. As they had done no injury, they intended no insult. They might perhaps have gone farther, and taken more decisive action in reference to those churches and ministers within New School bounds, who sympathized with the Old School. But the action, as far as it went, was kind. It indicated a cordial disposition to dwell in unity with all sound Presbyterians. If such persons within New School bounds suffered a temporary inconvenience, they must ascribe it to the great public necessity which dissolved the entire Synods to which they belonged. The General Assembly never intended to make the separation, as regards *them*, a permanent one. It was an evil which could not be avoided, being incidental to the general Reformation, and it ought to be regarded in connexion with the great public emergency of the case and with the immediate reparation offered on the most

* The present value of the Assembly's funds, according to a special report to the Assembly, in 1852, is about $107,000. Of this sum, $85,000 belong to Princeton Seminary. Of the remaining $22,000, about $6000 belong to the Eastburn bequest for the use of sailors, and about $7000, to the Boudinot bequest for the use of hospitals, poor houses, &c. Of the balance, about $8000, belong to the "*permanent missionary fund.*" This latter fund originally consisted of $27,000, of which $15,000 were collected *before* 1803; nearly $8000 were given in two legacies; and the remaining $4000 were collected subsequently to 1803, and before the first Western New York Synod was organized. So that if the New School voluntarily surrendered the Princeton Seminary funds, it is difficult to see how they can have any equitable claim to any portion of the remainder. Notwithstanding this, good Dr. Judd endeavours to reproach the Old School for keeping possession of the property. He talks of "the tenacious, iron grasp with which they have till this time held, and now hold the entire funds of the Church;" and adds, "we cannot but fear these brethren were not fully aware of the strength of their love for filthy lucre." p. 190. We cannot but fear that Dr. Judd is not fully aware of the true state of the case.

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honourable and Christian terms. A number of ministers and churches have already come back,* and others will seek to return in due time. The proposal of the General Assembly cannot be considered "insulting" except by those who do not wish to see it widely embraced. It would certainly be considered by the Old School body, "insulting" to receive an application from any but "sound Presbyterians." All *such*, however, are most fraternally invited to return to the Church of their fathers, from which they were unfortunately separated in consequence of being in a mixed company, which *as a whole* had no constitutional inheritance in our borders.

7. Another consideration, which mitigates the harshness of the division in our Church, is that it was *a signal and just rebuke to a latitudinarian and aggressive party*, and to *its factious leaders*. Never was any Church called upon to endure a more fierce agitation than that which inflicted its woes upon our own Zion. A course of encroachments upon our doctrines, form of government, and ecclesiastical policy was adopted and pursued with a spirit of heedless adventure, whose ultimate results defy human calculation. The leaders in this warfare did not hesitate to violate and abuse the standards of the Church, to patronize outside organizations in preference to Presbyterian institutions, to array a party against the friends of sound order and conservatism, and to do all in their power to remove the old landmarks. Such men complain of severity! What would they have said if full justice had been meted out to them? The action of the great Reform Assembly of 1837, administered a rebuke to "the troublers in Israel," whose salutary impressions will, it is hoped, be lasting. Instead of complaining of severity, they ought to be thankful that they escaped as they did. Let latitudinarian agitation remember that there is retribution in Providence. Let it learn that the calculations of crafty leaders may be baffled, and right become victorious in the final crisis.

8. Finally; the action of the General Assembly resulted in *the promotion of the best interests of religion*. The cause of Christ had suffered long from the organization of two parties in the same Church, one of which was arrayed against its old, hereditary Articles and customs. The separation was called for; its necessity was generally acquiesced in. The New School themselves declared that "it was of vital importance to the best interests of the Redeemer's kingdom." The good of religion required it. This was a consideration, that gave practical value to all the efforts in behalf of thorough reformation. This acknowledged tendency of the acts of the General Assembly to promote the best interests of religion, deserves to be taken into the account in forming an estimate of their character and wisdom.

In making these remarks in illustration of the expediency of the Presbyterian Reformation, we distinctly repeat—what we fear all our opponents may not remember—that we do not vindicate the passage of the Excision Acts on any one of the considerations mentioned in this paper, or on all combined. The Acts themselves stand upon high constitutional grounds, which have been already explained and defended. The considerations, now adduced, are simply incidental testimonies to the wisdom of those measures, and are intended to relieve them, at least in part, from the apparent severity which, from various reasons, has been charged upon them. We submit

* The *Charleston Presbytery* were received recently into the Old School body. *Dr. Condict* and the *Oswego Church*, N. Y., have also returned within a short time; and the last "Presbyterian" states that the large and only New-School Church in *Baltimore* has returned —a few only seceding from it.

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these explanatory statements with the full conviction that candid inquirers after the truth will perceive that the Reform Acts, besides being strictly constitutional, were far from being unwise, unnecessary, or inexpedient.

[We are very reluctantly compelled, by want of space, to postpone to another number the additional remarks we have to make on the Exscinding Acts.—*Ed.*]

Review and Criticism.

[Our space for *Notices of Books* is again encroached upon by other matter, so that we can merely indicate the general character of a few publications.]

A VISIT TO EUROPE. *By Professor Silliman. G. P. Putnam & Co. New York.* 1854. 2 vols.—Professor Silliman ranks among the great men of our country, and he is among its best writers. These volumes present discriminating and lively sketches of men and things, and contain learned and condensed observations on scientific subjects, particularly on geology. The volumes are altogether worthy of the wise, excellent, and popular Professor. The countries described are England, Scotland, France, Switzerland, Italy, Germany, and Belgium.

THEORY AND PROCESS OF CONVERSION. *By Rev. Theo. Spencer. M. W. Dodd. New York.* 1854.—We are free to confess that the "theory and process of Conversion," herein described, do not strike us favourably. The form of a Dialogue in so large a book is also objectionable. The subjects treated of, are Religious Experience, Elements of moral character in general, Elements of holy and of unholy character, Obstacles to the sinner's progress, Development of right principles, Assurance, and Perseverance.

GAVAZZI'S LECTURES. *M. W. Dodd. New York.* 1854.—A truly valuable book, laying the axe at the root of Popery. The discussions are keen and unsparing; and coming from an Italian, and from *such* an Italian, deserve careful pondering. KOSSUTH and GAVAZZI are two great orators and public men; and have made a strong impression upon the American mind.

MAURICE'S RELIGIONS OF THE WORLD. *Gould & Lincoln. Boston.* 1854.—The tendency of Professor Maurice's learned work is rather to lower than to elevate Christianity. He examines the peculiarities of the prevalent religious systems of former and present times; and in the course of much learned and highly valuable investigation, manages to invest error with a false and seductive attraction. When he points out the relations of the religions of the world to Christianity, he yields a tame superiority to the latter. Whilst the book will be read with interest by the scholar, the orthodox will not be satisfied with its general spirit.

BERRIDGE'S CHRISTIAN WORLD UNMASKED. *Gould & Lincoln. Boston.* 1854.—Welcome Berridge, after Maurice! The old man is truly a Christian, in earnest. Quaint, heart-searching, spicy, original, he deals out to every one a portion in season, and commends the cause of Christ by zealous pleading. Berridge was a revival-man in the Church of England. He was born in 1716, and was instrumental in doing much good, after the manner of Whitefield and the Wesleys.

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HOPE FOR THE JEWS. *By J. J. Janeway, D.D. J. Terhune & Son. New Brunswick, N. J.*—The two main points in Dr. Janeway's book are that the Jews will be converted to the Christian faith, and that they will be settled and re-organized as a nation in the land of Palestine. The venerable Doctor combats the Rev. Mr. Williamson's positions on this subject with much earnestness, and shows an intimate acquaintance with the blessed volume, which has been his solace throughout a long life of labour and usefulness. It is needless to add that Dr. Janeway is not a *millenarian*, in the modern sense of that word.

THE PRIEST AND THE HUGUENOT. From the French of *L. Bungener. Gould & Lincoln. Boston.* 1853.—Mr. Bungener is a distinguished evangelical preacher of France; and his writings are popular. "The Priest and the Huguenot" relates to persecution in the age of Louis XV. The cast and style of the book are eminently French; and the translator deserves much credit for the skill he has displayed in rendering the work into English.

THE MISSIONARY OF KILMANY. *By Rev. John Bailie. Carter & Brothers. New York.* 1854.—Alexander Patterson, the ploughman, became through grace a great man in the kingdom of God, and did much good as missionary of Kilmany. The narrative of his life and labours is intensely interesting. This book ought to be in all our Sabbath school libraries. It is truly a precious book.

ORIENTAL AND SACRED SCENES. *By Fisher Howe. M. W. Dodd. New York.* 1854.—This, also, is a work of rich instruction, and of uncommon merit. It originated from an excursion in Greece, Turkey, and Palestine; and the writer writes like a Christian, a scholar, and a man of acute observation. The book will be read with profit by Sabbath-school teachers, and by the educated young, generally—as well as by others. It is published in elegant style. Mr. Howe's remarks on John's baptism, in view of its *localities*, are of great weight. Much interesting information is communicated to the reader in reference to the ancient and scriptural history connected with the different places visited. The work does great credit to the head and the heart of its author; and deserves a very wide circulation. The profits are to be devoted to the cause of Missions.

Hints and Lessons.

THE PHILOSOPHY OF DIFFERENCES.

If people are to live happily together they must not fancy, because they are thrown together now, that all their lives have been exactly similar up to the present time, that they started exactly alike, and that they are to be for the future of the same mind. A thorough conviction of the difference of men is the great thing to be assured of in social knowledge; it is to life, what Newton's law is to astronomy. Sometimes men have a knowledge of it with regard to the world in general; they do not expect the outer world to agree with them in all points, but are vexed at not being able to drive their own tastes and opinions into those they live with. Diversities distress them. They will not see that there are many forms of virtue and wisdom. Yet we might as well say "Why all these stars; why this difference; why not all one star?" Many of the rules

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for people living in peace follow from this idea. For instance, not to interfere unreasonably with others, nor to question and re-question their resolves, not to indulge in perpetual comment on their proceedings, and to delight in their having other pursuits than ours, are all based upon a thorough reception of the simple fact that they are not we.—*Friends in Council.*

THE RICH MAN AND THE BEGGAR.

A beggar boy stood at the rich man's door—
"I am houseless and friendless, and faint and poor,"
Said the beggar boy, as a tear-drop rolled
Down his thin cheek, blanched with want and cold.
"Oh! give me a crust from your board to day,
To help the beggar boy on his way!"
"Not a crust, nor a crumb," the rich man said,
"Be off, and work for your daily bread!"
The rich man went to the parish church—
His face grew grave as he trod the porch—
And the thronging poor, the untaught mass,
Drew back to let the rich man pass.
The service began—the choral hymn
Arose and swelled through the long aisles dim;
Then the rich man knelt, and the words he said
Were, "Give us this day our daily bread!"

THE STRENGTH OF THE CHURCH.

"Awake, put on thy strength, oh Zion." The church then has strength. Wherein does it consist?

Not in age. It may have lived through the lapse of centuries. It may have outstood revolutions which buried empires. It may have witnessed the setting up and throwing down of many successive thrones. It may have connection sure and unbroken with the first church which the Redeemer planted on the plains of Judea, and yet not be strong.

Not in wealth. I care not how boundless that wealth,—how exhaustless its treasures. It may gather into itself all the discovered and the undiscovered wealth of all worlds, and yet be weak.

Not in numbers. We like to have a large church. We believe that it will eventually become co-extensive with the world. This consummation of the church's hopes and prayers might, however, be realized, and yet the church not be strong.

Not in the earthly dignity and rank of its members. The names of kings, and courts, and cabinets might have a place upon its roll. Men of honour and influence,—all the dignitaries of the earth might be, nominally, sons of the church, and yet it have no strength.

Not in temporal prosperity. There may be no open foes, internal or external, —no fires of persecution, or floods of opposition,—no discordant views and aims, and no straitened circumstances whatever,—all this, and yet no strength.

But a church's strength *does* consist, *in the living, growing, shining, active piety* of those who compose it. Here is the hiding of its strength,—the secret of its might. It may have lived but a single year. It may be absolutely in

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poverty, in respect of this world's goods. It may number scarcely a *score* of souls, and these the obscurest in the community. It may scarcely have been *once* gladdened by the sunshine of earthly prosperity, and yet, be strong. If those few obscure and possibly despised Christians but be faithful to duty, if theirs' be the prayer of penitence and the life of faith, continually, if they have a zeal and devotedness corresponding with their obligations and professions, that church *cannot help being strong*,—strong in God, and in the power of his might, valiant for the truth, and wise to win souls unto Christ.—*Puritan Recorder.*

FATE OF THE APOSTLES.

Matthew is supposed to have suffered martyrdom, or was slain with a sword at the city of Ethiopia.

Mark was dragged through the streets of Alexandria, in Egypt, till he expired.

Luke was hanged upon an olive tree in Greece.

John died at Ephesus, in the reign of the Emperor Trajan. Polycrates, bishop of Ephesus, writing about A. D. 200, calls him "martyr."

James the Great was beheaded at Jerusalem.

James the Less was thrown from a pinnacle or wing of the temple, and then beaten to death with a fuller's club.

Philip was hanged up against a pillar, at Hierapolis, a city of Phrygia.

Bartholomew was flayed alive by the command of a barbarous king.

Andrew was bound to a cross, whence he preached to the people till he expired.

Thomas was run through the body by a lance, at Cormandel, in the East Indies.

Jude was shot to death with arrows.

Simeon Zelotes was crucified in Persia.

Matthias was first stoned and then beheaded.

A MAN OF HIS WORD.

You may sing of the heroes of yore,
  You may speak of the deeds they have done,
Of the foes they have slain by the score,
  Of the glorious battles they've won;
You may seek to eternize their fame,
  And it may be with goodly success—
But it is not the warrior's name
  That this heart and this spirit would bless;
Though, oft at their mention my soul hath been stirred,
Yet dearer to me is the man of his word.

You may speak of the great ones of earth,
  Of prelates, of princes and kings;
I doubt not there's something of worth
  In the bosom of all human things;
But dearer to me than the whole
  Of pageantry, splendor, and pride,
Is the man with a frank, honest soul,
  Who never his word had belied;
Yea, prized above all that this earth can afford,
Though lowly and poor, is the man of his word!

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THE

PRESBYTERIAN MAGAZINE.

APRIL, 1854.

Miscellaneous Articles.

RELIGIOUS DECLENSION.

At a time when coldness and formality seem to have crept over a large portion of the Church, and the love of many has waxed cold, it cannot be amiss to seek to direct attention to some of the evils and dangers of such a state. There is undoubtedly a strong tendency to self-deception in this matter; and when enjoying pure ordinances, abundant means of grace, and a wonted measure of outward prosperity, to feel, that although the Church is not altogether in the most desirable condition, yet there can be no reason for serious apprehension. But a church may have much to excite complacency, and call forth gratitude; it may have numbers, intelligence, wealth and activity; and by means of these it may accomplish much; it may erect costly temples, establish well organized Boards, endow schools and colleges, and seminaries, educate ministers, send forth foreign and domestic missionaries, disseminate bibles and volumes, and tracts; and yet with all this, fail of its true vocation. It is not by human might and power, but by the Spirit of the Lord alone, that this vocation can be fulfilled. Are we then witnessing the true legitimate effects of faithful preaching, healthful discipline, and holy living? If not, the Church is not only coming short of its mission, but must also be exposed to positive evils of the most serious kind. It is to some of these that we would invite a candid attention. Before, however, proceeding to specify any of them, it may be well to glance briefly at some of the manifestations of the state itself. This may prepare us to discern more clearly its dangers, both private and public.

Some, it is to be feared, have become thus cold and formal in religion from never having had any true grace in their hearts. For a season they did run well, but like the stony ground hearers, in the time of temptation they fell away, having no root in themselves.

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"They went out from us," says the Apostle, "because they were not of us." Like the foolish virgins, "they took no oil in their vessels with their lamps." It is not surprising that *such* not unfrequently fall into fatal error, or gross sin, or most heartless formality. There are others, however, who have left their first love, ceased from their first works, and thus become cold and unfaithful. Often, indeed, in this state they have nothing to distinguish them from final apostates. And no doubt many, who hope that they have only suffered a temporary declension, will be found at last among the lost. There have been no more gross delusions than those which have been founded upon past experience, and partial enlightenment; nor need we attempt to draw any distinction between these two classes, while the declension continues. No one, allowing himself to remain in such a state, has any right to hope that he has ever experienced a change of heart; nor, on the other hand, need any one despair of recovery, who sincerely seeks it in the appointed way. Without, therefore, attempting to discriminate between different kinds of religious declension, we may, before proceeding to exhibit its evils and dangers to the Church and to individuals, trace some of the steps of its ordinary progress.

The first advances of temptation to draw professors from earnest engagedness in religion, are generally, in the present state of society, through their ordinary and lawful vocations—their farms, their merchandise, their professional calls, their domestic duties, their social engagements. It is for the very reason that these are lawful and important in themselves, and because it is difficult, if not impossible, to draw the line of Christian consistency in respect to them, that they so often prove a snare. There are no excuses with which men more easily satisfy their consciences in the gradual neglect of religious duties, than the claims of their ordinary secular callings. They can also become much absorbed in these without exciting remarks. We have indeed obligations and duties that pertain to the present life; but when the cares of this world choke the word, banish serious impressions, smother convictions, indispose to communion with God, and hinder in religious duty, then they tend to grieve the Holy Spirit, and must be so far forth renounced, even though dear as a right hand and a right eye, or the soul will be lost. Whatever absorbs the mind and heart, apart from Christ, must interfere with the things that belong to our peace—it may be business, ambition, riches, pleasure, or anything else; nor need the object be a great or important one. "A man," says Leighton, "may drown himself in a little brook, as well as in a large river, if he will only put his head under." "Set your affections on things above, not on things on the earth." "If any man love the world, the love of the Father is not in him." "Ye cannot serve God and mammon." "The friendship of the world is enmity against God." "Watch and be sober." "Pray that ye enter not into temptation." "Be not conformed to this world." "Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of

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Christ: . . who mind earthly things." Such are the wholesome cautions of God's word. Undue absorption in worldly things, not only excludes things which are spiritual, but it perverts the views of the soul. The mind takes its complexion in a great measure from the objects with which it is most familiar. If these are worldly, it will be apt to cherish a worldly estimate of things, to sympathise with the sentiments and feeling, and pursuits of the world in getting riches, reputation, fashion, pleasure; as if a man's life consisted in the abundance of the things he possesseth. Success in any of these pursuits but increases the danger, by affording additional means of indulging the lust of the flesh, the lust of the eye, and the pride of life, which war against the soul, if they do not drown men in perdition. How far one may be engaged in the lawful business and avocations of life, without having his thoughts and affections taken off from things above, it may not be easy to determine. Indeed it is this very difficulty that ensnares so many, who seem to try how near they can come to the line of separation without crossing, instead of how far they can keep away. This much, however, is clear, that just in proportion as these things, however lawful and innocent in themselves, take off the thoughts and affections from God and heavenly things, so that we virtually distrust what God says of the vanity of the world as a portion, and look to it for happiness; we have been "drawn away of our own lust," as the Apostle James teaches, "and enticed."*

Such persons may keep up as regular an attendance upon all external means as ever; nay, at first, the very suspicion that all is not right, may constrain them to a more scrupulous observance of outward duties. But it will soon be found that, while they outwardly walk in God's ways, their heart is not in them. They may have the form

* Owen, in endeavouring to show, that we cannot attain unto a ready exercise of grace without great diligence, and to urge continued watchfulness, careful avoidance of all societies and business which are found to seduce the mind into an earthly, sensual frame—putting a holy constraint upon the mind, by pressing the necessity and usefulness of spiritual things—unweariness in our conflict with Satan—mortification of worldly affections and desires, adds, "Some, it may be, will say that if all these things are required thereunto, it will take up a man's whole life and time, to be spiritually minded. They hope they may attain it at an easier rate, and not forego all other advantages and sweetnesses of life, which a strict observation of these things would cast upon them. I answer: That however it may prove a hard saying to some, yet I must say it, and my heart would reproach me if I should not say, that if the principal part of our time be not spent about these things, whatever we suppose, we have indeed neither life nor peace. The first fruits of all were to be offered unto God, and in sacrifices he required the blood and the fat of the inwards. If the best be not his, he will have nothing. It is so as to our time. Tell me, I pray you, how can you spend your time and your lives better, or to better purpose; and I shall say, go on and prosper. I am sure some spend so much of their time so much worse, as it is a shame to see it. Do you think you came into this world, to spend your whole time and strength in your employments, your trades, your pleasures, unto the satisfaction of the will of the flesh and of the mind? Have you time enough to eat, to drink, to sleep, to talk unprofitably, in all sorts of unnecessary societies, but have not enough to live unto God, in the very essentials of that life which consists in these things? Alas! you came into the world under this law: 'It is appointed unto all men once to die, and after that the judgment,' and the end why your life is here granted unto you, is that you may be prepared for that judgment. If this be neglected, if the principal part of your time be not improved with respect unto this end, you will fall under the sentence of it unto eternity." He then proceeds to show that, nevertheless, it is not at all necessary to relinquish our lawful employments and recreations, but to subordinate them to this great end.—*Spiritual Mindedness*, Baynes' Ed., vol. 13., p. 362.

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of goodliness, but its power will be gone. They may not neglect the closet, the family altar, the social meeting, the sanctuary, the various means of getting and doing good. They may even be pleased with much in such services, but they will feel no hearty interest in their spiritual aim and purpose. Such declension, therefore, will often involve, in its first stages no perceptible change in the outward life. The subject may even himself be unconscious for a time, of his true state. "Ephraim hath mixed himself among the people—Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not. Yea, grey hairs are here and there upon him, yet he knoweth it not." Hosea, vii. 8—9. Would such examine, indeed, they might find some of the first symptoms of this declension in their closets, where they are deprived of all adventitious helps, and are shut up alone with God. How unimpressive, uninstructive, unexciting, is the reading of the word! They cannot ponder it with profit, for their heart, going after covetousness, finds no delight in contemplating the divine character and plans, and the person, and work of the Saviour, or the eternal recompense of reward. They go through the form of prayer, but how little affectionate, confiding communion is there; how little humbling, broken-hearted confession, earnest wrestling and petitioning; how little longing after holiness, or deprecating with dread their falling into temptation and sin! Of course, in such cases, watchfulness will be relaxed, and mortification neglected; the conscience will become blunted, and the heart hardened, from divine fear. And, although, the outward duties of a Christian profession may be kept up, will it not be said, "to what purpose is the multitude of your sacrifices: . . Bring no more vain oblations?—Is. i. 11—17.

Nor will these outward observances retain a very strong hold upon the persons we have been describing. They will be in the constant danger, under the pressure of temptation, to neglect first one duty and then another, and to settle down in a profession and course of life, that will cost the least possible pain and self-denial At first they will gradually withdraw from those labours of love which, from the different circumstances of Christians, some can attend to, and others cannot; e. g., all active, direct means of doing spiritual good in the family, in the Church, in the Sabbath-school, and the community. They see that many respectable professors are not thus engaged, and they soon find that *they* have no time or gifts for such works. They think, therefore, that they will contribute of their substance to enable others to carry them on. Then by degrees they will decrease their contributions, and give up gradually all interest in the conversion of souls, and the advancement of the kingdom of Christ. Upon the same principle, they will by degrees withdraw from this or that service of the Church, which they have covenanted to maintain. Because some have good excuses for staying away, they will absent themselves *without* excuse. At first they will be occasionally absent—then they will attend irregularly, and at length neglect altogether the social services during the week, and that on Sabbath afternoon. Nor is

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this all. Those who have come to neglect the restraints and means that God has provided are prepared for almost any step. What wonder if, left of God, they are overcome of Satan, become recklessly worldly, and plunge into gross sin?

This process which, alas, is too familiar, is generally very gradual. During its early stages there will often be many expressions of regret, and mourning over a want of interest and fervour in spiritual things, and over wandering of thoughts in duty. But where earnest means are not used to be recovered from this state, these lamentations will soon be turned into excuses; as, for example, such would gladly be more engaged, but circumstances seem to render it impossible; they have such a pressure of business, or family cares, or social engagements, that they do not see how they can just now, but they hope to be more engaged and useful before long. This apologetic reasoning is first employed with some misgiving, at length it becomes more familiar, and at last it is converted into a kind of self-justification. How can it be expected, they say virtually, that one in my circumstances should be in a revived state, diligent in attendance upon religious services, or active in promoting the cause of Christ? And there they remain, easy and contented in this cold and formal profession. When such a condition, in its various degrees, begins to characterize any portion of the Church, then may we begin to apprehend evils and dangers of the most serious kind. To some of these we will advert in a future number. Nor need we now press further the practical application of a subject so full of solemn admonition. N. R. S.

SEED-THOUGHTS ON PRAYER.

SUBSTITUTED PRAYERS.

WE shall suppose, reader, that you are the head of a family—a husband or father, or somehow over a household. You tell me, and I will not doubt it, that you have an "altar" to God in your family. Well, do you not SUBSTITUTE that for your own "closet" prayers? You tell me "No." But my friend, granted, assumed; are you not allowing your *family* to do so? Let us come close to the question.

You have, I find, "family worship" in your household, morning and evening, at least. It may be granted, may be again assumed, that you "praise" God in your family. They, more or fewer of the members, join in the "singing," at least. That is done. You read a "chapter" of the word, less or more. They also have the Bible open, it may be "at the place," and they may even read it with you. You PRAY; they kneel with you. But, fathers! mothers! masters! are you seeing to it that *they are praying with you?* You alone speak. That is right and fit. But are you watchful to know that your petitions are put up as well *by* as *for* your family; or, and be alarmed, my friends, to instant inquiry, is it not the case, that while "two or three," or seven, or more, are kneeling around your family

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altar, only one is PRAYING? Are you seeing to it, that those you love are not SUBSTITUTING your prayers for their own, even as they are bowing down around their "family altar," and in that giving dreadful evidence of a more awful SUBSTITUTION; evidence that they have no "closet altars," but are substituting for it this, that the Devil has gotten them persuaded is family worship, for it.

Readers! it is a very solemn and awakening question that I put to you. I trust you feel it to be so. I trust you believe that all prayer (as all worship) in which only one—the speaker—prays, is not family prayer at all. All the year round, in such cases, there may be but one praying soul (if one) in the whole family; and God be acting towards the family in wrath and judgment as towards a prayerless family, to be classed only with idolaters. "Pour out thy fury upon the heathen that know thee not, and (let that connective particle be felt,) upon families that CALL NOT UPON THY NAME." Jeremiah, x. 25. There is warning needed here. Fathers and husbands! beware first of making family worship your only prayer. Wives! beware of substituting your husband's family prayers for your own. Children! beware of making your parents prayers your all. Servants! beware of trusting to your master's family worship.

And now, my friends, to whom this "Seed-thought" has been wafted, let me earnestly hope that, if it touches you, you will instantly see to it. Realize what it is, as well in the "closet" as at the family altar, that you are about, when you pray. Realize what it is that is done, VOLUNTARILY done. Realize that you and yours, are placing your hearts, voluntarily, under His awful scrutiny, who is peculiarly called the "searcher of hearts." Weigh then, my dear readers, very, very seriously your words; especially at the family altar, but indeed always, let them be "FEW and well chosen." "Few." There is a world of tenderness and meaning in that injunction of the Lord. Never *say* more than you *pray*, than you mean. Never pray more—you have not forgotten our first Seed-thoughts—than you can REMEMBER. Do not try to be long, or what is called the usual time. No creature of the dust, from the dust can actually PRAY long—pray—I don't reckon "speaking," for it is not the act of the tongue, or of the organs of speech, but the act of the heart. Hosea. vii. 14. I say pray, as to God, the alone "true," holy God, cannot pray long with any intention of laying up in the heart what is presented, or of looking for, and sighing for, and waiting for God's answer; or, in respect to "family worship," with any hope of those around joining in.

SUBSTITUTION is what I have been speaking of. I have only another remark to make about it, and that is the issue of it all. What is that? Alas! my friends, that, while if it is so, you have been reckoning the prayers of your household by hundreds, and even thousands, (or the Devil for you) they may, when seen in the light of God's countenance, be very and sadly few. Unknown to you, the dreadful reality may show that your family, though kneeling down morning and evening with you, have been living on and on, or rather dying on and on, without one actual prayer, resting on your SUBSTITUTING.

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My readers, old and young, there must be no longer this substitution, even when, even I say when you, each of you, actually pray in the family worship. In other words, family prayer is not to set aside "closet," personal, solitary prayer; much less must family worhip be thought enough when it is gone through.

SONG OF DEATH.

SHRINK not, O human spirit,
The Everlasting arm is strong to save!
Look up, look up, frail Nature, put thy trust
In Him who went down mourning to the dust,
And overcame the grave!
Quickly goes down the sun;
Life's work is almost done;
Fruitless endeavour, hope deferred, and strife!
One little struggle more,
One pang, and then is o'er
All the long, mournful, weariness of life.
Kind friends, 'tis almost past;
Come now and look your last!
Sweet children, gather near,
And his last blessing hear,
See how he loved you who departeth now!
And with thy trembling step and pallid brow,
O, most beloved one,
Whose breast he leaned upon,
Come, faithful unto death,
Receive his parting breath,
The fluttering spirit panteth to be free,
Hold him not back who speeds to victory!
The bonds are riven, the struggling soul is free!

Hail, hail, enfranchised spirit!
Thou that the wine-press of the field has trod!
On, blest immortal, on, through boundless space,
And stand with thy Redeemer face to face;
And stand before thy God!
Life's weary work is o'er,
Thou art of earth no more:
No more art trammeled by the oppressive clay,
But tread'st with winged ease,
The high acclivities
Of truths sublime, up heaven's crystalline way.
Here no bootless quest;
The city's name is Rest;
Here shall no fear appal;
Here love is all in all;
Here shalt thou win thy ardent soul's desire;
Here clothe thee in thy beautiful attire.
Lift, lift thy wondering eyes!
Yonder is paradise.
And this fair, shining band
Are spirits of thy land!
And these that throng to meet thee are thy kin.
Who have awaited thee, redeemed from sin!
The city's gates unfold—enter, O! enter in!

[*Household Words.*

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BELLARMINE'S MARKS OF THE CHURCH.

MARK III.—DURATION.

"Tertia nota est, duratio diuturna, nec unquam interrupta."—BELLAR. lib. iv., cap. 4.

THERE is surely something ominous in the fact, that when the great champion of the Papacy undertook the defence of the Church of Rome, by proving that it alone possessed the characteristics essential to the Church of Christ, he should have abandoned those marks which do hereby indicate the Church, and adopted others which either do not actually belong to Rome, or else are common to it and other churches which have apostatized altogether from the truth, or have so far fallen into heresy as to show that they are not true and faithful churches. The force of this observation will be obvious to all, who have attentively weighed what we brought forward on the two preceding Notes, and it will be further illustrated in our examination of the argument deduced from *Duration*, in which we shall consider: I. What is to be understood by the term *Duration*. II. How far *Duration* may be said to be a *mark* of the *true* Church; and, III. Whether or not the Church of Rome can *truthfully* claim this characteristic.

I. The idea which Bellarmine attaches to the term *Duration*, is the continuance of the Church throughout all time without interruption; and he further adds, that the Catholic Church is so called, "not only because it always hath been, but also because it always will be."

Our readers will perceive that there are three things comprehended in this position. 1. The being of a church from the beginning. 2. The continuance of that church to the end; and 3. The continuance of that church from beginning to end, without cessation of existence or change of character. That he includes these three characteristics in his argument, will further appear from his own words: "it is evident that our Church hath continued from the beginning of the world hitherto; or, if we speak of the New Testament, it hath endured from Christ to this year, 1577;" (the year in which his work was written,) and although these words do actually include but the first and the second positions, he must have intended them to insinuate the third, without which his argument would be incomplete and useless.

In this argument, Bellarmine falls into the error in reasoning, that is so common among Romish Controversialists, of taking for granted, that the Church of Rome and the Christian Church are identical; and further still that, if the Church of Rome be a Church of Christ, there can be no other Church possessing the true faith and dispensing ordinances to the salvation of souls. Ask a Romanist to prove the infallibility of his Church, and he forthwith proceeds to prove from Scripture the infallibility of the Church of Christ; and then by a

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quiet assumption, he concludes that the Church of Rome is proved to be infallible, because the Church of Christ is infallible. So here, the Cardinal has taken it for granted, that the Church of Rome and Christianty are one and the same; and that therefore there can be no other true Church but the Church of Rome. Both of which positions, we need not tell our readers, will require a cogency of argument and conclusiveness of demonstration to substantiate, that the supporters of the Papacy have never been able to produce. But farther still, he has omitted all proof for an essential part of his argument, and left it entirely unsupported; for he has not shown that his Church shall continue to the end of the world; and it is as necessary for him to prove this, as to prove that it has had a connexion with the Apostolic age. Many Churches existed in the first centuries that afterwards died out: some of them sooner, and others later; and although his Church may have existed until his day, or until our day, still unless it can be shown, that it will continue to be, the proof is incomplete, and the conclusion fails to be established. So also, in reference to the third head, the same want of evidence is observable; for he has never attempted to show that the Church of Rome has existed from primitive times, without change in doctrine or order, and that it will and must continue thus to be, without variation until the end of time. It is possible for a church to date its origin in the times of the Apostles, and yet soon afterwards errors may have crept into its standards. It may have continued to hold some truths of Christianity, but so commingled with heresy, so varied and changing from age to age, that the name of such a church in one century, would not be a suitable appellation in another century, in so far as a *name* may be used to indicate *identity of doctrine and sameness of faith and practice.* The Cardinal then, has not shown that his Church is the Christian Church; that it has continued to be, as it is, from the days of the Apostles, and that as it is, so it shall be, until the end of the world; and failing in these three points, his argument from *Duration* necessarily falls to the ground.

II. We proceed to inquire, how far *Duration* is a mark of the true Church? We rejoice in the belief that there shall always be a Church of Christ on the earth, and that the powers of darkness and the gates of hell, shall never prevail against it. We believe this on the promise of Him, who is head over all things to his Church, and who shall see of the travail of his soul, and be satisfied in the full and final salvation of his people, out of all kindreds and tongues and ages. But while his promise may sustain the Church in the day of rebuke, and cheer it in the day of persecution, it is a promise not made to any church in particular. The promise that the Church shall always exist, would have been no warrant for that branch of it which was planted in Antioch, to have concluded that it would continue to flourish in perpetual verdure, and that all other churches around, were false churches and would die. Equally unsound would a similar conclusion have been, on the part of the churches at Cesarea, at Alexandria, or any other assembly of primitive disci-

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ples; since the promise is held forth in relation to the true Church of Christ *wherever* it may exist, and however it may extend from region to region, and not to any particular portion of it, located in any city or district by name.

1. If, however, we examine the nature of *Duration* in connexion with this promise, we shall see that it can form no mark of the true Church; for a *promise* refers to the *future*, but that which forms an essential character of a church, must belong to *present* time. The thing which is promised may become a mark when it has actually taken place, but not until then, any more than time future can be both present and future at once. And therefore in the case of any church which relies on *Duration*, as evidencing its orthodox scriptural character, it is evident, that the world must come to an end, before that church can establish its claim by possessing such a mark or character. Suppose that Bellarmine or any Romish advocate, could show that the Church of Rome had existed for sixteen or even eighteen centuries, and that during these ages, it had never changed; still this is not sufficient, for there may be agencies at work which shall destroy it in another age; and, therefore, the existence of a church for eighteen centuries, will no more serve to establish its character as the Church of Christ, than if it had only existed eight or eighteen years; for, as he elsewhere observes, "Duration doth contain in it all times, and excludes none." Consequently, it follows, that if ever there was a time when the church of Bellarmine changed its character, or if ever there shall a time come before the end of the world, when that church shall cease to exist, then that church is not the true Church, or else *Duration* is not an essential mark of the Church.

2. Again, that cannot be a mark of the true Church, which does not belong to it at all times, and in all places; for whatever is essential to the existence of anything, must always be found to belong to it and form part of its being, where ever it may be. If, then, there were times and seasons in the history of Christ's cause, when *Duration* in the sense in which Bellarmine has used this term, could not be applied to a true Church, then it would follow that *Duration* cannot be a true mark of a true Church. For instance, when the early churches were collected for the service of God in Jerusalem, Samaria, Antioch, and elsewhere, some of them in private houses, and some, it may be, meeting for worship in one place at one time, and in another at another time, these assemblies were without all doubt true Churches, possessing all needful authority, and endowed with all Christian privileges; yet they all wanted *Duration* in the sense of the Cardinal, and must by his rule have been pronounced to be mere Synagogues of impostors. Such churches could not have claimed *Duration* so legitimately as the Temple might have done, and therefore, the Temple services were more Scriptural, or else Duration in the sense of Bellarmine, is not a mark of a true Church.

3. But farther, that which is a characteristic mark of anything, must be proper to the thing of which it is a mark, and not common

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to it and other things. Bellarmine admits this position, as indeed it cannot be denied; and we have only to apply it to unquestionable facts in history, to see how it will overthrow all his conclusions. Suppose, for instance, that in the sixteenth century a person who had adopted this mark as one of the true characters of the Church, had proceeded to find out the communion in which he might safely abide. He finds that Rome claims Duration from the Apostolic age; but he has an unquestionable authority for the fact, that the Greek Church, the Nestorian, the Armenian and others, can with equal truthfulness, carry up their pedigee to the same age; and if any charge be urged against any of these, as to departure from Apostolic doctrine, or change in church order, he finds that such charges can be sustained by irresistible evidences also against Rome. He may find the Bishop of Bitonto speaking of the Greek Church in the Council of Trent, (Orat. Concil. Trid.) and affirming it to be "the mother of the Latin, and to which the Latin Church owes what it hath." He may be told by Bellarmine (De verbo Dei, lib. ii. cap. ult.) that the Greeks are "heretics and schismatics," and that the Greek Church "was lawfully convicted of heresy and schism in three full councils," (De Not. cap. ix. § Dico 2 do.) that is, Councils of the Church of Rome; but he knows that such declarations do not make them heretics, and that similar proofs of the heresy of Rome can be found in the proceedings of the Greek Church, and that these contentions do not take from either church, the attribute of Duration. Where then is such an enquirer to turn? Before he can find rest, he must either discover proofs of a different kind altogether, or else learn that *Duration*, in Bellarmine's sense, is no mark of the true Church. Before leaving this head we may observe in passing, that our readers will perceive, how effectually Bellarmine overthrows all claim on the part of the seven Asiatic Churches, planted by Apostolic labour, and acknowledged by the great Head of Zion himself, to be true Churches; seeing that they all wanted the essential characteristics by which he would prove the Apostolical and Scriptural character of the Church of Rome. But we hasten to enquire in the next place,

III. Whether or not, the *Church of Rome* has any valid *claim* to this mark, and to the support, which the possession of it may be supposed to secure. To determine this point, we must discover what there is in a church, that is capable of being tested by this mark; and it will be found, that as a church is made visible by place, persons, order, and doctrines, it must follow, that if any church lays claim to *Duration* as an evidence of her Apostolicity, it is implied, that Duration in the sense of Bellarmine's interpretation, should be predicated of that church in these four things:

1. As to *place*. In the case of the Church of Rome, it is claimed, that Rome is the chief seat of that Church, and that the Pope is the head of it; in neither of which particulars will the mark of Duration be found to apply. If we are to credit history, that city was frequently assaulted, destroyed, and even depopulated; as for instance, by Alarica Genseric, and Totylas; and it has even been deserted by

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the Popes themselves, who with their whole court resided for seventy years consecutively at Avignon. In our own day, we have seen a similar desertion, under circumstances the most disgraceful and humiliating; while in relation to the permanence of *the Chair of Peter* at Rome, all that Bellarmine can urge in its support is, "that it is a pious and the most *probable* opinion;" (De Pontif. lib. iv.) while another member of that Church (Vega Jesuita in Apoc. xviii. com. 7.) asserts, "that Rome shall depart from the faith, and shall be an habitation of Devils, by reason of its wickedness and idolatry, and be the seat of antichrist."

2. As to *persons*. Where shall the argument be found applicable, if not in relation to the Popes? Now, Bellarmine himself being the judge, (De Not. lib. iv. cap. 8.) heresy in the heads and office bearers of a church, nulifies their elections and destroys the succession; and we have only to open the history of the Popes, to find Zepherynus a Montanist, Marcellinus sacrificing to idols, Liberius and Felix Arians, Anastasius a Nestorian, Honrious a Monothetite, John XXIII., denying a future life, and thus to discover abundant and melancholy proof, that in relation to person, as well as to place, the claim of Rome on the score of Duration, must fall to the ground. In what Church have greater schisms prevailed? Has not one Pope been found cursing another Pope; have not two Popes been fighting for years together (on one occasion for upwards of forty) for the Chair; have not three Popes at one time, laid claim to the dignities, and have they not been sustained with such power of argument, that even the Cardinal acknowledges the difficulty of deciding on the merit of these claims?

3. As to *order*, nothing further need be said, but that the changes in worship and discipline, as is proved by the formularies used in the Church, and by those churches, which in different countries and ages, acknowledged the supremacy of Rome, are so notorious, as to defy contradiction; and, therefore, as the next point is by far the most important, and involves the character by which a church should be tried, we shall proceed to enquire:

4. As to *doctrine*. Here we shall not recapitulate what we have formerly adduced, to show that Rome had departed from the faith of the Scripture, nor shall we anticipate what belongs to other *marks* of the subject of Doctrine, but confine our proof to the categorical fact, that the Church of Rome has held one system of doctrine at one time, and another system at another time, thus entirely depriving itself of all legal claim to any support from the argument of *Duration*, as previously explained.

THE CHURCH.

What the Church of Rome holds.	*What the Church of Rome did hold.*
1. The Church of Rome is the mother and mistress of all churches, and to believe her so to be, is necessary to salvation. (Concil. Trid, Sess. 7. de Bap. Can. 3. et Bulla Pii, iv.)	1. Before the time of the Nicene Council, little regard was had to the Church of Rome; (Pope Pius, 2. Epist. p. 802,) and the Church of Rome called others, *Apostolical* and *sister* churches.

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THE POPE.

2. The Pope of Rome is Christ's vicar, and hath the supreme power over the whole Church, and without subjection to him, as such, there is no salvation. (Concil. Trid, Sess. 6. Decret. de Peform. cap. 1. et Bulla Pii iv.)

2. For one Bishop to set himself over the rest, and to have all the rest in subjection to him, is the pride of Lucifer, and the forerunner of Antichrist.—(Pope Gregor. I Epis. 36.)

APOCRAPHA.

3. The Apocryphal books are canonical; and Tobit and Judith, &c., are as much the Holy Scriptures as Genesis, &c., and whosoever rejects these as not canonical, is accursed. (Concil. Trid. Sess. 4.)

3. St. Jerome who was a member of the Latin Church says, that though Tobias, Judith and Macabees, &c., were read, yet they were not received as canonical Scriptures. (Prolog. Prov.)—And Pope Gregory I., quoting the Macabees, excuses himself for producing a testimony out of a book not canonical. "We do not amiss," &c. (Moral in Job, lib. xix. Cap. 13.)

SCRIPTURE AND TRADITION.

4. Scripture alone is not a rule of faith without tradition; and traditions are to be received with the like regard and veneration as the Scriptures.—(Trid. Concil. Sess. 4.)

4. Gregory I. says that, "All things which edify and instruct are contained in the Scriptures;" and that "from thence the teachers may presently teach whatsoever is needful." (In Ezek. Hom. lib. 1. Cap. 8.)

MERIT.

5. Good works do truly deserve eternal life, and whosoever holds the contrary is accursed. (Trid. Concil. Sess. 6 Cap. 16. et Can. 32.)

5. Paul taught the Church of Rome, "that by the deeds of the law there shall no flesh be justified," and that sinners are "justified freely by his (God's) grace through the redemption that is in Christ Jesus." (Rom. iii. 20. 24.) Gregory I. says that "the best of men will find no merit in their actions," and that "he should obtain eternal life not by merits but by pardon." (Moral. lib. ix. Cap. 11.)

INDULGENCES.

6. By indulgences granted by the Popes, and Prelates of the Church, persons are discharged from temporal punishment here, and in purgatory.—(Trid. Concil. Sess. 25. Bulla Pii. iv.)

6. The Bishop of Rochester (Fisher) in Henry the VIII. time says, "the use of indulgences seems to be late in the church." Cardinal Cajetan says, "there is no authority of Scripture, or ancient fathers, Greek or Latin, that brings them (indulgences) to our knowledge." (Opuse. 15. Cap 1.)

PURGATORY.

7. There is a purgatory after this life, where the souls of those that are not purged, nor have satisfied for their sins here, are there to be purged, and to give satisfaction, unless their time be shortened by the prayers, alms, and masses of the living. (Trid. Concil. Sess. 25, et Sess. 22. Can. 3.)

7. Pope Gregory I. says, "that at the time of death either the good or evil spirit seizeth upon the soul, and keeps it forever with it, without any change." (Moral. in Job, lib. viii. Cap. 8.)

TRANSUBSTANTIATION.

8. Bread and wine are after the consecration turned into the substance of Christ's body and blood, without changing the species. (Concil. Trid.)

8. Pope Gelasius says that "in the sacrament the substance or nature of bread ceaseth not or preventeth not." (Contr. Eutych.)

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COMMUNION IN ONE KIND.	
9. The people are forbidden to receive the sacrament in both kinds.—(Trid. Sess. 21. Cap. 1.)	9. Pope Gregory I. affirms it to be the constant practice for the people to receive it in both kinds. (Sacram. in quadrag. Tr. 3.) Pope Gelasius declares, "either let them receive the whole sacrament, or let them be driven from the whole; for the dividing of one and the same sacrament, cannot be done without great sacrilege." (De Conscer. dist. 2.)
EXTREME UNCTION.	
10. Extreme unction is a sacrament, and is to be administered when persons are in imminent danger; and last of all to be applied. (Trid. Concil. Sess. 14. c. 13.)	10. In the time of Gregory I. it was used in order to recovery, and the eucharist was given after it. (Sacram. p. 253.)

This parallel might be prolonged at great length, but the above will suffice as a specimen to show how far Rome now *is*, from what Rome *was*, and thus the absurdity becomes obvious of such a church resting her claims on her *immutability* or *duration*. A church that has changed can no more lay claim to be *immutable*, than error may claim to be truth, or fallibility assume to be infallibility. But we have thus seen that the Church of Rome has again and again changed; she has been one thing in one age, and another thing in another age. Her members are, therefore, inconsistent in claiming for her the mark of Duration. She has changed from truth in her *early* state to error in these *later* ages, or the reverse. Her advocates may chose either form of the dilemma, as they please. Her claim to Duration thus falls to the ground, and with the light of her history shining from the past, the futility of the effort to defend that claim must be apparent to every reflecting mind. W. B.

LEARNING TO LABOUR AND WILLING TO WAIT.

"I care not how late I come into life, only that I come fit."—MILTON.

ONE of the characteristics of this youthful nation, is the vigour, energy, action, life, and enthusiasm which thrill in every pulse, and animate the universal heart of the people. The great body politic, all the institutions of the land, civil, religious, literary and scientific, its agricultural, mechanical and commercial enterprises, all have been the work of a nation in its youth. And the wonderful success which has attended the endeavours of the great whole, seems to have acted upon the individual character inciting forward and pressing into active life the youth of our country, leading them to undertake great labours, and to perform them in the fitful excitement of youthful enthusiasm, rather than with the calm, conscious, mature strength of developed manhood.

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In their anxiety to do, and to see what they have done, and perhaps to have others see it also, they are impatient in the delay of preparation. They think more of emulating others around them, than of striving after, and keeping only in view the highest excellence, the yet far off perfection. They have perhaps not even yet attained the cultivated taste, the practised eye, the informed judgment to know wherein lies the excellence of the work they admire, and wherein its imperfection. They are fired with zeal to become one of the workers, vying with the multitude, rather than looking to those solitary heights where none arrive but after long weary days, and waking nights, by silent working and patient waiting.

It is a law both of external nature and of mind, that only by labour and time can the greatest works be produced; and the most majestic things are the most obedient to law. When a world was to be fitted up to be the habitation of immortal intelligences, the Creator chose that it should be the work of long ages. It has taken centuries to model the mountains and raise the forests, wherefrom man may continually gather supplies for the necessary comforts of his life, while the flower with only its offering of beauty to bestow, may bloom in a day and as soon perish. And in the glorious triumphs of genius, the mighty works of art, we know not how long darkness rested upon the great deep of thoughts and imaginings, when as yet they were without form and void; how long the soul struggled in a wild chaos, before it could bring forth its creation to light. We may behold the beauty and glory of the superstructure, but think not of the strong foundations laid in the earth, and hidden in darkness. Yet in every work of the artist, that which addresses itself to the soul with peculiar power, is the story it tells of labour, of time, of endeavour and struggle; the record it is of earnest thought, perhaps of secret suffering, stern watching and silent waiting,—not in expectancy to hear the music of praise, or to behold the dawnings of glory, but submissive by waiting for the calm verdict of the ages, and satisfied if then sweet voices are heard in the silence, if then light shall shine out from the shadows of death.

Our schools demonstrate this prevailing disposition of the young to hasten from needful preparation, at once into the responsible duties of life. Students are discharged from the medical colleges, law schools and theological seminaries, and come out to be our doctors, lawgivers and spiritual leaders, when they perhaps are just enough developed to become learners with the most profit to themselves, and with regard to the future good they would accomplish.

But it is with reference to our *clergy* that we would particularly notice this tendency; and we ask, would not a severer discipline, and more years spent in preparation to preach the gospel, furnish the churches with a more efficient ministry? Never did those who stand upon the heights of Zion, need to be more thoroughly furnished in all knowledge and wisdom. Our pulpits are the high towers, overlooking the whole hostile camp; and from which the sure and steady arm may draw the bow, and send the shafts into every rank of the

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King's enemies. Never was a time when the influence of the pulpit so pervaded and penetrated every department of business, and all classes of society. It is felt by the mercantile men, the artisans, the men of letters. It operates outside of the churches in the world of art, science, philosophy, politics, and has become one of the leading influences of the country; and therefore the importance of having this influence in the hands of men trustworthy and tried; men skilful and strong, prepared to war a good warfare. They must know all the peculiar dangers of the age, and what chords should be struck to vibrate in every part. They must look out over the land as shepherds, keeping their flocks beside all waters, and upon a thousand hills. They must stand as watchmen, that guard the city; and from their commanding watch-towers, look out for those that go down to the sea in ships, and do business upon the great waters. They must know also how to detect the serpent, when in his most subtle devices he would tempt with fatal fruit from off the tree of knowledge; and in the literature of the day, in the manifold speculations that beguile the human reason, they must expose that philosophy, "falsely so called," and oppose it with those sublime truths that are perceived by faith alone.

And the preparation for this, is no light work. It is not enough that the youth has spent a few of his early years within the college walls, that he is master of a few rhetorical flourishes, and a few of the graces of oratory; he should have formed habits of severe study, patient investigation, extensive research, intense thought. A profound scholarship is by no means the highest requisite in his profession; yet it is the dust that forms the diamond, and we do say, that the more thoroughly taught, and truly learned are the men who minister to us in holy things, the less of false glitter, wearisome ornament, and contemptible pedantry, will they parade in their discourses; and it is only worthy, fit and honourable, that intellects most strengthened, minds most enriched, should be those consecrated to the service of Christ.

Among the young men who come out and take their places in the sacred desk, how many are fully grounded and settled in all matters of religious faith and doctrine? How many with a clear understanding, a full and entire persuasion of truth, are ready with firmness and boldness to say like Luther, "Here I stand?" Yet it is not enough that they have sat at the feet of Gamaliel. Reverently and affectionately must they have sat at the feet of the great Teacher, and experienced in their own hearts the power of those great doctrines that are to be mighty through God to the pulling down of strongholds. They must have felt in their own souls the witness of the spirit to all they would teach, and have known something of those rich spiritual experiences, those high and holy communions, from which every minister should come prepared to stand before his people; and discerning through all the scholastic and metaphysical aspects of the doctrine, its life, and power, and spirit, so as to present instead of speculation and vain philosophy, what is the soul's experience, and what is faith in Jesus Christ.

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It might seem an easy thing simply to preach the truth as it is in Jesus. But to find it preached in all its simplicity and power, are we not obliged to turn to those who have made it their earnest, patient, laborious life-study, until now their brows are furrowed and their locks are gray? They have found, by long years of toil and study, and sore trial often, what it is rightly to divide the word of truth; and they have learned what is that expenditure of strength and labour, the crucifixion to the world and the devotion, by which only, the man of God may come to preach the word in demonstration of the Spirit and of power.

Young men should so feel the dignity, and the fearful responsibility of this call, that they not only *learn to labour*, but also they be *willing to wait*. Let them feel the necessity of calm preparation in secret, while their powers develope, mature and ripen. Let them not so desire to be seen before men, that they hasten to feed the flock of Christ with the unripe fruits of their own spring time, so that when we have a right to expect the full ripe clusters of autumn, we shall find the vine has been spoiled.

But why should we not here look to our great pattern? Not until his human nature had developed into its full maturity, did he enter upon the great work of his life. All the youthful years of that humble carpenter's son are hidden in silence. Only once, when the Divine beauty of his character breaks through the obscurity, and reveals him leaving the seat of the doctors in the temple and following his parents to Nazareth. And why should not our young men be content to wait for maturer years and riper understandings before they enter upon their ministry? Then let them come before us, men full of love and zeal and godliness, ready to fill the places of Whitfield and Edwards and others who have gone, and others who will soon go from these high places of privilege on earth, to the higher places of kings and priests in the sanctuary above. We may not know how the inner man out of weakness has been made strong, how great thoughts have been nursed in secret places, how the formless void of energy and power has been concentrated into one intense and burning focus, how the soul has gathered its strength and majesty and beauty, marshaled its shining numbers, and counted its thousands strong, how in solitude has grown up the giant, and all at once has come forth the strong man armed,—but when such do appear we shall say, behold the Lord's anointed. The church shall find those to guide her among the sons she hath brought forth; and her pastors shall be men after God's own heart, that shall feed the people with knowledge and understanding.

B.

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EXPOSITION OF HEBREWS, VI. 4–6.

By the Rev. W. M. Smythe, A. M. Alabama.

"For it is impossible to renew again unto repentance those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, and *yet* have fallen away, seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

In order to be a sound interpreter of Scripture, we should be well acquainted with the original languages in which it was written. No other meaning is to be sought, or depended upon but that which is found in the words and phrases themselves, as the inspired writer employed them.

In every case we should take the doctrine *from* the Scripture, rather than bring one *to* it. The injury which the Bible has received from this source is beyond all human calculation. Nothing is too absurd or arbitrary for one who brings the words of God to the touch-stone of his own speculative opinions. He trifles with heaven's best gift to man.

Our object is to attempt an explanation of the verses placed at the head of this article. The subject which it contains, is too important, and too extensive for us to hope to give in a few pages all that has been advanced on it *pro* and *con*. We can but glance at some of the more prominent opinions, and leave the *Exegete* to form his own conclusions.

The great contest has ever been between the Calvinist and Arminian, each interpreting it according to his views about falling from grace.

The first question that presents itself, is, *of whom* does the Apostle speak? Are they real Christians? Are they born of God, through the influence of the Holy Ghost? Some have supposed they were, while others maintain, that they were only those who had enjoyed peculiar privileges and blessings, but still were unregenerated in soul, and in the gall of bitterness and bonds of iniquity.

Let us attend to the characteristics of these persons presented by the Apostle, and if possible discover the import of his words: *They "had been once enlightened."* φωτισθεντας—Syriac—*Those who once descended into baptism.* Dr. Owen informs us that in the early Church, baptism was called φωτισμος—*illumination*, and φωτιζειν *to enlighten*, was used for *to baptize*. Neander calls the baptismal candidates, "*the competentes* φωτιζομενοι" because they needed the *enlightening* influence of the Holy Spirit. Coleman, in his "Christian Antiquities," says: baptism is called "*an illuminating* or *enlightening ordinance*."

We believe that there is no scriptural authority for the ancient opinion that *baptism* is meant here. The Greek word has a higher meaning. It is used in the New Testament to designate those that have been *illuminated* by the Spirit of God, *enlightened* in the eyes of their *mind*, so as to behold the beauty of holiness, and the loveliness of heavenly things. The verb, from which it comes, is found eleven times in the New Testament. We will mention some of the places. John i. 9. That was the true light which lighteth (φωτιζει) every man that cometh into the world. Eph. i. 18. The eyes of your understanding being enlightened, (πεφωτισμενος) &c. 2 Tim. i. 10. Who hath brought life and immortality to light (φωτισαντος) through the gospel. Heb. x. 32. But call to remembrance the former days in which, after ye were illuminated, (φωτισθεντες) ye endured a great fight of affliction. We see from the above passages, that the word means, *to give light or knowledge by teaching, to be instructed* in the *doctrine of the gospel, so as to have a spiritual apprehension of it, in all its amplitude.* Barnes says—"Light in the Scripture, is the emblem of knowledge, holiness and happiness, and there is no impropriety here in understanding it in reference to true Christians." Stuart, who nearly adopts the language of Rosenmüller, says—"They had been taught the principles or doctrines of Christianity. They had enjoyed the means

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of grace which the new religion afforded. They had experienced in general, various gifts and graces, extraordinary influences, bestowed by the Spirit. They had cherished the hopes which the promises of the gospel inspire. They had witnessed those special miraculous powers, by which the gospel was fully shown to be a religion from God. Thus they had the *fullest* evidence, *internal* and *external*, of the *divine* origin and nature of the Christian religion." The world without the gospel is full of darkness. Ignorance, folly, and superstition fill the soul of man; he has no light to guide him in the way of truth and righteousness. He walks in the valley of the shadow of spiritual death, until God gives him light.

And have tasted of the heavenly gift—γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου. Most of the ancient expositors, and many of the modern, understand this in the sense of the *mere taste* or *perception* of the gift, as distinguished from its *full enjoyment*. Dr. Owen contends for this view. He says it is "a metaphorical expression, signifying to make trial or experiment of, not eating, much less turning into nourishment. For its nature being only discerned may be refused, though we like its relish and savour on some other considerations." Professor Stuart, of Andover, is of an opposite opinion. He thinks it means *full enjoyment*, and treats as childish the interpretation affixed to the verb by the generality of commentators. He believes the use of the word in the New Testament, as well as in classic writers, is utterly opposed to such a refinement. By a careful examination of the New Testament, we have ascertained that the word translated *tasted* is there used in the sense of to *sip* or to *apply to the palate* in a literal sense. In Matt. xxvii. 34, it is said, that when vinegar, mingled with gall, was offered to our Lord to drink, "when he had *tasted* (γευσάμενος) thereof, he would not drink. In John ii. 9, we have another instance of the same use of the verb *to taste*. When the ruler of the feast had *tasted* (γεγευμένον) the water. Col. ii. 21. Touch not, *taste* not (γεύσῃ), handle not. We might refer to the Greek translation of the Old Testament for the same usage of the word; but these examples from the New Testament may suffice to prove, that when taken literally, the word may bear the signification assigned to it by many commentators. The term, however, is employed in another sense, which means *full enjoyment*. See Mark ix. 1. Which shall not *taste* (γεύσωνται) of death till they have seen the kingdom of God. Luke ix. 27. Which shall not *taste* (γεύσονται) of death, till they see the kingdom of God. xiv. 24. None of those men which were bidden shall *taste* (γεύσεται) of my supper. John viii. 52. If a man keep my saying, he shall never *taste* (γεύσεται) of death. Acts x. 10. And he became very hungry and would *have eaten* (γευσασθαι). Heb. ii. 9. He (Christ) by the grace of God should *taste* (γεύσηται) death for every man. We perceive from these Scripture texts that *tasting* of the heavenly gift is a metaphorical expression, and our inquiry now is, whether the word *tasting* metaphorically means the *full enjoyment* or *experience* of the gift, or no more than a *slight* and *superficial* taste, as distinguished from the *complete fruition*. The result of our investigation, as seen above, leads to the fact that the New Testament does not furnish an example of the metaphorical use of the word, precisely analogous to the case under review, and therefore we cannot, from the Greek Testament, *directly* prove that the verb, metaphorically means to have a *slight perception of a thing*. We believe that it is used both in the *literal* and *metaphorical* sense. In this way we alter not its signification, or change its meaning. We hold to the one simple interpretation, but view it in the two aspects of *literal* and *figurative*, and are thus brought to a right apprehension of the import of the phrase. In what particular way the heavenly gift was tasted, is not stated for our information. They may have perceived the excellence of the doctrines of Christ, the efficacy of his satisfaction, the divinity of his person, the dignity and glory of his character, or they may have been healed of some deadly malady by his heavenly power. In one or more of these senses may the phrase in the text be appropriately used of the individuals described. They had *experienced* the heavenly gift, or had learned its nature and true import.

The heavenly gift. The gift from heaven, or which pertains to heaven. Barnes says, "The expression properly means some favour or gift which has descended from heaven, and may refer to any benefit which God has conferred on man in

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the work of redemption. It might include the plan of salvation, the forgiveness of sins, the enlightening, renewing, and sanctifying influences of the Holy Ghost, or any of the graces which the Spirit imparts." Dr. A. Clarke, "Having received *the knowledge of salvation by the remission of sins*, through the day-spring which from on high had visited them; such having received *Christ, the heavenly gift* of God's infinite love, the *living bread that came down from heaven.*" Whitby, "The Holy Ghost sent down from heaven, styled by our Saviour *τὴν δωρεὰν τοῦ θεοῦ the gift of God.* John iv. 10. Thus our Saviour, discoursing of baptism by water and the Holy Ghost, and of regeneration from above by virtue of this Spirit, saith he discoursed *περὶ τῶν ἐπουρανίων*, of *heavenly things.* John iii. 12. And they who were sealed with the spirit of promise (Eph. i. 13,) are said to be blessed with spiritual blessings *ἐν τοῖς ἐπουρανίοις, in heavenly things;* and this gift was immediately imparted by imposition of hands. Acts viii. 17; xix. 6." Archbishop Tillotson understands by it, *the remission of sin*, and distinguishes it from the communication of the *Holy Ghost.* Justin Martyr, Irenæus, and Clement Alexandrinus, understood it to mean the *remission of sins* conferred in baptism. Bengelius, of men's partaking of the Lord's supper. Another writer, "Freedom from the yoke of the law of Moses, and the grievous superstitions of heathenism." Calvin, "*Gustum doni cœlestis,*—quo significat, supra naturam et mundum esse, quae nobis in Christo, conferuntur, et tamen fide gustari." Owen and Scott consider the words to express, what the Apostle afterwards calls, being made partakers of the Holy Ghost. In this sense, the one clause of the verse is exegetical of the other. Pool observes, "Many by the gift of God here understand Christ, whom God gave to the world, and who is the greatest gift that God ever gave to the world."

What now are we to understand by the *heavenly gift?* When doctors disagree, who is to decide? Let us come to the Law and the Testimony of God. It is evident that the Apostle meant some *special* gift from heaven. The article *τῆς* limits it to something peculiar. And what view will suit the whole analogy of Scripture better, than to suppose that Jesus Christ himself is *the* heavenly gift, the sent of God, a gift without which, neither the Holy Ghost, nor the offer of eternal salvation would ever have been made. Emanuel, God with us, is heaven's best gift to men. "God so loved the world that he GAVE his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. "He spared not his own Son, but delivered him up (*gave* him up) for us all." Rom. viii. 32. If thou knewest the gift of God, &c. John iv. 10. Thanks be unto God for his unspeakable gift. 2 Cor. ix. 15. But as no heresy is involved in either view, we think it is immaterial which one is adopted. Both the Son of God, and the Holy Spirit are pre-eminent *gifts* of heaven. The one *given* to die for the sins of the world, the other *given* to lead the soul into the knowledge of truth and holiness, and to prepare it for a blessed immortality beyond the grave.

The next clause which demands our attention is, *have been made partakers μετόχους* of the Holy Ghost. Grotius, Bloomfield, and many others, understand this of the *miraculous* gifts of the Holy Spirit. The gifts of healing, prophesy, and tongues, were often bestowed by the Apostles, when they laid their hands on the converts to the Christian faith, whom they baptized. Now, it is contrary to the word of God, and opposed to Ecclesiastical history, to assert that none but the truly *regenerate* received the Holy Ghost in this extraordinary manner. We have many examples of wicked men possessing these heavenly powers. "Many will say to me in that day, Lord, Lord, have we not PROPHESIED in thy name, and in thy name HAVE CAST OUT DEVILS, and in thy name done many WONDERFUL WORKS. And then will I profess unto them, I never knew you, depart from me, ye that work iniquity. Matt. vii. 22—23. Barnes thinks, "This view is not necessary, and does not accord well with the general description here, which evidently pertains to the mass of those whom the Apostle addressed." Owen says, "The Holy Ghost may be received, either as to his *personal inhabitation*, or to his *spiritual operation.* In the *first* way the world cannot receive him, (John xiv. 17.,) where the world is opposed to true believers, and therefore these here intended, were not in that sense partakers of him." The learned Dr. here takes for granted, that these persons were not *true* Christians. We think that he ought to have

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proved this point. "His operations respect his gifts. So to *partake* of him, is to have a share, part, or portion, in what he distributes by way of *spiritual* gifts." Calvin says, "Apostolus vocat *participationem Spiritus*, quia is est, qui unicuique distribuit, prout vult, quicquid est lucis et intelligentiae, sine quo nemo Potest dicere Dominum Jesum (1 Cor. xii. 3.) qui nobis aperit oculos mentis, quia patefacit Dei arcana." Dr. A. Clarke, "The Spirit himself witnessing with their spirits, that they were the children of God, and thus assuring them of God's mercy towards them, and of the efficacy of the atonement, through which they had received such blessings." Macknight, "Made partakers of the gifts of the Holy Ghost at their baptism." What gifts? We wish the Dr. had informed us. Was it the gift of *baptismal regeneration*, that figment of *popish* superstition. Whitby, "Partakers of the Holy Ghost, sent down from heaven, and conferred on them by the imposition of hands."

In conclusion, on this point, is it not a matter of doubt, whether any person can be made a partaker of the Holy Ghost, except in the *best* sense of the expression. None can be partakers of his gifts, but those to whom he himself will impart them. The Spirit was imparted without measure to the apostles, and other believers, on the day of Pentecost. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us. And put no difference between us and them, purifying their heart by faith," Acts xv. 8, 9. We conclude from this, that when the Spirit is given in the above manner, it is an evidence that the recipient is accepted and approved by his Heavenly Father. If this is not true, how are we to know, that we have an interest in the great plan of redeeming love?

And have tasted the good word of God. Here the word γευσαμενους is construed with another case than that which follows it in the preceding verse. The same usage is found in *classical* Greek. According to many, the expression, *the word of God*, means the *Gospel*. Others make it rather, signify *promise* in this passage, just as it does in Luke ii. 29. Lord lettest thou thy servant depart in peace, according to thy word, (or promise.) Theodoret very briefly expresses the meaning thus: "The promise of God given in the Old Testament and fulfilled in the New." The phrase appears to have a reference to Jer. xxix. 10. xxxiii. 14, where a corresponding Hebrew expression occurs, and which should be translated, "good promise."

They had also tasted of the powers of the world to come—δυναμεις τε μελλοντος αιωνος. Clarke says, "These words are understood *two* ways. 1. The powers of the world to come may refer to the stupendous *miracles* wrought in confirmation of the gospel, the gospel dispensation being *the world to come* in the Jewish phraseology, and that δυναμις is often taken for a *mighty work* or *miracle* is plain from various parts of the gospels. All his miracles Jesus Christ did in the sight of the people, and thus they had the highest evidence they could have, that Jesus was the promised Messiah. 2. The words have been supposed to apply to those communications and *foretastes of eternal* blessedness, or of the *joys of the world to come*, which they who are justified through the blood of the covenant, and walk faithfully with their God, experience." The Doctor thinks the *first* opinion is the better founded.

Let us briefly investigate the import of the phrase, the "world to come." This phrase is ambiguous. There are two modes of interpreting it, each of which has its advocates. We will attempt to settle their respective claims. The *gospel dispensation* according to some expositors, is meant by the world to come, or age to come, for we may take either rendering; whilst in the opinion of others not less learned, the *future world, the world after the resurrection*, is intended. Schleusner strongly contends that it never has the *former* meaning. He believes that the New Testament presents no example of its occurrence in the sense of the *gospel age*. The actual usage of the New Testament does not sanction such exposition. The advocates of the other view, maintain that the Hebrews were accustomed to speak of their own dispensation as *this age*, and of the reign of the Messiah as *the age to come*. If his opinion is correct, then the "powers of the world to come," according to Scripture idiom, must be the external operations of the Holy Ghost; viz: the gifts of healing, of casting out devils, and the working of miracles. But if we adopt the interpretation that "the world to come" means the *future world*

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or the *future state of mankind*, we are prevented from taking the word *powers* in the sense of *miracles*, which it frequently has in the New Testament. It would be ridiculous to speak of the miracles of heaven or hell. The *powers of the world to come*, we understand to mean the influences of a future state or the beneficial influences exerted on the mind by the faithful representation of the state of retribution, in which every soul shall be rewarded or punished according to the deeds done in the body. We may refer to the case of Felix, as affording an apt illustration of this particular. When the great Apostle of the Gentiles reasoned before him of righteousness, temperance, and judgment to come, the proud governor trembled. He felt something of the power of the world to come. Judas also felt the power of the world to come, in his guilty conscience, when he returned the price of blood, and afterwards, in despair and remorse went and hanged himself. Many, we believe, at the present day, by this motive are kept from a life of wickedness, and powerfully impelled to the performance of religious duties. The phrase, we think, principally refers to the operation of fear, arising out of the doctrine of a future state. Not only had the persons described by the Apostle been influenced by the consoling promises of the word of God, but their fears had been awakened by the solemn and terrible realities of eternity. Their hopes had been elevated by the one; their fears had been incited by the other. The precious promises of Christ Jesus had imparted comfort and joy to every faculty of their souls, whilst futurity, by the truth and terror of its unwitnessed scenes, powerfully influenced their emotions of fear, and pictured to their imagination the horrors of the world of despair.

If they shall fall away—*και παραπεσοντας*. We consider these words badly translated in our received version. The translators appear to have followed Beza, who inserted *si* (if) that the text might not seem to contradict the doctrine of the perseverance of the saints. The Vulgate and Calvin translate them, "Et prolapsi sunt." Syriac, "Qui rursum paccaverunt." Castalio, "Et tamen relabuntur." Wall, in his note on this verse, says, "I know of none but Beza, whom the English translators could follow." The preceding verbs are rightly rendered in the *past time* (being aorists) and certainly *παραπεσοντας* being an aorist, ought likewise to have been translated in the *past* time, instead of the *future*. The words then would have been best rendered, *and yet have fallen away* or *apostatized*, that is from *Christianity*, and voluntarily renounced it, relapsing either into heathenism or Judaism. We cannot agree with Macknight, when he states that the verb here employed signifies literally, *have fallen down*. It properly means to *fall aside*, implying deviation, or departure from the right path of doctrine and of duty. See Liddell and Scott's Lexicon. The renunciation of Christianity, thus attributed to the individuals mentioned in the text, was another name for active and open hostility to the religion of Christ our Lord. The Greek word occurs nowhere else in the New Testament. Barnes says, "It is material to remark here that the Apostle does not say that any true Christian ever had fallen away. He makes a statement of what would occur on the supposition that such a thing should happen." When God said, "If the heavens above can be measured, and the foundations of the earth searched out beneath, I will also cast off the seed of Israel," he did not mean that the thing supposed was *possible* for *man*, but the contrary. And also when the Apostle tells the shipwrecked crew, "Except ye abide in the ship, ye cannot be saved," it did not imply that God did not intend to save them. The very contrary was the fact, for the angel of God had told him that he must appear before Cæsar, and that God had given him all his companions. God had determined to save them, but not in opposition to all the means consistent with his holy purpose. If God has determined that his saints shall persevere unto the end, he will keep them from apostasy, and this not by absolute force, but by making them willing in the day of his power.

Now, what is the danger to which these persons are exposed, on the supposition that they apostatize. *It is impossible to renew them again unto repentance.* *Αδύνατον πάλιν ἀνακαινίζειν εἰς μετάνοιαν.* Macknight translates the passage, For it is impossible to renew again *by* repentance. This rendering of *εἰς* is very unusual, and we are almost certain that out of the 1500 times that this preposition is used in the New Testament, the Dr. could not select one instance in which it is legitimately translated as he has done it.

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The repentance here mentioned is that which is an evidence of a change of heart. It is the first step which a sinner must take in order to return to his offended God. Μετανοια in the New Testament, with respect unto God, signifies a gracious change of mind on gospel principles and promises, leading the whole soul into conversion unto its Maker. (This is the beginning and entrance of our turning unto God. The Holy Spirit is the great agent in this work. Man is unwilling and unable to change his condition. He is bound in the prison-house of sin and Satan. He is destitute of all gracious affections—his heart is desperately wicked, and he never would exercise godly sorrow for his offences, unless the Spirit of the living God would renew his soul, and turn his desires from sin unto holiness. In what sense then is God unable to renew the soul, if it should fall away? With God all things are possible. Who can resist his will? If it is impossible to renew those who have fallen away, it is because it would be contrary to his will, and not in accordance with his plans of moral government, or the grand scheme of redeeming love.) Barnes says, the word *again*, παλιν—confirms the opinion that they were *true* Christians of whom the Apostle is speaking. They had once repented, but it would be impossible to bring them to this state *again*. This declaration is to be read in connexion with the first clause of verse 4.

Owen says, "It may be contrary to the holiness, and righteousness, and glory of God, as the Supreme Ruler of the world, to have any mercy on them," seeing they crucify to themselves the Son of God afresh, and put him to an open shame. *Seeing* is not in the Greek, though the sense requires it. The Greek literally is, "having crucified to themselves the son of God." Raphelius and Alberti have showed that the word ἀνασταυροῦντας rendered "crucify afresh," simply means, *having crucified*, and that the word *afresh* is supplied by the translators, without any authority. Chrysostom, Tindal, Coverdale, Beza, Luther, Calvin, and many others, translate it according to the English rendering. The word ἀνασταυρόω, is an *intensive* word and the *intensity* is indicated by the particle ἀνά which frequently implies repetition, like *re* in Latin. See Ewing's Gr. Lex. Glasgow Ed.

On the authority of this text, the Novatians excluded from their communion those who, in the time of the Diocletian persecution, delivered up their copies of the Scriptures, and renounced the profession of Christianity. The word ἑαυτοῖς, *to themselves*, Tyndal renders "as concerning themselves." Grotius, we think, has given the proper sense. "They do it *for themselves*." They make the act their own to their own injury. They do that in their apostasy, which the Jews did in the wickedness of *their* souls, and they show plainly, that had they been present when the Saviour of the world was crucified, they would have joined in the hellish act. The Jews crucified the Lord of glory, through ignorance and unbelief. But, if these should fall, viz. apostatize, they would do it understandingly, and therefore would incur a greater damnation. "For if we sin wilfully after 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."

And put him to an open shame. Make him a public example, or hold him up as worthy of death on the cross. That is, they show openly that they judge Jesus Christ to have been worthy of the cruel death which he suffered. They join willingly with his murderers in the cry, "crucify him, crucify him." A great part of the crime attending the crucifixion of our Saviour consisted in exhibiting him to the gaze of the multitude as one deserving the death of a malefactor; as an impostor who merited the most cruel treatment.

A very important question now presents itself for solution. It is this: Will a *true* Christian ever fall away from grace, and finally be lost? We answer, NO. His life is hid with Christ in God. The Lord Jesus Christ has given unto him eternal life, and he shall never perish; neither shall any pluck him out of the Saviour's hands. We have no evidence that one has ever fallen away, who was a true disciple of Christ. The means which God employs to preserve his people from apostasy have been completely effectual. All that are truly regenerated by the Spirit of God will persevere in holiness unto eternal life. There is no intimation in the Bible that God will ever give back the rescued captive. If he had

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power to take him from the arch enemy, he has power to keep him until the day of final retribution. A change of heart in every case seals the soul for eternal blessedness. We readily grant that, if the Christian were left to himself, he would apostatize and perish; but, by the grace of God, he is kept through faith unto salvation. The most exalted and holy man on earth would most surely fall and perish, were it not for the rich provisions of grace. Leave him to himself, and his eternal destruction is inevitable. Many who *appear* to be Christians, fall and are finally lost; but this does not prove that *genuine* converts will apostatize. It is a distinguishing trait in God's children, that they draw not back unto perdition, but believe to the saving of the soul. Calvin says, "If any one ask why the Apostle makes mention of such apostasy, *when he addresses believers, fideles*, I answer that, hereby, their danger may be seasonably pointed out, so that they may take heed to themselves." And Stuart answers the same question by saying, "Because God treats Christians as free, rational agents, and guards them against defection, not by *physical* power, but by a *moral* mean adapted to their natures, and whatever views may be adopted in explanation of this subject, there can be little doubt that Christians are to be solemnly and earnestly *warned* against the danger of apostasy and consequent final perdition."

The verses under consideration give no countenance to the belief that a true believer will become a final apostate. They at most only contain a *supposition* of the saints falling—et suppositio nil ponit in esse, *a supposition puts nothing in being*, proves no matter of fact, nor can it be concluded from anything advanced that any such have fallen away. At most, says Dr. Gill, in his "Cause of God and Truth," the verses are only expressive of the danger Christians are in, and of the difficulty of restoring them when fallen even partially; a total and final falling away being prevented by the grace and power of God.

This Scripture is often used, and *seems* to contradict the final perseverance of the saints; and Whitby says, "The doctrine of the possibility of the final departure of true believers and penitents from the faith is fully contained in these words." We hold to the opposite opinion. We believe they give not the least sanction to such a doctrine when rightly translated, but on the contrary, sustain the very opposite. There are two sorts of enlightened persons, some who are savingly enlightened by the Spirit of God to see their lost state and condition, their need of salvation through the merits of Christ, and their interest in it, who shall never perish; others are enlightened only into the doctrines of the gospel, and some to such a degree as to be able to preach them unto others, and yet are entirely destitute of the saving grace of God. When such fall away, they afford no proof of the apostasy of real and true believers in Christ Jesus.

Those who desire to know more on this subject may consult Owen's incomparable exposition of the Hebrews—a work full of rich and varied knowledge. He is full on this point, but maintains that nothing can be concluded concerning *real* believers. He rather leans to the other opinion. So in effect do Doddridge, Rosenmüller, Bloomfield, and Ernesti. Rosenmüller refers to Heb. x. 26, for an example of such as are here spoken of, and understands the Apostle as saying, he would not for such repeat the first elements of religion, presuming it would be in vain, such men being like bad ground, on which whatever is sown is thrown away.

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Household Thoughts.

NOAH AND THE ARK.

AN INSTRUCTIVE LESSON TO PARENTS.

[Continued from page 79.]

III. *The Application*—an instructive lesson to PARENTS.

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house. This was a work of faith, of great labour, immense cost, trying sacrifices, patient self-denial, and it exposed him to scorn and derision; and yet it was a successful work, and most happy in its results; his family were saved and enriched by it.

Now in all this, Noah, under divine instruction, it is true, but none the less really acted AS A PARENT; he built the ark to save his house, and God rewarded him with success. And from this PARENTS may learn that the efforts they put forth, and the sacrifices they make, and the expense they incur, for the best good of their children, for their INSTRUCTION AND SALVATION, *are likely to be rewarded with happy results.* Yes, parent, these efforts, and sacrifices, and expenses, and instructions, and prayers, are *just building an ark for the saving of your house;* and God may permit you to rejoice in witnessing the happy results; or, if you see them not in this world, you may see them, and rejoice over them for ever, in the next!

I. *The great work of parents is to* SAVE THEIR HOUSEHOLDS. This was Noah's work, and to accomplish it he built the ark. He preached to others, 2 Pet. ii. 5., but so far as we know, not one ever repented and reformed under his ministry; but he saved his own family. So parents are to labour for the instruction and salvation of their households. Their families are committed to *them*, and they are responsible for their souls! God blesses children through their parents, just as he saved Noah's family through him. His blessings run in the line of the covenant. He is the God of his people and of their offspring. This imposes serious obligations upon parents, while at the same time it is their great encouragement. The parent is the head of his family; his children are embraced with him in the covenant; and hence the parent is to instruct the child and labour for its salvation; and he may hope for happy results because God owns his covenant and honours it, dispenses blessings in the line of it, and blesses the children through the parent. The promise is unto you, and to your children.

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Acts ii. 39. "I will be a God unto thee and to thy seed after thee." Gen. xvii. 7. Gal. iii. 14, 29.

II. Hence again, *the promises of God secure* happy results to PARENTAL FAITHFULNESS. "Train up a child in the way he should go, Prov. xxii. 6; or, as it is in the margin, *catechise a child in his way*—train up, catechise, a child in the way he should go; and when he is old, he will not depart from it." God encourages parents to fidelity by promising them success in their work. On the contrary, parental unfaithfulness is visited with his severe displeasure. Hannah devoted her Samuel to God; he accepted the gift; and she lived to see the happy fruits of her faith and zeal, 1 Sam. i. 27, 28; ii. 18—21. Eli, though he reproved, restrained not his sons; they became bold in their wickedness; and the unhappy father heard of both their deaths in one day! 1 Sam. ii. 23, 24; iii. 12, 13; iv. 17. It is a fearful thing to trifle with the threatenings of God; it is a blessed thing to confide in his promises, for they are all yea and amen in Christ Jesus. 2 Cor. i. 20.

3. In view of these promises, and of the warnings and instructions of scripture, *the training of children for God is* A WORK OF FAITH, and requires *labour, time, thought, expense, and sacrifices.*

It is a work OF FAITH. We cannot tell what may be *their future;* whether they shall live or die; whether they shall have health, or pine in sickness; whether they shall be happy and useful, or miserable and degraded. It is all *unseen as yet,* as was the flood to Noah; but we are *warned of God* in regard to some things: we know they have minds which should be improved, and souls to be saved or lost; we know they are sinners and need new hearts, and must be born again or perish; that they must have an interest in Jesus Christ or be lost; we know that they may be useful here, and that they must be happy or miserable hereafter. God has made known our duty. He says, "bring them up in the nurture and admonition of the Lord;" CATECHISE them in the way they should go, both as to *faith and practice;* try to fit them for usefulness; try to prepare them for heaven; try to save their souls. Eph. vi. 4, Prov. xxii. 6. And he has given us promises of *success,* promises of happy RESULTS, and we must *just go forward trusting in his word.* Duty is ours; results are his; the future of our children is his, shaped though it may be by our culture under his providence and grace. Ours is a work of faith, a labour of love!

For the proper training of children requires *labour.* We cannot build an ark to the saving of our house without effort. And the parent here must *do his own work;* he cannot turn it off upon others; he cannot commit it entirely to the common-school teacher, nor to the parochial-school teacher, nor to the Sabbath-school teacher, nor to all those combined. He may call in their aid; he may use the pulpit and the press, and the school, as means and as helps, but still he has *his own work to do,* and he must do it—HE MUST DO IT; he must catechise his children in the way they should go. He is responsible for their RELIGIOUS INSTRUCTION, and he must teach them.

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This will require labour; it will require effort, personal effort, persevering effort. No doubt Noah called in aid in building the ark; he had his carpenters, but he had to oversee the work himself, and labour at it too. So the parent may call in aid, but he cannot escape from personal responsibility; he must put forth personal effort in the training of his children. It will require labour on his part.

It will also require *time and thought, and attention, and expense.* It took Noah a great while to build the ark; and parents cannot train up their children in the way they should go, without devoting *time* to it. They must also *think* about it, and *attend* to it; nor must they shrink from EXPENSE. How much Noah spent to save his house! And how happy the results! How well invested! Parents are too saving of expense in the education of their children. A good education, pervaded by the religious elements, is the very best thing they can give them. Hence, what is spent in sustaining schools, academies and colleges, is well invested; and the parent who thinks to save his house without expense, indulges an idle dream.

And he must make *sacrifices.* He must deny himself for the good of his children; and if need be *suffer*, that he may have the *means* to furnish his children with what is needful for their instruction, for their preparation for usefulness and for heaven. In this sinful world no great good was ever yet accomplished without effort, self-denial, and sacrifice; and no parent who has at heart the intellectual, moral, and religious culture of his children, will shrink from self-denials and sacrifices, in order to accomplish it.

4. And, thus enlisting in this work of faith, the training of his children, the saving of his house, he may *hope to succeed.* BLESSED RESULTS may be expected from God's *past dealings with his people*, and from his *covenant-faithfulness.* The history of the Church shows that faithful efforts on the part of parents to save their house, have not been in vain. Christian nurture in the family has ever been one of the most efficient means of salvation. In its very nature it is adapted to exert a subduing and a controlling power; and then God's promise secures its success. Its results flow from its adaptation and from God's superadded blessing. No wonder therefore, that the faithful parent may rejoice in hope of cheering results from his toils, sacrifices and prayers! And not only may he rejoice in hope, but in fruition too. Many, very many have already thus rejoiced; and with becoming faithfulness and prayer, the whole multitude of believing parents might thus rejoice; every house would be a church; and the house would be the place where our children would be born into the kingdom! Richard Baxter said, "That if pious education, family worship, parental instruction, and a holy example, were properly regarded by parents, even the *preaching* of the gospel would not be the most common means of conversion. . . . . The great mass of the pious now on earth is made up of those, who from childhood have been taught the ways of God."

5. In view of the success then, in view of the blessed and happy results, let me urge and entreat all *parents to use their time and*

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talents, and property, in the right training of their children, in building an ark to the saving of their house! Here is the DUTY—a work of faith—train your children for God! Here are the RESULTS—the happy fruits of your labour—the salvation of your families! Is not this a sufficient return for your *time* devoted to this work? Is it not a sufficient reward for your *attention and your talents* devoted to it? And is it not a sufficient return for the *money* invested in it? Money! what is that in comparison with the soul? Money! what is it to the saving of your house? Why, it often happens with us, just as it did with Noah, that the only part of our property which we may be said to save, is just WHAT WE USE in the education of our children, and in the service of God! Many would think it hard to give half their property to the cause of benevolence; and yet when they are gone, the whole of it is frequently wasted. Many would think it hard to give half their estate to the lawyers; and yet it often so happens that they get a good share of it. How much better to use our property as Noah did, in building an ark to the saving of our house; in benefitting and blessing our children, and making them blessings to the Church and the world; in sustaining gospel institutions and the schemes of benevolence where we live, and in sending abroad over the earth the glad tidings of salvation. How much better to use our property aright while we live, than to hoard it, and leave it to be a bone of contention when we are gone.

"What we use in the service of God, we carry away with us when we die." Then let every parent use his property in building an ark to the saving of his house. And here let me specify some suitable ways of using your property. "Noah was the only man in the old world who saved his property;" and he saved his by using it. So use yours in some such ways as these:

The Bible cause needs your aid, and foreign missions, and domestic missions, and education, and publication; but I have reference now to what bears upon the welfare and destiny of your children—the salvation of your families.

And remember that many of your young people do not stay with you; they go to other places; your children scatter abroad; and thus an influence goes out from you to bless or curse those among whom they dwell. Hence the importance of their being brought up under right influences; right influences at home; right influences in the church; right influences in the school; the importance of good schools and religious institutions; and among these stands prominent the Sabbath-school. Use your property in sustaining all the institutions of the gospel.

Your children need *home employments and home amusements*—HOME ENJOYMENTS. They need something to *employ* them and *interest* them at home; some good books and useful papers, and musical instruments, and other attractions. Use your property in procuring proper *amusements and employments* for your children AT HOME. This is one way to secure their right training; and a little thus spent

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is well invested. Every autumn get some new and interesting books for your children to read during the winter. Make home interesting and attractive to them.

Besides, your children need *education*; furnish them with good schools, and see that they attend them. As to their *religious culture*, see to it yourselves. Have them repeat to you the shorter catechism every Sabbath-day; and have them all present morning and evening at family worship. Endear home to them; make it the centre of attraction; attach them to your own firesides, and do not let them run about the streets at night, nor let them frequent the stores and taverns, where they may hear and see much which they ought not. Many precious hours are thus wasted which might be usefully employed, and habits are often acquired which lead them to ruin. A little expense in the education of your children, in their religious culture, and in providing useful books and papers for their reading, might prevent all these evils. Use thus your property, and thus build an ark to the saving of your house.

Your Sabbath-school may need books for its library, and for the instruction of its classes; contribute to this object. The Sabbath-school Visitor should not only be taken by your children, but also be furnished to those who are unable, or unwilling, to take it. Let all do a little, and this is easily accomplished. You must have the Visitor; all must have it; use some of your property for this purpose, and you will find it well invested.

For the good of your children, the gospel and its institutions—the church and the school—must be sustained among you; the Sabbath school must be sustained, and to sustain it needs books and papers; and it must have your contributions, your support and co-operation, and your prayers. Time must be given to it, effort and money. And thus using your property is imitating the example of Noah; it is building, as it were, an ark, and bringing your children into it, by *example* as well as *precept*; and you may hope thus to save yourselves and your houses, and your property even, for nothing spent in the service of God is lost! And not only your own children, but multitudes whom you never saw in the flesh, shall arise and call you blessed!

Parents! the labourers in the Lord's vineyard are few. The harvest is perishing for want of men to gather it! Consecrate your children to God; devote them to his service in the gospel of his Son; train them for this work, and seek from God, in prayer, the renovation of their hearts. They must be born again or perish—remember this at the mercy-seat. They must have the knowledge of God or be lost; instruct them in the right ways of the Lord; catechise them daily; be faithful in family instruction and family prayer. No work is so honourable or so useful as the ministry; train them for the ministry. Lay them upon God's altar—and strive in every proper way to fit them for his service. Then may they turn many to righteousness, and you may rejoice with them for ever. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." Isa. xxv. 1. W. J. M.

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"MY YOUNGEST."

They say my youngest is a pet,
And has too much his way;
It can't be so, I think, and yet,
I would not dare say nay.

For if my memory serve me right,
And truth must be confessed,
Each youngest that has blessed my sight,
Has seemed to be loved best.

The oldest was to me most dear;
So was the next—so all;
The youngest came my age to cheer,—
On him my love did fall.

'Tis not that he is loved the most;
But, he is loved the last;
The youngest may my fondness boast,
But so could all the past.

My youngest, then, is not a pet,
More than each child before;
I think so, certainly—and yet,
They say I love him more.

[*Selected.*

Historical and Biographical.

HISTORY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

THE EXSCINDING ACTS CONTINUED.

No. XI.

Our New School brethren have been very ambitious to magnify themselves into an innocent and aggrieved party, and to denounce the Reform Acts of 1837, as intolerable usurpations. Our worthy friend, of the New School Quarterly, displays no ordinary oratorical powers in stigmatizing the exscinding measures of the Assembly; and if the *imaginative faculty* were allowed to decide the contest, few could lay more romantic claims to victory. His arguments we have already attempted to answer by the sober facts and principles pertaining to the true decision of the question. Unwilling to

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yield an inch of space within the territory, chosen by himself for the field of discussion, we shall proceed to expose the somewhat vain-glorious pretensions, which form the conclusion of his elaborated article.

TIME, PLACE, AND GENERAL CONGRUITIES OF THE EXCISION ACTS.

1. One of the Reviewers declamatory objections to, or rather maledictions upon, the Exscinding Acts, is that "*the Presbyterian Church has always stood in the very vanguard of liberty*!" Did ever champion give a watchword more disheartening to his own host? He is a Persian shouting "Thermopylæ;" a Papist using the countersign of "Geneva;" a Midianite crying "The sword of the Lord and of Gideon!" The Presbyterian Church has indeed "always been in the vanguard of liberty;" and never more so than in 1837, when she fought for her Creeds and Confessions, her institutions, her rights and her altars. Often had she been called upon to contend with Papist, prelatist and open foe; often had the voice of Calvin, Knox, Melville, Henderson, and her glorious leaders, carried dismay into aggressive hosts; often had her sons shown the stern quality of their unquenchable zeal for God and liberty amidst barbarities, public and private, and dreadful persecutions of edict and of sword. Her whole history has taught her hands to war, and her fingers to fight, to write her testimony in blood, in behalf of doctrines dearer than life. "When great principles were at stake in the Senate-chamber, Presbyterians, wise in council as valiant in fight, with an inevitable instinct for the good and the right, stood up with eloquence glowing with the inspiration of heaven, fresh from communion with God and his word, to contend for human liberty."* And when "great principles were at stake" in the *Church*, have true Presbyterians ever quailed in any land or in any age? Whether in Geneva, or France, or Holland, or Scotland, have they not maintained "the liberty, wherewith Christ hath made them free," and rejected with the might of a living faith the "yoke of bondage?" Of all churches in Christendom, the Presbyterian was the last that ecclesiastical innovators could have chosen, in the hope of triumphing over the old landmarks of liberty and law. Romanists "after their kind," might have tolerated the amalgum of truth and error; Anglicans, with Calvinistic articles, Popish liturgy and Arminian clergy, might have acquiesced without inconsistency in the disorders of a new party; and Independents, with their impracticable system, might have felt compelled, against their will, to forego measures of reform. But *Presbyterians!* with their Creed and Covenants, with their Government and Discipline, with their Acts and Testimonies, with their heroic men and martyrs, with their Synods and Assembly, like the vanguard of liberty, they maintained the forefront in the day of battle. When the honourable terms of peaceable and voluntary division, which our champions offered with the magnanimity of Christian heroism were rejected, and the fundamental principles of Presbyterianism were openly contemned; the General Assembly had no alternative but to invoke its high constitutional and self-preservative power. Alas! that our New School brethren should have created the necessity which ended in their separation from the Church! It was a fearful sin in them to tamper with principles of doctrine and order which they were pledged to defend. We could weep over their infatuation and guilt. Would God they had not committed deeds so dishonouring their profession and their Church! If unrebuked, disastrous would have been the issue to future generations!

* *Reviewer, p.* 510.

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Fortunately for the cause of Christ, the "old vanguard" were at their posts, ready to defend the liberties of their heritage. The wanton and unprovoked assaults upon Presbyterian rights, were overpowered; and our beloved Church, true to her imperishable fame, and in the majesty of her free, undaunted spirit, maintained in the name of her King, the franchises and liberties of former generations.

2. But "*America is the home of freedom,*" says the Reviewer, who appears to think it wonderfully strange, that the New School could not be allowed to do as they pleased in such a country as this! The distinction between freedom and licentiousness is apt to be overlooked by all whose conduct subjects them to the penalties of salutary restraint. America is a glorious home; but it is the home of law, and of Liberty-in-law. Both Church and State possess written articles, which may not be violated with impunity. The constitutions of all the states, and of the United States, clearly define the qualifications of voters within their borders, and prescribe the functions of their respective Legislatures. But not more clearly than the constitution of the Presbyterian Church defines the composition of Sessions, Presbyteries, Synods and General Assembly. If rude invaders of right deserve a rebuke in any land under the sun, it is in America, which guarantees to all freedom of conscience. And yet it was in America, where the Declaration of Independence was signed, and our Presbyterian fathers fought and died in defence of civil and religious liberty, that an attempt was made to undermine the Creed and Form of Government of a Church dearer to thousands of God's people than the political constitution of their country. In the clamor of our New School brethren over their supposed grievances, they have quite forgotten the rights of true Presbyterians. If the New School could not sympathise with the old doctrines and customs, they had the liberty in this free country, to follow out their conscientious opinions in an organization of their own. But residence in free America, confers no title on them, or on any body of men, to make encroachments upon the rights of others, and especially upon the constitution of a church, whose articles antedate, more than a century, the American constitution.

"It has become a fixed principle," says the Reviewer, "in our political affairs, that parties must not press their views to extremes, and that sections must yield something to the good of the whole.... Above all, does it become the Church to follow these beautiful examples." Had our New School brethren practised upon this "fixed principle" in the days of their ecclesiastical ascendency and given a "beautiful example" of Christian forbearance and meekness, the divisions in the Church might have been healed perchance, in the course of time. Instead of pursuing measures of wise moderation, their whole course was a series of open and sharp aggressions, ending in the derision of Westminster doctrines and in refusing to allow the Church, in her distinctive capacity, to preach the gospel to the heathen. These are the men, who, foiled in their work of unconstitutional innovation, attempt to raise the cry of persecution, and who even have the boldness to plead the *freedom of America* as the license of their transgressions!

The Presbyterian Church sacredly guards the rights of all within her communion; and no member, however humble, can be excommunicated without due process of law; but persons who enter her pale in a way unknown to the constitution, have no claim to appeal to that constitution for protection. If they rashly undertake to change Presbyteries and Synods into mixed ecclesiastical Unions, they must expect, even though *Americans*, and the rather *because* Americans, to experience the penalty inflicted by retributive

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legislation. The General Assembly has lost none of its power by being in a free country. The civil courts, even, have vindicated it from the charge of usurpation, so industriously circulated and persisted in. Yes; although the Reviewer declares that "*no American court would tolerate for an instant* what was done in the highest Judicatory of the Presbyterian Church," it so happens that the *Supreme Court* of the State of Pennsylvania *did* and *does* sustain the General Assembly in opposition to these New School charges. Our brethren, however successfully they might have "removed the old landmarks" in a country under arbitrary or regal sway, have been taught in America, the "home of the free," the political and ecclesiastical distinction between licentiousness and true liberty.

3. The Excision Acts are further denounced by the Reviewer as aggravated sins on account of their being passed through the influence of a "*Protestant ministry.*" He should have remembered that a Protestant ministry are the very guardians of God's truth and order, and that, as such, they may be called upon to resist the insidious encroachments of Protestant errorists, as well as more open Papal machinations. What body rather than a Calvinistic *Protestant* ministry had so good a right to maintain the truth of the old Confessions, or was so likely to possess the evangelical spirit and discernment requisite to devise and enforce measures in its vindication? A Papal ministry, or a worldly ministry, or an Erastian would have quailed before the difficulties and responsibilities of a struggle, engaged in under many disadvantages, and simply with a view to vindicate TRUTH. An evangelical, Protestant ministry was the very ministry to do the work. And thanks be to God, they *did it!* The descendants of men, who signed the Covenant in the old Grayfriar's church-yard, and who sat in the Westminster Assembly, unterrified by Bishop or King—were the selected agents of Providence to execute His wise decrees. The names of the chief actors in the great constitutional conflicts of 1837 will descend to posterity with the riches of Protestant fame, and with the rewards of earnest self-denial, patient endurance, and high triumphant achievement.

4. "*The time for this outrage,*" says the Reviewer, *was wondrously chosen. In the light of the noon-day of the nineteenth century the deed was done.*" Was there any better time to do the deed than when the necessity of doing it came? Strange, indeed, that at such a period of the world, a body of men could be found, whose settled purpose was to subvert the time-honoured doctrines of their own church, and to wage an unrelenting warfare upon her ecclesiastical polity. The present age, however, is one characterised by great laxness of doctrinal opinion and great hardihood of religious presumption. The nineteenth century has already seen some of the most desperate convulsions of iniquity that have ever agitated the social, political, or religious world. Our brethren of the New School, were, no doubt, good men in the main, and verily thought they were doing God service in causing the Church to be rent asunder. Their agitations, their plans, and their measures were nevertheless directed against truth, and that in the midst of light. Living in an age of privilege, they proved themselves degenerate sons of an ancestry, whose shoe-latchets they were not worthy to unloose. *Nineteenth-century New School men* are a very lax sort of PRESBYTERIANS. The New School body, after endorsing Taylorism, &c., in 1836, and refusing to organize a Foreign Missionary Board for their own churches, can expect little honour from the true supporters of the Westminster faith and order. "The light of the noon-day of the nineteenth century" testifies against their proceedings. On the other hand, the century shines upon few deeds more

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worthy a record in its annals than the disowning of unconstitutional ecclesiastical bodies—bodies who had no sympathy with the Presbyterian Church, and who were "not in fact and in form an integral part thereof." Refusing to separate voluntarily, it became necessary to *put them out* in the same way that they *came in*—by AN ACT OF THE GENERAL ASSEMBLY. They came in at the early dawn of the century; and towards its "noon-day" they went out, fallen from their estate and meriting their doom.

5. "*The place of this transaction was surely well-chosen,*" says the Reviewer, with irony, alluding to Philadelphia, the city of brotherly love, founded by Penn, &c. Aye, there was no more appropriate place for purifying the Church than the city of Philadelphia. Here the first Presbytery had been organized, with FRANCIS MAKEMIE, the father and champion of American Presbyterianism, as Moderator. Here the first Synod had convened, and adopted the Westminster Confession. Here the Constitution of the Presbyterian Church was formed and ratified, and here the first General Assembly met in the name of the great God and for his truth. Philadelphia was the well-chosen place for the sittings of the Reformed Assembly. Associated from time immemorial with the history of our Church; the centre for many years, of her highest judicatories and of her evangelistic operations; the witness of the origin and growth of the controversies which arrayed a bitter party against the doctrines and polity she held most dear, this was the place, above all others, that had a claim to behold the final triumphs and the victory. In Philadelphia, too, the Declaration of our national Independence had been signed; and in the cupola of the old State House yet hung the bell which had "proclaimed liberty throughout all the land." Within this ancient city, the Constitution of the United States had been framed by a council of great men, and the old Congress had here held its deliberations. In short, all the ecclesiastical and political associations of Philadelphia were in unison with the spirit and principles of the Presbyterian Reformation. God, who wisely orders the incidents of history, and arranges minute details so as to produce their highest moral effect in his providential government, ordained Philadelphia to be the meeting-place of the Assembly of 1837, one of the most distinguished and important General Assemblies that has been convened since the days of John Knox. The fitness of the place, although among the minor elements of the triumph, was one of those happy coincidences which crown the completeness of a great work.

6. "*If one thing more were needed,*" says the Reviewer, "*to place this transaction in its proper light, it were contrast;*" and he proceeds to stigmatize the Old School for not *seceding* after the manner of the Free Church of Scotland. "Then," he adds, "*all men* would have risen up and called them blessed." But the General Assembly preferred to remain blessed in the old succession, and to fulfil the manifest destiny of constitutional reformation. If the civil Courts had decided against the Acts of the Assembly, the Old School Presbyterians, in the fear of God, had determined what to do, as resolutely as the free sons of the mother Kirk. It was certainly remarkable that Presbyterians in America and in Scotland were engaged simultaneously in an equally great and arduous struggle. The church in both hemispheres was undergoing trial and discipline; and the old spirit of Presbyterianism, mightiest in times of emergency, was thoroughly aroused, both to endure and to act. Our brethern of the Free Church of Scotland, in the midst of a hopeless contest with the State, nobly seceded from the

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Erastian establishment, and in maintaining their principles, surrendered the heritage of their ancestors. The American branch of the great Presbyterian family, were enabled, under God, to rescue their Church from the domination of error, without the necessity of retiring from their ancient ecclesiastical possessions. The spirit of the Free Church and of the Old School was identical in quality and in aim. If Chalmers, Candlish, and Cunningham had been in our own Assembly, and Breckinridge, Alexander, and Plumer been transferred to that of the Scotch Church, the change would have found both parties at home; and Chalmers would have poured forth his eloquence against the unconstitutional Plan of Union, whilst Breckinridge thundered against the crafty usurpations of the crown. The watchfires of the two churches, lighted by the same torch of liberty, burned responsive to common sympathies and dangers. Ever since that period, the Free Church of Scotland, and the Old School Presbyterians have entertained mutual admiration of each other's achievements; and their common sufferings for the truth's sake have hallowed the strong ties of an ecclesiastical system, unutterably precious in the divine spirit and the ancient letter of its glorious standards. On the other hand, the residuary Establishment, and the American semi-Pelagian party possess the common sympathies, incident to the defeat of unworthy plans, and are inevitably sure of a common doom. The religious world, with discriminating judgment—whatever may be its partialities, irrespective of principle—has already pronounced in favour of the Free Church and of the Old School, as possessing the true title to the Presbyterian succession. And as time rolls on with the developments of the great historic questions at issue, it will faithfully chronicle the progressive and accumulating triumphs of evangelical, Protestant, Presbyterian principles in both hemispheres.

The Reviewer, with a pertinacity worthy of a better cause, closes by announcing a principle, which perpetuates the separation between the Old and New School Presbyterians—so far as rash words can secure such a result. He declares, in behalf of his brethren, "*With those Acts unrepealed there is no hope of Union.*" As well might Britain affirm, "With the Declaration of Independence unretracted, there is no hope of the old Colonial system." The Reformation of the Presbyterian Church is one of the great events in her annals. It will abide, the joy and the hope of the orthodox to all generations. The idea of repealing the exscinding acts, and of re-establishing the Plan of Union, is a wild delusion. It is the New School monomania. We are sorry to see our brethren take so dishonouring views of their old Church. If there be any "fixed facts," any definite grounds of moral certainty in regard to future events, any immutable principles of organic life, the action of 1837 will not only remain intact, but will be guarded with the care due to a special providential interposition, and with a reverence increasing from age to age. Our brethren, by rashly insisting upon the repeal of the exscinding Acts as the basis of Union, will cut themselves off forever from the privilege of returning to the Church of their fathers.

Far be it from us to entertain any feelings but those of charity and good will towards our outside brethren. We are on terms of friendly intercourse with many of them, and prefer to cultivate Christian fellowship rather than to renew the agitations of an old controversy. But the respon-

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sibility of reviving this discussion rests with them, not with us.* We have endeavoured to meet the issue frankly and truthfully. We have used no subterfuges, no artful devices, no misrepresentations. Our object has been to defend our Church from the repeated assaults recently made upon her character and acts from various New School quarters. In our articles on the measures of the Assembly, of 1837, we have endeavoured to show, FIRST, That the Exscinding Acts were *legislative*, and not judicial in their nature; SECONDLY, that they were strictly *constitutional* and just; THIRDLY, that there were many considerations to *mitigate their apparent severity;* and FOURTHLY, that the *time, place and circumstances* of their enactment were in harmony with the great object of reforming the Church.

"Our calm sentence is that the Exscinding Acts of the General Assembly of 1837, must stand, in the estimation of the Church in all time, beside" the Act establishing the First Book of Discipline, the Subscription to the Solemn League and Covenant, the Ratification of the Westminster Confession, and the Disruption by the Free Church of Scotland.

[In our last article, by a mere inadvertence, we included "*Oberlin*" among the New School institutions. We ought to have said, "*Western Reserve* College"—an institution, located in the same section of country. This latter institution is on a sort of mixed basis, but has been generally awarded to the New School. Dr. Baird, in his "Religion in America," so classifies it.—*Editor.*]

Review and Criticism.

THE MISSION OF THE COMFORTER. With notes. By JULIUS CHARLES HARE. Gould & Lincoln. Boston. 1854.

The Mission of the Comforter is a topic which cannot be handled without the possession of the true evangelical spirit and doctrine. Archdeacon Hare has produced a work, whose general interpretations will be accepted by all lovers of Bible truth. There is much learning in the treatise and in the notes, but the whole subject is presented in a popular form, and is adapted both to enlighten the understanding and to promote devout affections. I. *The expediency of Christ's departure*, as preliminary to the work of the Spirit, is the first point discussed. It was necessary that, what the apostles had hitherto regarded with more or less of a carnal eye, should become a living spiritual presence and power in their souls. The departure of Christ secured to them the presence of the Holy Spirit, and thus they were taught to live by faith in Him who is unseen, were trained

* The Review, which commenced this attack on our Church, promised its readers a continuance of the controversy, and an examination of "the excuses, for they are not worthy the name of arguments," offered for the Reform measures. "This will be done," it was added, "God willing, by another and a competent hand, in the pages of this Review." So that the re-opening of the whole controversy was deliberately planned by our New School brethren. They originally made the aggressive movements on our Church, years ago, and have again declared for war. Dr. Judd's book, of the Synod of New York and New Jersey formed part of the plan of the campaign.

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and disciplined in habits of deep Christian experience, and were made to realize their personal responsibilities in preaching the Gospel to every creature. Calvin *in loc.* says, "And here we must not put the question, 'Could not Christ have drawn down the Holy Spirit while he dwelt on earth?' For Christ takes for granted all that had been decreed by the Father; and to dispute about what is possible would be foolish and pernicious." Scripture abundantly declares that the gift of the Holy Ghost was connected with the completion of the Saviour's work on the earth. A characteristic of the New Dispensation consists in the larger measures of grace, predicted by the prophets, and reserved for the fulness of times by the wisdom of God. The author of the volume before us brings out the scriptural truth on this interesting subject, and encounters its difficulties with a modesty of interpretation that well accords with elaborate investigation. II. The first work in the Mission of the Comforter was in *convincing the world of sin.* Here the author shows that all the religious systems of Paganism had failed to convince the world of sin; nay, even the law of the God and the Gospel of His Son would be inefficacious without the grace of the Spirit. He then proceeds to show that the Spirit convinces the world of sin, not only by convicting it of vice, immorality and general corruption, but pre-eminently of *unbelief*—"of sin, because they believe not on me." Archdeacon Hare says: "Hence it is, because our want of faith, and consequent estrangement from God, is our prime, original misery and sin—because it is the curse, through which man's heart only brings forth thorns and thistles—because it is the occasion, if not the cause, of every other sin, from all of which Faith would infallibly preserve us—and because, if we continued without faith, even though every other sin were thoroughly purged from the earth, a fresh brood would immediately spring forth—therefore it was that, when the Spirit of God came to convince of sin, the sin he chose out for the special object of his conviction was want of faith." Calvin, on the passage, says: "The import of these words is as if Christ declared, 'When the *Spirit is come*, he will produce full conviction that, *apart* from me, *sin* reigns in *the world;*' and therefore unbelief is here mentioned because it separates us from Christ, in consequence of which nothing is left in us but sin." III. Another part of the mission of the comforter is to convince the world of "*righteousness.*" Our author remarks that in every man there is a triple root of sin, viz: *selfishness*, or living for one's self, from whence come self-will and the whole brood of vanity and pride; *worldly-mindedness*, which issues in covetousness, ambition, the love of honour and power; *carnal mindedness*, which is the parent of the lusts of the flesh and all sensual concupiscence. The world needs a righteousness it can never have in itself. It needs the righteousness *of Christ*, not merely the example of his personal righteousness, but his righteousness "imputed to us and received by faith alone." Or, as Mr. Hare expresses it, "Christ's righteousness is also our righteousness, if we will cast away the sin of not believing on him, and receive his righteousness as our own by faith." *Calvin* says: "From the heavenly glory Christ fills the world with the sweet savour of his righteousness. Now the Spirit declares, by the gospel, that this is the only way in which we are accounted righteous. Next to the conviction of sin, this is the second step, that the Spirit should convince the world what true righteousness is; namely that Christ, by his ascension to heaven, has established the kingdom of life, and now sits at the right hand of the Father, to confirm true righteousness." *Calvin* seems more inclined to consider "righteousness" as that which is imparted to us through the grace of Christ; and the *Archdeacon* to consider it as the inherent righteousness of Christ. *Owen* says: "Both the personal righteousness of Christ, and the righteousness of his office are intended; for concerning both these the Church hath a contest with the world." IV. The third part of the Mission of the Comforter is the conviction of "judgment." "Now shall the prince of this earth be cast out." Satan put forth his rage against the Redeemer, and still contends with malignity against his cause and kingdom. Through the Spirit, the eyes of believers are unsealed, so that they see the Prince of this world in his true character, the heir of wrath, accursed of God, and doomed to destruction. Many testimonies are arrayed against the wicked one by civil laws, by public opinion, by providence in the form of death and the various evils and miseries among men; but all are inefficacious until the Holy Spirit convinces

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the soul of sin and righteousness, and thus prepares it to renounce all allegiance to Satan, and to join in his confusion and condemnation. This judgment, commenced in this life and executed with fearful power under the convincing energy of the Spirit, will be consummated at the last day, when Christ and his ransomed ones shall be glorified before the assembled universe, and Satan and the wicked be consigned to everlasting destruction. *Calvin* understands judgment as contrasted with what is confused and disordered. He says, "The Spirit convinces the world of judgment; that is, having vanquished the Prince of wickedness, Christ restores to order those things which formerly were torn and decayed." *Owen* happily expresses his opinion as follows: "Christ himself was judged and condemned by the world. In that judgment, Satan, the prince of this world, had the principal hand; for it was effected in the hour and under the power of darkness. And no doubt he hoped he had carried his cause, when he prevailed to have the Lord Christ publicly judged and condemned. And this judgment the world sought by all means to justify and make good. But the whole of it is called over again by the Holy Spirit, pleading in the cause, and for the faith of the Church. And he doth it so effectually, as that the judgment is turned on Satan himself. Judgment, with unavoidable conviction, passed on all that superstition, idolatry and wickedness, which he had filled the world. And whereas he had borne himself under various masks, shades, and pretences, to be the god of this world, the supreme ruler over all, and accordingly was worshipped all the world over, he is now by the gospel laid open and manifested to be an accursed apostate, a murderer, and the great enemy of mankind." V. The fifth section of Archdeacon Hare's book is on "the threefold conviction of the Comforter," in which a survey is taken of the great work in general, and a variety of forcible considerations are brought to bear upon the practical enforcement of the subject.

Altogether, this volume is rich in instruction. Its style is earnest and somewhat oratorical. The compass of the discussion is narrow, as compared with Owen's writings on the work of the Spirit, but nevertheless the plan laid down is both well conceived and well executed. The author is a strong protestant and anti-Puseyite. He warmly sympathizes with Luther and Calvin, and passes a fine eulogium on them both, in Note H., especially on Calvin as a commentator. The American Preface warns the reader that the Archdeacon is a believer in baptismal regeneration; but none of the passages referred to distinctly make out the charge,—certainly not in a very obnoxious sense. A man, who writes with the warm evangelical glow which pervades this volume, and who makes his statements of doctrine so coincident with those of the evangelical Protestant standards, cannot hold to any radical error, however obscurely some passages may seem to indicate variations on points not embraced in the discussion. The volume contains copious materials of study for ministers, theological students, and intelligent lay christians who *make time* for these glorious topics.

THE WORKS OF JOSEPH ADDISON, in five volumes. Vol. III. G. P. Putnam & Co. New York. 1853.

This fine edition of Putnam is advancing to an end. The third volume contains Addison's political writings, and his contributions to the Tattler, the Guardian, and the Lover. The variety of this great man's intellectual furniture appears to advantage in this volume. "The Freeholder" was commenced shortly after the accession of George I., when the pretender was making some exertions to possess the crown. The object of Addison in these papers was to reconcile the English nation to the Hanoverian succession. Good, plausible argument is mixed up with abundance of wit; and after the lapse of nearly a century and a half, one can read these political lucubrations with vast relish. The elegance of Addison's style throws, as usual, a great charm around the discussions. This volume contains nearly 900 pages of England's best literature. Its bulk gives to it a John Bull rotundity; but we suppose the plan of five volumes required this corpulency of dimension. It is a great favour to the American public to have a good edition of "Addison's complete works" at a moderate price.

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SIMILITUDES; BY LUCY LARCOM. Boston. JOHN P. JEWETT & Co. 1854.

This little book contains sprightly and beautifully written chapters. We should like to copy two or three, if we had room. "The wind among the pines" and the "Steam-whistle" are among the most original. May thy mission, sprightly volume, light up many minds with pleasant and useful thoughts!

PRAYER FOR RULERS. An occasional discourse. By HENRY STEELE CLARK, Pastor of the Central Presbyterian Church, Philada. 1853.

The contribution of a good sermon to the literature of the Church is, in our judgment, a service of great value. Nor is there any subject that deserves more profound attention from Christians, as lovers of their country, than the one brought to view by Mr. Clark. This discourse is an exceedingly able one. All its divisions are full of thought, and well digested argument. The impressive earnestness and beauty of style, add to its worth; I. The first point insisted on by Mr. Clark, after a fine introduction on the loyalty of religion,—is that the necessity of prayer for rulers is seen in the fact that they are fallible men. II. The labours and responsibilities of rulers is a strong reason for their remembrance among the prayers of the people. III. The value and importance of prayer for rulers is seen in its reflex influences upon those who offer it. IV. The destiny of nations is in the hands of a prayer-hearing God. We could wish that thousands of copies of this excellent and honest sermon were circulated throughout the land.

SPEECH OF THE REV. STUART ROBINSON, at a meeting held in New York, for the protection of American citizens abroad. 1854.

The public mind has been much awakened of late, to the necessity of enforcing the rights of American citizens in foreign countries, especially Roman Catholic countries. Mr. Robinson exposed the un-American doctrines disseminated by the Roman Catholic journals in the United States, in regard to the temporal power of the Pope, liberty of conscience, &c. He then showed that these were not mere abstractions, but formed the life and spirit of the practical politics of Romanists in America; and in the third place, proved that these views had been advocated with a virulence and abuse, well calculated to inflame the resentment of the people. The mission of Bedini was next noticed as disclosing the fact of a foreign ecclesiastical control over, and its relation to, this country. Mr. Robinson then went on to show, in an eloquent manner, that it is the duty of our government—committed as it is before the world to the great principle of freedom of conscience—as a first principle of our politics, to cause that principle to be respected in the persons of our citizens, wherever they go. Among the reasons for pressing this matter just now, were 1st. The fact that our country had never been in so good a condition to consider in earnest the great question of her relation to other nations. 2. The new relations of the nations of the world to each other. 3. The desire of self-preservation; and the necessity of a constant pressing of these doctrines of religious liberty, at home and abroad, if we desire them to retain their hold on the popular mind. Such a patriotic address must have made a deep impression on the audience; and will contribute greatly to form a correct public sentiment.

HOMILECTICS, OR THE THEORY OF PREACHING. By A. VINET, D. D. Translated from the French, by THOMAS H. SKINNER, D. D. New York. Iverson & Phinney. 1854.

Dr. SKINNER, as Professor of Rhetoric and Pastoral Theology, has well met his obligations by giving to the American churches this interesting work, written by one of the most distinguished evangelical ministers of the age. Original, comprehensive, philosophical, discriminating, and learned, Vinet's Homilectics will unquestionably have rank among the standard writings of its class. Its structure well adapts it for a text book. It is divided into three parts: Invention, Disposition and Elocution. I. Under INVENTION Dr. Vinet discusses the *subject* and the *matter* of pulpit discourse. In treating of the *subject*, he insists strongly on the necessity of unity, and points out its forms in oratorical discourse. The proper subjects for the pulpit are classified under the heads of doctrinal, moral, historical, those drawn from the contemplation of nature, and

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psychological. Doctrine and Morality are, however, regarded as the important and essential departments, especially for young preachers, who are destitute of the discernment and tact, which experience only can give. The text in general, and rules in choosing texts, constitute a chapter; and another is on "Homily and paraphrase." The advantages of parphrase are: 1. It explains and honours Scripture. 2. It is intelligible to a greater number. 3. It secures more variety. The *matter* of Pulpit Discourse involves the necessity of *explication*, both of facts and ideas, and also of *proof*. Under the latter, the author discusses the motives which should be addressed to hearers, and also the unction and authority of the speaker, as aids in enforcing the truth. II. DISPOSITION—or order, arrangement,—forms the second part of the work. The importance of disposition is shown; the principle is examined under the logical and the oratorical points of view; and rules are given to be observed in the arrangement of discourses. The titles to the next chapters are: the Exordium, the Plan, Transitions, the Peroration, General Considerations, and Self-culture with reference to Disposition. III. The third part of the treatise consists of ELOCUTION. There is a sad deficiency here in some of our Colleges and Seminaries; and it were well if Dr. Vinet could introduce a better state of things. It is perfectly amazing how little attention is given to this great department, by men whose vocation is to influence immortal minds. Dr. Vinet discusses Elocution, principally in regard to *style*, and points out, first, its fundamental qualities, and then its superior qualities. It is easy to see, from this brief abstract of the treatise, that it is a Manual of great value to the theological student, and also to the minister. It is fortunate for the Church that God is increasing the facilities of perfecting his servants in the qualifications of their office.

THE BELIEVER'S PROSPECTS. A Sermon preached at Newton, N. J., at the funeral of the Rev'd J. L. Shafer, D. D. By the Rev'd JAMES C. EDWARDS, 1854. Rahway, N. J.

A tender and interesting tribute to the memory of a good man. Dr. Shafer was born in 1787; took his degree at Princeton College in 1808; and was ordained and installed at Newton in 1812. He remained pastor until 1835, when he accepted a call to the Church at Middletown Point, N. J. The Newton Church, however, recalled him after a space of three years; and he felt it his duty to return. So that he was pastor of the latter church for nearly forty years. Under his ministry, about five hundred persons made a profession of religion. Among the last labours of Dr. Shafer's life, was the establishment of a Presbyterial Academy, at Newton.

HISTORY OF THE CEDAR GROVE PRESBYTERIAN CHURCH AND CONGREGATION, Pa. By the Rev. JOHN LEAMAN, M. D. Philadelphia. Joseph M. Wilson. 1853.

In tracing the history of the Cedar Grove Church, Mr. Leaman has also given the history of the Pequea Church, of which it is a colony. The Pequea Church is one of the oldest in our communion, as also is the Cedar Grove Church, the former having been established about 1730, and the latter about 1770. Our space prevents us from entering into particulars, which we would gladly do. Dr. Leaman, in his pamphlet of 44 pages, has raised a noble historical monument to the memory of the founders and friends of the Church. In the parochial school, about to be established, he is renewing the old landmarks, and sending down the influence of the fathers to the rising generation.

RELIGION IN POLITICS. A Thanksgiving sermon. By the Rev. CHARLES WADSWORTH. Philadelphia. Wm. S. Martien.

In this eloquent discourse, Mr. Wadsworth enforces the duty of every Christian to carry his religion into politics. 1. Because our political privileges deserve, at our hands, as God's great gift, such religious consecration. 2. Our nation needs this day for her own preservation, the mingling in her politics of this religious element. 3. We are urged to this duty by a regard for all the great interests of the race, and of the world. 4. A regard for religion itself,

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enforces the claim. This sermon possesses all the striking peculiarities of its popular author.

THE OPEN DOOR. A Sermon preached at the anniversary meeting of the Missionary Society of St. Andrew's Church, Phila. By Wm. Bacon Stevens, D. D. 1854.

Dr. Stevens' reputation, like that of Mr. Wadsworth, extends to other churches besides his own. In this evangelical discourse, the Rector of St. Andrews encourages his congregation to put forth their efforts for the spread of the gospel, in view of their numerous opportunities. 1. There is an "open door" in the city of Philadelphia. 2. In the State, which constitutes the diocese. 3. In the domestic missionary field of the Church at large, in the United States. 4. Among the heathen nations of the earth. Dr. Stevens states that St Andrew's Church has two missionaries in the foreign field. The following is among the noble sentiments of his discourse. "We are to evangelize our country and the world by positive, active, unshrinking aggression—an aggression directed not against other Christian bodies, but against the opposing host of darkness. It is a matter of deep regret, that so much of the strength of the Church should be consumed in petty bickerings in our own household of faith, or wasted in inglorious contests with the sects around us. Nor shall we ever occupy our true position, or do our full duty, until our united energies are concentrated upon the simple point of preaching;—not the Church as an ecclesiastical institution only; not the sacraments as the sole depositories of grace; not ritualism as the true exponent of devotion; not the ministry as mere dispensers of sacramental grace; but the pure Gospel of the Son of God. Thus only can we move steadily onward, and receive the divine blessing, and earthly success."

A PRACTICAL TREATISE ON CHRISTIAN BAPTISM. By Thomas Houston, D. D. Paisley, Scotland. Alexander Gardner. 1853.

Dr. Houston, of the Reformed Presbyterian Church in Scotland, is already well known in this country; and we trust that his work on Baptism is also to be republished here, and thus his usefulness and reputation be yet more extended. The design of the treatise is practical, and all controversy is avoided as far as possible. Of course, the true Scriptural doctrine is set forth, and sustained by ample proof; but polemic discussion is judiciously excluded. The course of Dr. Houston's plea for Christian Baptism will be best understood from a view of the contents of his book, as indicated by the heads of the chapters. I. The Sacraments of the Church; their nature, institution and ends. II. Institution of Baptism; its pre-figurations, and divine appointment. III. Special ends of Christian Baptism. IV. The doctrines exhibited in Baptism. V. Subjects of Baptism. VI. The mode and place of Baptism. VII. Preparation for Baptism by Christian parents; dispositions suitable to its administration. VIII. Engagements and duties connected with baptism. IX. Christian Education. X. Encouragements arising from baptismal consecration. XI. Abuses of Baptism, by superstition, formality, &c. XII. Special directions to persons concerned in the administration of baptism:—ministers and office-bearers, members of the congregation, Christian parents, and mothers. XIII. Salvation and death of Infants. It will be seen at once that Dr. Houston does not take the common course, and confine himself to the mode and subjects of baptism or to the more general explanations of its nature. He takes a practical and enlarged view of this important Christian ordinance in its important relations and duties. His views on Christian education are solemn, thorough and evangelical. It is to be feared that many Christians in this country entertain very superficial sentiments on this vital point. Dr. Houston occupies a position, marked by a wise moderation; and whilst he grants to the State the right of assisting the work of education, he maintains that the Church has inalienable rights which she is bound to exercise in reference to the training of her youth. The following extract gives, in our judgment, a just view of the relations of the Church and State to education. "The nature and design of Christian education, as combining morals with religion at every step—as enforcing every duty by Divine authority—as aiming to eradicate the natural enmity of the heart—and as ren-

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dering every pursuit subservient to the promotion of God's glory, and the attainment of the soul's salvation, worldly Statesmen will not appreciate, and they may not therefore be expected to educate the people on proper grounds. Something they may do to civilize and refine human society, and to promote intellectual knowledge and advancement, and these things, as long as the masses of society remain in rebellion against Christ, and reject his authority and laws, are not only useful, but necessary for the restraint and benefit of communities. But while Civil States continue "kingdoms of this world," we are not warranted to expect from them any adequate provision for the Christian education of the young. Whatever the Civil Power may claim to do in the business of State-education, it must be apparent to any who have duly considered the positive and frequent commands of the Scriptures, and the extensive import of the Baptismal Covenant, that the Church is solemnly charged by her Divine Head with the education of her baptized members. This can never be safely left to civil rulers to supply by a state provision—nor to schoolmasters, over whom the Church has no control, nor even to parents themselves exclusively. The Church is the nursing mother of a holy seed, and their godly upbringing is a legitimate and first object of her care." We believe that these views of education are entertained by the great majority of all Christians, who have seriously examined the subject in the light of Scripture, and free from the prejudices of an exclusive national, secular, system. These views, however, are not unduly magnified in Dr. Houston's work; and no reader will think the less of his treatise on account of them. Dr. Houston's work ought to be forthwith republished in this country. Who shall have the credit of the republication?

NOAH AND HIS TIMES; embracing the consideration of various inquiries relative to the ante-diluvian and early post-diluvian periods. By the Rev. J. MUNSON OLMSTEAD, &c. Boston. Gould & Lincoln. 1853.

We intended to notice this excellent volume before. It displays much learning, and strong common sense; and its conclusions are generally in accordance both with science and the scriptures. Mr. Olmstead on disputed questions, gives a fair summary of the arguments on both sides. The subjects, treated of in this volume, require the sifting of a well-balanced mind, to disencumber them of the follies of some of our modern philosophers. When such a man as *President Hitchcock* maintains that the deluge was local and not universal, in the face of the scriptural statement, and with the evidences from nature in favour of the Biblical account, it is clear that modern geology must *wait awhile* before its mutable and wild vagaries stand the slightest chance of universal acceptance. With the Bible in our hands, we would rather undertake to prove Unitarianism or universal salvation than a limited deluge. Geology, with its present *theories*, we regard as a mere squatter on the field of science, with no title from the sovereign authority, and with scarcely a blanket to cover its almost savage nakedness. The extravagance of geological mutations demonstrates the reasonableness of incredulity in regard to its conclusions. A man, who is all the time changing the testimony of his case, and impeaching even his own witnesses, cannot expect a verdict in his favour. The most that geology can ask of any reasonable man is to suspend his judgment until its own conflicting statements are reduced to the form of settled principles. Mr. Olmstead's book embraces a great variety of interesting inquiries; and may be commended to general readers, who are fond of investigations on the topics of Scripture.

SCRIPTURE NATURAL HISTORY. With copious Illustrations. Philada. Presbyterian Board of Publication.

Every book that illustrates the Bible is a valuable contribution to the literature of the world. A man, who understands his Bible thoroughly, in the head and in the heart, is the highest style of man. The word of God is the centre of all knowledge. The Natural History of the Scriptures is well explained in this excellent Compend. The Illustrations are numerous, and add very much to the value of the volume.

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The Religious World.

BURNING OF THE WESTERN SEMINARY.—In consequence of the omission of all religious intelligence in our last number, the insertion of the following notice of the calamity at Alleghany has been postponed till the present time. "About six o'clock, on Monday evening January 23d, the Theological Seminary of Alleghany City, Pa., took fire and was soon consumed. The fire is thought to have originated from a defect in a flue of one of the chimneys, as it began in or near the roof. The students were at evening prayers at the time the alarm was given. All that were present hastened to their rooms to secure their books, clothing, and other effects. The evening was intensely cold, building dry, and wind blowing strongly, in consequence of which the flames communicated rapidly. The Seminary being located on a lofty eminence, and there being no possible way to obtain a sufficiency of water, the engines could not be brought into service.

Twenty-seven of the students had rooms in the Seminary—twenty-four of whom saved most of their effects, each losing what was worth to him, on an average, from $10 to $50. The other three lost all.

The main library, consisting of about 6,000 volumes, was mostly comsumed, perhaps 1500 or 2000 volumes were got out in a damaged condition. The "Halsey Library," (being a donation to the Seminary by Dr. Halsey, a former Professor in the institution,) amounting to 2000 volumes, was removed, though some damaged also. The small library of the Society of Inquiry, of 500 volumes, was mostly burnt. The Museum, containing many curiosities gathered from missionary fields, with various maps, was all lost.

As the burning building, wrapped in fiery sheets of flames, was gazed at by hundreds from the Pittsburgh side, the appearance was truly terrific and sublime. The edifice stood high on an imposing eminence—its massive walls, bidding defiance to the destroying element, loomed aloft; while the flames, as from the mouth of a crater, spread far out their brilliant light. Doubly magnificent was the sight when viewed across the floating ice of the river, sparkling as if beset with diamonds; while as the flames now lifted themselves in the air and then fell back again, the rainbow's tints might have been seen, as if on the bosom of the stream. The learned looked upon its wasting form with thoughts of sadness, and all shared in the feelings of regret, as they beheld the finest library in the Western country exposed to the burning element. Here were gathered the results of many years' severe mental toil; here was collected the impresses of many a well cultivated mind; here were treasured the productions of mighty intellects in ages past and present of this land, and of lands beyond the waters; from them remain only the ashes of some thousands of volumes, (some of which can never be replaced,) many of whose pages glowed with "thoughts that breathe and words that burn." Naked walls now mark the spot where was schooled many a gospel orator and many a wakeful watchman to stand on Zion's walls.

The citizens of the two cities, with true Christian hospitality, have kindly cared for the students that were rendered houseless, in receiving them into their families and ministering to their present necessities.—*Presbyterian Banner.*

THE NEXT GENERAL ASSEMBLY.—Among the important overtures which will come before the next General Assembly from the lower Judicatories are the following. 1. The appointment of a *Commission* to decide Judicial cases under certain circumstances. 2. The *Revision* of our *Psalmody*, with a view to

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unite all Presbyterians in the use of purely scriptural Psalms and Hymns. 3. The management of the Theological Seminaries by the different *Synods*, to which they naturally belong, instead of by the General Assembly.

CANDIDATES IN OUR SEMINARIES.—The number of Theological students in our Church for *the present year* is substantially thus:

Princeton, New Jersey,	108
Alleghany, Pennsylvania,	53
Union, Virginia,	25
Columbia, South Carolina,	38
New Albany, Indiana,	4
Danville, Kentucky,	23
Total for 1854,	251

Although the number is a little better than last year, there is no decided and substantial increase. There still continues to be a lamentable lack of service on the part of our pious youth.

Brevities and Miscellanies.

ON PRAYER.

1. So far as we know, prayer forms a part of every system of religion on earth.
2. In proportion as a form of religion is unscriptural, it corrupts and perverts this duty.
3. Hypocrites never really love prayer, and therefore never, for a long time together, practice secret prayer.
4. He who declines prayer in the day of prosperity, will not find it easy in the day of adversity.
5. Prayer not offered in the name of Christ is unavailing. The reason is, that he alone is worthy.
6. No time, nor place, nor form, nor posture is displeasing to God; if the heart is wrong, all is wrong.
7. He who prays at stated times only, will make but poor progress heavenward. He who prays not at all at stated times, will soon omit all prayer.
8. The greatest benefit of public prayer is secured when it makes us love secret prayer more and more.
9. A family that never prays, covets misery and courts wrath. Better no bread than no prayer.
10. Those who would pray aright, must come to Christ and say, "Lord, teach us to pray."
11. A prayer that has no faith in it, is like a human body without a soul in it. It is dead and loathsome.
12. Elijah's prayer brought down fire from heaven, because, being fervent, it carried fire up to heaven.—*Thomas Watson.*

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GOD KNOWS IT ALL.

In the dim recess of thy spirit's chamber,
Is there some hidden grief thou may'st not tell?
Let not thy heart forsake thee; but remember,
His pitying eye, who sees and knows it well,
God knows it all!

And art thou tossed on billows of temptation,
And would'st do good, but evil oft prevails?
O think amid the waves of tribulation
When earthly hopes, and earthly refuge fails—
God knows it all!

And dost thou sin, thy deed of shame concealing
In some dark spot no human eye can see,
Then walk in pride, without one sigh revealing
The deep remorse that should disquiet thee?
God knows it all!

Art thou oppressed and poor, and heavy hearted,
The heavens above thee in thick clouds arrayed,
And well nigh crushed; no earthly thought imparted,
No friendly voice to say, "Be not afraid!"
God knows it all!

Art thou a mourner! are thy tear drops flowing
For one too early lost to earth and thee?
The depths of grief no human spirit knowing,
Which moan in secret, like the moaning sea?
God knows it all!

Dost thou look back upon a life of sinning?
Forward, and tremble for thy future lot?
There's One who sees the end from the beginning,
Thy tear of penitence is not forgot—
God knows it all!

Then go to God. Pour out your hearts before him;
There is no grief your Father cannot feel;
And let your grateful songs of praise adore Him—
To save, forgive, and every wound to heal.
God knows it all—God knows it all!

LATIN AND GREEK.

"It is a mistake to say that nothing but the dead languages are taught when a boy learns Latin and Greek. What he learns in addition to these—what he learns even in the effort to learn languages, is the power of reasoning, exercised at the same time that the memory is disciplined; and so impossible is it to substitute a different system of education for that which the experience of many centuries has approved, that we have never known a self-educated man who did not exhibit, whatever the original powers of his mind, an incapacity for just reasoning. What he knows he over-estimates, and makes no allowance at all in

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his calculations for the possibility of his being ignorant of anything; and the effect is, that even when he is right, the conclusions to which he has come exist in his mind as prejudices, which preclude any further examination of such questions as he has made his mind up on, as it is called, and, producing little influence on others, impede rather than assist the progress of truth. From these faults, Southey's own mind was not altogether free; and we think, so far from the Latin and Greek which he read at school doing him any harm, the great misfortune of his life was that he neglected such learning."—*North British Review, No.* 25.

SCRIPTURE REFERENCES TO TURKEY AND RUSSIA.

"The only modern European nations which pretend to be mentioned in Scripture, are the Turks and Russians. Historical antiquaries tell us that Togarmah is used for Turk; and they affirm, that the Targhitaos of Herodotus, whom the Scythians called the founder of their nation, and the son of Jupiter, is identical with the Togarmah of Moses and Ezekiel.*

The Russians can boast of much more precise notice in Scripture than their enemies, the Turks. Though their name is omitted in our translation, it occurs in the *Septuagint* three times, and under the peculiar ethnic denomination in which it re-appears in the Bysantine historians. The word is Ῥῶς, and on this name Gibbon remarks, "Among the Greeks this national appellation has a singular form as an undeclinable word;" but he does not mention that it is found in the Septuagint. The second and third verses of the thirty-eight chapter of Ezekiel, according to the Greek text, read thus: "Son of man, set thy face against Gog, the land of Magog, the chief prince of the Russians (ἄρχοντα Ῥῶς,), Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God, I am against thee, O chief prince of the Russians, Meshech and Tubal." And again, in the first verse of the thirty-ninth chapter: "Therefore, son of man, prophesy against Gog, and say, Thus saith the Lord God, Behold I am against thee, O Gog, the chief prince of the Russians, Meshech and Tubal." —*Blackwood's Magazine.*

THE WIND IN THE PINES.

'Move! move!" cried the hoarse Wind in the Pine Tree tops. "You stiff old Pines are good enough in your way, only you are so immovable. It is my business to make all bend before me; and there are poisonous weeds protected by your shade that I want to blow down. So move! move!"

"Nay, Wind," said the Pines, "we shall not move for a noisy, hasty fellow like you. You may make the clouds and the waves fly before you, or shake the boughs of trees more flexible than we are; and you are welcome to brush the dust from our heads; but you shall do nothing more. It is well that there is something firm enough to withstand your levelling blasts. Tender blossoms and useful shrubs and vines look to us for a shelter. Do not think that you will be permitted to destroy us and them just to overthrow a few vile weeds."

Then the Wind grew angry, and blew a furious gust, which caused two or three of the tallest trees to fall with a heavy crash.

"They were decayed to the pith," murmured the standing Pines.

"Keep straight while you are sound, then," answered the Wind as he went whistling away; "but when you get rotten hearted, you also will have to come down."—*Similitudes.*

* Gen. x. 3; Ezek. xxvii. 14, xxxviii. 6; Herod. iv. 5.

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LONGEVITY OF GREAT MEN.

Academicians, in respect to longevity, have been particularly distinguished. We find, also, many instances of long life among *schoolmasters;* so that one might believe that continual intercourse with youth may contribute something towards our renovation and support. But *poets* and *artists*, in short all those fortunate mortals whose principal occupation leads them to be conversant with the sports of fancy and self-created worlds, seem to have a particular claim to a place in the history of longevity.

The following short list of the ages of distinguished men may be interesting to the reader; for a more complete catalogue, arranged according to the classes of science and literature upon which they shed their light, he is referred to Madden's "Infirmities of Genius."

Tasso	51	Galileo	78
Virgil	52	Swift	78
Shakspeare	52	Roger Bacon	78
Moliere	53	Corneille	78
Dante	56	Marmontel	79
Pope	56	Thucydides	80
Ovid	57	Juvenal	80
Horace	57	Young	80
Racine	59	Plato	81
Demosthenes	59	Buffon	81
Lavater	60	Goethe	82
Galvani	61	Claude	82
Boccaccio	62	West	82
Fenelon	63	Franklin	84
Aristotle	63	Metastasio	84
Cuvier	64	Herschell	84
Milton	66	Anacreon	85
Rousseau	66	Newton	85
Erasmus	69	Voltaire	85
Cervantes	69	Halley	86
Beaumarchats	69	Sophocles	90
Dryden	70	Leuwenhoeck	91
Petrarch	70	Hans Sloane	93
Lesage	70	Weston	95
Linnæus	71	Michael Angelo	96
Locke	73	Titian	96
La Fontaine	75	Herodias	100
Handel	75	Fontenelle	100
Reaumur	76	Georgias	107

THE STEAM WHISTLE.

It is a wild, unearthly death shriek, startling the ear in the still summer eventide, or at the breathless noon of night. No wonder the Indians around Lake Pepin answer it with their most hideous whoops and yells, for it warns them away from the last of their ancestral strongholds.

It is the tocsin for another Bartholomew massacre of the beautiful, the old, and the grand.

Shriek! Down with your wigwams, Chippewas and Sioux! they are right in the path of the iron horse; but he will condescend to use them for provender. Run faster, Mississippi and Niagara, or you will be overtaken and exhaled through his monstrous lungs. Humble your proud heads, White Hills, Alleghanies, and ye Rocky Mountains, for your time shall come; your sides shall be seamed and scarred, until the winds of all your summits wail over your ruined

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symmetry. Back to your sod, grim revolutionary ghosts! they have laid the rails over the battle grounds of Bennington and Stillwater; and if you rise in rebuke, you will only be mistaken for a puff of vapor from the locomotive.

Shriek! whistle! shriek! What is that lying across the track? Only the mangled corps of Romance. Off with it, cowcatcher! All right, now! Put on more steam!

LOVELINESS OF CHRIST.

"He is altogether lovely."—Sol. Song, v. 16.

Lovely in his *person:* in the glorious all sufficiency of his Deity, gracious purity and holiness of his humanity, authority and majesty, love and power.

Loving in his *birth* and *incarnation;* when he, though rich, for our sakes became poor; taking part of flesh and blood, because we partook of the same; being made of a woman, that for us he might be made under the law even for our sakes.

Lovely in the whole *course of his life*, and the more than angelical holiness and obedience which, in the depth of poverty and persecution, he exercised therein; doing good, receiving evil; blessing and being cursed, reviled, reproached all his days.

Lovely in his *death;* yea, therein most lovely to sinners; never more glorious and desirable than when he came broken, dead, from the cross. Then had he carried all our sins into a land of forgetfulness; then had he made peace and reconciliation for us; then had he procured life and immortality for us.

Lovely in his whole *employment*, in his great undertaking; in his life, death, resurrection, ascension; being a Mediator between God and us, to recover the glory of God's justice, and to save our souls; to bring us to an enjoyment of God, who were set at such an infinite distance from him by sin.

Lovely in his *glory and majesty* wherewith he is crowned. Now he is set down at the right hand of the Majesty on high, where, though he be terrible to his enemies, yet he is full of mercy, love, and compassion, towards his beloved ones.

Lovely in all *those supplies of grace and consolation*, in all the dispensations of his Holy Spirit, wherof his saints are made partakers.

Lovely in all *the tender care, power and wisdom* which he exercises in the protection, safeguarding, and delivery of his Church and people, in the midst of all the oppositions and persecutions whereunto they are exposed.

Lovely in all his *ordinances*, and the whole of that spiritually glorious worship which he hath appointed to his people, whereby they draw nigh and have communion with him and his Father.

Lovely and glorious in the *vengeance* he taketh and will finally execute upon the stubborn enemies of himself and his people.

Lovely in the *pardon* he hath purchased and doth dispense, in the reconciliation he hath established, in the grace he communicates, in the consolations he doth administer, in the peace and joy he gives his saints, in his assured preservation of them unto glory.

What shall I say? There is no end of his excellencies and desirableness, "He is altogether lovely." This is our Beloved, and this is our Friend, O daughter of Jerusalem.

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THE

PRESBYTERIAN MAGAZINE.

MAY, 1854.

Miscellaneous Articles.

WHAT IS DEATH?

THAT organized matter should be dissolved, and every order of irrational existence cease to live and move, and all return again to their parent dust, is not surprising. These are but dust, essentially dust. Their death is but the dissolution of a material organization, the winding up of a transient existence that involves no final account. They return to dust, and their spirit goeth downward; to them there is no future, and no future reckoning.

This is the full import of the term death, as it regards the highest orders of mere animal life. It has no moral relation to the past, and is connected by no moral link to the future. But far otherwise the import and the relations of that death which it is our present purpose to consider. We are to speak of the death of *man*, and of his death not as a mere physical phenomenon, but as an event in his moral history, that stands associated and linked with sin. This at once takes us into the sphere of the spiritual and moral. The death of man is a death inflicted because of the transgression of moral law, and consequently has reference to man as a moral agent. It is death in all the senses in which man can die. It includes temporal death, or the separation of the soul and body. It includes spiritual death, or the separation of the soul from God, with its immediate consequences. It includes eternal death, or the eternal reign of spiritual death, with all the positive inflictions of unutterable misery, that torture the inhabitants of the world of woe. It is by weighing the import of the term death as viewed in these three aspects, that we shall most readily and fully, attain to a comprehension of its significancy.

I. It will not be necessary to dwell long on the first item in the account, to tell the dying what death is, to discourse upon mor-

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tality to those who are themselves mortals. Who is there that has not seen its ravages, that has not, in some measure, felt its power? Ah! yes, we speak of a subject with which all are conversant, when we speak of *temporal death*. It is what we have all looked upon; it is that whose very utterance calls back remembrances, and crowds upon us recollections that almost crush the heart. Oh, what sundered ties of family, or of social affection; what desolating bereavements; what chilling loneliness, force themselves upon us at the very mention of the name. But what are all the bleeding emotions that rend the hearts of weeping friends; what the tide of grief that stifles utterance, and what the gloom and the solitude that follow in the track of death, but the mere appendages of his real terrors? It is sad to visit the tenement whose beloved inhabitant has been carried to his final resting-place, and feel that he is to return no more; but what is the upbreaking of earthly friendships save the mere accident of that change which has passed upon our departed friend? We speak not of the actual amount of pain endured, of the agonies by which the helpless sufferer may be wrung when the hand of death is laid upon him; for these are still naught but the usual messengers of the King of Terrors. They are but the harbingers of an approach that may be, and often is, unpreceded by any such announcement. They are the common fore-runners, but they are not the principal. They may be the efficient of which death is the effect, but they are not the effect itself, nor are they the only, and invariable cause. However much we may be accustomed to associate pain, and death, the latter is independent of the former. By continuous suffering our bodily organization may at length be rendered incapable of performing the functions necessary to life, and thus may death gradually extend his dominion over us, but the same result may be reached by a very different process. The vital functions may cease in a moment, the silver cord be loosed and the spirit divested of this earthly tabernacle, return to God who gave it, and yet not a sigh, not a pang, announce the change.

Now, though we have excluded pain as not entering into the essential idea of death, it does not follow that we have robbed it of its terrors. There is enough in the idea of temporal death, even when viewed apart from the almost invariable concomitants of pain, to strike the hardiest with awe. It belongs not to man to contemplate such an event with complacency. Nature shudders at the very thought of dissolution and the grave; and it is only when life has been rendered a burthen, and every avenue to enjoyment barred up against the soul, that the man can prevail upon himself to close his eyes upon the light of heaven, and resign an unattractive world, for the cold embrace of death.

What is death? It is the separation of the soul from this earthly tenement; that change in which the noblest work of the Creator is subjected to dissolution, the dust to return to the dust as it was, and the spirit to God who gave it; a change in which man formed for the contemplation of the divine character, for the declaration of the

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divine glory, and for the enjoyment of the divine favour, passes away from that universal lordship once conferred upon him, to mingle with the clods of the valley, silent and thoughtless as the dust that covers him. Oh, is it wonderful that those who are forced to look forward to such an event, and eye it unshorn of its terrors, are all their lifetime subject to bondage? It is this that often spreads a gloom over the brightest scenes of enjoyment the devotee of pleasure can picture to his imagination. It is this that humbles human pride, and makes man feel his relationship to worms.

II. But however terrible death, as viewed in itself or its accompaniments, may appear to the sons of men, it is nevertheless, a very subordinate part of the wages of sin. That death, which is the wages of sin, includes something still more terrible than the separation of the soul from the body. It includes the separation of the soul from God, in communion with whom its true life consists. Just as death is said to have passed upon the body, when it ceases to perform its vital functions, so death is said to have passed upon the soul, when it ceases from those activities which belong to it as it was originally created. The soul was created for God, formed in his image, bearing the stamp of knowledge, righteousness, holiness and dominion. It was created capable of knowing and loving God, and imbued with holy affections. When, therefore, we speak of the death of the soul, we speak of something of awful import. We speak of the erasure of the image of God from the soul of man, and the implantation of the likeness of Satan. We speak of an exchange of masters, of services and rewards. We speak of a change that has but a very faint analogy in temporal death. In the latter, it is true, there is a cessation of vital action, and the body soon goes to dissolution, and is finally undistinguishable from its parent dust. But in the death of which we now speak, there is something more dreadful. In this there is a cessation of the proper, vital functions of the soul. It ceases to love God, or desire communion with him. The contemplation of his moral excellence, no longer fills it with serenity, and peace, and love. It ceases to pay its homage to him as its rightful lord, and no longer employs its powers in his service.

All this withering of holy affection, and open renunciation of the divine authority, and withdrawal from communion with God, are included in *spiritual death.* But even this does not give us a full conception of its realities. Ah yes, it includes more than all this. The death of which we speak, is not an annihilation of the faculties of the soul. When it ceases to love God, it does not cease to love. When it ceases to obey the divine will, and casts off its allegiance to the divine government, it does not cease from all servitude, and all subjection. It has still an object for the exercise of its affections, a sovereign to whose rule it submits. When the throne and the government of God have been banished from the heart, it is still the seat of a throne, still the subject of a government. Another lord erects his throne, and sways his sceptre there, and issues his mandates, and executes his laws. The prince of the powers of darkness, the god of

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this world enters the abandoned province, and claims the allegiance due its rightful Lord. And when this dominion is fully established, when the understanding has been darkened, and the affections depraved, and the will perverted and subdued, and the conscience vitiated, and the whole man carnalized, then is the reign of spiritual death fully set up in the heart.

The death of the soul, then, does not imply a cessation of activity, or the loss of any of the faculties of the soul. This is a point by no means hard to be established. Every unrenewed sinner is a palpable, living demonstration of its truth. What else mean the noise, and bustle, and whirling confusion of the insatiate crowd, ever rushing from one source of unhallowed gratification to another? God is not in all their thoughts, except as the idea is sometimes forced upon them by his representative in their own hearts; and then he is only regarded as an object of aversion, and driven from their thoughts with the rebel cry, "We will not have thee to reign over us." Yet there is stamped upon every countenance the index of a soul whose every affection is on fire. The God of heaven—the holy, the righteous, the living God—is not in all their thoughts; yet each has his god, at whose altar he pays his devotions, and whose image is enshrined in his inmost affections. That god may be self, he may be wealth, he may be honour, or he may be a monster clothed with all the attributes of a degrading sensuality; but whatever title he may wear as the usurper of the throne of God in the heart, he finds a place swept and garnished.

Ah yes, the absence of God from the throne of the heart, and the cessation of all holy affections, are but a few of the elements of spiritual death. It certainly gives a fearful conception of the sinner's state, to represent him as cut off from the source of spiritual life, alienated from God, and without hope in the world. To be told that man is thus exiled from his Father's house, and banished from that inheritance to which he had a co-heirship with angels—that inheritance of peace, and love, and joy, and celestial companionship, and favour and communion with God; to be told of his wandering an outcast from paradise, bearing upon him the mark of abandonment and displeasure, must convey to every mind capable of weighing the import of the terms, a conception of unutterable and intolerable misery. But if we keep before the mind such a partial view of man's fallen condition, we will find that we have produced a very false impression as to his real estate—that our representation falls far short of conveying a true idea of the positive hostility, and unholy affections, of the carnal mind. Such an exhibition but ill accords with the state of fallen man, as we are forced to look upon him. Man's state by nature is not merely a state of alienation from the life of God—not simply a negative state, in which the soul has ceased to act—but it is besides all these a positive state of active hostility against God, and insatiable thirst after sin. The death of which we speak is consistent with the most unceasing activity. It is a death, the subject of which is sunk "in trespasses and sins;" a death which

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manifests itself, not only in the withdrawal of the affections from God, but in the most active hostility against him, and the most untiring exertions in the service of sin. That principle which laid the foundation for a holy activity in every faculty of the soul is eradicated, and in its stead there is implanted an unholy principle of action, that sets the whole man on fire. It is of this principle the apostle speaks, under the title of "a law in the members." This law of the members, this principle of unholy action, he describes as engaged in actual war against another principle, which he denominates "the law of his mind," or his regenerated nature, and as putting forth its efforts to bring him into subjection "to the law of sin," or to itself. Now in the activity and power of this principle, the apostle regards spiritual death as chiefly consisting; for he immediately adds, in an agony of spiritual bondage, "O wretched man that I am! who shall deliver me from the body of this death?"

Here, then, it is manifest that spiritual death chiefly consists in subjection to the laws of a corrupt nature. The man who is spiritually dead, is under the impulse of a principle, and the operation of a law, from which he cannot free himself. So long as this principle remains uncounteracted by the implantation of a new principle, that new nature which the Holy Spirit imparts, the man is under the necessity of sinning. It is as natural for him to sin as to think. This unholy principle lies at the basis of every mental activity, shapes every thought, darkens the understanding, sways and directs the affections, controls the emotions, perverts the will, deceives, and at last sears, the conscience, and leaves the man a moral wreck.

We will not here stop to answer the objections of the moralist, or the self-righteous, who may think that such a description of man's natural state does not accord with what they themselves experience, and what of amiability, justice, and philanthropy they find among men. Suppose we grant to such all they claim for fallen humanity; suppose it be conceded that a man may honour his father and mother; that he may suppress every feeling of envy or hatred towards his fellow-men; that he may keep a conscience void of offence in all the relations he sustains to society; and suppose that besides all this, it be further conceded, that he may admire the wisdom, and goodness, and power of God, as they shine forth in all the teeming glories of creation; suppose all these concessions be made, what is the inference we are expected to draw? Are we to infer because a man has enough of humanity to be bound by the bonds of family affection, and to recognize the rights of his fellow-men, and to be susceptible of emotions of the sentimental, the beautiful, and the sublime, that he is just what he was designed to be, has fulfilled every duty required of him, and met every obligation that can rest upon him? Such an inference would certainly be most unwarrantable. Obedience to the second table of the law passes very currently among men for morality; but such a morality will not meet the claims of the moral law. There still lies against such a morality the claims of the first table—"Thou shalt love THE LORD THY GOD with all thy

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heart, and with all thy soul, and with all thy mind, and with all thy strength." This is the true test of the moral life of the man. He who does not love the Lord with all his heart, and soul, and mind, and strength, is, so far as he is deficient, a transgressor of the law, and exposed to its penalty, and under the dominion of spiritual death. His observance of the precepts of the second table of the law will never countervail his neglect of the duties belonging to the first, or show that he is in the possession of spiritual life.

To prove then, that a man is spiritually dead, we have not to prove him to be a parricide, or a misanthropist, or an adulterer, or a slanderer, or a man of avarice—we have only to prove that he does not love God. The mere negative charge of a want of love to God, is all that is to be sustained, in order to fix his character, and determine his spiritual condition. He who is wanting in love to God, though he were possessed of a virtue that would exculpate him from the charge of the infringement of any precept of the second table of the law, is still a stranger to the life of God in the soul, and under the bondage of spiritual death.

III. Having seen the nature of spiritual death, we might dwell upon the misery and helplessness of such a condition, but we must hasten on to speak of the third aspect of that death which is the wages of sin—*Eternal death.* Of this we will have the most correct idea, if we conceive of it as spiritual death, unmitigated, and continued for ever. We say unmitigated; for in this, the state of those who have already entered on that world of unutterable woe, differs infinitely from the state of the sinner as we look upon him here. In the present state, the common influences of the Spirit are as a bridle upon the wicked, and doubtless lie at the foundation of all the forms of amiability and popular goodness, that distinguish the sinner on earth from the lost spirit in hell. But in that state the soul is under no such influence. From that land the Spirit has withdrawn, and the full enmity of the carnal mind unbridled and uncontrolled, displays itself in all its native hostility against God. Under the reign of eternal death there will be no check upon the native tendencies of a corrupt nature—nothing to retard the full development of the seeds of depravity. It is but a very partial view of this depravity we can obtain here. We are certainly forced to look upon forms of iniquity, which are enough to shock the moral sensibilities, even of such fallen creatures as we are; but still the germ of spiritual death, in whatever form of enmity to man, or hatred against God, it may manifest itself, has given only an *index* of its tendency. It has but reached an earthly growth. There is still something of amiability mixed with the evil—still some curb upon the passions. We cannot find unmingled, and unmitigated iniquity in any man, or in any state of society. Self-respect may have been lost, virtue may have been abandoned, and the den of sensuality may have been adopted as a final resting-place, as a point on the scale of moral pollution below which humanity cannot descend; but we are told that even there may be found traces of a heavenly original. There is no moral wreck on

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this side of eternity, from which we may not gather some of the constituents of that building which once exhibited the proportions, and the majesty of a temple of God. But in that land on which the shadows of eternal death have settled down, there are no such alternations of light and shade. It is the reign of a moral night which no ray of virtue shall ever penetrate—on which no morning shall ever rise.

And as there are no lingering remnants of goodness, so there are no indications of mercy. The wrath of God, like the covering of night, stretches over the fathomless abyss, and there reigns a gloom, broken only by the gleaming of the sword of eternal justice. The inhabitants of that land have passed through that remedial system, through which we are now passing, but having despised, and trampled under foot the remedy, they are now reaping the reward of their doing, and despair has taken hold upon them. Aware that their day of grace is for ever passed, and subjected to positive inflictions of wrath, associated with fallen angels, freed from all restraint, and divested of every moral attraction, they have entered upon a career of alienation from God, that shall receive no check throughout the ages of eternity. The spiritual death, which, even under this present system of mercy, gave such indications of its nature and ultimate tendencies, which showed itself so intolerant of restraint, and so desirous of being freed from the presence and interference of God, shall there find its native home. There it shall expand in the very atmosphere of eternal death, swaying the affections of the soul, and battling with a still more determined resistance, as it is swept by the ceaseless tempests of Almighty wrath.

And to complete this burden of unutterable woe, conscience is still alive—still active. The lost soul finds to her unspeakable anguish, that she is still a moral agent. The stroke that sundered her from her earthly tenement, did not destroy her accountability, or drive her forth beyond the government of God. Conscience has survived the throes of dissolution, and still defies the flames of eternal death. Incapable of being any longer deceived by carping lusts, she enters upon her ceaseless, her awful task. Sin, condemnation, and punishment follow each other in uninterrupted, and immediate succession—sin invoking punishment, and punishment provoking sin. This process must, from the very nature of man's moral constitution, continue for ever.

O! what a state is the state of eternal death, a state in which the eternity of the anguish of the lost soul arises, not only from the justice of God, but also from the very laws of its own fallen nature! O! who can contemplate such a state, and yet remain unmoved! What is temporal death compared with this? Even where there is no hand to lift the veil, and let the light of Revelation in upon its silence and its gloom—to tell us of a resurrection, and a future state of glory, in which we may obtain a co-heirship with Christ—even without this, it falls far short of the eternal horrors that surround the second death. The one may present us with blasted hopes, and

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severed ties of tenderest affection, with weeping friends, and all the agonizing throes of dissolution, and may stand arrayed in all the chilling attributes of corruption, and even of annihilation, but still it wants the positive elements of eternal death. How willingly would the lost exchange eternal torments, for eternal annihilation! How gladly would they sink themselves beneath the everlasting hills, would these but hide them from the wrath of the Lamb!

Reader, what is DEATH? R. W.

SEED-THOUGHTS ON PRAYER.—No. III.

LISTENED-TO PRAYERS.

I HAVE passed, in these our "Seed-thoughts," from the closet to the family-altar: and now, reader, I would go with you to the *house of God*—to the Church. Do you, or do you not, my friend, pray with your minister? Let me tell you that he is not there to take your place and pray for you. We are afraid thousands think that, and stumble down to hell trusting to it. You are there, my friend, to worship together. Your prayers are to go up as one. The minister is there to preach to you. That is his work, to "teach" you; but he is only there in reality, to pray for himself as a single sinner who must, like all of us, take the one solitary journey through the dim death valley. Moreover, were you to think aright, you would rather reverse your idea, and feel that it is you who ought to pray for him standing up yonder alone with the responsibility, by his office and relation to you, of all your souls aweing and bowing down his spirit. You ought to be "holding up" his hands, as did Hur and Aaron the hands of Moses "on the top of the hill." He only speaks, that is, (as we have already remarked) right and fit, as it is right and fit in family-worship. He is the mouth-piece of the congregation; but your prayers are to ascend with his. You are to make his petitions yours. As one heart and one soul you are to come before the Lord. If it is otherwise, you are not praying as a flock; and my friends, a sermon or a psalm, without the still dew of prayer, never can profit. Now what an awful thought that, in a congregation counting many hundreds, or even two or three thousand, perhaps only the minister is actually praying. It may be that all that Sabbath-prayer is in reality represented by one. It is an awfully common thing, this sin. Expressions, showing how much prayer [as also "praise" as praise] is practically subordinated, nay ignored, have wrought themselves into the very texture of our familiar speech. Fellow-sinners! journeying to the unseen, I charge you be jealous of yourselves. Be faithful to your own never-dying souls. I ask you solemnly, in view of what I have now all imperfectly and in "weakness" spoken, are you not merely a LISTENER—

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if even that, to the prayers in the house of God? My friends, there is only one listener—one who dare listen alone, the "hearer" of prayer, the mighty God "reconciled" by Jesus Christ. If guilty in respect of "this thing," for your lives see to it. See that, so far as you are concerned, the minister is not left praying alone. Add your "amen and amen" to your minister's supplications, even as of old his people did, while the golden bells on the pleading high-priest's robe rung out that he was prevailing with God. Oh! for "breath" upon the "dry, dry bones!' Oh! for PRAYING CHURCHES! for "closets" in the PEWS! A. B. G.

SUPPORT OF THE CHRISTIAN MINISTRY.

[Extracted from *Dr. John Brown on* Galatians vi. 6.]

It is obviously the will of Christ that there should be an order of men in the Church for teaching or instructing their brethren. When he ascended on high, "he gave"—that is, he appointed—"some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." It is to the person who occupies this place in the Church, not to any one who occasionally instructs another, that the apostle refers in the passage before us, and in Rom. xii. 7, under the appellation, "Him that teacheth." In all ordinary cases, the teacher ought to "wait on his teaching"—he ought to "give himself wholly" to the work of the ministry—"to prayer and to the ministry of the word of God"—and the person who considers the extent and difficulties of the duties of the Christian pastor, must be persuaded that nothing but absolute necessity should ever make the Christian teacher engage in pursuits not necessarily connected with his office. But then, seeing this order of men are precluded by their duties to the church from obtaining the means of support for themselves and families, by employing their time and talents in secular business, provision must be made for their suitable maintenance.

But how is this provision to be made, and who are to make it? The answers which have been given to these questions have been various. "Let them," says one class, "be maintained, like the Jewish priests, by the tithes of the land's produce"—or, "Let a compulsory tax be raised from the whole community, and apportioned among those Christian teachers who shall profess that particular form of Christianity which has received the approving sanction of the civil government; or among Christian teachers generally, leaving the inhabitants of each district to choose both their own form of Christianity and their own teacher." "Let them be maintained," say another class, "out of a general fund composed of the vuluntary contributions of the whole body, consisting, it may be, of a great number of particular churches, and administered by persons chosen

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for that purpose, according to the necessities of individual teachers." The two former are materially the system adopted in all civil establishments; the latter is the system adopted by the large, and active, and useful body of Christians denominated Methodists, and to a great extent by the Free Church of Scotland. The apostle's answer seems to indicate a mode of maintenance for Christian teachers different from both. "Let him that is taught in the word communicate unto him that teacheth in all good things;" that is, plainly, "Let the teacher be supported by the voluntary contributions of those whom he teaches." With regard to the kind and measure of maintenance to which the Christian teacher is entitled, that must vary according to the state of society, and the ability of those whom he instructs; but whatever be its measure, it ought to come from the free-will offerings of those whom he instructs. The mode of supporting Christian teachers seems equally a subject of Divine legislation as the mode of commemorating our Lord's death; and it is hazardous for us to interfere with either.

This arrangement is at once just, generous, and useful.

1. It is a *just* arrangement. According to the principles of the New Testament, no man is called to submit to a spiritual teacher against his will. They who are taught choose their teacher; and, when this is taken into account, nothing can appear more reasonable and equitable than that "they who are taught should communicate to him that teacheth." At their own request, either explicit or implicit, he "teacheth"—devotes his time and talents to their instruction; and surely it is not unreasonable that, when he does so, he should be maintained. "The labourer is worthy of his hire." "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or, saith He it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know, that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel."

2. It is a *generous* arrangement. The principles of genuine Christianity are in the highest degree generous. The teachers are required to act on the principle laid down by our Lord to his seventy disciples, "Freely ye have received, freely give." They are to go forth, asking nothing of the Gentiles. "If they receive you," says

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our Lord, "eat such things as they set before you." They are to cast themselves on the faithfulness of the Master, who has promised to take care of them.

Wherever the principles of Christianity are received—wherever the mind and heart are made subject to the authority of Christ—and it is only where these things appear to have taken place that a Christian church ought to be formed—provision is made, in the operation of the love and law of Christ on the mind and heart, for the maintenance of those who labour in word and doctrine. The truth known and believed will, by its native influence, secure both the support and diffusion of Christianity. To think otherwise is to think unworthily of Christianity and of its author, and is to think inconsistently with fact, as the period of the rapid progress of Christianity was the period of the voluntary churches. During the first three centuries the Church was not only not assisted, but fiercely opposed by all the secular powers.

The claim of a Christian teacher for maintenance from those to whom he ministers is, as we have seen, undoubted. It rests on the express appointment of Jesus Christ. But that claim is not of the nature of a civil right. It cannot, without desecration, be embodied in such bonds as may lay a foundation for prosecution in civil courts. Everything in the kingdom of Christ partakes of its spiritual nature. The Christian teacher's hold is on the judgment, conscience, and affections of his people. His services and their support ought to be equally the spontaneous result of love, and of submission to the law of Him whose they are, and whom they serve; and this principle of generous love to "the brethren," implicit submission to "the Master," on the side both of the teacher and the taught, is taken for granted in the precept: "Let him that is taught in the word communicate to him that teacheth in all good things."

3. It is a *useful* arrangement. The mode of supporting the teachers of Christianity not only beautifully harmonizes with the genius of religion, but is calculated to produce the best effects both on the teachers and the taught. It connects, in the closest manner, the duty and the interest of the teacher; and when this voluntary, yet commanded, support is cheerfully yielded, he is bound to his people by the tie of gratitude, as well as duty. It gives the taught a much deeper interest both in the person and ministrations of the teacher, than otherwise they would be likely to take,—an interest which is necessary to their own edification, and which exercises a strong and salutary reaction on the mind and conduct of the teacher.

It has often been urged by those who have endeavoured to improve on the divine and primitive mode of supporting Christianity, that to make Christian teachers dependent for temporal support on the voluntary contributions of those to whom they minister, is to degrade their character, and prevent the honest discharge of their duties, by subjecting them to almost invincible temptations to secure the good-will of their hearers by a compliance with their prejudices

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and humours; that it makes the maintenance of the Christian ministry very insecure; and that it even puts in hazard the continued existence of Christianity. A plain expression of Christ's will, like that contained in the text, in a rightly constituted Christian mind, bars all reasoning of this kind. My speculations about probable consequences must not lead me to disobey, or neglect, or tamper with, any of his commands. Let me do what he bids me, and I may safely leave consequences to him, who not only foresees them, but controls them as he pleases. But let us glance at these objections.

(1.) What influence can dependence, divided into some hundred parts, have in debasing the character? Our physicians and lawyers, not generally—assuredly, not necessarily—men of low time-serving habits, are dependent on their patients and clients, and are not likely to retain their means of support unless they are active and skilful in their respective professions. Besides, ought a Christian minister to think himself, or to be thought by others, degraded, because Jesus Christ has appointed him to be supported in the same way as He himself was when on the earth, by the voluntary contributions of such as believed in Him?

But has the arrangement any *tendency* to lower the character of the Christian teacher? If a Christian church consist, in any good measure, of the kind of persons it ought to consist of, *can* the good opinion of the majority be secured in any way but by a conscientious discharge of duty on the part of the minister? In cases where the arrangement is followed, has it any such *effect?* Are the most time-serving ministers those who are ministers of voluntary churches? and is it among these churches that we experience the greatest difficulty in finding honest preaching, both on doctrinal and practical subjects, and strict and impartial discipline?

(2.) As to its rendering the support of the Christian ministry insecure, it is enough to say that, if it renders it no more insecure than Christ's ordinance leaves it, where does this objection seek to attach blame? And is there not something like presumption in acting as if we supposed that we could improve on his institutions? It has pleased God to make the support of all classes of men, in the present state, to a certain degree precarious. Important advantages arise out of this arrangement, and why should ministers of religion be excluded from these advantages?

(3.) As to the last objection, we have only to say, the security of the Church depends not on human expedients, but on the power, and faithfulness, and grace of her great Author; and the most likely method for either ministers or people to secure that, is not to usurp his authority, but to submit to it,—not to alter his laws, but to obey them.

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THE EXPERIENCE OF RELIGION.

No. II.

A TRUE awakening or arousing from religious unconsciousness, is the precursor of REPENTANCE. One may feel a nervous thrill under solemn preaching, or serious reflection, but fear or seriousness is not necessarily a true sorrow for sin. If that feeling, through grace, "*works* repentance," it is well; if not, it is like mere belief, dead because alone.

Every one knows what the word Repentance means, for he has often felt it towards himself or others. From childhood upwards repentance is a subject of common experience. Repentance towards *God* is that sorrow and shame for one's character as it is in the sight of God, which causes him to turn to the Lord with confession, with submission to His justice, and with a sincere desire and purpose to sin no more. When, therefore, we say that repentance is part of Christian experience, we mean that the penitent is not the man who only *says*, "I know that I have trespassed against God, I wish I had not done so; I will ask God to forgive me, and will try to do better," but he is the man who feels that he has disgraced himself, who feels the actual sensation of shame and remorse, as if he were standing in the presence of God, conscious of the Divine excellence and of his own vileness, loving the one, and abhorring the other, and turning from himself to God with an earnest desire to be forgiven indeed, but even more strongly desiring to be changed as much as possible from any further resemblance to himself as he has been, and to as great a resemblance as possible to the Holy One.

And repentance is the more entitled to be called a part of religious experience, because it is a permanent element in the religious character. It is not a state of mind which, from its relation to other states, must perform its work and then disappear. Look into the heart of a true Christian at any time, and you would find repentance, just as you would always find faith, or love. It is one of the constituent principles of the religious condition. It continues to exist even after the most assured hope of forgiveness is enjoyed; just as one who truly repents of a crime he once committed against the State or a fellow-man, though he may have suffered the penalty, will not cease to be sorry for it, so long as he lives. No man ever reached to higher attainment of the joy and peace, and assurance of adoption than did Paul; but every reader of his fourteen epistles knows that he never ceased to use the most self-abasing expressions both as to what he had once been, and as to his continued falling below the mark he was striving for; so that there was no contradiction between his "I am persuaded that nothing shall be able to separate me from the love of God in Christ," and his "O wretched man that I am." This is experience; not fancy, not theory, not the believing and repeating what this one or the other says about repentance, but the actual feeling in one's own soul, of what it is to be mortified and

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humbled for absolute sinfulness. And there may be expected to be something peculiarly tender and deep in *Christian* repentance, in the continued sorrow of a believer for his past and present faults; just as the sorrow of the most affectionate and faithful child is of a more pungent kind, flows from a deeper source, than that of the child whose offences may have been far greater, but whose sorrow is more the effect of fear than of love. The failings of a Christian are aggravated in his own eyes by the consciousness of the greater love he has abused.

While on this point of a true experience of repentance, I would quote some searching tests from a great author, in relation to an antinomian tendency not sufficiently guarded against in all discourses on the subject. "They have great reason to fear," says Jeremy Taylor, "whose repentance is broke into fragments, and is never a whole or entire change of life. I mean those that resolve against a sin, and pray against it, and hate it in all the resolutions of their understanding, till that unlucky period comes, in which they are to act it; but then they sin as certainly as they will infallibly repent it, when they have done. There are a great many christians, who are esteemed of the better sort of penitents, yet feel this feverish repentance to be their best state of health. They fall certainly in the return of the same circumstances, or at a certain distance of time, but God knows they do not get the victory over their sin, but are within its power. For this is certain, they who sin and repent, and sin again in the same or like circumstances, are in some degree under the power and dominion of sin. When their action can be reduced to an order or a method, to a rule or a certainty, that oftener hits than fails, that sin is habitual; though it be the least habit, yet a habit it is. Every course, or order, or method of sin, every constant or periodical return, every return that can be regularly observed, or which a man can foresee or probably foretell, even then, when he does not intend it, but prays against it, every such sin is to be reckoned, not for a single action, or upon the accounts of a pardonable infirmity, but it is a combination, an evil state, such a thing as the man ought to fear concerning himself, lest he be surprised and called from this world before this evil state be altered; for if he be, his securities are but slender, and his hopes will deceive him. . . . And it is a truth of so great severity, that it ought to quicken the repentance and sour the gaieties of easy people, and make them fear, whose repentance is therefore ineffectual, because it is not integral or united, but broken in pieces by the intervention of new crimes; so that the repentance is everytime to begin anew; and then let it be considered what growth that repentance can make that is never above a week old, that is for ever in its infancy, that is still in its birth, that never gets the dominion over sin."

I could not stay my hand in transcribing this quotation, because it contains so much experimental theology that may be used as a test of what is taken for true repentance. It illustrates, too, the reasonableness of the term Experience in religion; showing that it touches what is actual and discoverable in the life and heart. H.

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DANVILLE THEOLOGICAL SEMINARY.

THE DANVILLE THEOLOGICAL SEMINARY is enrolled, with God's blessing, among the permanent institutions of the Presbyterian Church. One year ago, its establishment was among the uncertainties of the day; now, its existence and prosperity are recorded facts in our ecclesiastical history.

The Church may well rejoice in the success which has followed the efforts to found this Seminary. Although it has been in operation but a few months, it has already twenty-three students; the endowment, undertaken by Kentucky, has reached sixty-five thousand dollars, and will be speedily carried to seventy-five thousand, a free-will offering to God for his goodness and mercy by the citizens of a Protestant commonwealth; two distinguished Professors, Doctors Breckinridge and Humphrey, have commenced the course of instruction in the confidence of the Church and with great personal popularity; and efficient measures are in progress to place the institution upon the most liberal basis of a complete equipment, becoming a "first-class Seminary."

Some of our readers may not be acquainted with the fact that our Kentucky brethren had in view the establishment of a Theological Seminary at Danville, many years ago. The Charter of Centre College at Danville, amended in 1824, made special provision for a theological department, authorizing the trustees to take the necessary measures to secure funds, books, &c., "which shall be applied wholly and exclusively to the uses and purposes that may be specially designated by the donors respectively, or to the establishment and maintenance of one or more *Professorships of Theology*, or other Professorships, to be separate and distinct from the internal concerns of said College," &c.

The Synod of Kentucky in 1828, resolved to establish a Theological Seminary at Danville; and in 1829 overtured the General Assembly in these terms: "The Synod of Kentucky, having at their last sessions *established a Theological Seminary* under the charter of Centre College at *Danville*, do request to be taken into union with the General Assembly, and under its care, on the terms specified in the general principles laid down by the said Synod, for which the Assembly is referred to their records, pages 50 to 58." The Committee, to whom the application was referred,* presented a report, which "after being discussed a considerable time, and amended, was adopted and is as follows, viz. "That they have examined and do fully approve the plan of the said Seminary; and hereby express their sense of the importance of this institution, but at the same time recommend a delay of any application on this subject until the next year, in consequence of the immaturity of their present arrangements."

* The Committee were Dr. Magie, the Rev. John Allen, of Alabama, and Dr. John Breckinridge. *Minutes* of 1829.

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It does not appear from the Minutes of the succeeding Assembly that the subject was brought before that body, in 1830; nor have we been able to find any other minute on the subject. The Synod of *Indiana* commenced a Theological Seminary at Hanover in the year 1830, of which Dr. JOHN MATTHEWS was the first Professor, and in 1833, DR. BLYTHE was appointed President of Hanover College. We have no definite means, at the moment, of ascertaining what effect the movement in Indiana, and the appointment of these distinguished gentlemen, had in inducing the Synod of Kentucky to suspend its own independent operations for the present. There were, however, many inherent difficulties in the undertaking. Meanwhile, the Hanover Seminary went forward with fair prospects for a season; but after a few years it began to decline. When the Hanover Seminary was removed to New Albany, in 1840, the other western Synods united, one after another, with the Synods of Indiana and Cincinnati in making the latter Seminary an institution for the western churches generally. The Synod of Kentucky, however, was the last to come into the measure; the Synod of Missouri, having entered into the arrangement in 1841, that of Illinois in 1842, that of Northern Indiana in 1844, and the Synods of Kentucky and West Tennessee in 1846. In 1848, an arrangement was consummated between the Directors of the New Albany Seminary and the *Synod of Kentucky*, by which the latter engaged to support one Professor; the Synod having the right to nominate said Professor and to withdraw the endowment whenever, in the judgment of the Synod, it was deemed expedient so to do. In 1853, the question of locating a Seminary for the West coming before the Assembly, *Danville* was selected as the site.

Our object, in commencing this article, was not to present a historical account of the efforts to establish a Theological Seminary in the South West, but to call attention to the Addresses delivered at the inauguration of the Professors of the new institution. These addresses are worthy of the men and of the occasion.

DR. YOUNG, President of Centre College, was called upon in the absence of the venerable Dr. Hoge, previously appointed, to deliver the opening address. A part of the introduction was as follows:

"Twenty-five years ago, nearly to a day, I was standing on this very spot, a young licentiate, preaching from a temporary platform in this church, then unfinished, when the Synod of Kentucky, which had been holding its sessions in the old church adjoining, entered this building towards the close of the sermon. They had adjourned to announce to the congregation assembled here, that they had determined to undertake the establishment of a Theological Seminary, and had commenced by the appointment of a Professor. The temple which David designed, it was left for Solomon to build, and the augmented wealth and the long-matured counsels of the Son, enabled him to construct it on a scale of far greater magnificence than was contemplated in the building projected by the father. So it was in the hearts of our fathers and brethren, (many of whom have fallen asleep,) to build an Institution here for the glory of our God; and though their purpose was left unexecuted, it was doubtless approved of by Him, who, when forbidding David to proceed in his pious undertaking, said to him, 'For as much as it was in thine heart to build an house to my name, thou didst

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well that it was in thine heart.' But what they projected, when comparatively few in number, limited in resources, encumbered by other great enterprises previously undertaken, and unaided by their brethren from abroad, we, their sons, are left to execute, on a far larger scale, when our numbers have been increased, our resources greatly enlarged, our previous undertakings measurably accomplished, and our whole church throughout the land combined to give us encouragement and help in our work."

Dr. Young took for his subject "the encouragements in this great undertaking, and the grounds for hope of its success." These encouragements were stated to be, I. The many and signal providences of God, which have favoured the inception of this new Seminary. II. Its establishment by the General Assembly. III. Its field in the West. IV. Its location in Kentucky, a State early settled by Presbyterians, possessing wealth, an appreciation of the object, &c. V. Its situation in a village. Under the last head, Dr. Young has the following remarks:

"Another circumstance, which I regard as highly favourable to the prosperity of the Institution is, that *it is situated in a village.* It is not desirable that any class of human beings should dwell apart from their fellow-men, and form a community by themselves. The camp, the monastery, the nunnery, the college building, occupied exclusively by young men—all exhibit a mode of life unnatural, and consequently vicious. Many evils, which I need not now specify, flow from such a system. The young especially ought, as far as possible, to live in families—enjoying somewhat of social and domestic life. An Institution like this ought, then, to be located in a community large enough to absorb and admit into its membership, by temporary adoption, those who shall attend its instruction. The community in which it is placed ought, for very obvious reasons, to consist in the bulk of its members, neither of the very poor nor of the very rich. Ministers of the gospel are required to mingle familiarly with all classes of society. It is, then, altogether desirable that, during their education, they should form such manners, habits or tastes, as would render it easy and unembarrassing for them to have free and familiar intercourse with the high and the low. Over-refinement and fastidiousness will impair a preacher's usefulness as well as vulgarity and rudeness. For these reasons, a village which with its neighbourhood contains a large population, whose intelligence, manners, and style of living, present a fair specimen of the substantial Presbyterian people of our land, appears to me to commend itself to every reflecting mind, as the sort of community in which to plant a Seminary. Some are advocates of a city location for such an Institution. But the schools of the prophets in ancient days were never established in cities. Retired country places and villages were the spots in which inspired men instructed and trained those who were to be the teachers of Israel. The cities of the Levites, too, where the priests and ordinary expounders of God's law were reared, were little cities of the size of our villages. The influence of a large city, I regard as exceedingly deleterious to the minds of the young, who are preparing for the work of the ministry. The din, the bustle, the shifting scenes of a city, are inimical to that calm reflection and undistracted investigation, without which the student can never become acquainted with the subtle workings of his own heart, and the profound truths of God's blessed word. The period of theological education is to be mainly devoted to meditation and study, to the acquisition of stores of knowledge for future use, to the cultivation of pious principles and emotions, and to the formation of those intellectual habits, which will enable the preacher to go on increasing in mental attainments, even amid the constant embarrassments and interruptions occasioned by the multiplied and distracting duties of practical life. To the devotedly pious student, the opportunities for active usefulness, which are presented on every side, are strong temptations to neglect his appropriate work, and his conscience

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is soothed, while yielding to them, by the reflection that he is doing good. To the less devoted, the numberless allurements that, on every side, address themselves to his tastes, his passions present such strong temptations to the indulgence of his propensities, that it is well if he only wastes his time, and does not make shipwreck to his soul."

Dr. Young, after noticing two objections, first that the location is not sufficiently central, and secondly that it is a slave State, concludes with a solemn and animating address to the Professors about to be inaugurated.

Dr. Robert J. Breckinridge, Professor of Theology, then delivered an Inaugural Discourse. He commenced by referring to the solemn ceremonies of the occasion and to his own personal interest in them, and proceeded to give his views of the great work on which he was about to enter: He first magnified the Church of the living God, as before and above all ordinances, all office-bearers, and all visible organizations. The mission of the Church to the human race was next briefly unfolded in its two great aims of converting men to God, and of training them for a glorious immortality. The authority of the ministerial office, and the necessity of a divine interposition in calling and qualifying men for its duties, were then pointed out; after which the nature of the training required was dwelt upon more at large. Many striking suggestions are made on this subject. The following eloquent passage describes the work of candidates for the ministry.

"To advance another step in our subject, let us suppose ourselves in the midst of those young brethren of the Lord, who are objects of so much solicitude to the church, and let us see to what subjects it is that they are directing their earnest labours. Many years and many toils, have brought them to these class-rooms; many prayers, many tears, many heart struggles, have attested the depth of their conviction, that they ought to be there; and many gentle, loving and faithful spirits far away, are solemnly mindful of them, as they go in and out in their preparation for the self-denying, but august calling which the Lord has chosen them for. The widow's son, and the stay of the poor man's house, and the hope of the rich and great, and the light and joy of the highest in the land; all are there. I have seen them all, mingled on those humble forms, and the only rivalry is, or should be, who is most willing, who most fit to labour and to suffer for Christ's sake. Thus marshalled, let us begin the work.

First of all, here are those strange tongues, in which, and in no other, it pleased God to bestow on man, the knowledge of himself. These are the very words of eternal life, and herein are hid all the treasures of wisdom and knowledge. These tongues must be mastered, and the teachers of God's people must be brought, every one for himself, into that direct and personal communication with the divine Spirit, which may be obtained by the precise knowledge of the very words he caused inspired men to utter. This knowledge is presupposed in every other part of their professional education, and is absolutely necessary to the highest professional knowledge and usefulness in every subsequent employment of life. It does not confer, even when it is most thorough, the true knowledge of God; because it is with the heart that man believeth unto righteousness. But it does confer one means, which nothing can adequately supply, of that true knowledge of God to the renewed heart which seeks to comprehend His whole counsel.

Next, in the natural order of the subject, comes the systematic study of this blessed truth of God, to be nearer to which are all the labours indicated above.

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What, precisely, are the separate truths which God has taught to man; and what, exactly, is the great system which taken according to the divine proportion of faith, these truths all united, make up; and what, exegetically on the one hand, and logically on the other, is the method of deducing, first the separate truths, and secondly the general system from them all; and what, in its moral and spiritual import to us personally, is the value and significance of all this truth, to the life that now is, and to that which is to come; and what is the foundation and the extent of the certainty that we may here risk our souls; and what, finally, are the impregnable defences, behind which we may maintain, even against principalities and powers, this heavenly treasure. What infinite subjects!

After this, pursuing the same natural order, comes the history of this truth, in its glorious career from the bosom of God—all across the track of ages, down even to the hour that is passing over us; its conflicts, its victories, the blessings it has conferred, the perversions it has endured, and the disasters it has sustained—all considered in a light purely abstract—as of the truth by itself; then its concrete history, as it is embodied and held forth, in the visible church of God, living and struggling throughout all generations; and then the still more complex history of the truth, the Church, the nations, and the race, all mutually affecting each other, and all united exhibiting the entire course, and to a vast extent the causes and the significance, of God's entire dealings with men. Again, what infinite subjects!

Last of all, comes the Church itself, living and struggling before us, the whole truth of God put into actual movement before our eyes, and in a measure in our hands; the divine organization to which the truth is committed, and through which it lives for ever; the direct preaching of the blessed gospel, with the fruits thereof, and the power thereof; the superintendence and administration of the Church of the living God, in all the amazing efficacy of that sublime spiritual force; history itself, creating in a sense, its own terms, and enacting its deep secrets before our faces, and the real power that has all along decided all things upon earth—here contemplated, as it determines them, by little and little, afresh in our view; God's truth, God's Church, God's people, God's ministers, in all God's heaven appointed ways, and under God's all-guiding providence—acting, and to be expounded to living men. Once more, what infinite subjects!

These are the topics which make up the round of strictly professional study, in the most general estimate of its merely intellectual part, to which those who seek the ministry in our church, should be required to address themselves, and which those who are called to instruct them are presumed to be competent to illustrate and enforce. Need we wonder at the solicitude of the Church that these things should be provided for in a manner suitable to their transcendent importance? Need we be surprised that a munificent liberality should mark the conduct of so many of God's people, towards such enterprises? Need we feel alarm, when many shrink back, and many fail, whether as teachers or pupils when brought face to face with things so vast and momentous."

Dr. Breckinridge concluded his discourse with various remarks on the providences of God towards the Institution, and with an exhortation, of which the following is the last paragraph:

"Oh! that I were worthy to be heard, and that my voice could reach every heart throughout our borders! How would I lift it up in passionate entreaties, that the Church would rouse herself up and lay hold on God. Not in this enterprise, not in that; not in this place, nor in the other; but in everything and in every place—the moral of her history, so far as I have acted in it, and the absolute sum of all my poor endeavours on her behalf, may alike be expressed in a single word. What has she ever gained by distrusting God? What has she ever lost, by heroic faith? In her darkest as well as in her proudest day—alike when patient counsel alone could save her, as when vehement effort was her only stay—equally when her duty was to suffer all, as when it was to dare all: this has been at once her safety and her renown, that she saw she could gain nothing

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by distrusting God, that she felt she could lose nothing by heroic faith. And while she thus sees and thus feels, God will be in the midst of her, for her defence, for her refuge, and for her exceeding great reward; when she encamps, Jehovah dwelling, as with Israel of old, amongst the thousands of his people, and when she sets forward, Jehovah rising up to scatter all her enemies, and put them to flight that hate her."

E. P. HUMPHREY, Professor of Ecclesiastical History, chose, for the subject of his Inaugural Discourse, the *proper method of Ecclesiastical History;* first, as to the matter of it, second as to the form in which its materials will be most useful to the preacher; and lastly as to the intellectual states which should be brought to this study.

I. History, as to the matter of it, is *a collection of facts.* Hence, the surpassing value of the Acts and Epistles of the Apostles, as text books in this department, both in regard to the information imparted, and their authenticity. II. In regard to the *order of pursuing this study*, best adapted to the minister of the Gospel, Dr. Humphrey remarked: "A thorough preparation for the work requires the candidate to comprehend the historical development of the church in all its relations. He should, therefore, pursue the subject after what may be called the topical method. The highest place should be given to the history of Christian *doctrine.* He might well follow the arrangement adopted in our Confession of Faith, and trace out the history of each doctrine in its several branches, through all the controversies, and corruptions, and reformations which have prevailed. This work accomplished, the student should then acquaint himself, systematically, with the history of Christian *worship*, through all the stages of ritualism, until its return to the primeval simplicity in which we, this day, serve the God of our fathers. Next the history of *church government,* should be traced from the presbytery of the Apostolical age through the presidency, prelacy, and papacy, until its reformation into its free and scriptural form. And, still further, the manifestations of *the inner life of the Church*, its relations to the state, and its extension among the nations, should all be attentively considered."

A few illustrations, drawn from the history of *Christian doctrine*, are then given in explanation and recommendation of the topical method suggested. The Doctor first showed the *influence of philosophy* on the dogmatic faith of the Church. 2. Then showed how the method recommended would enable the student to trace the *gradual but progressive settlement of our system of doctrine*, in regard to the truths relating to God, to the character of man, to the way of salvation and to the Church, in its nature, marks, constitution, officers, &c. 3. This method will likewise exhibit to the student the *history of our standards.* 4. The *origin of the terminology* employed in our standards. 5. The *comprehensiveness of our system of faith*, as compared with preceding Christian documents. 6. Moreover, the history of Christian doctrine further shows that our Confession is an *armoury*, stocked with weapons for the defence of the truth. 7. "*The relation between doctrine and modes of worship* are seen historically

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in the circumstance that the evangelical system, resting on the idea of justification by faith, has been uniformly associated with simple and scriptural forms of worship; but the opposite system, resting on the idea of justification by the sacraments, has ever established for its disciples the worship of pomp and sense."

III. The *intellectual states* appropriate to this department of knowledge were then briefly pointed out.

"Now some of the intellectual states appropriate to this department of knowledge, are indicated by the circumstance already mentioned, that history, as to the matter of it, is a collection of facts. The student should, therefore, discipline his mind, in the first place, to the love of the truth; and next, to all the processes of thought, inquiry and analysis, which enter into the idea of a severe induction. He should make himself acquainted with the verities of the subject. To this end he should investigate its sources with the ardour of the advocate and the sobriety of the judge. Heedless of all consequences as to the bearing of his researches on his own cherished opinions, or on those of others, he should seek for the truth, by ascending to its higher head-springs. He should approach the final results of his inquiries with cautious, patient thought, remembering that he is seeking for that which when found is to be believed; and he that believeth should not make haste. When at last he has reached the truth, let him gaze with faith as well as wonder on its unveiled majesty; let him receive its dictates with a fixed and absolute conviction; and then let him act on that conviction with an unwavering steadfastness; knowing this, that belief in the simple uncorrupted truth is ever more the law of the spirit of life.

"Still further, it is indispensable, that the student in history enter into *a true sympathy*, a living communion with the periods which he investigates. A great biblical scholar has said, that he who would interpret the prophets in the Old Testament and the Apocalypse in the New Testament must steep himself in Orientalism. In like manner, if we would comprehend the past, we must allow it to enter into our spheres of thought, living its peculiar life, assuming its own antiquated forms, and robed in its new faded garments."

Dr. Humphrey, in illustration of the last remark, gave an eloquent description of the Council of Nice, which we intended to copy, but our limits forbid. We merely add the concluding paragraph of the Discourse:

"With what gratitude to God do we turn from this imposing, but mournful spectacle, to that which is now passing before us! We have a true gospel, a pure church, and a free commonwealth. Here are the sacred Scriptures. Here is our confession of faith, summing up the labours of God's people, through all past ages, in the interpretation of his Word. Here is the assembly of his saints, in the midst of which we honour the Son even as we honour the Father. And here is a venerable Synod of the Church, a council composed not of prelates and patriarchs after the commandments of men, but of teaching and ruling Presbyters according to the ordinance of God. Its records are adorned by the names of Rice, and Campbell, and Nelson, and Cameron, and Blythe, and Blackburn, and Wilson—men mighty in the Scriptures, full of faith and of the Holy Ghost. Herein is that saying true, one soweth and another reapeth. Other men laboured and we have entered into their labours. And here and now, we accomplish at last the desire of their hearts, and finish the work of their hands, while we lay in the bosom of this Synod the foundations of a school of sacred learning.

"Now, therefore, arise, O Lord God, into thy resting-place, thou, and the ark of thy strength; let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness!"

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The inaugural exercises, so ably and appropriately commenced, have been followed by a course of instruction, which has already drawn twenty-three students to the institution. We anticipate a large accession to its numbers during the next term; and all Presbyterians, whatever may be their partiality for other institutions, should rejoice in the success and prospects of this new Theological Seminary, founded under the auspices of the General Assembly of the Presbyterian Church in the United States of America.

CASES OF WARNING.*

"So that a man shall say, verily there is a reward for the righteous: verily He is a God that judgeth in the earth." Ps. lviii. 11.

I. "You want the horse to drive over to the funeral this afternoon, do you?" said Mr. Essex, to his wife. "Well, I suppose you can take him, but there will be two solid hours of ploughing time as good as thrown away. That preacher who has been visiting Mrs. Martin daily during her sickness will, no doubt, be there to discourse at her funeral. I cannot see the use of any such doings. When people are sick, let them send for a physician, and when they die, let their friends bury them decently, and let the preachers keep away. Their whole business is a humbug, any how. I told the Rev. Mr. Davies so, the last time he came over here; and I added, as I now repeat to you, that when I or any of my family are sick or dead, I want none of the preachers to come and pray with us or pray over us."

Mr. Essex was a substantial farmer in one of our rural districts. He was somewhat advanced in years, and a large family of children had grown up around him. Unhappily he was an unbeliever, and had trained his whole family to be stout opposers to the gospel. The settlement and success of the Rev. Mr. Davies in his neighbourhood annoyed him greatly. He could scarcely treat him with civility, and at length indeed became manifestly excited and irritated at any incident or allusion that brought up the subject of religion.

Shortly after the above conversation, Mr. Essex with his wife and one daughter, made a fortnight's visit among some friends in an adjoining State. Upon his return he became unwell. His illness proved to be small-pox. He died. The infection spread through the family. Four sons, all grown, went down to the grave in quick succession. Every male in that house died. Each as soon as dead was hurried, at whatever hour it might be of day or night, to his burial.

* These cases of warning occurred within the knowledge of one of the ministers of our Church.—*Ed.*

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The unbeliever was taken at his word. No minister of Christ prayed with or prayed over his family.

II. Mr. Lincoln was a commission merchant in the town of Warford, where he had acquired a handsome property. He was a man of considerable influence. He had resided for several years in the town, and by his energy and public spirit had contributed in no small degree to its prosperity. But his influence was evil. He was an infidel. Bold, coarse, profane, he disregarded the Sabbath, attended no church, and uniformly spoke with contempt, if not with abuse, of Christian ministers, people and ordinances. There were few that cared to argue with him;—few but felt that to urge the claims of the gospel upon him was to cast pearls before swine.

One morning Mr. Lincoln went to the barber's shop. He was not detained long, being for the time the only customer present. As he was about leaving the shop, his eye rested upon a subscription paper that lay on a stand under one of the mirrors.

"What have you here, Sam?" said he.

"Why, some of us coloured people are trying to get up a church for ourselves," answered the barber; "wouldn't you please to put down your name for a small amount, to help us along, Mr. Lincoln?"

"Not I indeed," retorted the latter, "I would sooner pay for having them all burned up, and, for the matter of that, all the church members in them,"—and he added a volley of curses and profanity which I shall not abuse my paper by recording.

"Don't you believe the Bible to be true, Mr. Lincoln?"

"I don't know whether the Bible is true or not—nobody does—I didn't think you were such a fool, Sam, as to believe it."

With meek solemnity the pious barber answered, "I do believe it all true, Mr. Lincoln, and there is one place in it that contains an awful truth for you."

"What is that?"

"It says, The wicked shall not live out half their days."

"So, you count me a wicked man, do you? Well, for all that, I expect to live long enough to see the grass growing upon the grave of every godly saint in Warford."

Other customers entering here interrupted the conversation, and Mr. Lincoln went to his business. Within half an hour the streets of Warford were in unwonted commotion. Faces of deep concern were gazing forth from doors and windows—messengers were running in various directions—people were thronging towards Mr. Lincoln's warehouse. A dreadful casualty had occurred. Mr. Lincoln was killed! He had fallen through a hatchway from the third to the lower floor. There he lay, quite dead, an almost shapeless mass. His head, face, and shoulders frightfully crushed and disfigured—his brains spattered upon the barrels and boxes among which he had fallen—his blood sluggishly trickling forth and spreading over the floor around him.

The barber's quotation proved to be prophecy. F. W.

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BELLARMINE'S FOURTH MARK OF THE CHURCH.

MULTITUDE AND VARIETY OF BELIEVERS.

"Quarta Nota est amplitudo, sive multitudo et varietas credentium."—BELLAR. *de Notis Ecclesiæ.* lib. iv. Cap. 7.

IN order to understand the idea which Bellarmine attaches to the terms "Amplitude or Multitude and Variety of Believers," we have only to quote the explanation which he forthwith proceeds to give of them, viz. "Ecclesia enim verè catholica, non solum debet amplecti omnia tempora, sed etiam omnia loca, omnes nationes, omnia hominum genera." *i. e.* "The truly Catholic Church should not only comprehend all ages, but also all places, all nations, and all races of men." In explanation and defence of his position he endeavours in the first place to show that this is really a true mark of the Church; in the next place to point out its application to the Church of Rome; and lastly to demonstrate that the Reformed Churches have no claim to it.

Our business shall be to show—

I. That this cannot be a mark of the true Church. II. And, admitting it to be so, then that the Church of Rome will actually gain nothing by it, nor the Reformed Churches lose anything; but that on the other hand it will entirely overthrow her claim to be the entire Catholic Church, and thus serve the cause of Protestantism as much as it injures the cause of Rome.

I. By a *note* or mark of the Church, in the sense of Bellarmine, must be understood such a *distinguishing character* of the Church as belongs to it essentially; distinguishing it from other societies and adhering to it in all places and all times. In reality, however, the mark which we have before us is one by which it is impossible to discover the true Church, whether the term be applied to mere *numbers* or to *numbers of believers.* Take the idea of *multitude* or mere *numbers*, and who that knows the history of the Church in all ages, and remembers the limited extent of Palestine and the magnitude and populous character of the early nations that surrounded it, could not see the utter absurdity and inapplicability of this criterion as a mark of the true Church in Old Testament times? Compare Palestine with the mighty provinces of Babylon, Persia, Greece, or Rome, and the weakness of the Cardinal's position is apparent. And in New Testament times, does not the record of history unquestionably show that in the early centuries of Christianity, the gospel had to struggle against the combined influences of the millions that dwelt in the vast Roman empire, and that for centuries the members of the Church were despised as to their numbers, when contrasted with the heathen around them? How would our Cardinal have replied to the silversmith, who in boasting of Diana and her shrine, affirmed that all Asia and the world worshipped her? In those days

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the Church was but in its infancy while the mass of mankind lay in idolatrous ignorance of God.

Again, if the position be examined that the Church is "a great multitude of *believers*," the mark is equally inapplicable and useless; for very soon error and heresy crept in among the professed followers of Christ, and many called themselves by his name whom the Cardinal and his friends will not admit to be Christians at all. The language of Jerome is to the point, "*ingemuit orbis et mirabitur*, &c." "The world lamented and wondered to find itself turned Arian;" while the proverb "Athanasius against the whole world, and the whole world against Athanasius" is demonstrative of the fact that in such a state of the Church the mark of Bellarmine, now under consideration, could have no appropriate application. To the heathen, to Mohammedan delusion, to the followers of Antichrist the mark might in past ages apply with tenfold more propriety than to the Church of Christ. For let it never be forgotten that a *mark* of the Church must be essential to it; it must belong to it as the true Church, and therefore is inseparable from it; and hence we see how impossible it is that amplitude or multitude could be ascribed to it in the time of our Saviour, when he called it a *little flock*, and said, "Strait is the gate, and narrow is the way that leadeth unto life, and *few* there be that find it."

The Cardinal endeavours to find scriptural authority for his mark, and accordingly he quotes Ps. ii. 8, where the Father promises to the Son, "That he will give him the heathen for his inheritance and the uttermost parts of the earth for his possession;" and further, Ps. lxxii. 8, where it is declared of the Messiah that he "shall have dominion from sea to sea, and from the river unto the ends of the earth." From the New Testament, he cites Luke xxiv. 47, where our Lord declares that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem," and lastly Acts i. 8, where the Apostles are told that "they shall receive power after the Holy Ghost is come upon them, and they shall be witnesses unto him, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." In relation to the mark now under consideration we ask what connexion have these texts to warrant their citation? Do they prove anything about the amplitude of the Church in the Old Testament or New Testament times, when they were written? Do they not merely indicate that the Church from a small origin will grow until at length it shall include all nations; and what has this to do with the Church of Rome, or how does it prove the Romish Church to be the only true and universal Church, or even a Church at all? The texts adduced by the Cardinal are mere prophetic intimations of what the Church would come to be, and in the mean time in so far as *amplitude* or the *number of believers* is concerned, there might be fluctuations and changes innumerable. In the same spirit of false reasoning, after quoting texts which indicate the future growth of the Church, and without any warrant applying them to Rome, and therefore drawing

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the conclusion that Rome was the universal Church, Bellarmine proceeds to sustain his position by quotations from the Fathers. From *Vincentius Lirinensis* he cites the well known sentence, "*Eos proprie esse catholicos qui tenent id quod semper, quod ubique, quod ab omnibus creditum est:*" "Those are truly Catholics who hold that which has always, every where, and by all, been believed." But here again we ask what bearing has this maxim on the *mark* in question? It certainly does show that the author believed a true Christian to be one who received the faith which had been originally taught, and which had been handed down from age to age in purity; thus shutting out of the pale of the Church all those who followed the originators of novelties or heresies which started in the second, third, or any later age. The maxim of Vincent may serve to show who is a Christian, but it is utterly valueless to tell us anything as to the magnitude or extent of the Church, or as to what Vincent or any other father held on such a subject. The maxim if taken in its fair import is one that Protestants need not dread; while on the other hand no sensible Romanist would undertake to prove the scriptural character of his Church by the standard and line of proof which it implies. We are willing to begin with our Lord and his Apostles and ascertain what doctrines they taught, what were received by their disciples, and if any tenets should be found in our Creeds or Confessions, which can be shown to have been originated in the fourth, or eighth, or any later century, then let all such be condemned and cast out. Rome is not prepared for such an examination; and therefore, until it can be shown that the dogmas which were established at Trent for the first time, and those which were added by Pius IV. to the Tridentine Creed were really taught by the Apostles, and that their hearers *heard*, *understood*, and *received them* —and who will affirm that this was the case—it is merely childish to quote the maxim of Vincent even to support the assumptions of Rome.

II. But even admitting that amplitude is a true note of the Church of Christ, we affirm, that instead of serving the cause of the Romish communion, it will destroy it.

Centuries elapsed before Rome claimed to be the sole Church of Christ on account of amplitude; and any Church historian will tell the tale of those circumstances which conspired, with the unceasing efforts of the Bishops of Rome for centuries, to raise that Church into a supremacy over the different portions of Christendom, which had so long and so vigorously resisted her antichristian power and pride. After all her efforts the Western Churches only fell under her baleful sway. The East resisted, and still refuses to admit her thrall. And let it be remembered, that while the East thus refused for centuries to bow down to her assumptions, Rome had not perfected her system of doctrine until after the light of the Word, long concealed under the rubbish of Papal observances, again shone out, and remonstrants and protesters against her monstrous and unholy claims arose in the West, in numbers which have ever since continued to increase.

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In the first four centuries it would have been esteemed an act of madness in the Church of Rome to have assumed to be the only true Catholic Church, on account of the number of believers in Rome, and in States which admitted her authority. The object on her part was to obtain an acknowledgment of *supremacy.* Instead of unchurching other churches, because they did not acknowledge her headship, her purpose was, by all competent means, to push forward her claims until other Churches would admit her control. The sixth canon of the Council of Nice shows how the effort was conducted, and how jealously the pretensions of Rome were watched, viz.: "Let the ancient customs be preserved, for the bishop of Alexandria to have jurisdiction over Egypt, Lybia and Pentapolis; because the bishop of Rome hath a like custom," &c., which is as much as to say, that the bishop of Alexandria then had a similar power in Egypt and other regions of Africa to that exercised by the bishop of Rome in Italy; clearly showing us that Rome had no power over Alexandria, and that the *extent of Christianity then* was not understood to mean the *extent of the Church of Rome.* Let any one undertake to prove that, for the first four hundred years, the Church of Rome and the Catholic Church were reputed to be the same, and he will make sad havoc with history.

As, then, Rome had not the amplitude in those early ages which is assumed for her; and as, on the other hand, her authority was rejected by all the Eastern Church, and by the Protestant Churches of all the countries of the earth, it is absurd to claim for her an amplitude which is expounded by Bellarmine in the sense we have already quoted from his argument, viz.: "Ecclesia enim verè catholica non solum debet amplecti omnia tempora, sed etiam omnia loca, omnes nationes, omnia hominum genera."

Even admitting that, in the early ages of Christianity, the Church of Rome had such a wide-spread sway and influence as Bellarmine and others desire to claim for it, still this fact would militate against their advocates, and aid the cause of Protestantism; inasmuch as the *early* Church of Rome was more in accordance, both in doctrine and order, with the *Protestant* Church than with the *modern* Church of the Papacy. There can scarcely be conceived a greater difference in doctrine than is obvious between the early Roman Church, while holding the faith as taught by Paul, and the modern Church in receiving the faith of Trent, and all the mummeries and superstitious observances which for centuries have overlaid the gospel of Christ in that communion. Did we admit tenet after tenet into our creed which the early Roman Church never knew, we would only be approximating to the condition of the Church of Bellarmine and Pius IV. Did we, in addition to the one only Mediator which Paul preached, and the early Roman Church received, rest in and pray to hundreds of mediators, as the modern Roman Church does, then our cause of quarrel with the modern Church would be abated just in proportion as we differed from the apostolical Church of Rome. And so of Justification and the Lord's Supper, and all the cardinal

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doctrines of the gospel, which have been either directly denied or concealed by the Church of the Apostacy. The more, therefore, that the *early* Church of Rome is magnified, the greater is the condemnation of the modern, and the more clearly does the identity of Protestantism with the primitive times become apparent to all intelligent inquirers.

But again, if the condition of the masses in many countries be considered, who are under the sway of the Church of Rome, it will be seen that even millions of her votaries must be cast aside, seeing that they cannot be acknowledged as intelligent professors of any religion. Religion is worthless, if it be not received intelligently by the mind, so as to understand its claims, and rationally to acknowledge and carry out its precepts. Taking then this principle as undeniable, we must set aside the whole, or nearly all, the inhabitants of Mexico and South America, who are reckoned as holding the Romish faith. Their religion is nothing more than a number of mere holiday observances and payments of an ignorant clergy, no more elevating in its influence than the system of Zoroaster or Confucius. The Romanists of India and China, and very generally the inhabitants of Spain, Portugal, and Italy itself, must be placed in the same category; and thus, as it is just that the Protestant Church should only include in its pale those who have an intelligent understanding of the Word of God, and of the doctrines which are therein revealed; so, on the other hand, the Papacy has no right to include among its followers, and set them forth as Christians, a huge multitude in many lands, whose only difference from the heathen is, that the latter worship one class of idols, and attend on one system of puerile ceremonies, while Romanists follow as blindly another and equally debasing system of mythology. The lazzaroni of Naples and Calabria, the peasants of the Appenines, and the muleteers of Spain, are not more elevated in intellect, in offering their votive gifts to the Virgin, or in bowing down to the road-side god, or in looking at the shaven crowns of the monks, or witnessing the processions, or using the incense, or the holy water, or the lighted candles of the Papacy, than their ancestors were, when they used all these things as part and portion of downright acknowledged heathenism. What right, then, has St. Francis to baptize some hundreds a day of Hindoos, taking from them their Hindoo idols, and giving them an idol of the Virgin, and then to record a people in such a state as embraced in the Christian Church? And what right has any Cardinal to compare a Church composed of Italians, Spaniards, Indians, Mexicans, and people of other lands, whose minds are steeped in ignorance, and unable to form a rational idea of what is contained in the Word of God, whose faith on all fundamental points is antagonistic to the doctrines of Peter and Paul, to whom the early Roman Church paid such implicit obedience, with the intelligent believers of Christianity in Protestant Churches, whose faith stands not on the authority of man, but is based on the clear revelation of God?

It is in vain, then, for Bellarmine to refer to "Italy and Spain,

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and almost all France, which the Church of Rome possesseth; and besides Germany, England, Poland and Bohemia, Hungary, Greece, Syria, Ethiopia, Egypt, in which many Catholics are found; even in the new world (viz. America) she hath churches without the mixture of heretics." We insist on applying the above-stated obvious principle to all these countries, and we have no fear of the consequence. We point the advocate of Rome to the fact, that Protestant nations rule the literature, commerce, arts, sciences, and civil destinies of the world. The Papacy is in its decrepitude. It is hastening to its downfall, while the missions of Protestantism, with an open Bible, are carrying the blessings of the gospel all the world over. Already the isles of the Pacific are like stars in the diadem of the Redeemer; and from the foggy shores of Greenland to the teeming plains of exuberant India; from the red-skin Indians of the American prairies to the sable children of Africa; from kindreds, and tongues, and people who sat in darkness, are now arising the songs of praise and thanksgiving for the blessings of that gospel which the missions of Protestant Churches have carried to their shores. As Rome is tottering to its downfall, the day of the Church's freedom draws nigh. Her millennial glory is at hand. When the Spirit is poured out, as predicted on the page of Revelation, nations shall be born in a day; and the period shall be realized when the Sun of Righteousness shall shine over all the earth with the brightness of his glory. The Church shall then have an amplitude co-extensive with the family of man; but even then, while freed from heresy, as Zion shall be, and with the ransomed nations of a rejoicing world in sweetest unison ascribing praise and honour to their common Lord—even then, as now, it would indicate a misapprehension of that, which is distinctive of the Church, to point to *amplitude* as one of its true *marks*.

W. B.

Household Thoughts.

RELIGIOUS INFLUENCE OF THE PARENTAL RELATION.

ITS SOURCE.

The mere relation of parent and child, is not a source of religious influence. Nobility and estates are transmitted. Bodily organizations and complexions are hereditary. And the *disposition* of the parent often descends to the child. So is it with general depravity. Adam "begat a son in his own likeness." And that likeness has

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descended to all his natural posterity. But piety is not hereditary; it springs from God's blessing on appointed means, and not from mere relationship. "Begin not to say within yourselves, we have Abraham to our father."

Whence the religious influence of the parental relation? It results from Gods's covenant, and the training and prayers involved in that covenant. To believers' natural seed, God has in covenant promised a blessing. To the father of believers, God said, (Gen. xvii. 7, 8,) "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee and thy seed after thee." To this promise or covenant, Peter alludes when he says, (Acts, ii. 38, 39,) "Repent and be baptized every one of you in the name of Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and your children."

Parents should be fully persuaded that if they keep the covenant, God will not break it, but will accomplish all that he has spoken. But it is only when parents perform the duties involved in the covenant, that they can claim the fulfilment of the promises. It is only when the child is trained up in the way he should go, that the parent is assured, that when old he will not depart from it. Religious character depends, under God, upon training; it is not hereditary. The acorn will produce an oak, and nothing else. The countenance of the sire is seen in the son, though separated by desert wastes and ocean waves. But religious character is of God, and the instrumental cause is the parents' training or training by some substitute. The Christian's child trained up by a heathen will be a heathen, and the Hindoo child nursed in the arms of a Christian female, and taught to pray the Christian's prayer, will, by the grace of God, be a Christian.

Parents in covenant with God, will, to their instruction and discipline, add their prayers. They will lay hold of the covenant and plead God's promises. Others may pray importunately for the rising race. Friend may intercede for friend's posterity. But who can pray with a parent's solicitude, when from the depths of a burdened heart, remembering God's covenant faithfulness, he entreats with Abraham, "O that Ishmael might live before thee!"

L. Y.

DEPARTED CHILDREN STILL MEMBERS OF THE FAMILY.*

THE souls of our departed children, though invisible to the eye of sense, though removed far from us, and cut off from all possibility of farther intercourse with us in this life, are in a conscious state of ex-

* Extracted from an excellent little book just republished by Mr. Martien, with the title "*Asleep in Jesus*, or Words of Consolation to Bereaved Parents." By the Rev. W. B. Clark, of Dumfries.

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istence, and, it may be, occupied with nobler pursuits in a higher sphere. They have been removed from the Church militant to swell the ranks of the Church triumphant. They have been taken away from the small suffering remnant here, to join the great ever-increasing multitude, which no man can number, who are before the throne of God and of the Lamb. But though now enrolled actual members of the general assembly and Church of the first-born which are written in heaven, they have not ceased to be members of our families on earth. You would not say that a son absent in a foreign land had ceased by this circumstance to be a member of your family; and why should sons and daughters, because absent in heaven, cease to be regarded as members of our families? You would not say that a child, because it is fallen asleep, is no longer a member of your family; and why should you regard in any other light the child that is fallen asleep in Jesus? It is but a deeper sleep into which his moral nature has fallen, and a longer night through which it must continue; but there is a glorious morning coming, on which you and he shall both awake, satisfied with the Redeemer's likeness.

It has often occurred to me, that it is a violation of true feeling, and an indication, if not of weak faith, at least of less profound and accurate views, to call two children of the same family by the same name, merely because one of them is absent in heaven. "I would not put little Willie out of his place," was the beautiful remark once made to me by a true-hearted mother, who had lost a lovely little boy, when, after the birth of another son, some of her relatives wished him to be called by the same name. It is the same feeling that is exquisitely expressed by Bengel, when, in allusion to the name of a child that had some resemblance to that of a departed one, he says, "We would not choose quite the same name, because we thought it ought to have some distinction from hers, whom we still regard as one of the family, though she is fallen asleep."

I know of no composition in the English language, in which the consoling thought, that departed children ought still to be regarded as members of the family, is presented with such striking effect, as in the beautiful little poem of Wordsworth, in which, in his own quaint and peculiar style, he makes a little cottage girl give expression to this affecting sentiment:—

"I met a little cottage girl,
  She was eight years old she said;
Her hair was thick with many a curl
  That clustered round her head.

'Sisters and brothers, little maid,
  How many may you be?'
'How many? 'Seven in all,' she said,
  And wondering, looked at me.

'And where are they, I pray you tell?'
  She answered, 'Seven are we;
And two of us at Conway dwell,
  And two are gone to sea;

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'Two of us in the churchyard lie,
My sister and my brother;
And in the churchyard cottage I
Dwell near them with my mother.'

'You say that two at Conway dwell,
And two are gone to sea,
Yet you are seven—I pray you tell,
Sweet maid, how this may be?'

Then did the little maid reply,
'Seven boys and girls are we;
Two of us in the churchyard lie,
Beneath the churchyard tree.'

'You run about, my little maid,
Your limbs, they are alive;
If two are in the churchyard laid,
Then ye are only five.'

'Their graves are green, they may be seen,'
The little maid replied,
'Twelve steps or more from mother's door,
And they are side by side.

'My stockings there I often knit,
My 'kerchief there I hem;
And there upon the ground I sit—
I sit and sing to them.

'And often, after sunset, sir,
When it is light and fair,
I take my little porringer,
And eat my supper there.

'The first that died was little Jane,
In bed she moaning lay,
Till God relieved her of her pain,
And then she went away.

'So in the churchyard she was laid,
And, when the grass was dry,
Together round her grave we played,
My brother John and I.

'And when the ground was white with snow,
And I could run and slide,
My brother John was forced to go,
And he lies by her side.'

'How many are you then?' said I,
'If they two are in heaven?'
The little maiden did reply,
'Oh, master! we are seven.'

'But they are dead, those two are dead,
Their spirits are in heaven!'—
'Twas throwing words away; for still
The little maid would have her will,
And said, 'Nay, we are seven.'"

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It is a blessed thought that our departed children are not dead, but sleeping—not lost, but only absent. How fraught with consolation is this thought to the bereaved heart! How is it calculated to elevate the soul, and detach it from the things of time; to make "life less sweet, death less bitter, and heaven more desirable to us!" But in order to enable us fully to appreciate the consoling and ennobling effects of the truths of Christianity, let us look at it in contrast with heathenism, and consider the deplorable condition in which the latter leaves the bereaved parent.

In the introduction to the sixth book of his great work on Oratory, the celebrated Quintilian relates the death of his wife and children, and especially the recent death of a very promising son. He complains of the bitterness of fortune, and says, "This was the second wound that was struck deep to afflict him, now a childless father. What then shall I do?" he exclaims, "or on what shall I any more employ the unhappy talents which the gods seem to reprove?" It was his misfortune, he tells us, to be borne down by a similar stroke, when he set about the publication of a previous work. "Why, then," he proceeds, "did I not cast into the fire that accursed work? Why did I not commit it, with that little unhappy learning I might have, to the flames of that funeral pile kindled so untimely to consume my bowels? What good parent would pardon me, if I again engaged in study? Who would not detest my insensibility, if I made any other use of my voice than to vent complaints against the injustice of the gods, who have made me survive all that was dearest to me in the world; if I did not proclaim aloud that there is no providence in the regulation of human affairs?" Afterwards he says, "There reigns a secret envy, jealous of our happiness, which pleases itself in nipping the bud of our hopes. If my life be my crime, it shall also be my punishment. I can brave fortune; it has brought my vexations to their height, and in this I find a doleful but just security."* It is impossible for the true believer to read this piece of impious and daring blasphemy, without condemning the man, who, in any circumstances, could presume to write it. In extenuation of his guilt, however, let us bear in mind that he was born and educated amidst the gross darkness of heathenism; and in him we behold a specimen of what it can do for its most favoured votaries in the season of their distress. What cause of thankfulness have we that our lot has been cast in happier times, that the lines have fallen to us in more pleasant places, and that the Sun of Righteousness has arisen on us with healing under his wings. Let us walk in the light of that Sun, which shows us not only the way of salvation, but the way of peace; which not only shows us the worthlessness of the things of time, but illumines the path that leads to the everlasting city, and shows us the glory and excellency of it; which not only enlightens the understanding, but heals the wounded heart, and refreshes the sorrowful spirit. Oh let us love the Lord who has done such great things for us,

* Christian Treasury.

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whereof we may well be glad, and testify the ardour of our affection by the holiness and devotedness of our lives.

Let us rejoice that our dear departed children have joined the great family of the redeemed in heaven; and that this family, though meanwhile separated from us, is one with the family of the saints on earth, and that but a little while, and we too shall be promoted to join the family above.

Historical and Biographical.

HISTORY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

ITS FOUNDERS, ITS PRINCIPLES, AND ITS ACTS.

No. XII.

The controversy between the Old and New School Presbyterians did not cease until the latter finally seceded from the church. The history of the events relating to this secession forms an important part of our ecclesiastical annals.

LAW POLICY OF THE NEW SCHOOL.

The immediate result of the Exscinding Acts, was the determination on the part of the New School Presbyterians to *resort to the civil tribunals.* After the passage of the great Reform measures, the leading New School brethren, indignant, mortified and perplexed, resolved, for reasons that will appear, to continue the agitation. With all their boasted policy and management, they had been defeated by the Old School, who used "the sword of the Lord and of Gideon." The measures which the Assembly had carried through with a steady and triumphant majority, constituted the most effectual kind of constitutional reform. And it was perfectly evident that the carrying out of these measures precluded the New School from all hope of successfully sustaining erroneous doctrine and unpresbyterian polity. The New School were at this time sundered into two parts, viz., the four exscinded Synods, and the Synods of their party that were still in connection with the Assembly.* The position of the minority was thus highly unpromising and critical. It was well known that the Assembly would not receive the exscinded Synods again; for that body had, on the motion of DR. ALEXANDER, ordered the clerks to make out the roll of the next Assembly on the constitutional principle of excluding all members who belonged to the irregular

* These two divisions of the New School were nearly equal in numbers. The four exscinded Synods had about 500 ministers and 60,000 communicants. The *whole* number reported by the New School Assembly in 1839, was 1181 ministers and 100,050 communicants.

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and excinded organizations. The New School well understood that this measure was an *ultimatum*. In their protest against the Exscinding Acts, they so regarded it. They state, "The undersigned deem this act a dismemberment of the Presbyterian Church." They saw that there was no hope of restoring the disowned Synods in an ecclesiastical and orderly manner, and they immediately turned their thoughts to the remedies of the secular courts. The policy, forthwith adopted by the New School, was to "*go to law.*" Like the Established Church of Scotland, they appealed from the Church to the tribunal of the State. Let us notice their crafty plans.

The plans of the New School were, first, to *send a "full representation" to the next General Assembly from the exscinded Synods*, as though the Reform Acts were null and void; and secondly, to effect an organization, *in opposition to the regular Assembly* for the purpose of *making out a case for the civil courts*. It took time to arrange and adjust all the details of the proceedings; but this was the outline devised by the New School leaders and their lawyers. We consider it of some importance to establish the historical fact, that *a resort to law* was the secret and avowed aim of the New School leaders during the whole interval between the two Assemblies, inasmuch as Dr. Judd's book leaves the contrary impression.

(1.) The first proof is, that, even before the Assembly of 1837 adjourned, writs were served for the purpose of bringing the acts of the Assembly within the range of the civil tribunals. The following is an extract from the minutes of the Assembly:

"Whereas, it has come to the knowledge of this General Assembly, that the persons who were appointed commissioners to this body from the Presbyteries attached to the Synod of the Western Reserve, have served a notice upon the treasurer of the Trustees of the General Assembly, 'not to regard any orders drawn, nor any resolutions passed by this Assembly, since the passage of the act which declared said Synod of the Western Reserve to be no longer in the connection of the body represented in this General Assembly;' and whereas said notice is no doubt to be considered as the commencement of a series of judicial investigations, growing out of the proceedings of this Assembly in reforming the Church, during its present sessions; now, therefore be it *Resolved* by the General Assembly of the Presbyterian Church in the United States of America, 1. That this Assembly expects of its trustees full compliance with all its acts as in past times, and relies confidently on their continued fidelity to the Church, in the discharge of all the important duties devolving on them."

(2.) Another proof of the immediate adoption, by the New School of the law-policy is, that their conventions, held in Philadelphia and New York in June, 1837, kept this policy in view. The Philadelphia Convention met the day after the adjournment of the Assembly, and the New York Convention about a fortnight later. One of the resolutions, adopted at these two Conventions, was as follows:

"Resolved, That it be recommended to *all the Presbyteries*, which have *acted with the minority*, and all the Presbyteries which disapprove of the violent, revolutionary measures of said Assembly, to send up a *full representation* to the next General Assembly; and that they instruct their commissioners to *claim seats* for the commissioners from those Presbyteries which have been unconstitutionally exscinded; and that, in case their seats shall be denied them, said commissioners take *immediate measures for a separate and* constitutional organization of the General Assembly as constituting the *only true* General Assembly of the Presbyterian Church of the United States of America."

Can anything be more belligerent than this?

(3.) The legal opinions, early obtained by the New School from eminent lawyers, show what they were aiming at from the beginning. "A member" of the third Presbytery of Philadelphia, (N. S.) published shortly after the adjournment of the Assembly, a Card in one of the secular papers, of which the following is an extract:

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"*Legal counsel of the highest authority has been consulted, and written opinions obtained in the case,* and the Presbytery are unanimous that the body which passed the resolution for their dissolution was not the General Assembly of the Presbyterian Church.[!] * * * The Third Presbytery will unite with others in reorganizing the General Assembly. And the title to Church property will in no case be affected, except in the case of those who renounce the constitution of the Church." *

The written legal opinions of *George Wood* and of *Judge Hopkins*, presented before the Auburn Convention, held in August, also showed the policy of the New School, and their determination to bring their case into court. These opinions were obtained and read for the purpose of influencing the Convention. There was, in short, a *general expectation* of a lawsuit pervading both branches of the Church. We need not enlarge on this point. There can be no doubt that the New School were fully bent upon *going to law*, and that this purpose of making out a case for the Courts was formed immediately after the passage of the Exscinding Acts, and was perseveringly held forth to their bodies until the time for executing it arrived.

In justice to the Old School, it may be here mentioned that, in their negotiations for a peaceable and voluntary separation, entertained in the early part of the sessions of the Assembly, they made provisions to adjust all difficulties about property, *by arbitration*, and that they were opposed to bringing ecclesiastical questions before civil tribunals. The following was the proposal of the OLD SCHOOL: "That all questions relating to the future adjustment of this whole subject upon the principles now agreed on, shall be settled by committees appointed by the New Assemblies at their first meeting respectively; and if these committees cannot agree, then each committee shall select *one arbitrator, and these two, a third, which arbitrators shall have full power to settle finally the whole case in all its parts;* and that no person shall be appointed an arbitrator, who is a member of either Church; it being distinctly understood that whatsoever difficulties in the construction of trusts, and all other questions of power, as well as right, legal and equitable, shall be finally settled by the committees or arbitrators, *so as in all cases to prevent an appeal by either party to the legal tribunals of the country.*"

THE AUBURN CONVENTION; ITS MEASURES AND SPIRIT.

The New School leaders made the utmost exertion, during the interval of the two Assemblies, to keep their distracted party together. A disinclination to prolong the agitation prevailed in sundry of the Congregational Presbyteries; and if the Exscinded Synods had been left to pursue their own course, it is highly probable that many Congregational Churches would have voluntarily withdrawn.† But this did not suit the purpose of the actors, who had been accustomed to wield the majorities in the Assembly, and whose success at law depended upon bringing the delegates of the Exscinded Synods into the next Assembly. With this latter end in view, the Conventions at Philadelphia and New York had already entreated their brethren to hold together. One of the resolutions passed at these Conventions was the following:

"For the purpose of carrying into effect the foregoing recommendations,

* Although the Presbytery *intended* the latter declaration to apply to the Old School, they were very soon obliged to know by personal experience the true and hidden meaning of their words.

† "*The Evangelist*," of New York, openly advocated the secession of the Congregational churches; but the New School, dreading such an emergency, purchased that paper, and thus put an end to such advice.

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the Synods, Presbyteries and Churches are *earnestly requested to adhere to, and maintain, their present organization, and firmly to resist any and every attempt* which may be made, by circular letters or otherwise, to change their present ecclesiastical relations."

This resolution, like the other resolutions of the Philadelphia and New York Conventions, was designed to rally the party into an appeal to law, and to anticipate the counsels of the men of peace in their own ranks, or elsewhere. The Convention, projected at Auburn, within the Exscinded Synods, was one to which great importance was necessarily attached; and the party *outside* of these Synods and *still within* the Presbyterian Church, took care to be strongly represented.* In fact, the Auburn Convention was ruled by the section that was *not* exscinded, among whom were Drs. Beecher, Peters, Cox, Barnes, McAuley, Patton, Judd, Gilbert, Hatfield, and Judge Jessup, &c. The Convention was at first by no means unanimous in favour of pursuing the course recommended by the Philadelphians and New Yorkers.

The following are extracts from reports of the proceedings:—

"On the question of sending commissioners to the next General Assembly, more diversity of opinion prevailed than on any other which had been brought before the Convention; *a part preferring to memorialize the next Assembly touching their rights, rather than send up commissioners*, hoping by such a course to avoid the unhappy controversy and warfare, which had disgraced the proceedings of the last Assembly."†

The Rev. Mr. PLATT, of Cortlandt Presbytery, proposed that they should resolve to send up delegates, but with express instructions that they merely assert their rights in a peaceable way, and if they are not received, form a Convention as a bond of union and correspondence, and then come home and wait another year, but *not organize a new General Assembly*.‡

The Rev. Mr. BOGUE, of Oneida, was opposed to sending delegates with discretionary powers—he wished to give them definite instructions. [Such as Mr. Platt had proposed.]

The Rev. Dr. PENNY, of Oneida Presbytery, was also in favour of giving instructions not to have our commissioners go to the General Assembly to obtain any object *by stratagem*. He had heard no plan since he had been here, *publicly* or *privately*, but what had the appearance of *stratagem*. He had heard of but two plans, unless the majority of the last Assembly should so far relent as to receive them of their own accord, of which he saw but little prospect. One was that we appear there at the hour appointed, and pass a vote immediately to appoint a new committee on commissions, who shall be favourable to the reception of our delegates. * * * I do not enter into the feelings of those who wish to go to the next Assembly, and by *management* procure a majority, and either eject our brethren or make the house so hot for them as to drive them out.

Dr. MCAULEY, of New York, urged sending delegates, fourthly, on the ground that, if the churches here refuse to send commissioners, their *brethren in other portions* of the Church who sympathize with them, and have taken their part, and who have, as it were, jeoparded their lives in high places on their behalf, *will be discouraged*."

From these statements, it will be seen that various members of the Auburn Convention expressed not a little unwillingness to go to law for ecclesiastical rights. Dr. Wood, who was present as a spectator, says that "the entire delegation (a large one too) of one of the Presbyteries, were opposed at first, as I am informed, to sending up delegates to the next Assembly—but *they yielded to the repeated and urgent appeals of these distant brethren*."§

* It seems, from the reports of the Convention, that "a somewhat protracted discussion" arose at the beginning whether any delegates, except those belonging to Presbyteries *within* the exscinded Synods, had any right to vote. The New York and Philadelphia brethren, however, carried the day, and *all* delegates were finally admitted on equal terms.

† From the *N. Y. Observer*, copied into "*The Presbyterian*" of September 2d, 1837.

‡ From the report of Dr. JAMES WOOD, written for "*The Presbyterian*," and found in the numbers for September 23 and 30, in 1837. Dr. Wood's three letters are of very great historical value, containing, we believe, the only report of the debates. The New School papers did not publish the debates at the time, it being judged expedient, we suppose, to keep some things from public view.

§ The Reviewer attempts to draw a parallel between the conduct of the New School, and

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The Convention finally agreed to recommend the Presbyteries to "send commissioners to the next Assembly, as usual." The extreme course of organizing a separate Assembly, as suggested by the Philadelphia and New York Conventions, was not openly specified, for the reason doubtless of the diversity of sentiment on that subject. The commissioners, however, were clothed with "*discretionary powers*," and that satisfied the "distant brethren," as covering the extent of their demands.

Another resolution, of an extraordinary character, adopted by the Convention, was as follows, viz: "Resolved, that the action of all Judicatories ought to be directed to the preservation of the union and integrity of the Presbyterian Church on the principles of good faith, brotherly kindness and the constitution."* This resolution, and, indeed, the whole policy of the New School in seeking to get back, especially by process of law, to a religious body whose highest constitutional authority declared them to have no rights in their connection, is certainly remarkable. In the language of the venerable Dr. Samuel Miller, in reference to this movement for a forced reunion, "I am not sure what name ought to be given to a feeling of instinctive abhorrence in my breast, which would forever keep me back from such a movement; a movement having for its object to *force* a connection with a Christian body who did not wish to receive me, and who believed that they would be more united and more happy without me. Whether the object were to spite them, or to *govern* them, the prosecution of it would be equally repugnant to my principles and feelings. As to the tendency of such a movement to promote Christian harmony and love, *I cannot imagine any one so far gone in absurdity as to dream of it.*"

Influence of the Auburn Convention on the Old School.

The Auburn Convention had a great influence in confirming the Old School Presbyterians in the constitutionality and wisdom of the Exscinding Acts; and chiefly on two grounds.

1. In the first place, the disclosures of the Auburn Convention demonstrated the fact more clearly than it had been before seen, that the *number of congregational churches in the Western New York Synods was very large.* Indeed this fact was taken for granted in all the Auburn discussions. The constitutionality of the Plan of Union, and the rights of churches growing up under it, were prominent topics, without which the Convention would have been without life. The Rev. Mr. Waterbury, of the Otsego Presbytery, "said that he represented a portion of the church formed on the accommodation plan. Nearly one-half of his *Presbytery*, he said, were *Congregationalists* [!]; nearly one-half of the Presbytery of Delaware, and a large num-

that of Dickinson and his associates in the old schism of 1745. The parallel has a notable dissimilitude in this respect, viz., that Dickinson and his associates laboured hard with the Synod for several years to induce that body to take back the brethren, who had separated themselves from its communion; whereas *these* "distant brethren" of our day laboured hard with the separated members of the New School to *stir them up* for the purpose of effecting, under the protection of the civil courts, a new and distinct organization.

* It was further resolved to send a delegation to the Convention about to meet at Ann Arbor, Michigan, so that uniformity of action might be secured, and a thorough organization made in all parts of the Church. Before the meeting of the Assembly of 1836, when various congregational churches in the Western Reserve Synod thought of withdrawing from the Assembly on account of the existing controversies, Dr. Beecher visited the Convention, and urged them to remain. "Not," said he, "because *I* wish any help. [He was then on trial for heresy, by appeal to the next Assembly.] *I can paddle my own canoe.*" Soon after the passage of the Excision Acts, this venerable Sachem carried his "canoe" around the Falls of the Plan of Union, and "paddled" it back again to his old wigwam.

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ber in Oneida and Chenango Presbyteries." This is a specimen of the organization of all the exscinded Synods. Such developments at the Convention materially strengthened the conviction that the Assembly had done right in severing these mixed and unconstitutional associations from the Presbyterian Church.

Whilst upon this point, we shall furnish the statistics procured by Dr. WOOD, during his excursion of observation among the Western New York Synods.

Synods.	*Presbyterian Churches.*	*Congregational Churches.*
Utica	43	38
Geneva	109	42
Genessee	103	53
	255	133
Western Reserve	32	113
Total	287	246

Such were the *statistics*, as far as could be ascertained; and a perusal of Dr. Wood's pamphlet will convince every reader of his candour and of his freedom from all exaggeration. It will be seen that the Western Reserve Synod was in a worse state than the others; that in the four Synods nearly one-half of the churches were Congregational, and that in the New York Synods the proportion of Congregational to Presbyterian churches was about *one to two!* Thus the disclosures of the Auburn Convention, confirmed by the statistics of Dr. Wood, demonstrated that the principle of the exscinding acts was correct and true; these Synods not being regular Presbyterian organizations, but mixed bodies of Presbyterians and Congregationalists, formed on a *new basis* unknown to the constitution of our Church.*

* The mixed bodies in Western New York had become more Congregational even than the Plan of Union authorized. After the Auburn Convention had been some time in session, and the Plan of Union and its repeal had been the great subject of discussion, Dr. PETERS startled the Convention with the declaration that the churches in the New York exscinded Synods had not been formed on the Plan of Union at all, but on the Plan of 1808! The Rev. J. H. HOTCHKIN also took the same ground. We have already exposed the fallacy of the plea *quoad hoc*, and showed that, even if true, it only made the case worse; for the Plan of 1808 had a very limited operation, being by its very terms expressly confined to a few churches, about 20 in number. [See page 86, with note, and page 87.] This new plea produced some fear in the Western Reserve members, whose churches were avowedly on the Plan of Union, lest their brethren were about to desert them in the hour of need. The Auburn Convention finally took no official action about the Plan of 1808, but appointed a Committee to make a Report on the constitutionality of the *Plan of Union* of 1801. The fact is that the Western New York churches had gradually slid off the platform of 1801, [*facilis descensus*,] and instead of appointing *Committee-men*, appointed a *Committee of the whole congregation*, to transact ecclesiastical business. The Committee-men, however, were sure to appear in Presbytery, Synod and Assembly!

Our object in this note is principally to call attention to some statements on the part of CAYUGA Presbytery, the old mother Presbytery of that region. Before the Auburn Convention, an official statement appeared from that Presbytery, declaring that it was "a fact that not a single church within the bounds of the Synod of Geneva was organized on this plan." [Plan of Union.] But when the subject of the Plan of Union occupied the attention of the New School Assembly in 1852, and was prominently before their churches as a plan vital to their prosperity, this same Presbytery of CAYUGA stated in an official document: "The Presbyterian and Congregational interests *mingled in our churches on the* PLAN OF UNION." [See N. Y. Evangelist, June, 1852.] Now, how shall we reconcile these conflicting statements? That is not for us to do. Perhaps *both statements are true*. The Congregational churches in the Presbytery may have been *organized* as such, and then admitted into the Presbytery on *the Plan of Union*. The Cayuga Presbytery, in 1811, appointed a committee (Messrs. Higgins and Parsons) to draw up a brief account of the origin of the Presbytery from *official documents*. After giving the history of the Middle Association from its formation in 1804 to its division in 1810 into Presbyteries, the following is recorded as a funda-

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2. In the second place, the Auburn Convention proved most distinctly and clearly that the New School body *had no intention whatever to separate the Congregational element from the Presbyterian Church.* "Let us hold together," was the sum and substance of the policy adopted; or in the language of one of the resolutions of the Auburn Convention, "Resolved, that it be recommended to the exscinded Synods, Presbyteries and churches to retain their present organization and connection, without seeking any other." The idea of bringing back the mixed churches to a conformity with the Presbyterian constitution was repudiated in s irit and in fact. A determination existed to adhere to the Plan of Union in all its parts, and thus to make the Regulations for the "new settlements," and the "frontiers," *permanent* regulations. Indeed, as late as 1852, the New School General Assembly resolved, in the most explicit manner to adhere to the Plan of Union!* The unwillingness of the New School, displayed at the Auburn Convention, to purge the church, shows by the bye how useless would have been the undertaking to *cite* the Synods for that purpose before the General Assembly. The process of purging, would not have been probably submitted to, under whatever form it might have been brought before the Synods. This persisting in unconstitutional irregularity was a dark sign against the New School.

The action of the Auburn Convention gave a fair specimen of the spirit pervading the whole body, and conclusively demonstrated that the Old and New School were fundamentally opposed to each other in their views of Presbyterian government. The great battle in the Assembly of 1837 had been fought on this very point of continuing, or not continuing, the Plan of Union. And yet, aside from the question of excluding the commissioners, the New School were determined to renew the struggle, and not only to

mental proposition, submitted by the committee on the division of the body: "That all the ministers and churches which belonged to the Middle Association, retain the privileges of church discipline, agreeably to the articles of agreement for that purpose between the *General Association of Connecticut* and the *General Assembly of the Presbyterian Church.*" [Plan of Union of 1801.] The Report was received, and referred to the next annual meeting. In January, 1811, at the first meeting of the Cayuga Presbytery, "the same committee (which drafted the history) also reported for the adoption of the Presbytery, the *accommodating articles* agreed upon between *the General Assembly* and the *General Association of Connecticut* [in 1801], which rules were *adopted by the Cayuga Presbytery*, as rules to regulate that body in all cases therein mentioned: and the same are recommended to *the churches* under the care of the Presbytery, for their observance and regulation, and which are as follows—[here follows the Plan of Union of 1801.]"

We should think that this history, communicated in "THE PRESBYTERIAN" of 5th of May, 1838, and which came to the knowledge of the writer since his former remarks on this subject, settles *conclusively* the fact that the Plan of Union of 1801 was the *great bond of union among the exscinded churches.* This was admitted by the action of the New School Assembly in 1852, and of the Albany Convention of the same year—although it suited some persons in the Auburn Convention of 1837 to assert the contrary.

The truth, then, appears to be that the MIDDLE ASSOCIATION was received into our Church, in 1808, on a plan which allowed all its churches to remain pure Congregational churches; but that, when this Association consented to be *divided into Presbyteries*, these new bodies adopted the Plan of Union—at least Cayuga Presbytery did. It also appears that the churches in the exscinded Synods were so wedded to Congregationalism that their discipline was not administered upon the principles of the Plan of Union according to agreement, but by the whole congregation!

* The Plan of Union had been repealed by the General Assembly in 1837, and not re-enacted by the New School Assembly in 1838. When the question came up before that body, in 1852, whether the Plan of Union was still in force, the members, with few exceptions, took the ground that the repeal was void, inasmuch as it was a part of a *system* of measures which had been considered unconstitutional. It was regarded for "substance of *measure*" as on a par with the exclusion of the commissioners. Professor *Hopkins* maintained that the unconstitutionality of excluding the commissioners was altogether unconnected with the repeal of the Plan of Union.

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insist on repealing the Exscinding Acts, but on re-enacting the Plan of Union, which was the great source of all our troubles. With their knowledge of the *certainty* that the Old School would never consent to the re-enactment of this unconstitutional measure, they resolved to continue the agitation, and even to coax back into the church Congregational and mixed bodies, already out, [and in fact never constitutionally in] for the apparent purpose of regaining their power through "a full representation," and of making out a case for the secular courts. In what light, then, except that which DR. PENNY, in their own Convention, characterized as "*stratagem*," can the convention resolution, already quoted, be viewed, "Resolved, That the action of all judicatories ought to be directed to the preservation of the *union* and integrity of the Presbyterian Church on the principles of *good faith*, brotherly kindness, and the constitution?" Of the same sort are the following extracts from the *Circular Letter of the Convention* to all the churches: "You will perceive from the published minutes of the Convention that we have come unanimously to the conclusion that the integrity of our church is not to be despaired of, and that the apprehended evils of division on the one hand, and the hope of deliverance on the other, together with our solemn vows to seek her prosperity, demand our united endeavours to *restore her peace and perpetuate her unity!*" * * * "We entreat, therefore, the judicatories of the church to send to the next General Assembly those who will reverse the revolutionary action begun, and by the favour of heaven once more *pacificate the church.*" We shall see in due time how these *pacificators* made war upon the Assembly, according to the plan *already determined on* by the leading partizans who were members of the Convention.

The influence of the Auburn Convention in strengthening the Old School cause was DECISIVE. The Presbyteries and Synods throughout the church generally took action, at their autumnal meetings, either in favour of, or against, the Exscinding Acts. A large majority of the Presbyteries and Synods resolved to sustain the Exscinding Acts, and to resist the movements of the warlike pacificators.

Review and Criticism.

THE RACES: THE EVILS CONNECTED WITH HORSE-RACING, &c. By THOMAS HOUSTON, D. D. Paisley, Scotland. A. Gardner. 1853.

A Scotch divine would be very apt to handle thoroughly such a subject as *the Races;* and Dr. Houston is among the last to survey the course without spying out the evils attending such exhibitions. I. He first notices the origin and antiquity of Horse-racing, and the arguments in its favour. These arguments are its use in improving the breed of horses, and as an amusement—neither of which pleas is regarded as justifying cruel and demoralizing exhibitions. II. The extent of Horse-racing in England is then brought to view. Our own country is a participator, to a large extent, in this evil practice; and therefore the republication of Dr. Houston's book is in our judgment desirable. III. The evils of Horse-racing to those who patronize and support it, are then shown. Among these evils are: 1. Idleness. 2. The prodigal misspending of money,

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and the kindred vices of theft and dishonesty. 3. Sabbath profanation. 4. Drunkenness. 5. Cruelty to animals—danger and loss of life to riders. 6. Gambling. Betting is a natural attendant of a race course. Thousands of dollars change hands, and in many instances serious losses have been incurred. It is related that the Countess of Lovelace, daughter of Lord Byron, lost in a single year *one hundred thousand dollars*. Aside from the usual betting on the speed of horses, the race course is the chosen haunt of gamblers, who set up booths and tents to inveigle the spectators.

The *Appendix* contains remarks on the following topics. I. Connection of the irreligious and immoral press with racing. II. Duty of employers to discountenance the races. III. Sudden deaths connected with races. IV. Picture of the degradation of gambling.

THE WORTH OF A GOOD CHARACTER: A farewell discourse to the young men of Augusta, Ga. By E. P. Rogers, D. D. Philadelphia. W. S. Martien, 1854.

In this excellent sermon, Dr. Rogers sets before young men, I. A good character. II. The means of its attainment. Among the elements of a good character are mentioned, 1. Truthfulness. 2. Integrity. 3. Industry. 4. Sobriety. 5. Purity. 6. Religion. The following rules are given to aid in securing the character described. 1. Keep it before the mind as the great object of endeavour. 2. Study the best examples and copy the finest models. 3. Invoke the aid of piety. Dr. Rogers is now the pastor of the Penn Square Church, Philadelphia.

A SABBATH SCENE. With Illustrations. By John G. Whittier. Boston. John P. Jewett & Co. 1854. This is a wicked poetical attempt to degrade religion and its ministers by an anti-slavery burlesque. The genius of Whittier has sunk low, even to contempt.

A VOICE FROM TWENTY GRAVES. A sermon by the Rev. Robert Nall. Mobile. 1854. During the months of August, September and October, more than 1100 persons died in Mobile from yellow fever. Mr. Nall improves the afflictive providence by bringing to view the cases of twenty members of his own congregation. The text was, "Precious in the sight of the Lord is the death of his saints." Their death is precious to the Lord, because his saints then most need the manifestation of his favour; because it is the end of their sufferings; because it is the triumph of the cross over death, hell and the grave; and because of the glory which follows. Mr. Nall next briefly refers to some of the painful reflections awakened by the discharge of his duties among the dead. 1. The haste with which the dead were necessarily buried. 2. The fewness of the number attending the funeral services. 3. The number of those whose names were not known. A brief account is then given of the twenty persons who died in Mr. Nall's own congregation; and the sermon is closed by appropriate and solemn lessons.

NOTES ON THE GOSPEL, CRITICAL AND EXPLANATORY; Incorporating, with the Notes, on a new Plan, the most approved Harmony of the Four Gospels. By Melancthon W. Jacobus, Professor in the Western Seminary. Mark and Luke. R. Carter and Brothers. New York. 1854.

This is the second volume of Notes on the New Testament, by Professor Jacobus. The third volume will include John, and the Acts of the Apostles; thus comprising the historical portions in three volumes. The Notes are brief, judicious, and satisfactory; and the Professor condenses within small limits the results of laborious, critical investigation. The harmony of the four gospels is distinctly kept in view throughout the volumes; the advantages of which course are very great to the thoughtful student. Accompanying these volumes is a Catechetical Question Book, incorporating throughout the Questions of the Westminster Catechism. Professor Jacobus has succeeded in supplying an important want in our Church by the Works he has already produced; and we do not doubt that his series, when completed, will be the means of accomplishing

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great good in the illustration of the sacred Word. The following extracts are from the Introduction:

"The Gospel history is given to us by four different Evangelists. This was God's plan for communicating such important truth to mankind. It was designed for all classes, and it is given, we may say, by every variety of witnesses. Two were eye-witnesses. Two were ear-witnesses. Two were Jews. Two, perhaps, were Gentiles. Of these two, one was a Greek, and there is some evidence that the other was a Roman; in which case, we have 'two Evangelists from the great nations, that were admitted to the fellowship of the Gospel.' 'How striking,' says Da Costa, 'that thus from the very first, among the historical witnesses of Jesus Christ, the middle wall of partition is seen to be taken away!' Two were apostles. Two were companions of other apostles. 'The testimony of two men is true.' Here was to be double the law's requirement, that every word might be doubly established. And a special testimony was thus to be furnished, from Jew and Gentile to all nations—from disciple and apostle to all believers.

And these four were from every variety of occupation and condition. A publican, a citizen, a physician, a fisherman. And the stand-point of these narrators, and their apparent aim, were likewise various. Matthew writing for Jews—Mark for Gentiles—Luke, as a careful and full historian—and John, as a defender of the faith. One full of the old Jewish institutions—another fully entering into the new—another devoted to historical detail—another dealing in high abstract truth—these would seem to address every class of mind; and so bring forward, TOGETHER, a complete testimony for the world. 'If we have in the Evangelist the Jew resident in Judea, the Roman Proselyte, the Hellenist proselyte, and the Jew resident in Patmos, and made familiar with the Grecian schools of philosophy,—so, accordingly, had the Gospel to find acceptance, in the Roman world, with the devout Israelite, the hardy son of Rome, the Areopagite, and the cultivated Alexandrine.' (*See Westcott.*) Hence the Gospel history is to be gathered by a careful collation of the four Evangelists."

LECTURES ON FEMALE SCRIPTURE CHARACTERS. By WILLIAM JAY, &c. New York. Robert Carter and Brothers. 1854. This is the last of the writings of the venerable servant of Christ, who was long permitted to edify the Christian Church. The characters chosen for illustration are the Shunamite, Mary Magdalene, Hannah, Anna, the Woman of Canaan, the Woman who anointed the Saviour's head, the poor Widow, the Woman of Samaria, the penitent Sinner, Lydia, Dorcas, the elect Lady, the deformed daughter of Abraham, Martha and Mary, and Lot's wife. The book has the usual traits, literary and evangelical, of Jay's writings, and will be highly prized by all lovers of edifying Christian literature.

ASLEEP IN JESUS: or Words of Consolation to Bereaved Parents. By Rev. W. B. CLARK, Dumfries. Philadelphia. Wm. S. Martien. 1854.

Works of this kind exert a happy influence, and cheer bleeding hearts. The republication of this interesting volume by Mr. Martien, will, it is hoped, receive the favour of the community. The article in this number of the Magazine, entitled "Departed children still members of the family," is extracted from the work.

ROME AGAINST THE BIBLE, AND THE BIBLE AGAINST ROME; or Pharisaism, Jewish and Papal. By WM. S. PLUMER, D. D. Philadelphia. American Baptist Publication Society.

Few men know how to grapple with Rome like Dr. Plumer, one of the old champions of Protestantism. This volume is in some points out of the common course of discussion, and is well calculated to enlighten the public mind in regard to the character of the Roman system. The chapters are on the following subjects:—I. Pharisaism among the Jews—how it kept the people in ignorance of God's word. II. Papists practise the arts of their Jewish forerunners, and with like effects. III. Papists go beyond the Pharisees, and are hostile to the free use and general circulation of God's Word. IV. Additional proofs. V. This opposition is unreasonable and unscriptural. VI. It is condemned by the voice of antiquity. VII. Conclusion. Address to Romish Priests, to private members of the Romish Church, and to Protestants.

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The Religious World.

TRINITY CHURCH—ITS PROPERTY AND YEARLY INCOME.—The following is the reply of Trinity Church, New York, to the resolution of the Assembly, requiring a detailed statement of the number of their lots of land, where situated, is under lease, when the leases will expire, the annual rents and increase of all their property, from whatever source derived, the amount of their debts, and the dates when payable:

REAL ESTATE.

1. In First Ward of New York, the lot bounded by Broadway, Rector street, and Trinity place, upon which is the church.
2. The lots occupied as a graveyard, adjacent to the above.
3. In Third Ward, upon which is St. Paul's Church.
4. In Fifth Ward, upon which St. John's stands.
5. The house and lot in Varick street, known as the Rector's House.
6. In Fifth Ward, on north side of Hubert street, between Collister and Greenwich streets—No. 19 Hubert street.
7. The burying ground in Ninth Ward.
8. Trinity Cemetery in Twelfth Ward.
9. The piece of land on which Trinity Chapel stands, in the Eighteenth Ward.

LEASED PROPERTY.—On Greenwich street 25 lots, Fulton street 4, Vesey street 3, Broadway 3, Barclay street 3, Murray street 4, Warren street 12, Chambers street 13, Reade street 10, Laight street 3, Hubert street 1, Varick street 6, Canal street 12, Sullivan street 4, Grand street 1, Watt street 4, Varick street 21, Broome street 7, Clarke street 12, Dominick street 9, Spring street 3, Hudson street (south of Spring) 2, Renwick street 5, Greenwich street 4, Christopher street 9, Washington street 10, Greenwich street 19, Hammersley street 1, Greenwich street 21, Hudson street 51, Grove street 3, Barrow street 11, Norton street 19, Le Roy street 1, Clarkson street 17, Varick street 8, Hammersley street 13, Hudson street 9, Christopher street 4, Greenwich street 15, Barrow street 5.

386 lots; *besides many other large pieces of property specified.*

AMOUNT OF DEBTS.

Bonds or obligations due by Trinity Church	$397,820
Temporary loans due by Trinity Church	32,993
Liabilities assumed by Trinity Church	141,675
Total	$572,488

ANNUAL INCOME.

Ground rents	$64,507 35
Ground rents from Lispenard lease	117 55
Ground rents from Burr and Astor lease	269 50
Pew rents	3,683 10
Interest	12,330 10
Total	$80,967 70
Deduct interest on debt	$35,569 08

NEW PERSECUTING CODE OF PORTUGAL.—The following is an extract from the Penal Code of Portugal, enacted in 1853:—"BOOK II., CHAPTER I.—OF OFFENCES AGAINST THE RELIGION OF THE COUNTRY.

"Art. 130. Any person who shall be wanting in the respect due to the Cath-

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olic Apostolic Roman religion, the religion of the country, shall be condemned to the penalty of correctional imprisonment for from one to three years, and of a fine in proportion to his income for from three months to three years, in each of the following cases:—

"1. Insulting that religion publicly in any doctrine, act, or object of its worship, by deed or word, or by published writing, or by any other means of publishing.

"2. *Endeavouring by the same means to spread doctrines contrary to the Catholic doctrines as defined by the Church.*

"3. Endeavouring by any means to make proselytes or conversions to a different religion or sect disavowed by the Church.

"4. *Performing public acts of worship other than that of the said Catholic religion.*

"§ 1. If the offender be a foreigner, the penalties of imprisonment and fine shall in such case be commuted for that of temporary expulsion from the country."

Any one can now judge for himself whether the second and fourth clauses, as given above, do not utterly annihilate every fragment of religious liberty? Every Protestant is liable to be "condemned to imprisonment for from one to three years, and to a fine in proportion to his income." Foreigners to be *merely* expelled the country!—*London Herald.*

PHILADELPHIA.—By a recent estimate there are 275 churches in the consolidated city of Philadelphia, not including a number in the course of erection. In the city proper and adjoining districts there are 226, which are thus divided:

Presbyterian	37	Jews' Synagogues	5
" Reformed	9	Universalist	4
" Associate	5	Independent	4
" " Reformed	3	Methodist Protestant	4
Episcopal	34	Dutch Reformed	3
Methodist Episcopal	28	Evangelical Association	2
Baptist	19	Mariners'	2
Roman Catholic	17	New Jerusalem	2
Friends' Meeting Houses	9	Christian	1
Lutheran	10	Unitarian	1
German Reformed	5	Bible Christian	1
Disciples of Christ	1	Coloured Baptist	4
Moravian	1	" Presbyterian	3
Second Advent	1	" Episcopal	1
Wesleyan Methodist	1		
Coloured Methodist	9	Total	226

HOLLAND.—In the course of the year 1853, in that country, 37 ministers of the Reformed Protestant Church have died, of whom 18 were in active service, and 19 Emeriti. During the same period, 94 have been installed in pastoral relations, among whom were 36 candidates for the gospel ministry. 39 ministers have celebrated their twenty-fifth yearly gospel service, 8 their fortieth, and 2 their fiftieth yearly service. One of those in actual service in that year, viz., Dr. Damste, at Uithuizer Meeden, in the Province of Groningen, enjoys the privilege of having been actively engaged in the service of the Church for sixty-two years, when he was declared Emeritus. During the same period, 168 calls on ministers have been presented, of which 66 have been fruitless or declined. One church, that at Monnickendam, has prosecuted eleven calls, which have all been declined.

The state and condition of the Reformed Protestant Church in the kingdom of the Netherlands is declared in the acts of the General Synod as follows: On the 1st of January, 1853, the number of souls in the whole Church amounted to 1,725,165; the number of ministers, 1515; of those having settled charges, 1276. The number of candidates examined and admitted to the gospel ministry amounted to 40, and of theological students, 475

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Scraps for the Many.

VALUE OF THE PRESS.

1. Keep it before the people—That, next to the pulpit, the press is the most potent instrument of good to the Church and the world in operation at the present day.

2. Keep it before the people—That the cheapest, easiest, and most interesting medium of conveying to a family information on a vast variety of important subjects, is through the well-stored columns of a judiciously conducted paper.

3. Keep it before the people—That the head of a family who refuses to subscribe and pay for a good paper on account of its cost, is "penny-wise and pound-foolish," as he not only keeps them in ignorance of many things they ought to know, which cannot be acquired as well in any other way, but he excludes himself from information of practical utility, oftentimes contained in a single number, which may be worth to him many times as much as the subscription for the whole year.

4. Keep it before the people—That the preparation and issue of every number of a paper is attended with considerable labor and cost, and that it is something more than meanness for a man to make it a practice of borrowing and reading papers for which other people have had the honour and honesty to subscribe and pay.

5. Keep it before the people—That every well-conducted paper is worth a hundred-fold more than what it costs, in its influence on individual and public intelligence, morality and religion, and that they are true patriots who conscientiously and liberally support a vigorous and enlightened press.

6. Keep it before the people—That some excellent papers have expired for want of nourishing and invigorating assistance of their professed friends—a calamity brought about naturally as the result of avoidable neglect. When the event has taken place, lamentation and regret come too late; better to have prevented the catastrophe by timely support.—*Selected.*

INVOCATION.

"Is the reed shaken,—and must we be so,
With every wind! So, Father! must we be,
Till we can fix undimmed our steadfast eyes on Thee."

Weak—helpless—tempest-toss'd,
Where shall the fluttering spirit fly;
Father! to thee, to thee I cry—
Without thy strength I'm lost.

Wandering where many a snare
Closely surrounds my devious way,
Oh what can save me when I stray,
Except thy guardian care.

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Lord on thine ear I pour
My prayer, unheard by all but thee;
Thine, thine forever may I be,
Though thou should'st grant no more.

Take all else if thy will—
Oh softly whisper I am thine—
Health, Fortune, Friends, I *all* resign
If thou my soul will fill.

FANNY RAYMONDE.

THE MINISTER'S TEARS.

Nearly forty years ago I attended church one Sabbath, and saw a stranger in the pulpit. There was something benevolent and kind in his appearance, and he spoke with an earnestness to which I had not been accustomed. His text was "What will ye do in the end thereof?" I did not pay much attention to the introduction and forepart of the discourse, but at length I saw the tears running down his cheeks, and this fixed my attention. It was the first sermon I ever was interested in. I do think that had I not seen those tears, I might have gone home without benefit. I saw that the preacher felt the importance of his subject. And as he brought up all classes of sinners to the trial of the word of God, he dismissed each with those solemn words, "and what will ye do in the end thereof?" How often have I thought of those tears. He sowed that day in tears, and a precious harvest followed, and over eighty were gathered into the church. And even now the good old man ministers to the same flock he then did, and as often as I see his name, I seem to see his form in the pulpit as it then was, with the tears on his cheeks. And as long as I live I shall have an affectionate remembrance of him. Such tears, reader, are not shed in vain, nor are they easily forgotten. Oh, that there was more of this sowing in tears; we might then hope to see a joyous harvest. There is surely enough to cause them. And do we understand any of the feeling which causes them to flow over dying sinners? If not, have we the spirit of our Divine Master? Is it—can it be called weakness to shed tears in this case? If they are proper anywhere it is here. Surely we might well say with the weeping prophet, "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."—*Christian Mirror.*

HISTORY OF THE WORD TRIBULATION.

It is derived from the Latin "tribulum"—which was the threshing instrument or roller whereby the Roman husbandman separated the corn from the husks; and tribulation in its primitive significance was the act of this separation. But some Latin writer of the Christian Church appropriated the word and image for the setting forth of a higher truth; and sorrow, distress and adversity being the appointed means for the separating in men of their chaff from their wheat, of whatever in them is light and trivial, and poor, from the solid and the true, therefore he called these sorrows and griefs "tribulations," threshings, that is of the inner spiritual man, without which there could be no fitting him for the heavenly garner. Now in proof of what I have just now said, namely, that a single word is often a concentrated poem, a little grain of gold ca-

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pable of being beaten out into a broad extent of gold leaf, I will quote in reference to this very word "tribulation," a graceful composition by an early English poet, which you will at once perceive is all wrapped up in this word, being from first to last only the expanding image and thought which this word has implicitly given:

"Till from the straw, the flail the corn doth beat,
Until the chaff be purged from the wheat,
Yea, till the mill the grain in pieces tear,
The richness of the flour will scarce appear.
So, till men's persons great afflictions touch,
If worth be found, their worth is not so much,
Because, like wheat in straw, they have not yet
That value which in threshing they may get.
For till the bruising flails of God's corrections
Have threshed out of us our vain affections,
Till those corruptions which do become us,
Are by Thy sacred Spirit winnowed from us;
Until from use the straw of worldly treasures,
Till all the dusty chaff of empty pleasures,
Yea, till his flail upon us He doth lay,
To thresh the husk of this our flesh away,
And leave the soul uncovered; nay yet more,
Till God shall make our very spirit poor,
We shall not up to the highest wealth aspire;
But then we shall; and this is my desire."

[*Vermont Chronicle.*

GATHERED FRAGMENTS.

They are most highly descended who are born from above.

Most men can easily remember if they have anything against their brother, that he might right them; but few men care to remember if their brother have anything against them, that they might right him: which is the great command on a great peril. (Matt. v. 23, 24.)

Religion, which is to be our business and pleasure too, is not for spare hours, nor hath it any hours to spare. (Luke i. 75; 1 Cor. x. 31.) We should be religious in all things, and at all times.

The obstacle in the way of the sinner's conversion possesses all the *force and invincibleness* of an *inability*, with all the *freeness and criminality* of an *indisposition.*

A sinner *must come to himself*, as did the prodigal, before ever he will come to Christ.

There is a mighty difference betwixt feeling "I have done wrong," and feeling "I have sinned *against the Lord.*"

Surely the subject of religion must be the most important of all subjects, since it is presently to become, and ever after to continue to be, the only and all-absorbing subject.—*Southern Presbyterian.*

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THE

PRESBYTERIAN MAGAZINE.

JUNE, 1854.

Miscellaneous Articles.

A REVIVAL NEEDED IN CHURCH AND STATE.

Our object is to say a few words on the *great need of a revival of religion.*

I. THE NEEDS OF THE CHURCH *require a revival.* The church was designed to be the salt of the earth, and the light of the world. And although it has lost some of its savour, it is the *only* salt in the earth; and although shorn of much of its brightness, it is the only true light in the world. All the light in the world flows directly from it, or is its reflected light. All those glimmerings of truth which may be found down in the deepest recesses of heathen darkness, may be traced, directly, to the revealings of God to his church. We see the *model* of what the church was designed to be, in that which was founded in Jerusalem at the feast of Pentecost. Peter and the other apostles were filled with the Holy Ghost, and preached with unwonted boldness and power. And they who joyfully received the word, continued steadfastly in the apostles' doctrine, and fellowship, in the breaking of bread, and in prayers; praising God, and having favour with all the people. Their faith was strong—their love was such as the waters could not quench, nor the floods drown; and their obedience was entire.

Taking that to be the *model*, how far, in every respect, does the church, in its present state, fall below it! A zeal, like that of Paul, would, in our day, be deemed fanaticism:—and the faith and love that would lead to it would be deemed extravagant. And when, occasionally, there appears in our horizon a man of apostolical spirit, and consecration, and zeal, there are multitudes who seem unable to understand him, and to whom he is a subject of wonder and astonishment. And yet the spirit, and zeal, and consecration of such an one,

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are just what we should all possess. And unless the Lord "revive us again," how are the faith, the love, and the obedience of the church to be quickened? Have we not here a great need to induce us to offer the prayer of old—Wilt thou not revive us again?

Again, Christians, like all other people, have to live in the world, and to engage in all its lawful pursuits. It is as lawful for them, as for others, to buy, and to sell, and to get gain. They have to be diligent in business, as well as fervent in spirit. If their hearts are in heaven, their hands must be in the world. But the great difficulty is, with the tendency of what is in their hands, to get into their hearts—to keep the world in its own place. And the greatness of the difficulty we may learn from the desolation caused by worldliness in the church. Where is it not to be found? It is in the counting-house, and in the farm, in the parlour, in the house of God, in the pulpit! And as to multitudes it may be said that their hearts are in the world, even when, occasionally, their hands may be engaged in the service of God. Where, in the church, is not our sin obvious, that we live more for the things that are seen and temporal than for the things that are unseen and eternal. And unless the Lord revive us again, how are the affections of Christians to be elevated above the things of time and sense; how is the church to be preserved from destruction by a deluge of worldliness?

Again, perhaps, there never was a period in the history of the church in this land, when it was, externally, as prosperous as now. Its members are numerous, enterprising, and wealthy. Its ministers are numerous, intelligent, and influential. But such is the spirit of enterprise which reigns in the world, and the multiplied incentives to worldly pursuits, and to self-aggrandisement, that the energy and enterprise of the church are in great danger of being led away from their rightful object. How elaborately the world is seeking to live for the things of time and sense; and to what a sorrowful degree is the church copying its example! Such is the drain of worldliness upon the energies and wealth of the church that the channels of its benevolence are left dry, like the beds of those rivers which are drained by canals and mill streams. How much of the true energy and power of the church is thus decoyed away! And unless the Lord revive us again, how are the enterprise and energy of this age to be consecrated to the service of God, and to the promotion of the Redeemer's kingdom?

Again, when spiritual influences have been long withheld, many evils of the most grave importance are likely to occur. Religion from being *a life*, is likely to dwindle down to a mere theory. The worship of God is liable to sink down from a spiritual to a formal worship. The true work of the Spirit of God upon the soul, is likely to be transferred from the divine agent to the efficacy of sacraments and ceremonies; and deluded formalists seek from priestly charms and incantations that preparation to meet God in judgment which faith in Jesus Christ alone can effect. The tendency to the outside in religion is just in the proportion that the Spirit is withheld; and

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when the power is gone, and the form only remains, no labour or expense will be withheld from making the form as attractive as possible. If the Sabbath is disregarded, feasts and fasts will be multiplied; when Christ is put out of the pulpit, the cross will be put up on the steeple; when the *one* Mediator is put aside, saints and saints' days will be multiplied to fill up the vacuum; and external rites and ceremonies will be increased, and their observance will be lauded as the very essence of piety! Indeed, *as the Spirit is poured out, superstition declines;* and *as piety declines, superstition revives.* So that to find the church most removed from the spirit of the ancient church, and from the animating spirit of Christianity, you have only to find the church most covered with religious emblems, and where rites and ceremonies of human invention are most frequently practised. In these things the heathen, *most of all*, abound; and in the proportion spiritual influences are withheld, do we approximate, in superstitious rites, to the state of the heathen. If there is any truth placed in glowing sunlight by the whole history of the church it is, that the only effectual remedy for superstition, and barrier to arrest its progress, is *the presence of the Spirit.* A revival of pure religion in the church, has the same effect upon all that kind of thing, which the rising of the sun has upon the darkness, and the reptiles of the night. They flee before it. Hence, our *constant* need of spiritual influences; and when they are withheld, of crying, "Wilt thou not revive us again, that thy people may rejoice in thee?"

When we look upon the pentecostal church, and scrutinise the lives of its members, what do we see? Those who believed in Christ, followed him fully. Their time, their influence, were consecrated to his service. Their light so shone out, that all took knowledge of them that they had been with Jesus. They felt themselves to be his servants, and no sacrifice was too costly to be made for his glory. They felt themselves to be not their own; and they lived in reference to their final account, that they might receive the plaudit, "Well done, good and faithful servants." They esteemed, not only their own righteousness, but their worldly goods and possessions, dross and dung that they might win Christ. And hence the rapid enlargement of the church until its leaven was found working in every tier of society, from the rude Galatians up to the very palace of the Cæsars. And how is this consecration of the time and influence of the church —this spirit of sacrifice among its members—that enlarged benevolence needed to cultivate the wide fields that are opening up before us, to be secured, otherwise than by those influences which were vouchsafed at the feast of Pentecost? With what emotion all should turn to the Lord, and unitedly cry, "Wilt thou not revive us again, that thy people may rejoice in thee!"

II. THE NEEDS OF THE COUNTRY *require a revival of religion.* The perils of nations, like those of individuals, are greatly multiplied by external prosperity. It was when most honoured of God, that Israel most sinned. It was when at the high noon of its prosperity, that the kingdom of Israel fell into a schism which was never healed. It

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was when sighing for other worlds to conquer, that the empire of Alexander fell into contending fragments. It was when the eagles of Rome were unfurled at the extremes of the world, that its empire was dashed into fragments, like a vessel hurled by the winds upon the rocks. The iron age of nations is one of industry, frugality, justice, and true prosperity; whilst their golden age is, usually, one of pomp, and show, and gaudy expenditure, and immorality, and growing vices, when might is often made the measure of right, and God is forgotten. And it is the rule of heaven, that the nations that honour God he will honour, and that those that despise him he will lightly esteem.

If our country has ever had its golden age, it is the one which is now passing over it. In millions, monthly, is the gold dug from the bowels of its mountains, and collected from the beds of its rivers. By conquest, and by treaty, and by annexation, our territory has rapidly extended; nor has it yet reached its limits. Every profession and pursuit is on the high wave of prosperity. Our canvass whitens every sea, and all climes and countries are pouring their people and treasures on our shores. We are the first of republics, and are rapidly progressing to the lead among the great powers of the earth. And our dangers are multiplying with this rapid increase of external prosperity. The system of slavery weakens our testimony before the world, and divides our councils. Extravagance, and its consequences, voluptuousness and effeminacy, are multiplying. Amid all the efforts to restrain it, intemperance, like a fiery flood, is extending its terrible ravages. The errors and vices of the old world are brought here in ship loads, and are circulating through every vein and artery of our great country. Our Sabbath is not only violated, but assailed. The authority of religious sanctions is set at nought. Strong parties are formed, and are in conflict for power; and are often but too little scrupulous as to the means of securing their ends. And if any one truth is plainer than another, it is that the evils which afflict us, and which threaten our ruin, are not to be removed by legislation merely, nor merely by associated action. Laws leave the nature of man unchanged, and they merely drive him from one source of sensual gratification to another. Hence our laws against sensualities and sumptualities have singularly failed of their object. Hence, all associated action against national sins has been so ineffectual. What, after all, *save amid the religious element of the country*, have temperance societies done to arrest intemperance, or abolition societies to lessen the area of slavery? Man is only changing one yoke for another until he puts off the yoke of sin, and puts on the yoke of Christ. When the heart is changed the man is reformed, or is in a state where reformatory reasons and means may have their effect. But up to that change of heart, the effect upon him of all reasons and means is like the effect of the chisel of Phidias upon stone that cannot be wrought or polished; or like the skilful playing of a Handel or Hayden upon an instrument out of tune. The stone may change its shape, and the instrument may give out sounds; but the one is a crude statue, and

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the other is discordant. Hence, we regard all efforts to reform the race, without the gospel, as quackery; and all reformers who would reject the gospel, as mere charlatans. The safety of our country lies in its being pervaded with the leaven of the gospel. Nothing else can save us. Without this, national corruption will grow and extend; national sins will multiply; sectional jealousies will arise, and the waves of party, driven mountain high by the passions of men, and sweeping from north to south, and from east to west, will scatter over earth and ocean the fragments of our ruin. One general revival of religion in this land would do more for our reformation, for the removal of our national sins, for drying up the fountains of all vice, in one year, than all our reformation societies in a hundred. And if these societies would only unite to promote the true spirit of religion everywhere, and in prayer for an all-pervading revival of religion, they would be most effectually laying the axe at the root of all the evils they deplore, and laying deep and broad and strong the foundations of all the good they wish to accomplish. The prosperity and perpetuity of this land lies in its being pervaded by true religious principles and influences; and hence every Christian and every patriot should unite in this one cry to heaven, "Wilt thou not revive us again, that thy people may rejoice in thee?' KIRWAN.

IS THERE WRATH IN GOD?

IT would be hard for a student of theology to form too high an estimate of the importance of this question; for upon his determination of it, depend his views of the divine character, his views of man's legal relations, his views of that remedial system, by which man is to be restored to the family and the favour of God. If there be in the divine mind, a hatred or disapprobation of sin, and a determination to punish it, (which is the import of the term wrath,) then that wrath must find an issue, and if the sinner still stands associated with his sins, the vials of the divine indignation must be poured out upon his devoted, unsheltered head. But if, on the other hand, wrath exist not in the mind of God; if he do not, from his very nature, disapprove of sin, and look upon it with abhorrence, and entertain a determination to punish it, then may sin go unpunished, and the transgressors of his law proceed in open rebellion against the throne and the sovereign majesty of heaven, and yet be laid under no arrest, and be visited with no marks of the divine displeasure. Their conduct may never be tested by a standard of moral rectitude, and there may never be any such thing as a final judgment, or a state of eternal torment, and there may be no need of an atoning sacrifice. Under such a view of the divine character as this, the necessity of an imputed righteousness would appear to have no foundation. If God may pass over sin without punishing it, then he may

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admit to favour without a mediator; the sinner may be saved without faith in a Redeemer's righteousness, for there is no wrath to be visited upon him, and consequently none to be saved from, and hence no righteousness required.

Take away from the character of God his aversion to sin, and the attribute of vindicatory justice, and you make the whole scheme of salvation a chaos of irreconcilable inconsistencies. You may have a key that will find a ready entrance into some passages in the volume of inspiration, and one that may be forced into others, but you will soon discover that it will not give you access to the full treasures of the analogy of faith. It may find nothing to oppose its movements in those passages which speak of the death of Christ, as being a manifestation of divine love towards a wretched world, and it may find a prompt response wherever the Son of God appears as a prophet, or a king, but it will meet an arrest wherever the full office of a mediator is spoken of. Such a view of the divine character may seem to be in perfect harmony with that wondrous love of God that moved him to give his only begotten Son, "that whosoever believeth on him should not perish, but have everlasting life;" but it will meet a merited rebuke before such awful utterances as, "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him;" "Christ hath redeemed us from the curse of the law, being made a curse for us;" "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed;" "Now once in the end of time hath he appeared to put away sin by the sacrifice of himself." Were there nothing in God and in his opposition to sin requiring its punishment, such passages would never have found a place within the compass of the book of God; and without such an assumption as that of an eternal and immutable purpose to punish sin, arising out of the very nature of the Supreme Being, all such passages are inexplicable and meaningless. But such affection on the part of God being once admitted, all the utterances of Revelation are perceived to be in most perfect harmony; every doctrine shows itself to be a necessary part of the one great system of truth.

So high was the estimate set upon this truth by the great Apostle of the Gentiles, that he lays it down as the fundamental principle in that unparalleled demonstration contained in the first three chapters of his epistle to the Romans. Concerning this truth, which lies at the very threshold of the apostle's argument, he states that it is revealed from heaven. By this we are to understand a full, clear, unmistakable manifestation of the wrath of God. All matters of revelation are of course from heaven. There is no other original source of knowledge, concerning the things that are unseen. But the apostle refers rather to the clearness of the manifestation than the source of the revelation. It is revealed from heaven, just as the brightness of the orb of day is revealed to every eye that is open to receive it.

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We have already taken notice of this truth as a starting point in the study of the scheme of salvation, and we have seen that it is only with this principle in our hands that we can find access to the full arcana of revealed truth; and that upon no other hypothesis can we account for the commonest and clearest statements of the word of God. This we have seen; but our present purpose is not to show the bearing of this primary truth upon the doctrines of salvation. It is rather to turn our gaze where the apostle turned the gaze of the Christians at Rome, and point out some of the *indications of divine wrath* against the ungodliness of men, *which may be traced in the works of nature.*

And before entering directly on this investigation, there is an error into which we are very apt to fall, against which we must be on our guard. When we speak of nature, it is very customary to turn our attention to the world around us—the outward material universe, as it is presented to our outward gaze. This is a very great and a radical mistake; and it takes away the whole force and influencing power of the argument from the light and the teachings of nature. The world without, it is true, is nature, but it is not all of nature. It has its sparkling glories, and it fills us with a sense of awe, and makes us sensible that we are in the presence of overwhelming majesty and almighty power; and it is hard to conceive of a human mind, constituted after the laws of humanity, turning away from such a contemplation, without carrying with it the impression of a God. But such may be the full extent of the impression derived from such a far-reaching gaze. It depends very much—yea, altogether, upon the region we survey, whether we come back with a personification of sublimity, or an impersonation of wrath—whether we discover the attractive attributes of infinite beneficence, and overflowing love, or the terror-inspiring mien of inexorable justice and hot displeasure. There is such a thing as distance lending enchantment to the scene, even in the exegesis of nature, and giving shades of interpretation that would by no means harmonize with the realities of the case, were we admitted to a closer inspection. We know that such is a matter of fact, as far as terrestrial scenery enters into the determination of this question. We know that if we were to attempt to learn the divine character from the distant contemplation of the wondrous works which his hands have wrought upon the surface of our globe, we should acquire but a very partial knowledge of his attributes. We have passed along "an isle of the ocean," and have gazed upon its blue mountains, and its verdant hills, and its browsing herds; and have seen in the distance its inhabitants traversing its fields, fanned, to all appearance, by invigorating zephyrs, and warmed by its genial sun, and all seemed an earthly paradise, and we have wished ourselves upon its emerald sod, to share its unbroken joys. Viewed from this point there was nothing to mar its attractive loveliness. It seemed the very home of happiness, and all seemed harmony with heaven. But how different the impression when viewed from a nearer approach! At that very moment the wrath of God

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was revealing itself from heaven, and his judgments were abroad in the land.

Now all we have to do, is to carry with us a knowledge of the operation of this principle, and we will have little difficulty in solving an otherwise almost confounding paradox, viz., that men of the profoundest knowledge of the domain of nature, even to her farthest outskirts, have had the most erroneous conceptions of God, and have, in many instances, rejected altogether the God of inexorable justice revealed in the Bible. If the principle already stated be correct, (and it is incontrovertible, for it is a matter of fact,) it must follow that the more distant the field of investigation, the less can we discover of the attributes it reveals. What, for example, can an astronomer know of the character of Him who created the planet Jupiter? He may infer his power from the magnitude and nature of the work, and his skill, but not his goodness, from the mechanism of its lunary system; but in what relations the moral agents who may exist upon its surface, stand to their Creator, no telescopic power can ever reveal. It is neither from the planet Jupiter, nor the solar system, nor the stellar glories of immensity, that we are to learn the full character of God.

And that it should be so, must be very obvious to every rational, reflecting mind. The attributes of which we speak, are attributes which the movements of the material universe could never call into exercise. There may be skill, and power, and glory manifested in the wondrous architecture of the universe, but were we to rise no higher than the attribute of goodness, there must be something more than brute matter implied as the object of it. Before we speak of the goodness of God, we must premise the existence of at least sentient creatures. This is a very important principle. It teaches us that without presupposing what we must learn from the globe we inhabit, the shining glories, and wondrous adaptations of the sidereal heavens could not even teach us the simple truth, that God is good. The telescope takes in the blinding radiance that invests material orbs—it may enable the eye to expatiate on magnitude, and distance, and law; but radiance and order are not goodness. These may all exist where no sentient being exists, and where no eye of intelligence, save the eye of Him who created them, may ever gaze upon them. Goodness must have an object, and that object is not brute matter; and matter is the only object that ever enters the field of telescopic vision.

It is not strange, then, that men have denied, that there is any such thing as the wrath of God revealed from heaven; for the impressions of the divine character, gathered from the field of nature, depend altogether upon the part of that field we contemplate. We have seen that very much of the natural theology which men are accustomed to regard as derived from regions beyond our globe, might be very easily and conclusively traced back to lessons learned without the use of any telescope, and within a very narrow compass upon the surface of our little sphere. This might lead us to have at least some surmises of the proper method of procedure, and the most

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fruitful field of investigation. It might teach us the folly of forming our conceptions of God from those manifestations that lie so far beyond the field of our immediate inspection, and of leaving out of view those unmistakable exhibitions of the divine character, that are presented to our very touch. It might check the flight of an airy imagination, and lead us to begin our study of natural theology, among the tangible literalities of our earthly habitation; and thus, by narrowing the field of investigation, it might drive us in from the outskirts of the universe, to the recesses of our own hearts, to gaze upon the movements of the human mind, and listen to the voice of the inward monitor.

And now, having seen the legitimate field of investigation, let us begin our inquiries. Let us inquire what the individual conscience, and the aggregate moral sense of men, say upon the subject under discussion. Taking it for granted that conscience is a representative authority—that it always speaks in the name of God, what is its testimony as to the revelation of the wrath of God against sin? Let a man commune with his own heart, and ask in the silence of his secret consciousness—are there any indications of divine wrath against sin? Ah, yes! there is not a dissenting voice on the subject. Every conscience replies in the affirmative. It is a matter of fact, not only discoverable, but incapable of being overlooked. It not only *may* be seen, but it *is* seen and *felt*. It is a revelation that cannot be mistaken. It is a revelation of the law and the attributes of God, within the very bosom of the sinner. The functions of conscience are approval and disapproval; and these functions it ceaselessly performs. Its eye is ever wakeful, sleepless as His who placed it in the human breast, and no moral act is passed over. It pronounces its judgment upon every moral movement in the man. His thoughts, his words, his acts, are all reviewed before that impartial bar, and approved or condemned. It pronounces upon them authoritatively, but not as the final umpire. And this is just the turning point of our argument. There are in all the acts of conscience, fearful indications of another bar, and a higher authority, and a more terrible decision. It has power not as a final, but as a representative authority. The transgressor trembles before its bar, not because he has violated the law of his own constitution, and not because of the stings his own nature can inflict. This would be unphilosophical, and altogether absurd. What, a man afraid of himself! Is he not on his own side? With what enemy has he combined against his own peace? Whence this spy upon his actions? Who has conveyed it within his bosom? We take it for granted that every man has just such a guest; and if any dare deny, we will prove it; and he will find that in every step of the proof, we have that inward monitor on our side, giving a hearty amen to our argument, and urging it home with a potency that must compel conviction.

The functions of conscience are approval and disapproval—the subjects of its jurisdiction are the acts of moral agents. A man, therefore, who denies the existence of conscience, denies that he holds

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one class of acts to be right, and another to be wrong. Or, in other words, he denies that there is any such thing as right and wrong, except as expediency may require. Now this whole dispute is a dispute as to a matter of fact, and must be decided by an appeal to facts. We grant, at once, that there is not one emotion of approbation, or the contrary, awakened in our breasts by a vast number of the acts of moral agents; for every act of a moral agent, is not a moral act. Moral acts are only such acts as involve the question of right or wrong. Not the question of fitness or unfitness—pleasing or displeasing—convenient or inconvenient—profitable or unprofitable. Would there be one emotion of approbation or disapprobation, excited in the mind of any man, upon seeing another remove a book from one part of a public reading-room to another? Certainly not. Not one element of morality enters into the act. But how different the phenomena, should one who has no lawful claim upon the book, pilfer it away, and appropriate it to his own use, and retain it in his own possession! There would be but one decision in the case—one estimate of such an act—one feeling of disapprobation, though it were witnessed by the whole population of our continent. And the ground of this disapproval would not be the expediency or inexpediency of the act, but the rectitude and obliquity of it. This, and this alone, calls forth the universal, unqualified condemnation of all who behold it. And whenever these elements are presented to the mind, such an emotion is excited, and cannot be suppressed.

Now that this is not the result of mere education, may be proved by two arguments. In the first place, it is manifested wherever the human mind has developed its faculties. All men call some acts right, and approve of them as right; and all men regard some acts as wrong, and as such manifest their displeasure of them. This establishes the point. No trait of humanity which is universal, can be dependent upon education. In the next place this sensibility is found in the youngest. They may in after life become more capable of determining as to the rectitude, or the obliquity of an act; but their moral emotions are just as keen in childhood as in manhood. This moral sensibility is a quality that cannot be infused. We may instruct a man as to what is rectitude, and what is obliquity, but we cannot impart emotional states to his mind. We may present ideas suited to our purpose, but in all this there is implied a mental quality already in existence, to which we must owe our success, in moving the possessor of it. Those who contend that conscience is the result of education, do thereby involve themselves in the general absurdity that a man may be educated into all the sensibility of the tenderest emotions that thrill the human breast, without any previous emotional capacity. But so far indeed is this from being the case, that the very opposite is the process. When the course is downward, the process is just a series of outrages done to a moral nature already in existence and operation. Instead of learning to approve, and disapprove, of certain acts, the youthful mind has to be schooled into that state of moral indifference, in which the soul is almost utterly

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blinded against all distinctions of right and wrong. It is only by a hardening process that a man can reach the awful climax of a seared conscience, and look with indifference upon, or approve of the infringements of the moral law. The man has to fight his way to ruin, in the very face of a moral nature still armed, though fallen, in the panoply of heaven. It disputes every step of his downward progress. But it can be defeated, and conscience may retreat from the contest, and the man may exult in the awful victory he has achieved. He may exult, but his exultation will be brief. He will meet his foe again, where there will be no corslet, and no helmet, and no shield—where his unsheltered soul shall enter the lists with the worm that never dieth, and the fire that is never to be quenched.

There is, therefore, in the breast of every man, a revelation of the wrath of God against sin. There is a disapproving guest, of whose presence the man cannot rid himself, except by the violation of the very laws of his own nature. This moral sensibility pervades society. It manifests itself in government, and law, and judgment, and sentence, and penalty, and execution. The transgressor of moral law is punished by himself, and he is punished by society. The inflictions of his own conscience do not supersede the inflictions of the moral judgment of his fellow-men. He turns from the frown of the inexorable judge within, to meet the frowning judgments of society; and he turns from all the pomp and awe of earthly bars, and quails in prospect of a coming infliction, which no earthly executioner can forestall.

Thus far we have seen that in the individual man, and in the aggregate mass of humanity, there is a clear revelation of wrath, against the violation of law. We have seen, moreover, that it is not merely the wrath of man that is thus revealed, but the wrath of God.

It cannot be the wrath of the individual; for he loves the very thing against which his conscience puts herself in array. It cannot be simply the wrath of society; for humanity may weep, and the public officer shrink from the task of execution, and bereaved friends may find a refuge from disgrace behind the teeming sympathies of our common nature, whilst the grasp of justice may still remain unrelaxed, and the culprit meet a felon's grave.

But thus far we have only regarded the revelation of the divine wrath against sin, as made through man. There is, however, another aspect of this revelation of wrath against sin, altogether independent of any such medium of manifestation. The Sovereign Arbiter sometimes takes the scales in his own hand, and bears in his own right hand the sword of avenging justice. When nations have filled up the measure of their iniquity, there is such a thing as a direct manifestation of the divine displeasure against sin. National sins are often followed by national punishments. The fruits of the earth are withheld, and the people are left to perish for lack of bread—or the pestilence is awaked to breathe its deadly contagion through the land, and the inhabitants melt away from her borders. All such visitations men have regarded as revelations of the wrath of God

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against sin, and under such dispensations they have sought to propitiate his favour. Whether it was the streaming blood of slaughtered hecatombs, or the ascending cry of a prostrate nation, it was but the expression of a common sentiment—it bespoke but one opinion of a common woe. There was guilt felt, there was wrath revealed. The national woe was but the revelation of the wrath of God against the national iniquity.

There is, therefore, wrath in God—wrath against sin—wrath which must find its issue. Every system, therefore, which proposes the restoration of the sinner to the favour of God, upon the assumption that no such attribute exists, and that no satisfaction to divine justice is required, must be false; and that system which will seem to meet the necessities of man's fallen estate, and raise him to a state of communion with an offended God, and entitle him to the high awards of eternal life and glory unutterable, must present an atoning sacrifice, by which the guilt of sin may be expiated, and the wrath of God appeased. R. W.

THE EXPERIENCE OF RELIGION.

No. III.

He who truly repents has clearly began to exercise FAITH; for it was by faith that he believed in the divine law where he read his conviction and his sentence. By faith he perceived the lovely and excellent qualities of the things revealed, of which before he only knew that such things *existed.* By faith he believed in God, and that he is a rewarder of those who seek him. It was faith in the reality and efficacy of the gracious means of forgiveness as revealed in the Son of God, that encouraged, quickened, and deepened his repentance, and gave earnestness to his turning towards the Father.

The very statement of these facts is a definition of the *experience* of faith. It is the positive, conscious exercise of belief, trust and love towards God, in view of all his attributes and all his truth. Every one will say that God is worthy of belief, trust and love; every one not under anathema maranatha, will say that the means of redemption by the Lord Christ Jesus must be effectual; the world will echo the praise of his gospel as "a faithful saying and worthy of all acceptation." All this implies a certain kind of faith. The Mohammedan would not say as much, nor the Pagan, nor the Jew. But does the world *experience* this faith? Faith that has only got as far as the intellect, cannot be called the faith of experience. The hungry man who only *sees* a table covered with food, has but an unavailing part of the experience of its benefits; and it is possible for him to sit and look and believe and perish in sight of the abundance. It is the

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experience of the *heart* that appropriates the provision made for the spiritual man; by his mind he only beholds it and discovers what it is. It was not enough for the contemporaries of the Lord Jesus to see and hear him: they must eat his flesh and drink his blood or they had no life in them.

That was the Christian process which the man developed who first read in the Scripture of the person and the work of Christ—then confessed that he understood not what he read, availed himself of the guidance of one who did—who listened as the experienced teacher opened his mouth and began at the same Scripture to preach unto him Jesus, who received the proof, and could then conscientiously assent to the challenge, before he was formally recognized as having passed from heathenism to Christianity, "if thou believest with all thy heart, thou mayest," and so went on his way rejoicing. Acts 8.

"Rejoicing." What joy could he have had in merely hearing, merely believing that it was Jesus who was led as a sheep to the slaughter, and was dumb before his persecutors, if the tidings had not come home to his soul, and revealed to him a new light, and brought him to say, from his inmost consciousness, "Surely he hath borne our griefs, and carried our sorrows; he was wounded for our transgression, and bruised for our iniquities!" In such believing there is joy and peace, (Rom. 15;) and surely every one must discern in the example the difference between the faith of hearing and the faith of experience.

Of this grace we may say even more emphatically than we have said of repentance, that it is a staple constituent of Christian experience, and not a temporary stage in the life of religion. What we only believe we believe, and there it ends. There are in our minds many facts from history or observation, or many beautiful ideas from our imagination, and there they are, to be remembered or forgotten, as it may happen, and perhaps all may be forgotten without loss. But when we have once believed what is to enter into the very elements and principles of our character and conduct, the very corner-stone and foundation of our future progress, there is a vitality in such belief that we cannot part with it and live. This is the place of faith in the Christian career. He walks and lives by faith, not as if faith were life or food, but because faith puts him in connection with that which is life and food. And as that is essential to his subsistence, he must have faith all the time in order to obtain it. He must be believing and trusting at every step; this is the only way of maintaining his hold on his helper. Then, surely, faith most emphatically enters into the experience of believers, and belongs to the very texture of the religious character. Each one must have faith for himself; must himself, with his own faculties and emotions, with his individual mind and soul, receive and regard the different subjects of evangelical truth. H.

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SEED-THOUGHTS ON PRAYER.

No. IV.

THE PRAYERLESS.

In the second "Seed-thought" I spoke of a "prayerless" FAMILY as living on and on, or rather dying on and on, from year to year. Reader! Mark the italics! *dying* on and on! You cannot deny the truth, however much you may shrink from the sad, deep-shadowed awfulness of our expression. Prayer is the "vital breath" of the believer. Without that a man is "without God" in the world, further than in being preserved, (as a stone or beast is preserved,) or—let articulate expression be given to the fact—RESERVED—a "vessel of wrath" to be "broken in pieces" when the "measure" is "filled." I say reserved, unless there be a speedy change.

"Dying on and on." Weigh that well! My fellow-sinner! if you or yours are PRAYERLESS, either in respect of the "closet" or the "family altar," or the "house of God;" if you *forget* what you pray for (or think you pray for); if you *substitute* family-prayer for that of the closet, or allow those near and dear to you to do that; if you dare only to *listen* to the prayers in the house of God, I would have you bethink yourselves "ere it be TOO LATE." Talk of the "springing of a plank" in the ship out at sea, being all between safety and death! The man—the family without prayer, or wretchedly deceived by what has gotten to be thought prayer, has only SHADOWS drifting, flitting over the doom of eternity, between him—between them—and hell. "I will forewarn you who you shall fear: fear him who after he hath KILLED hath power to cast into hell; yea, I say unto you, fear him." Luke xii. 5, compared with Matthew x. 28.

My friends! By nature you and I are "dead;" (Romans vi. 13,) cut off from the alone source of life by sin. That is the dreadful fact that casts its darkness over the sunniest life-path, until the soul called, inclined and enabled, has found its guilt taken away, and its reigning power destroyed. I say that you and I are "dead" by nature, "as soon as we be born." But "the half hath not been told." Those to whom the "clear light hath shined," and who are YET out of Christ, as evidenced by their PRAYERLESSNESS or utter idolatry in prayer, are "twice dead;" that is, are dead in their being and in the puttings forth of their being. I say they are DEAD, "and behold, nevertheless they live." Alas! reader! theirs is what I thought of calling this "Seed-thought," *soul-death in life.* They eat, they drink, "they marry and are given in marriage," but still they are dead. That they live [exist] in the sense of yet being on the earth, of yet breathing, is only another of the thousand touching evidences of the long—long—long-suffering of God. My friends think of that—of

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the wondrous tenderness of Him "whose we are." Our DEAD, our very Sarah's, even

> "Before decay's effacing fingers
> Have swept the lines where beauty lingers,"

we instinctively wish buried "out of our sight." Now our dead souls, rotten in sin, must be far worse in the sight of the All Holy than any (the most offensive) of our dead. Yet he hurries not our dead souls away—is not swift to bury the corpse that hath long lain putrefying in its body as in a coffin. It is not until promise and warning, call and privilege, have been thrown aside, and scorned, and trifled, and abused, that the Spirit goes away in majestic sorrow, letting it alone, and then all that remains for it (even in respect of earth) is to DIE, and to pass to the earth-grave here and the fire-grave yonder!

"Prayerless" reader! God may command your funeral to-night, for you are "DEAD." I entreat you "fear." He saith, even Jesus whom you have "pierced,"—"Awake thou that sleepest, and ARISE FROM THE DEAD, and Christ shall give thee "light." (Ephes. v. 14.) My fellow-sinners! Come at a thorough awakening or you are lost; eternally, miserably, awfully lost. See your danger: be sensible what a case you are in—DEAD—and that it is *that* which is the occasion of your being so slow and indifferent; that you don't see the extremity of your case so as to be startled and roused; consider that, revolve it in your mind, remember and repeat it in your thoughts, dwell upon it, till you have touched your heart by it. Go to Jesus "with your BURDEN." For think of having him your enemy to all eternity—all the saints your enemies to all eternity—and not a friend—such is it—among all the damned. Be implored not to delay. Life is very, very short: and your soul, as it now is, is not for "this earth." If you but heard it, the adversary "wars" for you as for his rightful "prey;" and my fellow-sinner, where doth the lion carry his prey? To his den. And where is the den of that "roaring lion?" HELL! "Twice dead—doubly damned!" There is enough in these words to appal a fiend!

No. V.

"STRANGE FIRE" IN PRAYER.

ONCE in turning over the leaves of a rare old copy of the Bible, in quaint clasp, which contained here and there in antique guise a pungent foot-note, a suggestive and felicitous emphazation, our eye fell casually upon one word vigorously written on the margin. The word was DRUNKARD, and it stood over against the awful history of Nadab and Abihu. Turn to it, reader! Leviticus x. 1, 2. To us that one word is a commentary of light! And let us only think it out together, my friends, and I feel persuaded you will agree with me. I rejoice that I have it in my power to attempt to do so with the aid of

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one of the saintly "Searchers of the Scriptures" long departed to glory. To him, also, the explanation, wrapped up in that one word of our olden Bible, had presented itself. Readers, ponder what I now submit.

Says the "man of God," in his own quiet, homely, practical way, "This awful destruction of two of the priests, the sons of Aaron, happened on the eighth or last day of the consecration of Aaron and his sons, by which the Levitical priesthood was first introduced, or on the first day of Aaron and his sons officiating as priests. That it was on this day appears, because it was on this day they offered the goat, (Leviticus ix. 3—15,) which was burnt; because on this day such things had befallen Aaron that he was not fit to eat thereof, as in the 16th—20th verses of this chapter. Thus the service of the Levitical priesthood was begun with the awful death of two of the priests, who were consumed by the divine wrath; and thus it pleased God to show the insufficiency of the Levitical priesthood at the first setting of it up. He showed that they were so insufficient to make atonement for others, that they were liable to the divine wrath themselves for their own sins; and this was also so ordered, to impress on the minds of the priests a sense of the sacredness of their work, and the infinite holiness and majesty of that Being with whom they had to do in their office. (See v. 3.) There is no temptation visible that Nadab and Abihu should have to offer 'strange fire' rather than the holy fire that had descended from heaven. But the case with them seems to have been this: that day being the first day that ever they had officiated in the priests' office, and a day of rejoicing and feasting, wherein they fed on those 'peace-offerings,' these two young men had, in this feast, in a measure *intoxicated themselves with strong drink*, whereby they either became unable to keep exactly to the point of the law in the execution of their office, and to distinguish between holy and profane, or at least made less careful so to do, so that while elevated with drink they did not distinguish between holy fire and 'strange-fire,' which seems to be the special reason of God's appointing that law which he does in the 8th—11th verses. For that law seems to be given on this occasion; it was given on the *same day* that Nadab and Abihu died, as appears on comparing the beginning of the ninth chapter with the latter end of this; and it was immediately upon it, for it was while the affair of their offering the sacrifices of the day was under consideration, as appears by the 12th and following verses." The inference drawn from all this is, that "it is manifest that persons are responsible before God for those crimes they commit when drunk."

Give thanks, readers, that this golden "comment" (never before published) has been laid before you. But more, ask yourselves whether or not you, even you, have never presented "strange fire" on the altar of prayer? Alas! all that we have been rebuking in these four "seed-thoughts" point to such "strange fire;" point to prayers that are no prayers at all. Moreover, Nadab and Abihu went all unprepared into the presence of their Maker, without any realization, apparently, of

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what they were about. That in their case has been sadly accounted for. They were overtaken of "drunkenness." But, reader, while that may not be chargeable upon you, reflect. Do you not, in "closet" or "family-prayer," or in the house of God, enter without that thoughtfulness, that awe, that decent composedness, that ought to subdue the creature in consciously and voluntarily going before the great God? Is there not far more of anxiety, and anticipation, and attention in preparing to go before those, it may be, very little removed above us in station? My friends, let us not do thus. Let us not have the world and its vanities crossing our minds while bowed down before the Eternal. Let us not rush with unbeseeming familiarity, and boldness, and confidence, and volubility "to the footstool!" May this "Seed-thought" drop into one or two hearts!

No. VI.

THE WAY OF ACCESS TO THE FATHER.

We would in this "Seed-thought," (the last of our short series,) put before our readers something on "*The way of access to the Father*," and in that at once "magnify" the name of the Lord Jesus, and convince of the utter valuelessness of "prayer," or any worship, aside from him.

I ask you, my friends, again to turn to the story of Nadab and Abihu. (Leviticus x. 1, 2.) Follow with me still the old saintly guide, of whom and of which "comments" the world shall hear more bye and bye. Says he, by way of continuation, "another thing observable concerning Nadab and Abihu's death is this: We have had an account in the last verse (v. 2d), of a fire's coming out from before the Lord, and consuming the sacrifices on the altar. Here we have an account of fire in like manner coming out from the Lord, and consuming, not the sacrifices offered, but the *persons* that offered, because they had not respect to, and did not *trust in*, that *fire from the Lord* in consuming the sacrifices, but offered 'strange fire'—fire of men's kindling, whereby we seem to be taught this, that they that come to God, and do not trust *in the atonement* for sin made by Christ's being consumed in *the fire of God's wrath*, shall be consumed by that fire of God's wrath themselves."

They that come to God offering "strange fire," and who dare to appear before him in their own righteousness, he will be a consuming fire to them; they will be exposed to all the fierceness of the flame of God's vindictive justice, having no benefit of the execution of it on Christ the great SACRIFICE for sin. May these precious words be "brought nigh" to such as go to the great God, themselves rejecting Him who "lays his hands upon both," seeing no need of a mediator!

My readers! are any of you Unitarians? And do you PRAY? "With tears" I must tell you, "there is only one way whereby we can be SAVED."

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Again, my friends! do any of you "reckon up" your prayers as possessing virtue or merit in themselves? Ah! this too is a delusion. Without his "incense" they are but as the dead "sacrifice," with no "holy fire" blazing upward. Let there be no "false reliances?" Be willing to "be low." Be willing to be "hidden" in Jesus. Be willing to be "nothing" that he may be "everything." Plead only your "utmost need," and his glorious works.

And now, readers of these six brief "Seed-thoughts," for the present, "farewell!" Writer and readers may never meet in this life. But may it be ours to be "found in Christ, *hidden*" (we love the word) in the *smitten rock* when *his glory* passeth by. Washed and redeemed by his blood, may we meet and rejoice together, and together go up the great slopes of eternity. Meantime, in this vale of tears, let it be remembered and livingly acted upon, that our Saviour is verily "risen," and now is our intercessor with the Father. For amid all the homage, and splendour, and thrones of heaven, once more his own, he still bends down toward us with that mighty heart of love. "Who is he that condemneth?" It is Christ that died, yea rather, that has risen again, who is even at the right hand of God, who EVER maketh intercession FOR US. (Romans viii. 34.) A. B. G.

BELLARMINE'S FIFTH MARK OF THE CHURCH.

THE SUCCESSION OF BISHOPS.

"Quinta nota est successio episcoporum in Romana ecclesia, ab apostolis deducta usque ad nos.—BELLAR. *de Notis Ecclesiæ*, lib. iv. cap. viii.

OF all the marks of the only true church, on which Bellarmine and others of prelatical communions have insisted, the one now under consideration holds the very chiefest place, and of late years has occupied the most prominent position. It therefore merits a full consideration, and we need not inform our readers, that, in the few pages into which our observations must be condensed, we can do no more than glance at the line of argument.

It must not be forgotten, that according to the system of the Church of Rome, the deacon, presbyter and bishop, are three distinct ecclesiastical orders, rising the one above the other, from the first, which is the lowest, to that of the bishop, which occupies the highest place. When, then, the succession of bishops is spoken of as essential to the right constitution of the church, there is an assumption of the position that these three offices are equally ecclesiastical, or of a *caste* differing from the laity; and that they are separate and graduated orders. This being premised, though the examination of the point is for the present postponed, we observe that according to the doctrine of *apostolical succession*, he only is a minister of Christ who can trace his ministerial descent up to the apostles themselves, through

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an unbroken chain of prelates as their successors; and that only is a church of Christ which possesses such a ministry. In other words, prelates are to the church now, what the apostles were in their own days; and there can be neither lawful ministry, nor valid ordinances, nor true church, where such prelates do not exist, ordain and govern, and where the ministerial title cannot be traced as the stream to the fountain, through an uninterrupted line of prelates to the apostles' times.

The mere announcement of a doctrine like this, which unchurches the vast majority of the Christian world, and which, if true, must be followed by the most perilous consequences to millions throughout eternity, will suggest the conclusion that the basis on which it ought to rest, should be no fanciful theory—no far-fetched scheme of disputed assumptions; but that the evidence which sustains it must be the express declaration of the Lord. We shall discuss the subject in a number of consecutive propositions, in which we hope to show that the claims of the Church of Rome are unfounded, and in the next place that the Protestant Evangelical churches possess all that apostolical succession which is needful to constitute them true churches of the Lord Jesus Christ.

1. The doctrine rests on an unwarrantable assumption, that *the prelates in the Romish Church are successors of the apostles.* Now, an appeal to the word of God will clearly show that the apostles as such had no successors in their office; and that from the very nature of their office they could have none. It was essential to an apostle that he should be divinely inspired, and receive by immediate revelation, the truths which he proclaimed*—that he should be able to perform miracles, as an evidence of the fact that his doctrine and commission were sanctioned by the Lord;†—that he should be able to communicate miraculous power to others, who might also go forth as duly accredited evangelists;‡—that he should have seen the Lord Jesus, in order to be able to bear witness to his resurrection;§ and that he should have received an external and immediate appointment from the great Head of the church himself.‖ In order that the successor of Judas might have the authority of Christ, two persons were selected who had seen him both before and after his resurrection, and as the lot was a divine institution, by which the mind of God in solemn circumstances was to be made known, so the case was thus referred to the decision of Him whose commission was to be borne. In the case of Paul, the Saviour appeared to him in all the splendour of his resurrection glory, in order that he might be able to testify to the victory over death of his risen Lord. Now, we ask, what prelate can lay claim to such qualifications and functions as are here enumerated? As soon as the last of the generation had passed away who had witnessed the life, and death, and resurrection of the Saviour, there could not have been a succession in the apostolate without a succession of miracles in the case of every new appointment.

* Gal. i. 2. † 2 Cor. xii. 12. ‡ Acts viii. 14–19; xix. 6.
§ Acts i. 21–22; 1 Cor. i. ‖ Matt. x. 1–2; Gal. i. 1.

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The office of an apostle was necessarily of an extraordinary and temporary character; for they were sent forth to bear testimony to the truth of Gospel facts and history. Sufficient evidence having been afforded on these points, there was no greater necessity that a chain of miraculously inspired men should be continued and endowed for this end, any more than a similar security should have been taken to establish the fact of the passage of the Israelites through the Red Sea, and the other interpositions of a heavenly character in the wilderness, at the establishment of the Mosaic polity. Whenever God affords sufficient evidence for the truth of a doctrine or system, it would be unwarrantable to expect a needless expenditure of proof, as such evidence is not required for the purposes of moral government. The apostles were commissioned to found a new religion, and there cannot be a succession of founders; they had to complete the canon of Scripture, and thus having, by their ministry and preparation of the written Word, given shape and form to the church; having given to it all needful ordinances and office-bearers, and supplied it with the full record of revelation, their work was accomplished, and nothing remained to be done in the matter of *founding* the church, when their mission came to an end. Romish prelates are not inspired; they cannot work miracles; they are unable to empower others to perform them; they have never seen the Lord Jesus Christ; and consequently, without such gifts they are utterly destitute of all qualification for the office of an apostle. *Apostolical succession in the Romish sense*, among her bishops, has no existence, for *it really never began.*

2. If the Romish doctrine be true, then *it is impossible to show that there is a ministry, or valid ordinances, or a true church of Christ on the earth.* Let our thoughtful readers consider the amount, and minuteness, and clearness of the evidence, that must shine on every link of the long chain, which reaches down from the apostolic age to modern times if the *succession* is to be proved true. It is useless to tell us that there is a priesthood now, and that there was a priesthood in the last age, and backward in every age until the present, and that it is in this way connected with that of the apostles. Validity of ordinances is made to depend on validity of ordination, through a valid channel of succession; and, therefore, there can be no act of faith, no peace, no safety where there is not ample evidence to dispel all doubt on every point in the long examination. The inquirer in the priesthood who would be satisfied of his competency to undertake any clerical function, must produce accredited registers, not only of his own baptism, confirmation and ordination, but of the faithful administration of these ordinances in the case of those who performed these ceremonies on him. Further, he must take in the Romish doctrine of *intention*, and show the workings of the priest's mind in the administration of the sacraments. He must then carry his investigation from person to person, until he has reached the apostolic head, to which the whole chain, without a broken link, is bound; and until he has done this he has really done nothing. Not only must

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the proofs be found which bear on all these points, but they must in the next place be proved to be *genuine*, and the least flaw here is entirely fatal to the whole scheme. Nay, farther, should there be a flaw, though man, by the indistinctness of his vision, may not be able to see it in the musty and dim records of the past, yet it is seen by God, and therefore the impediment becomes a direct and insurmountable interruption in the conveyance of grace to any soul. Even though man may not know it, the succession, as God sees it, is broken off, and the services of such a ministry are no better than the senseless motions of mere automatons. Can then the prelates of Rome furnish the evidence for such a succession?

3. We have referred to the difficulty of procuring adequate evidence to show that the church of Rome really has the succession of which she boasts. We affirm that in her case *it is impossible to trace an unbroken succession.* Do we turn to the very first century, a period of which we might expect to find faithful records preserved, if any century can furnish them? Indeed, if the doctrine we are controverting really lay at the foundation of the faith and hopes of God's people, it would be essential on the part of the Head of the church that such means should exist in every age of the church as would secure an adequate amount of incontestable evidence. Such available proof would be requisite to enable any private member to make an act of faith, or to warrant any priestly officer to perform his functions at any time. Instead of this being the case, we have only to turn to the *first* century to find ourselves lost in endless mazes, for as Bishop Stillingfleet observes, "here the succession is as muddy as the Tiber itself,"* there being four different opinions as to the name even of Peter's immediate successor, while the fact of Peter's having ever been at Rome at all is utterly incapable of historical demonstration; nay, the preponderance of evidence is altogether on the other side. Do we look to the succession of the English sees, where everything should be clear and demonstrative, in order to justify the use of this argument against Protestants? We find periods in which archbishops filled the chair of Canterbury, whose very names are unknown. *Inett* confesses that "the difficulties of the succession in that see between the year 768 and 800 were invincible."† If this be the case with the primary see of the kingdom, what must be the condition of the minor ones; the same writer acknowledging, in relation to them, that there were "Bishops some of whose names, and, which is more, their sees, are entirely unknown to our historians."‡ Do we turn to the sister country, Ireland, which has so long been the stronghold of the Papacy? There, in the Primacy of Armagh, it is acknowledged that breaches in the succession have occurred repeatedly; for it is admitted openly by Ware; that among the many irregularities which have taken place in that see, there have been at least *eight* persons who presided over the diocese who never were so much as *ordained.*§

* Irenicum, Part II. Ch. vi. p. 322.
† Orig. Anglican, vol. i. p. 200.
‡ Orig. Anglican, vol. i., p. 203.
§ Ware's Bishops of Armagh, p. 9.

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Again, we say if this be the state of the first see of the kingdom, need we think it strange when the same writer tells us that he could not so much as tell the names of the bishops who for several centuries occupied the lesser ones. The same holds good of France, Italy, Spain and every Romish country; and therefore as the mere production of a roll of names would be useless, unless irrefragable proof were adduced to establish their valid ordination, the case of Rome, so far as it depends on the efficacy connected with apostolical succession, is absolutely hopeless. If then it be true that an ability to trace an apostolical succession is essential to the right constitution of the church, it follows that the great Head of the church himself, by permitting the loss of needful records, has prevented his servants from proving the succession, and thus by his own hand he has destroyed his own church! This is *reductio ad absurdum.*

4. Bellarmine is aware that the Greek Church confides as legitimately in her succession, as the Church of Rome can possibly do in her apostolic descent, and to meet the argument of the Greeks he is obliged to take up the position that *heresy* destroys the connection. If the argument of the cardinal against the Greek Church be valid, then the Romish cause must be abandoned; for if it were possible, that that which is broken could be united again, or that which has ceased to flow could be made to flow as if it were never interrupted—*the succession in Rome has frequently been broken.* Every tyro in church history knows that during the fourth century a vast proportion of the bishops became Arian. According to Bellarmine, *heresy* is fatal to the transmission of the apostolic influence, and therefore over the broad territory of the church where heresy reigned, the church was destroyed; and all baptisms or other ordinances, all priestly rites were destitute of power, and all to whom those rites had been administered were never admitted into or confirmed in the true church; and consequently all their performances, and the services of their successors, became tainted, and ceased to be of spiritual effect, spreading from generation to generation, until the fatal taint infected all the professed church of God. Let either the cardinal, or any other supporter of apostolical succession in the Romish sense of the argument, endeavour to remove this difficulty. If the Lord Jesus Christ, as head of the church, has given apostolical power to Arians, Socinians, and others who are heretical, and who deny the Lord that bought them, then he has given a commission to men for the total abolition of the church. If such a commission has not been bestowed on heretics, and if false teachers are wolves in sheeps' clothing, enemies of the Lord, and unable to continue the succession, then the wide-spread reign of Arian and other heresies, in which are popes, cardinals and bishops in every region of the church under the Roman sway, has utterly ruined the Roman claim! Let Bellarmine urge any heresy against the Greek Church, and forthwith he is pointed to the more notorious cases of Liberius, Virgilius and Honorius, whose heresies and blasphemies were destructive of all religion. The enormities which were practised in the election of popes, both as to the

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immoralities and unblushing frauds on the part of the opposing parties, as well as to the unfitness of the candidates, because of infidelity and heresy, led to the enactment of stringent laws on these points, but entirely without avail. If Liberius was an Arian heretic, Leo X. was a well-known atheist. On this ground, then, and by the arguments of Bellarmine himself, the claim of Rome is set aside.

5. The cardinal, however, weakens his own cause in another direction, where he argues against others on the ground that *orderly succession is lost by schismatical intrusions.* (De Rom. Pont. lib. iv. c. 9, 10). He admits, also, that the influence of schisms and tumults arising from opposite elections and admissions to offices of persons thus appointed, is productive of the same results. It is beyond denial that Felix II. and Virgilius were schismatically intruded into office. The schisms and disgraceful proceedings which arose in connection with the elections of many of the popes, is one of the most ordinary facts of church history. As for instance, those at the choice of Damascus, Lymachus I., Boniface II., Sergius I., John XIII., Benedict V., Leo VIII., Gregory V., Benedict IX., Sylvester III., Benedict X., Nicholas II., Calistus II., Honorius II., Innocent II., Urban VI.; while the effects of the great schism must not be forgotten, when the three anti-popes, Gregory XII., Benedict XIII. and John XXIII., or (as others have called him,) XXIV., (after the death of Alexander V.,) claimed the chair of Peter at the same time. Each had his followers; and to end the disgraceful contention, the Council of Constance interfered, and after deposing them all, set up Martin V.*

It is declared in a number of councils that "holy orders" obtained by money, "were null and void from the beginning, and never had any validity." Yet simony was so common in the church for centuries, and at one time so prevalent, that when Leo IX. proposed a decree declaring all offices thus obtained to be void, he was opposed by the bishops, on the ground that if such a decree should pass, "scarce any would be found in some dioceses, capable of performing their functions."† Here, then, we have several breaches, Rome herself being witness. In several instances, laymen were raised to the popedom without ever being ordained at all; and in some the forms of consecration were dispensed with; in others mere boys of five years old were made bishops, and striplings of eighteen were made popes;‡ in others idiots were ordained, and persons so ignorant that when "they read, prayed or sung, they knew not whether they blessed God or blasphemed him,"§ "and yet their immorality was greater than their ignorance;"‖ and in others still, popes were elected, and the whole church governed by the intrigues of immoral women.¶ Will it be pretended that a valid succession could flow through such channels? Baronius, himself a cardinal, declares re-

* Platina, and others on the Lives of the Popes.
† Bower, vol. v. p. 167.
‡ Bower vol. v. pp. 94—105.
§ Treatise on Simonical Prelates, by Nicolaus Clemangis, c. 50.
‖ Baronius, *passim.*
¶ Ibid.

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garding many of the popes, that they were "not pontiffs, but monsters," and proves his assertion by facts too polluting for our pages. John XII. is said to have turned the *holy* palace into a brothel, and to have drunk wine in honour of the devil, &c. Gregory VII., the famous Hildebrand, is said to have raised himself to the popedom by poisoning six pontiffs. Urban VI. caused five cardinals and as many prelates to be "shut up in sacks and thrown into the sea, or strangled in prison or beheaded." Sixtus IV. licensed brothels at Rome, and the crimes charged on John XXIII. are too horrible to enumerate. Are we to believe that the Lord Jesus Christ handed over the salvation of sinners to a ministry whose ritual performances were only to be valid because of a succession through monsters such as these? As we have already shown, the arguments of the cardinal against his opponents, and the decisions of councils in relation to the contentions and disgraceful scenes in the history of the papacy, afford all the needful arguments which the cause of truth requires in order to the refutation of the assumptions of Rome.

6. We have shown that in so far as the succession of prelates may bear on the safety of orders in the Romish communion, the cause is hopeless; but as we intimated in the commencement of our observations, the claims that prelates are superior *jure divino* to presbyters, and that they were successors of the apostles as such, were equally unfounded. We showed, in relation to the latter point, that there could be no successors to the apostles in any function peculiar to their office as such. The apostles taught and ruled, and in these departments they were acting as ordinary office-bearers in the church. So far as mere teaching and ruling are concerned, or in other words, the discharge of duties which are essential, not to the planting and founding the church, but to its continuance, well-being and extension, there might be a succession. It only remains to be considered whether or not for such ruling and edifying of the people of God, there were three "orders of the clergy," established by Christ and his apostles, rising one above the other, according to the Romish hierarchy. If the bishop or prelate be *jure divino* superior to the presbyter, and if the power of ordination be lodged in his hands, so that "holy orders" or an orderly appointment to the ministry can only be conferred and ratified by a person in that rank, then all persons ordained by presbyters are destitute of a legal commission. If, however, there be not this distinction established by the Great Head of the church—if the office of the deacon be for the duties expressly mentioned in the Acts of the apostles, and if the ordinary pastors of the church described indiscriminately by the terms presbyters and bishops, be really the same in rank and order, then the claim of a *jure divino* power on the part of the prelatic bishop to lord it over the presbyter, is to be resisted as a daring act of tyranny and attempted spoliation in the house of God. In the latter case, ordination by presbyters possesses all the legitimacy and order that ministerial authority requires; and the gainsayer of this point is to be dealt with as claiming or sanctioning an unscriptural assumption, until his position is proved, not by

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any authorities of the tenth, eighth, fourth or other centuries, but by the express enactments of the Head of the church speaking in the statute book of the church of God.

Into the controversy on the parity of the clergy, we have no room here to enter. To settle it against the assumptions of Rome, we need no other evidence than that which the doctors, the fathers, and leading authorities in that church for centuries afford. The apostolical parity of the clergy, the rise of that spirit which aimed at the exaltation of one portion of the pastors of the church above the others, and the progress of the strife, until in a declining church the object was accomplished, can even from these sources be clearly demonstrated. That presbyters continued to ordain, even to a late age, and that the succession in whole sections of the church is kept up by such appointments, is as well known as any fact in history. Into the proof we are not called to enter, but the influence of the fact on our argument must be obvious.

Let it be granted, however, for the sake of argument, that we are called on to show an apostolical connection between our pastors and the first age. We say for the *sake of argument;* and here we do not notice the points which are evidently assumed by our opponents; we meet them on their own ground, and show that the Reformers in England, Scotland, France and other lands, were ordained. We show that a corrupted church may not only reform, but at its peril it is called upon to reform and cast out all errors and corruptions. The reformation of the church was not a destruction of the church, nor a commencement of the church. Pastors reformed and ordained were qualified to ordain and appoint successors, and this, notwithstanding the prelatic assumptions of men who had founded unscriptural dignities, and acted as tyrants and robbers over the heritage of God. Teaching and ruling are the only functions which the welfare of the church demands, and the reformed pastors are by pastors from age to age orderly set apart for this office; and the argument by which Rome would invalidate the "orders" of these office-bearers will turn with destructive efficacy against herself, seeing that in so far as validity, because of rank on the part of the ordaining power, is concerned, she is on the same platform.

Our readers will perceive that it is not needful for us to discuss the question whether or not a church utterly corrupted in all its borders, can be a medium of legitimate "orders"—nor the other equally grave question, whether it is scriptural that a Christian people left in peculiar circumstances, without pastors, may not select, and under their responsibility to the Head of the church appoint, with suitable solemnities, a person out of their number to minister to them in holy things. Nor do we enter on the refutation of the assumption that the Church of Rome has been the only channel of transmission of order and doctrine. We have shown that the basis of their claim for the position and prerogatives of their prelates is unfounded; that on the showing of their own writers, their priesthood has failed to maintain

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a succession such as they habitually lay claim to; that they have departed from the primitive simplicity of the early church; that their claims for the order of the prelate over that of the presbyter is baseless, and that whatever authority or legal power to ordain, rule, or teach, can be conferred by the ordination of their priesthood, is still flowing in the succession of the orderly appointed ministry of the reformed churches that have cast aside the corruptions of Rome. Thus, we prove, not only that the claims of the cardinal cannot be conceded, but that the reformed churches possess as much authority and stability in their orders as it was in the power of Rome to convey.

W. B.

PRAISE-SINGING, A DUTY AND A MEANS OF GRACE.

[From the United Presbyterian Magazine, Scotland.]

It ought to be impressed upon our minds, that praise-singing is a moral duty, and that he who, not being physically disqualified, neglects it, is as certainly a breaker of God's law as the swearer or the thief. We shift the question by appeal from all inferior tribunals to the bar of God. We do not care to argue it on the low platform of æsthetics, where, possibly enough, we might be defeated; but we feel that we have sure ground, and an invincible position, in the shadow of God's throne. It is not that we regard poetry and music less, but that we regard God infinitely more; and in this matter, as in all others, our readers know that it is God "with whom we have to do."

Has God, then, commanded praise-singing? Listen! "Sing unto God; sing praises to his name. Sing unto him; sing psalms to him. Come before his presence with singing." The reader is well aware that we could easily fill pages with quotations of this kind. Let him only turn up his concordance at the word "sing," and see what a large rosary of texts is threaded on this single string. Of this we are certain, that whether there be any duty more important, there is not any one in Scripture more frequently or more explicitly enjoined.

It may be said that the texts above quoted are taken from the psalter, which appoints the rubric of an abrogated ritual, enjoining sacrifices as well as songs, and belonging to ceremonial rather than to moral institutes. Let it, therefore, be distinctly understood that praise-singing is a *moral*, and no mere ceremonial ordinance. Outside the ceremonial temple, in the background, we find Miriam with her thousand-voiced choir sounding "the loud timbrel o'er Egypt's dark sea," and in the foreground Paul and Silas singing midnight praises at Philippi, and the whole Christian Church at "psalms, hymns, and spiritual songs;" while, from within that temple itself, we hear David preferring songs to all sacrifices (Psa. lxix. 30). We see him mounted, too, upon its summit, and beckoning afar to all the ends of the earth to join with him. (Psa. c.) Was this, we ask, a moral or a ceremonial institute, which he summons all the world to observe? Then, too, as we listen round the circle of the earth, we hear from every point responses, in some sort, to his invitation—from laureate, or strolling minstrels chanting sacred songs through the isles of Greece, white-vested priests in Theban temples, choristers climbing the stairs of Nineveh, in the shadow of its gigantic

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winged bulls—northern worshippers in sylvan cathedrals, shouting their wild choruses—southern pilgrims striking their tents and crossing the brown sands, singing—while orisons ascend at sunrise from Persian gardens, and vespers float upon the darkening waters from aboard the richly freighted barks of Tarshish or Tyre; everywhere, in short, religious feeling, such as it was, uttering itself in song. What was all this but a sort of *inverted* Amen to the psalmist's call for universal praise, proving this, that the law of praise-singing is deeply interwoven with man's moral nature? "For when the Gentiles, which have not the law, do by nature the things contained in the law, these show the works of the law written in their hearts." It was encircled, indeed, with various ceremonial appendages, under the Jewish economy, just as the law of the Sabbath was. But, like this, it has been stripped of its carnal vesture, in the tomb of our crucified Lord; and, like this, it has come forth, through the gates of his resurrection, radiant with new life, simplicity, and beauty.

Our readers will at once assent to the assertion, that praise-singing is a moral duty; but are they prepared for, or have they pondered the obvious inference, that the neglecting of it is sin? We sometimes hear elderly persons say, that "they are now too old to learn it themselves, but they will get their children taught;" which seems to us as much as for an aged thief to say, that he is now too old to give up thieving, but he will get his children trained to habits of industry and honesty. What court of justice would endorse this plea? To such apologists we would commend these weighty considerations of Edwards, in his "Directions for Self-examination:"—"Do you not live in sin by living in the neglect of *singing God's praises?* . . . If it be a command that we should worship God in this way, then all ought to obey this command, not only by joining with others in singing, but in singing themselves; for if we suppose it answers the command of God for us only to join in our hearts with others, then it will run us into this absurdity, that *all* may do so, and then there would be none to sing, none for others to join with. . . . If persons be now not capable, because they know not how to sing, that doth not excuse them, unless they have been incapable of learning. As it is the command of God that all should sing, so all should make conscience of learning to sing, as it is a thing which cannot be decently performed at all without learning. Those, therefore, who neglect to learn to sing live in sin."

But this is a commandment in the keeping of which there is great reward; and we now proceed to point out some reflex uses and advantages of *praise-singing*, while it glorifies God, which is its chief end. Praise-singing *edifies the church.* The apostle enjoins *speaking to yourselves*, (*i. e.* to each other,) in psalms and hymns and spiritual songs, (Eph. v. 19,) *teaching and admonishing* one another in psalms. (Col. iii. 16.) Some of these are didactic as well as devotional; see, for instance, Psa. i., "That man hath perfect blessedness." Now, when the minister's voice ceases reading these lines, and several hundred voices begin to sing them, what is it but these several hundred voices *preaching* them, with the strong passion of a chorus, and the eloquence of song?

We do not know that the early Christians had a hymn-book. A printed one, of course, they had not, nor printed Bibles either; and hymns in manuscript, like manuscript copies of the Word, may have been dear and scarce. But hymns they had undoubtedly, floating in the church's memory; and Paul was wont to quote them in his sacred correspondence. For example, that exquisite description of charity, beginning "Charity suffereth long" (1 Cor.

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xiii. 4), and that magnificent passage commencing, "Behold I show you a mystery," (1 Cor. xv. 51,) describing the swift, lightning-like advent, the air-shattering trumpet, the exode of the dead, the transfiguration of the living, the dazzling vestures of immortality, and the singing, at that rendezvous of all saints, on the ruins of the tomb, of the last grand anthem, "Death is swallowed up in victory." We know these passages to have been hymns, for there is a rhythm in their structure in the original, which tells of their former association with a music now lost, as wave-worn rocks tell of their ancient fellowship with ocean, though the waters that once covered them are rolled away. And we have quoted them the rather from one of the Epistles to the Corinthians, because the Corinthian Christians seem to have been passionately fond of music, and to have had a large measure of the kindred gift of prophecy, so that Paul quotes hymns more readily perhaps in writing to them. We can imagine, then, some Lord's day in the church at Corinth, when Cephas had preached a sermon on charity, or Apollos on the last judgment, that some Crispus or Gaius gave out one or other of those hymns, when the females of the household of Stephanus, and the other veiled choristers, rise up to sing it; and then, as their soft voices tell how charity suffereth long and is kind, or their shrill trebles announce the rending skies and pulsing splendours of the advent, while the deeper male voices throw in hoarser music, as of earthquake and thunder, till they meet in the triumphant shout, "Death is swallowed up," and separate again, these to ask, "Where is the sting of death?" and those to answer, "The sting of death is sin," until at last they rush together in a chorus of all voices at the closing doxology, "Thanks be unto God!" We can well imagine how such psalmody might tell with power upon the hearts of the singers themselves; and how, if any unconverted citizen of Corinth had come to church that day, he might go home "a sadder and a wiser man." In the words of the apostle, which belong, we doubt not, to this subject, and some scene like the above, "If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is with you of a truth." (1 Cor. xv. 24, 25.)

It shows to what a mournfully low ebb sacred music has fallen amongst us, that such a hymn of judgment as "That day of wrath," (Hymn 428,) which, when even read properly, always stirs us like a trumpet, shall be sung in many of our congregations with much indifference, and little apparent effect. It shall probably be set by some ignorant precentor to a waltzing tune like Tranquillity, a brilliant glee like Darnley, or a mellifluous boat-song like the Portuguese or Sicilian Mariners; if not, worst of all, to some of those meaningless composites that are always circulating surreptitiously in the traditions of singing clubs, (instead of being adapted, for instance, to the majestic march of the Old Hundred, if some wailing *Minor* still more appropriate cannot be produced,) and so the sentiment of the words shall be entirely contradicted by the music. We have sometimes heard (perhaps our readers too) a solemn sermon on the last judgment, when the closing lines, for instance, of the 67th paraphrase were given out to be sung, the thoughtless precentor, intent on displaying the vocal powers of his "band," (which had been probably trained at the next ale-house,) led off a merry quadrille-like movement, out of which the altos pirouetted in solo, or danced duetts with the tenors, in the gayest manner imaginable, till screaming falsettos and ponderous basses brought up the rear of the fugue, the solemn words being completely trampled under foot in the meleé, and the dumb congregation,

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excluded from its part in the service, looking on aghast. Satan among the sons of God could hardly devise a more successful expedient for spoiling the effect of the subject and the sermon

We wonder that sessions should suffer such profanations to pass without rebuke. They are very rare, we trust, among ourselves—may they be quite unknown! It would certainly be much better, in such a case, that there should be no singing at all; better still, that the congregation should rise, *en masse*, and sing some simple tune, although it should be with most rude and untutored voices; best of all, that they should qualify themselves to sing in a manner worthy of the subject and the sanctuary. We remember here the chorale-singing of Protestant Germany with the powerful effect of its grand simplicity; and more particularly we may refer to one occasion, which we have found described elsewhere, when on the singing, as above, of a Hymn of Judgment, after sermon, "all the people lifted up their voice and wept,"—the infectious sorrow, breaking out at first in stifled sobs, having spread itself from pew to pew, till the whole church stood in tears—congregation, choir, organ too giving way in succession to a softer yet mightier music than their own, till in the troubled silence that ensued, broken only with sounds of weeping, the pastor, much affected, rising with his hands clasped upon his breast, could scarcely articulate the benediction of peace. Even for dramatic effect, writers of fiction have imagined scenes of this kind. Goethe, in his wild tragedy of Faust, makes his penitent tremble and swoon before the altar, while the "Dies Iræ"* is sounding overhead from the organ and choir. Sir Walter Scott has employed his version of it, which we use, for a somewhat similar purpose; and Mrs. Stowe, in her inimitable tragic fiction, has given some stanzas of it to the irresolute St. Clair to sing, in view of his impending melancholy death. We do not here say whether the artistic use of such sacred materials in works of fiction is greatly to be commended; but we do say that it is much to be regretted that such conceptions of the fancy are not oftener verified in fact—that the deep impression which such sublime hymns are calculated to produce, should be so generally spoiled by bad music and worse singing.

Augustine tells in his Confessions how deeply he was moved by the music in the church of Ambrose in Milan:—"How did I weep in thy hymns and canticles, touched to the quick by the voices of thy sweet-attuned church! The voices flowed into mine ears, and the truth distilled into mine heart, whence the affections of my devotion overflowed, and tears ran down, and happy was I therein." Augustine owed his conversion under God to Ambrose, not only as the "eloquent dispenser of God's wheat, oil, and wine," but also as the successful reformer of church psalmody. The prayers of his mother Monica began to be answered on his behalf, when he heard her singing in the long watches of sorrow in Ambrose's church. This was at once in part the means of his awakening, and in part, to adopt his own fine image, the bier on which she bare him, as one dead, till the Lord "had compassion on her, and said to him 'young man arise, and he arose and began to speak, and he delivered him unto his mother.'" Psalmody is certainly a means of grace; it fixes and brings to maturity good impressions that the preaching has produced. A late excellent pastor has related how he owed his conversion to the singing of a hymn. The sermon, he said, had seemed to make but little impression on his mind, but the singing that followed it, *that* touched him—that went to his heart. They were singing a hymn that besought sinners to come to Christ; and then, he said, with so

* "Day of Wrath."

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many voices beseeching him to come to Christ and come immediately, he could not withstand the appeal, and so yielded his heart there and then. Many instances of the same kind might be quoted. Some may have fallen within the circle of the reader's own acquaintance. For often has the serpent been charmed and drawn forth from the heart by the sacred minstrel; often has the evil spirit, haunting the troubled soul, been driven away by the lyre of the Psalmist; when the wanderer has returned and sat down at the feet of Jesus, clothed, and in his right mind.

Which of us (in spite of our imperfect singing,) has not felt deeply moved at times by the melodies of praise? When, for instance, after celebrating the communion, we have "sung an hymn"—some hymn of trust and triumph, till we felt, in doing so, that we were strengthened to go out to our Olive Mounts of trial; or that the walls of the enemy's city were torn down by our song, like the walls of Jericho by the blast of the trumpets; or that it stirred us, like martial music, to "wax valiant in fight, and to put to flight the armies of the aliens." Or when, at some new stage of our pilgrimage, we have sung some wander-song of home, such as David Dickson's "Jerusalem! Jerusalem!" or the Psalmist's sighing for the wings of a dove, that he might flee away and be at rest;" till, as we sang we began to feel as Swiss soldiers are said to do in foreign lands when they hear the Ranz des Vaches or herd-songs of their native mountains—till we have yearned intensely to go homeward, and cherished more fondly the hope of Lavater's quaint beatitude:—"Blessed are the homesick for they shall reach home!" Or which of us, when dressed in deep mourning, when cherished forms have dropped away from our embrace—when pestilence, perhaps, was trampling down life around us, has not turned to hear, in the music of the sanctuary, the echoes of heavenly voices cheering us, and calling us to come up hither; till the gates of heaven seemed to open, and loved faces of the dead to throng around us; and cholera graves become as mountains of Beulah, yielding visions of the promised land? Or which of us, when we could not sing ourselves for lack of comfort, has not felt comforted by the singing of others, and especially of children round us, till we could almost address them in words like those of the melancholy Cowper, when, unable himself to sing for sadness, and marking an old man bravely singing at his side, he said, "Bless the good old man, for praising Him whom my soul loveth."

In a word, which of us has not felt his spiritual joy enhanced by sacred song? For joy is its governing key, and nothing is so helpful to holy joy as this is. It is the wing on which the soaring spirit rises, ascending to the presence of her God; or it is at least the breeze that carries her upward in her ascensions to heavenly places, and it is perhaps when borne up on the whirlwind of some passion music, such as Beethoven or Mendlesohm might furnish, and in the fiery chariot of some hymn of Wesley's or Toplady's, that one can best afford to look down upon this world, and say with the quaint George Herbert in a musical ecstasy, "God help poor kings!"

Some suggestions as to prevailing errors in church psalmody we reserve for a future number.

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Household Thoughts.

THE BABIE.

Nae shoon to hide thy tinny face,
  Nae stockin on thy feet;
Her suple ankles white as snow,
  As early blossoms sweet.

Her simple dress of sprinkled pink,
  Her doubled, dimpled chin;
Her puckered lips an' balmy moute,
  With na' one tooth within.

Her een sae like her mither's een,
  Twa gentle, liquid things:
Her face—'twas like an angel's face;—
  We're glad she has nae wings.

She is the budding of our loves,
  A giftie God has gi'en us:
We maun na love the gift ow'r weel—
  'Twad be no blessing thus.

Selected.

WHAT FAMILY GOVERNMENT IS.

It is not to watch children with a suspicious eye; to frown at their merry outbursts of innocent hilarity; to suppress their joyous laughter, and to mould them into melancholy little models of octogenarian gravity.

And when they have been in fault, it is not to punish them simply on account of the personal injury that you may have chanced to suffer in consequence of their fault; while disobedience, unattended by inconvenience to yourself, passes without rebuke.

Nor is it to overwhelm the little culprit with a flood of angry words; to stun him with a deafening noise; to call him by hard names, which do not express his misdeeds; to load him with epithets, which would be extravagant if applied to a fault of ten-fold enormity: or to declare with passionate vehemence that he is the worst child in the village and destined to the gallows.

But it is to watch anxiously for the first risings of sin, and to repress them; to counteract the earliest workings of selfishness; to teach an implicit and unquestioning obedience to the will of the

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parent, as the best preparation for a future allegiance to the requirements of a civil magistrate, and to the laws of the great Ruler and Father in heaven.

It is to punish a fault because it is a fault; because it is sinful and contrary to the commands of God; without reference to whether it may or not have been productive of immediate injury to the parent or to others.

It is to reprove with calmness and composure, and not with angry irritation; in a few words, fitly chosen, and not with a torrent of abuse; to punish as often as you threaten, and threaten only when you both intend and can remember to perform; to say what you mean, and infallibly to do as you say.

It is to govern your family as in the sight of Him who gave you your authority; who will reward your strict fidelity with such blessings as he bestowed on Abraham, or punish your criminal neglect with such curses as he visited on Eli.—*Selected.*

Historical and Biographical.

HISTORY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

ITS FOUNDERS, ITS PRINCIPLES, AND ITS ACTS.

No. XIII.

THE Acts of the Assembly of 1837 having been thoroughly discussed throughout the church during the year, the Presbyteries sent up delegates, in 1838, according to their views of the important reformation which had occurred. The two parties were fully determined upon their course: the Old School to adhere to the Acts which excluded the mixed or Congregational Presbyteries, and the New School to *go to law* as the last hope of recovering their ecclesiastical position.

Immediately before the meeting of the Assembly of 1838, conventions of the Old and New School assembled in Philadelphia, composed of the Commissioners sent by each party to the Assembly. The New School Convention expressed a "readiness to co-operate in any efforts for pacification which are constitutional," and proposed to the Old School Convention the *re-admission of the Exscinded Synods* as the basis of pacification!" Before receiving a reply, they resolved that, if this proposal was not acceded to, they would, nevertheless, proceed to organize the Assembly according to its terms. The Old School Convention replied that the proposal was wholly inadmissible, and was "calculated only to disturb that peace of our church, which a calm and firm adherence to the constitutional, just and necessary acts of the last General Assembly can alone, by the blessing of divine Providence, establish and secure." Dr. JUDD

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endeavours to magnify the New School plans of pacification; but their *sine qua non* was that the Old School should restore the exscinded Synods; or, if separation was preferred, then that there should be two new Assemblies, neither party having the "succession." It was very well known that the Old School would accept of neither of these alternatives. JUDGE KANE, in giving the history of his agency in this renewed attempt at a voluntary division, says, "Finding it looked at the destruction of the existing organization of the church, and left its future organization to the contingencies of legislative action, I said at once that I could regard it only as designed to break off the negotiation."* The New School, who had been "advised by counsel learned in the law" of the mode of forming a "separate organization," determined to execute their concocted plan, and to bring the matter into the courts of law.

THE LAWSUIT.

The General Assembly met in the church in Ranstead Court, Philadelphia, May 17th, 1838, and the usual religious services were conducted by DR. ELLIOTT, the Moderator of the preceding Assembly. After the benediction, Dr. Elliott took the chair, and opened the meeting with prayer. The Rev. WILLIAM PATTON, D. D., immediately arose, and asked leave to offer some resolutions, in regard to enrolling the names of commissioners from the exscinded synods.† Dr. Elliott declared him out of order, as the first business was to hear the Report of the Clerks on the roll. An appeal was taken, which the Moderator likewise declared to be out of order.

The Report of the Clerks upon the roll was then presented by Dr. Krebs, and the names of the commissioners regularly appointed, were announced. The Moderator then called for any *commissions* which had not already been presented, when the Rev. ERSKINE MASON, D. D., rose to *offer a resolution* to complete the roll by adding the names of the commissioners from the exscinded Synods. The Moderator decided that the motion was not in order "at this time;" and Dr. Mason having appealed, the Moderator decided that the appeal was also out of order.‡

* See "The Presbyterian" for July 20th, 1839.

† The Old School had a considerable majority in the General Assembly over all the New School commissioners, exscinded and regular, notwithstanding the persevering efforts of the latter to obtain a "full representation." DR. GILBERT, one of the New School Clerks, testified that "the gentlemen of the Old School were the majority." p. 84. DR. MASON, the other New School Clerk said, "My opinion is that a majority of all on the full roll did not take seats with us." p. 93. The number of commissioners enrolled by the Clerks of the General Assembly on the first day and entitled to vote, was 220. DR. KREBS, one of the Clerks, states, in a communication to "THE PRESBYTERIAN" of September 15th, 1838, that out of the whole number 220, only 58 assisted to organize the secession Assembly of the New School, the relative proportions being 162 Old School to 58 New School. Afterwards 4 were added to the Old School, and 5 to the New School. A few remained neutral or went home. The number of exscinded commissioners present was 58. The *whole number* who finally remained in the Old School Assembly was 159, and in the New School Assembly 121. There can be no doubt, therefore, that the Old School had a clear majority; both sides admit it, and the figures prove it. And yet the New School, disregarding alike religious and republican usages, claimed to have organized the only true General Assembly! It is to be noted that the Old School majority was greater in 1838 than in 1837. The Plan of Union had been repealed by a majority of 33, and the Western Reserve Synod exscinded by a majority of 27. The clear majority in 1838 was 38.

‡ For a full report of the proceedings in the Assembly, and in the Court, the reader is referred to the *Presbyterian Church Case*, by SAMUEL MILLER, Jr. Mr. Miller reported the proceedings of the case with great fidelity. This book ought to be in all the public libraries of our literary institutions and congregations. A number of copies are still offered for sale on reasonable terms. Mr. Miller (now *Rev.* of Mount Holly, N. J.,) gave some important explanations about his *edition of the case*, in the "Presbyterian" of 1839.

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It may be here mentioned that the organization of the General Assembly is governed by certain fundamental rules, which require the following order of procedure, viz: 1. The Moderator of the preceding Assembly must preside until the body has proceeded to its complete organization. 2. The Permanent and Stated Clerks are a standing committee on commissions, to report the names of all the regular commissioners. 3. The first act of the Assembly is to appoint a *Committee of Elections*, who are to examine all the irregular commissions and make report to the House. 4. After this, a Moderator is to be chosen. 5. No member can speak or vote until his name is enrolled. For the exact language of our book, the reader is referred to a note.*

After Dr. Mason had set down, the Rev. MILES P. SQUIER, of the exscinded Presbytery of Geneva, got up and claimed his right to a seat; but the Moderator declared him to be out of order.

Now commenced a scene of confusion, which is without a parallel in our Church courts. The following is the statement, taken from the Minutes of the General Assembly, Old School.

"Mr. Cleaveland then rose and began to read a paper, the purport of which was not heard, when the Moderator called him to order. Mr. Cleaveland, however, notwithstanding the call to order was repeated by the Moderator, persisted in the reading. During which, the Rev. Joshua Moore, from the Presbytery of Huntingdon, presented a commission, which being examined by the Committee of Commissions, Mr. Moore was enrolled and took his seat.

"It was then moved to appoint a Committee of Elections, to which the informal commissions might be referred. But the reading by Mr. Cleaveland still continuing, the Moderator, having in vain again called to order, took his seat, and the residue of the Assembly remaining silent, the business was suspended during the short but painful scene of confusion and disorder which ensued. After which, and the actors therein having left the house, the Assembly resumed its business."†

Mr. Cleaveland, who stood some distance from the Moderator, and was much agitated, could not be distinctly heard in the confusion; but the purport of his paper was recorded by the New School, "in an evil hour to themselves," on the Minutes of their Assembly, as follows:

The Rev. John P. Cleaveland, of the Presbytery of Detroit, rose and stated in substance as follows:—That as the Commissioners to the General Assembly for 1838, from a larger number of Presbyteries, had been refused their seats; and as we had been advised by counsel learned in the law, that a constitutional organization of the Assembly must be secured at this time and in this place, he trusted it would not be considered as an act of discourtesy, but merely as a matter of necessity, if we now proceed to organize the General Assembly for 1838,

* The constitutional and standing Rules relating to the organization of the General Assembly are as follows, being compiled from official sources:—

1. "The Moderator of the last Assembly, if present, or in case of his absence, some other minister, shall open the meeting with a sermon, and preside until a new Moderator be chosen." *Chap. XIX. Sect.* 3.

2. "Resolved, That the Permanent and Stated Clerks be and are hereby appointed a standing committee of Commissions; and that the Commissioners to future Assemblies hand their commissions to said Committee," &c. *Minutes* 1829, *p.* 384.

3. "The first Act of the Assembly, when thus ready for business, shall be the appointment of a *Committee of Elections*, whose duty it shall be to examine all *informal and unconstitutional* commissions, and report on the same as soon as practicable." *Minutes*, 1827, *p.* 132.

4. "No commissioner shall have a right to deliberate, or vote in the Assembly, until his name shall have been enrolled by the Clerk, and his commission examined, and filed among the papers of the Assembly." *Chap. XII. Sect.* 7.

5. The election of Moderator then takes place.

† Minutes of Assembly, 1838.

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in the fewest words, the shortest time, and with the least interruption practicable. He therefore moved that Dr. Beman, from the Presbytery of Troy, be Moderator to preside till a new Moderator be chosen. The motion was seconded by the Rev. Baxter Dickinson from the Presbytery of Cincinnati, and no other person being nominated, the Rev. Dr. Beman was unanimously appointed such Moderator.

Dr. Beman, according to the New School minutes, was "unanimously appointed" Moderator of the New School portion of the Assembly. Drs. Mason and Gilbert were elected clerks *pro tempore*. After which, Dr. Fisher was elected Moderator, and Drs. Mason and Gilbert, clerks, and then the New School fragment adjourned with much noise to Mr. Barnes' lecture-room. During all this time, the Old School members of the Assembly took no part in the proceedings. Having a clear majority over all the New School members, including the exscinded ones, they might have voted down all the propositions; but they declined countenancing the confusion in any form, and merely aimed at preserving order.

We shall now proceed more particularly to expose the New School policy, and to show first, that their proceedings were IRREGULAR AND DISORDERLY, and secondly that they were conducted with no little STRATAGEM. This is strong language; but the truth must be told. We are dealing with *history*.

I. The DISORDERLY character of the New School proceedings must strike every impartial observer. 1. In the first place, the claim itself was a disorderly one. A number of Presbyteries, who had been declared by the highest ecclesiastical authority not to belong to the Presbyterian Church, *insisted upon retaining their connection with it*. The question had been ably and thoroughly discussed on both sides in the Assembly of 1837, and a large majority decided that the mixed Synodical and Presbyterial organizations were not component parts of the Presbyterian Church. Instead of submitting to this decision, arrived at under circumstances that precluded all hope of its reversal, the exscinded Presbyteries sent up delegates to take their seats in the next Assembly. We maintain that there is disorder upon the very face of such a transaction. The claim is a contempt of public authority, the annulling of the rights of the supreme Judicatory, and an undisguised attempt of the party to set up as law their own independent convictions. We do not deny that these commissioners had a right *through others* to bring their case before the Assembly of 1838, but we deny that they had the shadow of a right to appear in that body and to attempt to take part in its proceedings. The *animus* of the transaction was wrong. The thing was disorderly in its very inception, for it ignored the enactments of the supreme body.

2. In the second place, the New School commissioners were disorderly in their *measures*. The rules for organizing the General Assembly are remarkably explicit and exact, as we have shown. Their object is to provide in an especial manner against irregularities of organization. Let us examine the conduct of the actors of these scenes, by the terms of the regulations. Dr. *Patton's* course is universally regarded as irregular. The list of the names of members had not as yet been presented to the House. Judge Rodgers, whose prepossessions seem to have been strongly for the New School, admitted that Dr. Patton was out of order: "The Court is of the opinion that the decision of the Moderator was correct for the reason given.* Dr. *Mason* was too hasty, and had no right at that time to interrupt the proceedings with a

* Miller's *Presbyterian Church Case*, p. 473.

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motion to admit members, inasmuch as the rule requires that "the first act of the General Assembly shall be the appointment of a Committee of Elections, whose duty it shall be to *examine* all informal and unconstitutional commissions, and report on the same as soon as practicable." *After the appointment* of that committee, a motion to *refer* to it the commissions from the exscinded Synods might have been in order; and if the Committee had reported adversely, a motion to enroll these commissioners might have been also in order. But Dr. Mason was out of order in urging his motion upon the Assembly "at that time," as the Moderator informed him. The appointment of the Committee of Elections took precedence of every other business. The Rev. *Miles P. Squier* had no right to say a word, for his name was not yet on the roll. Judge Rodgers admitted that "the witness had not a right either to speak or vote on any question before the house. He had not been reported as a member by the Clerks, and the rules of the Assembly required that, before a member speak or vote, he must be enrolled."*

Let it be noted that, thus far, the New School brethren had violated the rules for the organization of the Assembly. Dr. *Patton*, because the roll had not even been read to the Assembly; Dr. Mason, because the Committee on elections, to whom the cases he had in view are to be referred, was not yet appointed; and Mr. *Squier*, because his name was not on the roll.

Dr. *Cleaveland* was far more disorderly than any of the others. Because 1. The standing rules for the organization of the Assembly had not yet been executed. In this respect, he occupied the position of Drs. Patton and Mason. 2. Because he did not address the Moderator, according to the rule of the House, which Moderator had not been superseded, but was occupying the chair. The rule is, "Every member, when speaking, shall address himself to the Moderator, and shall treat his fellow-members, and especially the Moderator, with decorum and respect." Rule 21. Dr. Cleaveland paid no attention to the Moderator, and addressed the House as though its presiding officer were not present. 3. Dr. Cleaveland was disorderly in refusing to take his seat, after being repeatedly called to order. Rule 28. Furthermore, 4. Dr. Cleaveland was disorderly in assuming to put the question to the house. The Constitution says, "The Moderator is to propose to the Judicatory every subject that comes before them. . . . *He* shall, at the proper season, when the deliberations are ended, *put the question* and call the votes." Dr. Cleaveland was emphatically chief among the disorderly members; the "arch-anark" of the body, as Mr. Preston called him.

The Old School, having in vain attempted to preserve order, resolved to remain quiet until the confusion had passed by, and its actors had retired. They were justified in taking no part in the proceedings, *first*, because, as we have attempted to show, the proceedings of the New School involved the violation of all rule in the organization of the Assembly. *Secondly*, the confusion was so great that they could not hear and understand the propositions made by the agitators. Sixteen witnesses testified that they did not know what was going on; and among these are well known names—Dr. Phillips, Dr. Breckinridge, Dr. S. B. Wilson, Dr. Miller, Walter Lowrie, Dr. Plumer, Dr. Boardman, A. Symington, A. W. Mitchell, J. B. Mitchell, H. Auchincloss, and S. Agnew. Some of these gentlemen were not aware that Dr. Fisher was elected Moderator until the following day. *Thirdly*, the paper, read by Dr. Cleaveland, so far as it was understood, intimated that the object of the New School was to effect a new organization "in the fewest words, the shortest time, and with the least interruption possible," and it

* Miller's *Presbyterian Church Case*, p. 474.

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looked like an excuse to be allowed to form a party organization of their own. *Fourthly*, Christian decorum required the Old School not to mingle in the transactions. If they had voted on the questions, a scene of indescribable confusion would have been the result. And neither Dr. Cleaveland, in his assumed pew-Moderatorship, nor Dr. Beman in the aisle-chairship, could have extricated the Assembly from the dilemma. *Fifthly*, The Old School would have compromised their rights and position by mingling in scenes, so manifestly at variance with their constitutional rules. All collusion with wrong would have tainted the proceedings, which, on their part, had been so far constitutional and regular.

For such reasons, the New School were allowed to finish their riotous conduct in their own way, with a simple testimony against it.

These proceedings were accompanied by no little outward noise and confusion. The following is the testimony, under oath, of DR. ELLIOTT, who, from his position as Moderator, had probably as good a view of the scene as anybody could have had:

"I saw Dr. Beman move out of the pew, the location of which has been already described, six or eight pews from where I sat, into the centre aisle. As he passed into the aisle, a number of persons from both sides of the same aisle *passed into it*, simultaneously with him. They fell into his rear, and turned off in an *opposite direction from me; and the mass closed up, so that in a very short time my view was obstructed.* What then passed I do not know. They seemed to advance the distance of a few pews. At this time, there was a simultaneous rising of all the persons in the north part of the house, and there was great excitement in that quarter. From about the place that Dr. Beman left, *the great mass were on their feet.* There were a number *standing on the seats of the pews*, and in my judgment at the time, some on the *pew backs.* I remember, that there was a small man on the back of a pew, supporting himself on the shoulders of those in front of him, and my impression was that he said 'Aye!' louder than any one else. I continued to cry order during this period. Some gentleman said, 'Is it not possible to have order?' or 'Can we not have order?' I said, that I had done all I could to preserve order, and hoped that the disorder would be of short duration. At this time I supposed, that as Dr. Beman, and those with him, had passed to the north of the house, we might proceed with the organization of the Assembly, and I was about to put the question on the motion to appoint a Committee of Elections. But some one said, 'We can't hear; we had better stop till the noise is over.' I said 'Yes,' and formally announced to the house, that *we would suspend our business* till the noise should subside; that it was evident that the members could not hear at present. The suggestion came from the neighbourhood of the west door. Nearly the whole of this time I had been on my feet, but after this announcement I sat down. I then heard several successive responses of 'Aye!' apparently made to questions put, but I heard no question and no nomination, except that already stated, the nomination of Dr. Beman.

While I was thus seated, all the members around the chair, for a considerable distance in front, were quiet in their seats. After some little time the actors in the disorder began to move towards the north door, and there being a large mass of people in the centre aisle, several passed over the pews to the north-east door."*

The Old School certainly displayed great forbearance and patience on the occasion. If *Jeannie Geddes* had been there, might not her "fauld-stool" have approximated Dr. Beman's head? A notable incident is related by Dr. Fisher in his testimony. "When Dr. Beman," says this venerable man, "declared me elected Moderator, he turned towards me and told me, that I should be *governed by the rules* the Assembly should adopt," thus, in the very act of trampling rules under his feet, Dr. Beman was exhorting his neighbour to observe them!

3. Proceedings so disorderly in their aims and measures, were fraught with the most dangerous tendencies and consequences. No Assembly, Legislature, or public body of any kind, would be safe, if the principles of the New School operations were sanctioned. An adroit minority could spring a similar movement anywhere, and then claim to be the only lawful body. If

* Case, p. 199.

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the court had decided in favour of the New School manœuvre, a minority in the Assembly would have secured the title to the succession of the Church, and to all its spiritual and temporal franchises. The danger of such a principle is manifest, and the disorders to which its application would necessarily lead, cannot be estimated. The celebrated New Jersey case in Congress may be taken as an illustration. The parties were nearly equally divided, but the Whig members from New Jersey were not allowed to be enrolled, because their claims were contested. An outcry was immediately raised that the State seal had been dishonoured. In the excitement of this emergency, let us suppose that the Whigs had suddenly sprung the question in Congress, and elected the Speaker after the manner of the New School in the election of Moderater, and then adjourned to the Treasury building, claiming to be the only true Congress. Who does not see that such conduct implies revolution? The New School Quarterly declaims about "Liberty-in-Law," but their proceedings of 1838 were Licentiousness-in-Riot. The tendency and consequences of such operations are revolutionary. No public interests would be secure under such administrative legerdemain. In the language of the Hon. John Sergeant,* "If the matter were not too serious to joke about, I would say that the proceeding by which the minority in that Assembly claim to have manœuvred the majority out of doors, was one of the greatest practical hoaxes ever seen, or heard of. I mean to say that no man can look seriously at the thing, uninfluenced by any respect to who shall succeed at last, but must so regard it. I do not speak now of the decision of the *law:* so the *facts* strike me, and so I think they must strike every one."† The whole transaction, in its aims, its measures, and its natural tendencies and results, was evil from beginning to end. Conceived in cunning, it was brought forth in disorder.

Having shown its disorderly character, we shall now proceed to trace it upward, and to expose the stratagems of the movement.

II. We maintain that the New School disorders of 1838 were conducted on PRINCIPLES OF STRATAGEM not creditable to a body of Christian men. Far be it from us to make this accusation general. Many of our brethren, no doubt, were led on by the excitement of the occasion, and others did not understand, perhaps, the precise character of the measures they were called upon to participate in. However that may be, there was not a little "cunning craftiness of men" in the affair.

1. Let us notice, as a preliminary indication of stratagem, the professions of the New School, that they were striving *for the unity of the church.* The watchword of the Auburn Convention was "unity," "pacification."‡ The case at law was opened before the jury with the same plea. One of the lawyers said, "Our object is to preserve the unity of the church,"§ and another said, "My clients wish that the two portions of the General Assembly, now separated, may again come together."‖ After the New School had seceded and adjourned over to Mr. Barnes' church, they went through the farce of "calling every day the *full* roll of all who had commissions," that is, both of the Old and New School.¶ The plea of the "unity of the church" was

* The argument of the Hon. JOHN SERGEANT, before the Court in Bank, *against* the New School claims, discussed the fundamental principles of the case more fully than had been deemed necessary at *Nisi Prius.* Our ministers and intelligent laymen might well *study* that admirable speech.

† Ibid, p. 510.

‡ Dr. BANCHER, in the Auburn Convention, said that the excinded Synods "ought to send delegates to the General Assembly to keep the Presbyterian Church *from being divided!*" Dr. Wood's Report.

§ Mr. *Randall,* Case, p. 19. ‖ Mr. *Meredith,* p. 275. ¶ Dr. *Patton's* testimony, p. 53.

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widely sounded forth under the *particular* circumstance of the trial; and yet these brethren only a year before had deliberately come to the conclusion, when the solemn subject of a peaceable division was before them, that "it is expedient that a *division* of the church be effected," and that it was "of *vital importance* to the best interests of the Redeemer's kingdom."* Moreover, the New School policy, persisted in after the adjournment of the General Assembly of 1837, had been that of forcible separation. One of the resolutions of the Philadelphia and New York Conventions was that, "in case their seats [of exscinded commissioners] shall be denied them, the commissioners take immediate measures to form a *separate* and constitutional organization of the General Assembly, as constituting the *only true* General Assembly of the Presbyterian Church in the U. S. A." Mr. Sergeant well answered the crafty plea of "church unity," which was urged upon the jury with so much plausibility by the New School lawyers:

"The counsel for the relators have told us, that such a decision would be productive of peace; that it would bring together again those who are now so widely separated. But that has been tried; they were together; and after all that has been disclosed in the course of the trial of this cause, I think every one ought to be very cautious in cherishing a desire to force them together again. . . . The idea of forcing one mass of people to sit at the same spiritual table with another, implies, in the first place, the power of searching into the hearts of men; for, without it, who could tell the consequences of such an union? I take it, then, that the position of the learned counsel is not correct. I go for freedom—for no force from any quarter. We shall presently see whether, notwithstanding all that we have suffered in name and character, we are not the real champions of spiritual liberty. I believe we are. And at the same time it will appear whether the effort of the minority is not to deprive us of that liberty, to force us into an association with those whom we do not choose to be with; whether their prominent object is not to compel us to abandon all our rights, or, what is equivalent, to give up the great right of choosing our associates. An effort in itself strongly repulsive. This is the most dangerous power that a civil tribunal has ever been called upon to exercise."†

In view of the circumstances mentioned, the plea of "church unity" has a very disingenuous aspect.

2. Another unfavourable aspect of the case was a resort to the civil tribunals for the recovery of *ecclesiastical rights*. So far as any evidence has been presented, the New School brethren cared more for keeping their party together in the church than for the property, to which they knew they had no just claim. We make this last assertion so strongly, because the New School, in the overtures for a peaceable division of the church in 1837, voluntarily relinquished all the funds to the Old School, except a small part—only the half of one-fifth—and whether even that could be divided or not, they agreed to submit to arbitration.‡ It is preposterous, then, to suppose that the property of the church was their main object. The real object was the *restoration* of the exscinded Synods, and the unity of their *party*, which otherwise would have been broken into fragments, some being inside and some outside of the church.§ It was the attempted recovery of *ecclesiastical rights before a jury* which caused the disorders of 1838. This conviction is founded not only upon the written declarations of the New School in 1837, and other concurring circumstances, but upon the language of their counsel, one of whom addressed the jury as follows:

"We care very little about property, and, therefore, in our opening, laid very little stress upon this point. For charity's sake we might be willing to relinquish all our interest in the funds of the church, nor even interpose a plea for the humbler worshippers who have

* See Minutes of 1837; and in this Magazine, pages 138 and 140.

† Case, p. 509.

‡ See this Magazine, p. 30, and p. 139 with *note*.

§ It must be remembered that the New School Presbyterian Church is historically composed of two parts, namely: 1. The *exscinded* Synods, and 2. The *seceding* Synods. The

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raised their lowly temples for the service of God within the bounds of these four Synods. We care not much, even if they all should suffer under the operation of the plan proposed by our opponents; even if they should be ejected by strangers from the houses where their fathers have worshipped. To all this, though with aching hearts, we might agree: all would be of less consequence than the destruction of harmony and peace. *We care not for church funds*, and for the sake of peace will sacrifice them; but we cannot, even for peace's sake, abandon our communion."*

They could not, "for peace sake, *abandon their communion*"—it was that sentiment which led to the disorders in the Assembly, and to the lawsuit. They "cared not for church funds." A State tribunal presented the only hope of restoring the exscinded Synods, and thus of keeping up the bond of union in their party, and so our brethren went to law. "*Aut Cæsar, aut nihil.*" This item of the New School policy was bad stratagem and worse strategy.†

3. We now come to the trial itself, and have some other specifications to make of New School policy, equally, and perhaps more, disreputable. The pretext that, in commencing the disorders in the Assembly of 1838, *they did not mean to effect a separate organization*, but simply to *remove Dr. Elliott from being Moderator*, was a bold stroke of legal stratagem. The importance of considering this pretext arises from the fact that the whole case was made to turn very much on this point, viz: that Dr. Elliott having refused to put the appeal taken by Dr. Mason, forfeited his right to the chair; and that Dr. Cleaveland then had a right to make a motion to put in another Moderator, as a question of privilege. The absurdity of making the existence of the Presbyterian Church depend upon such a question, especially *under the circumstances*, we shall not now argue. We have at present only to do with the fact, that the New School did not contemplate that object at the time, but aimed at *forming a separate organization*, which was a very different thing. This appears, 1st, from the openly expressed declarations of the Philadelphia and New York conventions of 1837, one of the resolutions of which was, that they must shape their policy so as to "form a separate organization" of the General Assembly. 2. Dr. Mason took his seat when Dr. Elliott refused to receive his appeal; and *not a word was said by any one* about a breach of privilege for not putting the question. Chief Justice Gibson, in giving the opinion of the Court, remarked, "no witness speaks of a motion to degrade." 3. Dr. Cleaveland's paper distinctly stated that "as the Commissioners had been refused their seats," &c. The exclusion of the Commissioners was the basis of Dr. Cleaveland's motion, and not the Moderator's refusal to put the appeal.‡ 4. Dr. Cleaveland's whole paper [*ante* p.

Western New York and Reserve Synods were put outside of the church in 1837; and the other Synods voluntarily put themselves out in 1838. The numerical strength of these two portions was about equal. See this Magazine, p. with *Note*.

* Mr. Meredith, Case, p. 226.

† Good Dr. Judd, in his Synodical History, soundly berates the Old School for appealing to the Court in Bank to set aside Judge Rodgers' unrighteous decision. The Old School, having previously declared their aversion to going to law, Dr. Judd seems to think that consistency required them to submit to *Nisi Prius*. He says: "The pious horror of these self-styled reformers at the thought of appealing to the civil tribunals of the country to decide which of the two Assemblies was organized according to the constitution, is at variance with their application to "the court in bank" to grant a new trial after the decision against them in the court below." p. 190. If the Dr. designed this as a good joke, we give him credit for it. There are other equally clever things in his "History."

‡ Dr. Cleaveland's statement that the exscinded commissioners had been *excluded from the House* was not correct. The fact is that their case had not yet been referred to the Committee of Elections, and the House had not yet come to any decision upon it. These commissioners had, indeed, been refused their seats in the organization of the House, according to the action of the preceding Assembly, which was unrepealed; but their case was not brought before the Assembly of 1838 for their final action. The New School, *knowing what that*

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272] shows that there had been a concerted plan to effect an organization at that time and in that place, independent of Dr. Elliott's refusal to put the appeal. This pre-concerted action is further established by Dr. Patton's testimony, who stated under oath, "Our proceedings were the result of a concerted plan, and not the suggestion of a moment."* Dr. Fisher testified that he "*had seen the paper before.*"† These considerations show that Dr. Cleaveland and his coadjutors were acting on their "concerted plan" to form a "separate organization," in view of the exclusion of the exscinded Commissioners. Let us hear Mr. Sergeant on this point, and then Chief Justice Gibson again. Mr. Sergeant said:

"I do not accuse Mr. Cleaveland of intending to deceive; but certainly if he then designed what it is now alleged that he did, he not only carefully avoided plain speaking and dealing, but directly and wilfully misinformed and misled those whom he addressed; and when he came with such honied words upon his lips, meditated a *trick, a deception, a fraud,* in his heart. But I entertain too much respect for Mr. Cleaveland to credit this: I do not believe he was capable of speaking thus, when he intended something so different from what his words conveyed; and of then turning about and claiming to have effected by intendment of law the same thing as if his words had candidly expressed his intention. For the present I have done with Mr. Cleaveland. He says plainly that he was attempting a new organization; and farther, his remarks are as clear a declaration as he could have made; "Gentlemen, we do not want to disturb you, nor you to interfere with us. Allow us to go on with an organization, and we will depart as soon as possible." *Mr. Sergeant,* p. 576.

[*Chief Justice Gibson,* speaking of Dr. Cleaveland's motion, says,] "It had been prepared for the event, avowedly before the meeting. The witnesses concur that it was propounded as a measure of original organization, transcending the customary order, and not as a recourse to the *ultima ratio* for a specific violation of it. The ground of the motion, as it was opened by the mover, was not the disallowance of an appeal, which alone could afford a pretext of forfeiture, but the fact of exclusion." . . . "The remarks that heralded the question in this instance, pointed at, *not the removal* of the presiding incumbent, but to *separate organization* to be accomplished with the least practicable interruption of the business in hand; and if they indicated anything else, they were *deceptive.*" p. 593.

We said that we would not argue the question whether the refusal to put an appeal was sufficient ground, under the circumstances, to authorize the degradation of a Moderator. Much less shall we argue the question whether a *totally different motion* could accomplish that result. It is apparent that, during the time that Dr. Elliott was Moderator, (no motion having been made to remove him,) the New School, on the disorderly motion of one of their number, who himself put the question, did elect a Moderator *for themselves,* and then leave the House. They failed at the time to make out their case right, and were obliged afterwards before the Jury to resort to a sort of subterfuge in order to sustain themselves—a subterfuge which would have availed nothing, even if it had been the truth. For CHIEF JUSTICE GIBSON said: "There was no pretence for the deposal of the Moderator, if indeed such a thing could be legitimated by any circumstances, for refusing [such] an appeal," &c.‡

4. The last specification we shall give of the stratagem and arts of the New School, is their claim that *the Old School virtually acquiesced in their disorderly proceedings!* Dr. GILBERT, one of the New School clerks, testified, "I regarded *all* the members present as participating in our proceedings."§ And one of the leading counsel said: "No man objected at the

action would be, took care to retire in season, under the impression that their best chance was to get up a fuss and go before a jury. Dr. Cleaveland's motion, therefore, not only was not what it pretended to be, [the deposal of the Moderator] but was not even what it honestly thought it was. In the first place its pretence was wrong; and in the second place its fact was false.

* *Case,* p. 55.
† *Ibid.,* p. 103.
‡ *Ibid.,* p. 588.
§ *Ibid.,* p. 84.

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time. Even if the question was not reversed, all the members of the Old School, excepting those who were making a noise, assented by their silence; they *acquiesced*, and suffered the motion to be carried."* Let us remember here that the Old School had a majority in the Assembly over the New School, including among the latter the exscinded commissioners; the Old School having at the time about 160 members enrolled, whilst the number of the New School, as yet entitled to vote, was only about 60. Now, can stratagem go farther than to pretend that the large majority could in any fair, legal sense, become the minority? Or, as Mr. Sergeant expresses it, "When a person sees an organized house regularly met, and, after a momentary scene of confusion, the majority remaining and the minority going forth, as distinctly as when a formal division is made in the House of Commons, it would be very difficult to persuade him that, in point of law, the majority has become a minority, and a minority the majority."†

With this *prima facie* evidence against the acquiescence of the Old School, what else is there to show that they renounced all part in the transactions? (1.) There is, in the first place, the repeated *calls to order* which were made, both by the Moderator and members. Whilst Dr. Cleaveland was reading his paper, Dr. Elliott and various other members called to order. Almost all the witnesses testify to this effort to arrest the disorderly proceedings. (2.) Then, in the next place, the Assembly attempted to proceed with its legitimate business, while Dr. Cleaveland was on the floor, but the confusion was found to be too great. (3.) Dr. Elliott, the Moderator, then "formally announced to the House that we would *suspend our business till the noise should subside;* that it was evident that the members could not hear at present."‡ (4.) The Old School remained passive spectators of the disorder that was going on in the middle aisle, taking no part, for the New School minutes say that Dr. Beman was "unanimously appointed." Is there anything thus far that looks like *acquiescence?*

It is said, however, that when a motion is put, all silent members are to be interpreted as voting with the majority. We admit the truth of the proposition under the usual parliamentary conditions. If the house is orderly, the Moderator in the chair, the motion heard and understood, and the question put by the Moderator, no silent member can complain of the decision. But when all the circumstances are precisely the opposite of these conditions, we maintain that it looks like deceit and stratagem to construe the silent members into participants of the proceedings. When the regular Moderator, is not only not addressed as such, but ignored; when the members rush towards the aisles, and some of them stand on the seats, and even on the backs of the pews; when the motion is not heard, and there is no opportunity to debate it; and further when the question is put by a private member standing *behind* half the Assembly; we apprehend that sensible people will generally say that silent members cannot fairly and honourably be construed as "acquiescing," and that a decision obtained in such a manner is merely a "snap judgment."§ To make "sovereign law" guilty of justifying so great a perversion was a bold experiment in the nineteenth century. Let us hear what Mr. SERGEANT said about this *constructive voting*. In referring to Dr. Cleaveland, Mr. Sergeant says:

"He commenced by declaring, we are about to form a new body; he expressed an apology for the interruption, and wished not to be considered discourteous, as they would do it 'in the fewest words and the shortest time possible.' Which was all right in that view of the

* *Case*, p. 274, Mr. Meredith. † *Ibid.*, p. 517. ‡ *Ibid.*, p. 199.
§ If a man who picks pockets does wrong, are men who pick opinions innocent?

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case—his intending to form a new body. He was certainly bound at any rate to respect order and decorum. But he could not afterwards take away our rights, on the pretence that we had consented to part with them. After saying that he intended but a little interruption of our proceedings—a thing of no consequence, he is not to carry off with him all our privileges. There are fables of that sort—cases where persons have thus taken advantage of the courtesy of others; but I never have heard of such conduct being legally approved. If any one had risen then, and asserted that Mr. Cleaveland did not mean what he said, the charge would have been resented as a slander." p. 577.

"Here we may consider another question: what did any one of either party vote upon? If a motion had been made to remove Dr. Elliott, that would have been perfectly intelligible. If a motion to put Dr. Beman in his place, that also might have been understood; but no such motion was made. The only question put was, 'Will you allow of our forming a separate organization? We wish to give no offence, but have been advised that such an organization is necessary to us.' And then they put a question pertaining to their organization—'Shall we in our incipient state have Dr. Beman for our Moderator?' If we were silent what did we mean? Only, 'You may have Dr. Beman for *your* Moderator: we have ours, and if you choose to separate from us, with as little interruption as possible to our proceeding, to be sure, you may take any Moderator you please.' Now then, because we did not object to their having Dr. Beman as *their* Moderator, (which was the question put,) are we to be considered as voting to give up ours? That is an entirely different thing, and if the latter was the import of the motion, it certainly was not so put as to be intelligible." p. 579.

"Nay, the members were cautioned—so we may interpret Mr. Cleaveland's language—that there was to be no debate. At any rate, where was the opportunity given? Crack! crack! crack! the reverberating shouts of 'Aye!' fell upon the ear, as if their learned counsel had told them that they must not lose an instant; that they must not allow the thread of their proceedings to be broken; that they must get through at all hazards; and then it was proclaimed, that the Assembly had adjourned, to meet in Old Buttonwood. Could questions thus put bind any but those who actually voted?" p. 582.

Let us now hear CHIEF JUSTICE GIBSON, who in giving the opinion of the Court, alludes to the point of implied assent on account of silence.

"The refusal of an appeal from the decision of the Moderator would be no ground for the degradation of the officer, at the call of a minority; nor could it impose on the majority an obligation to vote on a question put unofficially, and out of the usual course. To all questions put by the established organ, it is the duty of every member to respond, or be counted with the greater number, because he is supposed to have assented beforehand to the result of the process, pre-established to ascertain the general will; but the rule of implied assent, is certainly inapplicable to a measure, which, when justifiable even by extreme necessity, is essentially revolutionary, and based on no pre-established process of ascertainment whatever.

To apply it to an extreme case of inorganic action, as was done here, might work the degradation of any presiding officer in our legislative halls, by the motion and actual vote of a single member, sustained by the constructive votes of all the rest; and though such an enterprise may never be attempted, it shows the danger of resorting to a conventional rule, when the body is to be resolved into its original elements, and its rules and conventions to be superseded, by the very motion." p. 592.

"Now, before the passive commissioners could be affected by acquiescence implied from their silence, it ought to have appeared that they were apprised of what was going on; but it appears that even an attentive ear-witness was unable to understand what was done. The whole scene was one of unprecedented haste, insomuch that it is still matter of doubt how the questions were put." p. 593.

We have now concluded our examination of the New School attempt to revolutionize at law the Presbyterian Church; and we think that careful readers will generally admit that the two characteristics of their defeated project were DISORDER and STRATAGEM.

It is hoped that Christian men will never again go to law for the recovery of ecclesiastical rights; or set themselves up for the majority, when actually in the minority; or consummate a disorderly separation with the plea of unity; or seek to deprive a large body of Christians of their rights by pretending that they acquiesced in the usurpation.

The Jury in the Court below, deceived by the Charge of Judge Rodgers, rendered a verdict for the New School: but when the case was taken by appeal to the Court above, Judge Rodgers' positions were overruled, and a new trial ordered. The New School, however, did not venture to make another effort under circumstances that would have inevitably secured an

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adverse result. The victory of the Old School was decisive.* The providence, which established the Church in the United States, and caused it to expand into all parts of the country, with the conservative and evangelical influences of the Old Westminster Confession, watched over it in time of trouble and defalcation, and caused "all things to work together for good."

We have written many paragraphs in this article with great pain, but the truth has been our object, and we have endeavoured to follow its guidance. Our New School brethren, in provoking a renewal of the controversy, have no one but themselves to blame for the more general condemnation of their conduct, which a renewed examination of it must necessarily produce.

Our Congregational brethren,† who generally sympathized with the New

* Our New School brethren do not seem to have yet altogether abandoned stratagem. The following is the concluding account of the lawsuit, published officially in their Almanac for 1854, by their "Tract Publication Committee:" "A suit at law having on this account been instituted, and the cause given to the jury, in March, 1838, a verdict was rendered in favour of the constitutional organization; but the exscinding party, having contested several points of law before the Court in Bank, succeeded in obtaining an order for a new trial. There the matter, for the present, rests." *Dr. Judd* in his history is a little more explicit. He says: "After the decision of the Court in Bank, the constitutional party concluded to *withdraw the suit.*" Neither the Almanac Editor nor the historian state the *reason* why the suit was not renewed, which is no other than that the law, as laid down by the Court in Bank, absolutely precluded the *hope* of gaining the case. Chief Justice Gibson's opinion established the following points. 1. The Assembly of 1837 had a right to repeal the Plan of Union. 2. The Assembly had the right to dissolve by a legislative act the connection of the New York and Reserve Synods with the Presbyterian Church. 3. The commissioners from the four Synods, thus separated, had no right to apply for seats in the next Assembly. 4. The Moderator of the Assembly of 1838, did nothing but what the rules required, and of course did not forfeit the chair. "Even an appeal from the decision of the Moderator did not lie," under the circumstances. 5. Dr. Patton, Dr. Mason, Mr. Squier, and Dr. Cleaveland were all out of order. 6. Dr. Cleaveland's movement was "a measure of transcendental power," of "original organization," and not for the deposition of the Moderator. 7. Dr. Cleaveland's motion was proposed not as the measure of the body, but as the measure of a *party.*" 8. The verdict was "manifestly against the current of the evidence." 9. The Old School Assembly was "not guilty of the usurpation with which they are charged," and rule for a new trial was made "absolute." No wonder that our New School brethren "*concluded* to withdraw the suit." With "*nine* points of the law," and such law, against them, the "possession" of the Old School was impregnable. "There the matter for the present rests," and for all time to come!

† A large proportion of the exscinded commissioners were from the Congregational Presbyteries. A number of the other New School commissioners also belonged originally to Congregational churches, and some have gone to Congregational churches since the division.

Dr. Patton, who made the first attempt to interrupt the regular organization of the Assembly, is now a Congregationalist.

Dr. Cleaveland, the "arch-anark," is also a Congregationalist.

Dr. Edward Beecher, who was somewhat prominent in the disorder, is also a Congregationalist. The part he acted was that of volunteer messenger, or annunciator. Dr. *Krebs* testifies that "one person returned from the door, and *shouted* that the General Assembly of the Presbyterian Church would meet in Mr. Barnes' lecture-room immediately." *Samuel P. Wilson* testifies that "after the great mass of them had reached the door, and passed through it, the Rev. Mr. Beecher, of Jackson Seminary, Illinois, announced in *a very loud tone*, that the Assembly would meet in the First Presbyterian Church." Since that time, Dr. Edward Beecher has developed still further his ideas of transmigration.

Dr. Lyman Beecher, and Dr. Nathaniel W. Taylor, (the latter a corresponding delegate from Connecticut) made themselves quite conspicuous in promoting the disorder. Dr. *Plumer* testifies that just before Dr. Cleaveland got up, "I saw a little stir, and observed Dr. Beecher and Dr. Taylor, who was a delegate to the Assembly from the General Association of Connecticut, seated together, I believe in the pew behind Dr. Cleaveland. They were moving their hands, and making gestures with their heads, and I thought I heard the words, "Go on, go on." I am certain they were making gestures, but not positive that I heard the words. The gestures could not be mistaken."* These facts show that our Congregational brethren seemed to take an interest in the affairs of the Presbyterian Church, to the very last. The Rev. Zebulon Crocker, Delegate from Connecticut in 1837, wrote a book entitled "Catastrophe in the Presbyterian Church," which contains a large number of unsubstantiated statements—made, however, with no design at misrepresentation. We think

* *Case*, p. 105.

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School on account of their connection with the Plan of Union, will perhaps, on a calm review, conclude that their course was not exactly the one they could wish had been taken.

We have the most entire confidence that full justice will be awarded to the Presbyterian Church of the true succession, and that the New School agitations in the General Assemblies, and at the civil tribunals, will not receive the approval of posterity.

Review and Criticism.

TYPES OF MANKIND: or Ethnological Researches, based upon the Ancient Monuments, Paintings, Sculptures, and Crania of Races, and upon their Natural, Geographical, Philological, and Biblical History; illustrated by selections from the inedited papers of Samuel George Morton, M. D., (late President of the Academy of Natural Sciences in Philadelphia) and by additional contributions from Prof. L. Agassiz, L. L. D., W. Usher, M. D., and Prof. H. S. Patterson, M. D. By C. Nott, M. D. and George R. Gliddon. *Lippincott, Grambo & Co.*

This book comes before the public under a very deceptive title. It purports to be a learned and elaborate treatise, or a new science which the authors denominate Ethnography. The great names of Agassiz and Dr. Morton are set prominently forth, as if to give importance to this new science, and win the favor of the public. By this adroit device the real character of the book has been so successfully disguised, that more than 700 subscribers were obtained before publication, among whom are enrolled the names of men high in honor, in almost every department of literature and science; many of whom are equally distinguished for their devout religious character. One of the most extensive and reputable publishing houses in this or any country has been induced to bring out the work in a style highly creditable to themselves and to the American press, and worthy of a work of the highest merit. For a scientific work so expensive, the sale has been quite unusual, not to say unprecedented. It now appears that the publishers and the public have been induced by a cunning device to aid a new effort to overthrow the foundations of revealed religion, to unsettle the faith of the Christian, and to establish a millennium of sceptical science. The absence of any index or analysis whatever, by which to test the book before the purchase and perusal, is an exceedingly suspicious omission, in a quarto of 738 pages. Mystery is essential to the success of imposture. Poison to be administered must be carefully disguised that it may take effect before its character is discovered. Science and literature, as well as medicine, are disgraced by quackery. Here are 360 wood cuts, and many plates, together with some 1200 notes and references which serve all the purpose of the show-bill; and testimonials that commend the "sovereignest" remedies for the ills that flesh is heir to.

it fortunate for the peace of the Presbyterian Church that our Congregational brethren, who differ considerably from us in their general views of church government, have lately determined to act independently of both Old and New School Presbyterians in their future operations.

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Now what are the subscribers and purchasers of this book, who have been victimised by the cunning device of Messrs. Gliddon & Nott, to learn from their work? Why that the Esquimaux and Reindeer, *Cervus Tarandus;* the Chinese and the Zak, *Bos grunniens;* the European and the Auerochs, *Bos Urus;* the Indian and the Bison, *Bos americanus;* the Negro and the Giraffe, *Cameleopardalis, Giraffa;* the Hottentot and the Cape Ox, *Bos Caffer;* the Malay and the Ox, *Bos Arnee;* the Australian and the Duck-bill, *Ornithorhynchus paradoxus;*—that all these, and six other living creatures, intermediate between the extremes of each class, actually do live together somewhere within the same zones, or on the same continent, and therefore Agassiz believes, and Nott and Gliddon have no doubt of it, that they are different creations at distinct and distant intervals. God, in the beginning, when he created man, did not make of *one blood* all nations of men to dwell on the face of the earth,—that is a mistake of St. Paul, Acts xvii. 26; but he created just eight Types of Mankind, and "determined the times before appointed, and the bounds of their habitation." "It should be remembered," Mr. Gliddon says, page 559, "that when St. Paul stood upon Mars Hill and preached to the men of Athens, his knowledge of nations and of races did not extend beyond that of his hearers; and the expression '*hath made of one blood all nations of men*,' was certainly meant to apply only to those nations about which he was informed; that is merely the *Roman Empire.*" Mr. Gliddon, no doubt, knows much better than St. Paul himself did what he really meant, and so we are bound to believe Mr. Gliddon rather than St. Paul. We have been accustomed, for example, to regard the Circassian and the Armenian, who dwell together in their respective highlands, so near that from their own mountain tops they might almost call and answer back to each other, as really kindred tribes of a common family; but it appears we have been totally mistaken. These are really different Types of Mankind, having no more affinity to each other than Mr. Gliddon has to an ape or an orang outang.

The scientific doctrine of the book is that men never change. Uniformity in the types of man and animals is a law of nature. The white, the copper, and the dark skin never change, and are therefore different creations. In reply to this we will venture to give another law, simply to show how easy it is to make a law to serve a purpose. The law is this—*uniformity and yet diversity is the law of nature.* This *diversity* is seen in the white, yellow, and black, and the *uniformity* in the permanency of these colors when once originated. The law of diversity gives us the enormous black Newfoundlander, and the little white lap-dog, the dray horse, the fleet Arabian, and the Shetland pony. But the dog and the horse are each one genus—one creation. The white man and the negro are each one genus also, and one creation. God in the beginning made of one blood all nations, and made it a law of his creation that man and animals should separate into different species, and each should perpetuate his own type, hence these types of mankind. Why do not Messrs. Gliddon & Nott give us another quarto on the "Types of Dogkind?" For all scientific purposes it would be just as pertinent, and just as logical; but it would fail to accomplish the occult and yet evident design of this book—that of discrediting revealed religion, and casting contempt on the word of God. "The Ethnography" is but a secondary object compared with this ignoble design.

The genial and philanthropic spirit of these men is manifest in the hopeless doom to which they consign several of their types of mankind. With respect to the American Indians, for example, we learn that "it is in vain to talk

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of civilizing them. You might as well attempt to change the nature of the buffalo." p. 69. The case of the negro is even more hopeless. After all the means of improvement which they have enjoyed, quite remarkable in themselves, that is, constant intercourse with Egypt "during 4000 years, they have not made a solitary step towards civilization—neither will they, nor can they, until their physical organization becomes changed." p. 462.

Again, we learn from this notable book that 150,000 years ago the Mississippi "laved the magnificent cypress forests [of its alluvial deposits about New Orleans] with its turbid waters," and that the human race existed on the delta of the Mississippi more than 57,000 years ago. All this important information is derived from certain human remains which were found in digging for the foundations of the New Orleans gas works. This profound discovery we owe to the astute Dr. Dowler, adopted by Dr. Nott, and consul Gliddon. Verily nothing can equal the credulity of these men, with reference to all that might seem to contradict the authority of the Scriptures, with reference to which their unbelief is equally remarkable. An old bone dug up from the shifting alluvion of New Orleans becomes confirmation in favor of an idle fancy, stronger far than Holy Writ.

Let the following suffice as an example of the respect entertained by Mr. Gliddon for the Holy Scriptures. In regard to the account of the creation in the book of Genesis: "Viewed as a narrative inspired by the Most High, its conceits would be pitiful, and its revelations false; because telescopic astronomy has ruined its celestial structure, physics have negatived its cosmic organism, and geology has stultified the fabulous terrestrial mechanism upon which its assumptions are based. How then are its crude and puerile hypotheses about *Human Creation* to be received?" p. 565. The Bible seems, indeed, to be the special object of Mr. Gliddon's displeasure, particularly our authorized English edition, and the tenth chapter of Genesis. He devotes about 160 pages to an examination of this single chapter. Resolved, as he informs us, "to pursue inquiries into biblical questions once for all, *usque ad necem*," he advances to his attack on Gen. x. with all the chivalry of the Knight of La Mancha in his onslaught upon the wind-mill, and he retires congratulating himself that he has shattered a multitude of "anti-Scriptural illusions;" gravely warning us at the same time that he has suppressed some 200 pages, the effect of which we are left to imagine if he should turn and open upon us this terrible battery.

Among the translators of our version, 47 in number, there was not, according to Mr. Gliddon, one Hebrew scholar, and not more than one or two who knew anything of the Hebrew language, though appointed to the task from among the most learned graduates of Oxford and Cambridge; and then he proceeds through several pages to bring forward some of "the damning evidence producable that these worthies could not construe a single line of the Hebrew Text." p. 614. Indeed the Hebrew language itself was then just beginning to revive, and can be said to have been recovered only within the last century by modern Orientalists, like Mr. G., we presume he would have us believe. If by the cool atrocity of such assertions he could persuade us to abandon our Bible as contemptible and worthless, Mr. Gliddon would exult in the consciousness of having accomplished the chief end of his life. To effect this great end he repeats the old story of the thousands of errors which overspread the entire volume, so that nothing is reliable; in answer to all which we have only to say that this same argument lies with vastly greater force against the integrity of the text of Shakespeare, the loss of which Mr. G. would lament, no doubt, much more than that of his Bible.

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Many of the plays of Shakspeare are confessedly spurious; how many or what plays are genuine no one knows; and besides all this, more than 20,000 mistakes, errors and interpolations overlie the pages of these plays. So that this work, written within 250 years in our own language, is now chargeable with more errors, interpolations, and various reading, than infidelity itself has dared to urge against the Bible. But notwithstanding all this Mr. G. will read his Shakspeare with undiminished confidence that he is reading the works of the immortal dramatist; and we, too, after all his bluster about the corrupted text, shall read the sacred page in the same sweet assurance that it is the word of God, which we had before we read Mr. G's. impotent and infamous aspersions of it. There it is, and there it will be forever in all its integrity, and in all the authority of God's own word fresh fallen from heaven. Mr. G. warns us that he has 300 pages of materials yet in reserve with which to defame still the Word of God, if any one should presume to reply. "The nature of this work may elicit some hostile comments; and he is the prudent soldier that keeps his powder dry." Mr. G., by his vulgar ribaldry upon the sacred themes of holy writ, has put himself beyond and beneath all respectful criticism. His gasconading defiance only reminds us of one of old, who, as the fable goes, pleased himself with the terrible consternation he should produce by wrapping himself in a lion's skin; but his long ears soon exposed his ridiculous conceit.

Mr. G. would have us believe that he is a man of awful sense and learning. He has actually got into Latin, and almost into Greek, as appears from some touches of Greek, and frequent little scraps with which his pages are interspersed, redolent with the latinity of the school-boy. Then he gives us French and Italian, and even German, and discourses learnedly of Hebrew and kindred dialects in *triliterals* and *biliterals*. His references certainly indicate an industry and zeal worthy of a better cause. They are marshalled and paraded for effect, and Mr. G. would doubtless have us understand by them that he is deeply versed in what he calls "*archaeological profundities.*" We see in these "profundities," however, nothing more than what any literary charlatan might display after roving over the world 10 or 20 years, zealously accumulating authorities from public libraries, with such a smattering of several languages as even one of his hopeless types, of the "African realm," might have brain enough to acquire within this term of time. Mr. G. is deep in indexes and references; and very truly says with reference to his learned authors that "to extract from their works is merely mechanical," requiring little knowledge, and less intellect. He is repulsively affected, and often hopelessly obscure, and in his epithets and phrases, coined from incongruous mixtures, apparently for no purposes but to impress his readers with his amazing power of combining and creating terms drawn from his *linguistical profundities.* We can form some conception of "*thaumaturgical ingenuity,*" "*hamitic affiliation,*" "*archaeological actualities,*" and "archaelogical profundities," "*monumental evidence coetaneous in registration,*" "*moyen age,*" "*negrophilism,*" "*verdant lucidity,*" "*cecity,*" *and* "*tachygraph of a bull's head.*" This is bad enough, but we are told, moreover, that "*these points will resile solely through exegetical analysis of the document itself;*" that the "*truth will resile to our view through the archaeological deductions with the force of an Euclidean demonstration.*" Shade of Champollion what have we here? Is it Hieroglyphic, Punic, Runic, Cunic, or Himyaritic? Brought out in familiar Roman characters still it fails utterly to reveal to us its hidden meaning. We have the misfortune to find ourselves among "the biblical dunces," the "snubs of universal humanity,"

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in that undeveloped stage of the reasoning faculties which has been already classified as "*theological*," and so "behind the age," in the "biblical profundities" of "continental archaeologists," as to be utterly incapable of fathoming the profound absurdities of George R. Gliddon's "palæography." We have only brought together in this simple sentence a few of the select epithets which Mr. G., with so much decency and refinement, applies to the theological professors and clergy of America. But enough to reveal his real character.

The mutual affection of these fellow-labourers in their sacred cause is wonderful, surpassing that of Tam O'Shanter and Souter Johnny. "No two men ever worked together in the same harness with more perfect harmony of object."

> "Tam lo'od him like a vera brither,
> They had been fou for weeks thegither."

These men, *par nobile fratrum*, if they have not been mellow as long and as lovingly over their cups as these cronies of the Scottish bard, have longer and more deeply drunk of another and fouler intoxication. Hence their affectionate and extraordinary harmony.

Our readers must have seen already that this work "issues into day" under a sad misnomer. It should have been not "Types of Mankind," but "Types of Infidelity." The latest and lowest types of this deformed creature, "*nigro nigrior*" are here set forth to view, ghastly and hideous as the skulls that overspread the pages of the book. It will utterly fail to accomplish what its authors so much desire, but it will, we doubt not, do infinite harm. It will make a multitude of shallow skeptics, who, filled with the conceits of philosophy, falsely so called, will smile at the delusion of the believer, and cast away from themselves that sacred word, the entrance of which might give understanding to the simple. The approach of the millennium of infidel ethnography, which it is intended to hasten on, Mr. Gliddon heralds forth in the following terms, relating to "such a radically correct *re-translation* of the Hebrew Scriptures as would supersede the vulgar version." "As positivisits we lament not that our brief span of life will be measured long before a new English version may be authorized, because, through the slow but unerring laws of human advancement in knowledge, by the time that *theologists* shall have accomplished their metaphysical transition, and have awakened to the stern realities of the case, the developments of the science will have rendered any *new translation* altogether supererogatory among the educated, who are creating *new religions* for themselves." p. 593. The italics are given by Mr. Gliddon.

The work will doubtless have its day, and then with its authors it will sink into deserved oblivion, until the revelations of the judgment shall disclose to them the real character of this "new religion" which the developments of their science are creating.

[Various notices of new books are necessarily postponed until next month. *Ed.*]

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Gathered Fragments.

SCATTERING THE CHURCH.

Like the farmer who has but little seed to sow in his furrowed fields, the church must scatter the word of life by sending her ministers and laity over large fields; near enough to each other, indeed, that they may enlighten the distance between them; and enough in each field to render their efforts productive. It seems to me that the mode has been entered into, but not practically carried out to its fullest extent. Do mechanics all flock to one place? Their policy is to move where there are no mechanics, that the hope of their calling may be known and felt. Disciples are called Christians; should they not in changing locations seek for one where there are none, or only a few disciples, that their high calling may be more known and felt? What are the inquiries which they make concerning the place of residence to be chosen? Will my worldly business be more successful? Is there a flourishing church and a good state of society? Should they not inquire, Am I needed there as a Christian? Where is the place in which I can do the most good? If I can do more good in a destitute region, in a church of few members and feeble strength, is it not my duty to leave this flourishing church and go to their rescue, sacrificing worldly interest and comfort? When to do good, to endure hardness, instead of enjoying even good religious privileges. shall enter more fully into the hearts of the people of God, their dross will be purged away, a dead faith exploded, deceived souls undeceived, and sin mortally wounded. A small addition of such emigrant Christians to scores of feeble churches scattered over the land would raise them to prosperity and permanency.

It is men that we want, the laity as well as ministers. Heaven directs, and the destitute join in the cry, "Pray ye the Lord of the harvest to send forth *labourers* into the harvest?" Send them from the churches; scatter the churches over the world.—*Zion's Advocate.*

LABOUR AND WAIT.

The man of faith learns to *wait* as well as to labour. He comprehends that it is his mission to sow, to plant, and to water. These things done, he is satisfied to wait. He knows that the tardiness of the seed to throw out its shoots is not always a proof that its vitality is lost—that a moral harvest is often reaped a long time after it is sown—frequently after its sower has gone to his long home. Therefore, he waits in hope.

A boy once shot an arrow in the air. So lofty was its flight, he lost sight of it in the clouds, and failed to detect the place of its descent. Long time he searched in vain around the meadow, and at last, went home mourning the loss of his arrow. Years passed away. The boy became a man. After many wanderings, he revisited the haunts of his boyhood. Walking around the meadow, he gazed upon a venerable oak, whose wide spreading branches had frequently sheltered him in his boyhood, from the rays of the sultry sun. Full of old memories, he stood until his eye rested upon a feather, which protruded from a hollow in the tree. He drew it forth, and with it the identical arrow which years before he mourned as lost!

And is it not thus with the efforts of God's children? They speak in the ears

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of sinners, they bestow a tract, they utter an exhortation, or, if in the ministry, preach a sermon. They strive to watch the flight of their shaft. Vain endeavour! They cannot track it, as it enters the mysterious regions of the mind; and they too often foolishly deem it lost. But it is not so. It has done its work; and either in the future years of time, or in eternity, that effort, like the long-lost arrow, shall come back to the bosom of its owner, bringing with it a blessing—even the reward of a duty faithfully performed.

INTERCESSION OF THE SPIRIT.

How is it that "the Spirit itself maketh intercession for us with groanings which cannot be uttered?"

When the Spirit maketh intercession for us, it is not by any direct supplication from himself to God the Father, on behalf of any one individual; but it is by pouring upon that individual the spirit of prayer and supplication. The man whom he prays for, is in fact the organ of his prayer. The prayer passes, as it were, from the Spirit, through him who is the object of it.

These groanings of the Spirit of God which cannot be uttered, are those unutterable desires wherewith the heart is charged, and which can only find vent in the ardent but unspeakable breathings of one who first feels his need, and longs to be relieved from it; who hath a strong and general appetency after righteousness, and yet can only sigh it forth in ejaculation of intense earnestness. These are called the groanings of the Spirit of God, because it is in fact he who awakened them in the spirit of man. When he intercedes for a believer, the believer's own heart is the channel through which the intercession finds its way to the throne of grace.—*Chalmers.*

LITTLE CAUSES AND GREAT RESULTS.

We may, with perfect confidence, leave *results* with God. God will complete what he has begun. Not one of his purposes can fail. Man sees but a little way; God sees to the end. Examples already referred to will illustrate the thought. Little did the young Chaldean adventurer anticipate the illustrious race of kings that should descend from his loins, or his more illustrious spiritual seed. Little did he conceive that his departure from Chaldea was the first link of a most brilliant series of events. Little conscious were the brethren of Joseph, when they nefariously sold their brother into slavery; or Pharaoh's daughter, when she drew the babe Moses from the rush cradle; or the captors of Daniel, when they forced him into exile, that theirs were preliminary steps to the establishment of a power which has again and again revolutionized the world, and shall continue to revolutionize it till the kingdoms of this world shall become the kingdoms of our Lord. Little did Columbus think of the amazing consequences which have resulted to mankind from his adventures; or the Pilgrim fathers, the grand and truly astonishing effects of their zeal, and faith, and love of liberty, in their consequences on the history of mankind; or Faust, in the invention of the art of printing; or Luther, in his bold essays to reform a corrupt church. And that little band of Christians met in London, to devise means of supplying the poor in Wales with the Bible, were so far from foreseeing that their deliberation should result in the formation of the British and Foreign Bible Society, which, with affiliated societies (all her own legitimate daughters,) should so soon enter on the work of giving the sacred volume to the entire world. And as little did Robert Raikes think what an instrument for the renovation of the world he

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had organized, when, having gathered about him a few beggarly children in the by-ways of London, he embodied the idea suggested by a benignant Providence, into the form of a Sabbath-school. A child may set a stone rolling which the mightiest man cannot stop.—*Read's Hand of God in History.*

"THE BEAUTY OF HOLINESS."

THERE's beauty on the summer leas,
  Among the shimmering grass,
And in the hazy autumn time
  When whispering zephyrs pass.

And everything is beautiful
  In light of glancing leaves,
And when the hoary winter comes
  To bind his shrunken sheaves.

But fairest is a Christian heart,
  Where *holy* beauty shines;
Where the Shekinah loves to dwell,
  And Sharon's roses twines.

There gleamed such love-light on a brow
  A few brief summers old,
And brighter grew its heavenly seal
  As life waxed dim and cold.

A sweet young lily, not half-blown,
  A dove by Jesus tended:
In rain the flower-leaves folded up,—
  The pure white wings ascended.

They watched them by a fading hearth,
  Drearily strewn with ashes,
Till the cloud vanished in a light
  Sent from their silvery flashes.

Those watchers' hearts, summary thoughts,
  Grew warm, though snow was round them;
Those gleams of heaven—like shining robes
  Made glad the souls that found them.

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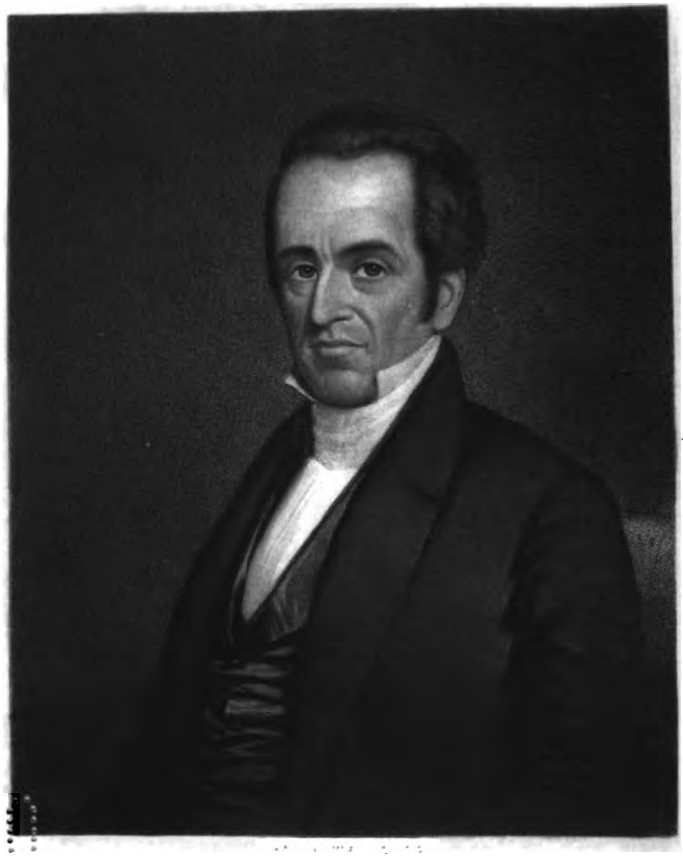

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THE

PRESBYTERIAN MAGAZINE.

JULY, 1854.

Miscellaneous Articles.

DR. PLUMER'S SERMON BEFORE THE ASSEMBLY, 1839.*

EVERY pious man ought to be far more anxious to derive benefit from afflictions, than to get rid of them. And every wise man will be more careful to gather up "the peaceable fruits" of his chastisements, than to gather leaves and blossoms to weave wreaths for his brow, after he has endured evil and come off victor. We have no doubt that enormous guilt will attach to the Presbyterian Church, if she is not greatly profited by her late trials. Some of these benefits are the following:

1. We can now, better than ever before, *understand a great many portions of Scripture*, both in the Old and New Testaments. We have seen the meaning of many of the Psalms in a new light. Let us search the word of God with this object in view. Perhaps a circle of friends, met for prayer, never were more impressed by any portion of Scripture, than one lately was in reading 2 Chron. 20th chapter. See also 2 Chron. 32d chapter. Whatever leads us to understand the word of God is useful.

2. There has been much *more prayer* than would probably have been offered without these trials. That is no small benefit which drives God's saints to their knees. Jonah was asleep in the ship, but he says of himself—"Out of the belly of hell I cried, and thou heardest me." We trust the spirit of prayer will not soon be lost.

3. Many good people have acquired *increased confidence in God* by these afflictions, (and if all have not or shall not, it will be their own fault and loss.) They have found by experience that they can

* WILLIAM S. PLUMER, D. D., as Moderator of the Assembly in 1838, preached the opening sermon in 1839. The *lawsuit* had been decided in favour of the Old School on the 8th of May, 1839, a few days before the meeting of the Assembly.—*Ed.*

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be as happy and as safe when haled before judges, as when under their own vine and fig-tree, in a time of unbroken quiet. God reigns everywhere, and whosoever trusts in him shall not be ashamed.

4. "*The path of duty is the path of safety.*" Daniel's safety in the lion's den, Paul's safety in carrying his cause to Rome, and Samuel's safety in reproving Saul, were in connection with their walking in the way in which Providence would lead them. In like manner, the church and all her interests have been perfectly safe, while for a season the grasp of temporal power seemed to be upon her; and the very court that, at the suggestion of others, ordered her arrest, is the very body that has declared her innocent in the eyes of the law, and free from all temporal control in the propagation of her tenets, and in the administration of her government. And if she shall be called to meet yet greater trials, she has nothing to fear. God will defend her.

5. We should learn the great *folly and sin of exulting and vainglorious boasting.* There is no sin forbidden under more solemn sanctions or punished more condignly than all ostentatious boasting. Prov. xxiv. 17, 18: "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth, lest the Lord see it, and it displease him, and he turn away his wrath from him." The greatest of all victories is that which one obtains over his evil heart. Prov. xvi. 32: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

6. "*All is not lost that is brought into danger.*" "In the mount it shall be seen." "Man's extremity is God's opportunity." "The darkest hour is just before day." "When things get to the worst, they begin to get better." Besides these proverbs, which are familiar to all, the Jews had a very striking one, often referred to by old writers—"*Cum lateres duplicantur, venit Moses,*" i. e. when the bricks are doubled, then comes Moses. God will take care of his own interests, and in nothing on earth has he so great a stake as in the purity and holiness of his church.

7. Whoever risks anything for the truth and cause of God shall *in the end be no loser.* "He that loseth his life shall find it." Show us a child of God in heaven or earth, that ever cheerfully consented to forego some present advantage for the cause of truth, and we will show you one that has a basis of perpetual rejoicing. "He hath a continual feast."

8. *God's time* is always the best. Let us judge nothing before the time. It would indeed have saved Jacob and his eleven sons much suffering, at the time, if Joseph had revealed himself at the first visit of his brethren. But then interminable quarrels, and perpetual fear, and jealousy, and hate would probably have ensued in Jacob's family. Joseph selected the wisest method. So our Lord knows what is best, and "though he cause grief, he will have compassion according to the multitude of his mercies, for he doth not afflict willingly nor grieve the children of men."

9. We should also guard every part of the church with which we

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are connected *against grasping at what does not belong to her*, either in power or wealth. For a time such efforts may seem to be successful and promise well, but sooner or later a terrible retribution will come. Ecc. v. 8: "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they." Jer. xvii. 11: "As the partridge sitteth on eggs and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." The late awful example of some, chiefly led on by persons who are strangers and foreigners to our communion, and who repeatedly refused to receive the only funds to which they had any equitable claim, unless they could control everything, ought to make us "exceedingly fear and quake." Having, by the blessing of God on proper means, defeated so unworthy a design, let us not forget the solemn lesson. Let us give them all they are in equity entitled to. It was the custom of the Romans to offer terms, generally thought fair and generous, to their adversaries, and if they declined the offer, and met with a signal defeat in battle, the same terms were renewed. This was magnanimous. But it was the magnanimity of heathen men. We are to be governed by high and holy considerations. Let us remember that we are men of God.

10. Our late trials have also furnished to us all an occasion of *seeing what was in our hearts.* This is a most important result. This is one great end of the trials sent on God's people. In 2 Chron. xxxii. 31, we have the following remarkable language respecting Hezekiah: "Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land; God left him to try him, that he might know all that was in his heart." Let us review our whole conduct and learn what manner of spirit we are of.

11. Our late trials have also greatly strengthened among our people *the love of Presbyterian doctrine and institutions.* This is a matter of no slight importance in our view. He who loves not his own family, will not be apt to love any family. He who loves not his own branch of the church of God, will not be likely to love any branch of it. It has cost us something of late to be true and sound Presbyterians; and the more it has cost us, the more do we love our heritage.

12. Our late trials have led to a clearer settlement of the question of *religious liberty*, than has often been attained in this country. So far as fundamental and statute law were concerned, we supposed the question well settled. But the judiciary of the country have had the question before them in very few forms, and when they have, they have generally given their decision on some collateral question which arose, avoiding the main question. But now the limit between the consciences of men and the rights of society seems to be well defined and rendered peculiarly sacred, and fear of future collision seems to be groundless.

"Deus haec otia nobis fecit."

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13. In our late trials, we have also had a most wonderful illustration of *the providence of God.* We do not wish unduly to magnify the occurrences of our own time, but we cannot easily conceive of a series of events, not miraculous, which should establish and illustrate the fact, the wisdom and the goodness of Providence, even in mysterious dealings, more clearly than many things which have of late come to the knowledge of us all. Verily, "He who will observe the wonderful providences of God shall have wonderful providences of God to observe." "The Lord reigneth, let the earth rejoice." "The Lord reigneth, let the people tremble." "His kingdom ruleth over all."

Let us then humbly and diligently inquire, wherefore God hath contended with us, derive all the good we can from our past trials, confessing our unworthiness, watching against all future measures which might involve us in trouble, and never forget what God hath wrought for us.

When we review our dismal fears,
It's hard to think they've vanished so;
With God we left our flowing tears,
He makes our joys like rivers flow.

We all have heard what God did say,
He spake, and gave his people peace:
But let them run no more astray,
Lest his returning wrath increase."

14. The church is bound *continually to rejoice.* Whoever else may fall or die, her Head, her Redeemer liveth. Whoever else may change, her God changeth not. However men may act, "the covenant of this peace is forever firm. Julius Cæsar, in the midst of a storm, said to the alarmed master of a vessel, intending thus to quell his fears, "Thy vessel carries Cæsar." So if the church, like a ship, be "tossed with tempests," Jesus Christ says, "Fear not, it is I." Pompey once said to a disheartened soldier on the eve of a dreadful battle, "For how many do you count me?" implying that himself was a host. But Julius Cæsar and Pompey were worms. The Captain of our salvation is the Maker of heaven and earth, the Wonderful, Counsellor, the mighty God. Oh for deliverance from unbelief, that we might forever rejoice in him, who was, and is, and is to come; the almighty Redeemer of his people. Let us not forget how we have been taught that the government is on his shoulders.

15. The church is bound to *engage in great enterprises.* She may do it fearlessly. In Isaiah xli. 15, 16, it is said, "Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the holy One of Israel." One of our great errors is that we do not habitually devise liberal things.

16. Trusting her covenant God and glorious Head, the church need *not be alarmed at any combinations against her.* Let her hold fast what she has got. Whereunto she has already attained let her

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yield nothing. Dr. Thomas Scott somewhere says that nothing but criminal cowardice has ever lost any great battle for the truth and cause of God. The truth is, that when the church is in the path of duty one shall chase a thousand, and two put ten thousand to flight.

17. Let us then hear the voice of God saying to his church, "Fear thou not, for I am with thee: be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Of ourselves we cannot be too distrustful. In God we may ever make our boast, and be confident.

In conclusion, it may be proper to remind you that we are assembled not only under the inspection but also under the protection of Zion's King. The Lord grant that the banner of love may wave over this General Assembly. It now lacks but a few days of being fifty years since this body was first constituted. It first met on the *twenty-first* day of May, A. D. 1789. That meeting was opened with a sermon preached by Rev. Dr. JOHN WITHERSPOON, on the text, "So then neither is he that planteth anything, neither he that watereth: but God that giveth the increase;" a truth this too often forgotten by every branch of the church of God. At the opening of that Assembly there were *thirty-two* commissioners present, representing *eleven* Presbyteries. Notwithstanding defections from our body, and our many sins, who can contemplate the present state of our church compared with what it was half a century ago, without the most fervent gratitude?" A little one has become a thousand, and a small one a strong nation." Such mercies deserve a hearty and liberal thank-offering from the whole church. "HALLELUJAH, FOR THE LORD GOD OMNIPOTENT REIGNETH." AMEN.

SABBATICAL VERSES BY JOSEPH JOHN GURNEY.

JOSEPH JOHN GURNEY was "one of the noblest works of God." He was more than an "honest" man; he was a devout Christian. His religion was of the most mature character. For him to live was Christ. The grace of his Master shone forth in an ardent love to glorify him daily, in edifying and saving the souls of men. Rarely has there lived upon earth a man of more heavenly temper, tender sensibilities, free self-denial, and active philanthropy. Visiting as a missionary various portions of the West Indies, of the United States and of Europe, his zeal was ever earnest and untiring. The great amount of good accomplished, under God, by this devoted Christian, will only be known in eternity.

As a theological and religious writer, Joseph John Gurney left his mark on his generation. He was one of those Catholic men, like Simeon and Chalmers, whose fame was outside of his own sect, and

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pervaded Christendom. Mr. Gurney's religious opinions were of an evangelical stamp; and although imbued in minor particulars with the sentiments of the Society of Friends, he was, in the main, strictly orthodox, and held firmly to the fundamental doctrines of revelation. His works contain discourses on doctrinal, practical, and general religious subjects. His volume on the Christian Sabbath is the very best manual of its size in existence, containing many interesting discussions, and magnifying the day of rest with the solemn sanctions of revelation. The publication of the works of Joseph John Gurney in a uniform series would be an important contribution to standard theological literature.

Few of our readers are probably aware that Mr. Gurney possessed quite a poetical turn. His Sabbatical verses, published in 1837 as a farewell token to his friends on leaving England to visit America, display considerable talent in this department. We propose to make some extracts from his unpretending little volume. Although chiefly interesting on account of its religious spirit and topics, it is not deficient in easy versification, and graceful poetical language. The first extract gives some of the characteristics of the Christian, and is entitled "*The Child of the Lord.*"

THE CHILD OF THE LORD.

How blessed is the child of the Lord,
When taught of the Father to run,
When led by the light of his word,
And cheered by the beams of his sun.

He listens with fear and delight,
To hear what the Master shall say;
He sleeps on his bosom all night,
And walks in his love all the day.

Though terrors may compass him round,
And wildly the tempest may blow;
He fears not; the Rock he has found,
That rock he will never forego.

'Tis true that his pilgrimage here
Is chequered with sorrows and fears;
'Tis true that the cross he must bear,
And weep in this valley of tears:

But patience, submission, and love,
Can sweeten the bitterest hours;
And hope, from the heaven above,
Still shines, when the hurricane lowers.

Temptation, 'tis true, will assail,
And trial without and within;
And deeply his soul must bewail
For inward corruption and sin.

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But the rags he once counted his own,
Are consumed in celestial flame,
And a mantle is over him thrown,
Washed white in the blood of the Lamb.

The next extract is from the longest poem in the volume, "*The Glory of Christ in the new Creation.*"

Foreknown of God, before all worlds decreed,
In time to come, for all mankind must bleed,
A sinless Lamb—the woman's holy seed.
Meanwhile the promise with the age extends,
Each rolling period some new feature lends,
To mark its character with various line,
Unfold its beauty, and its shape define;
Just as some germ in nature's fruitful field,
Pregnant with forms well folded, well conceal'd,
Shoots and increases with revolving days,
And part by part the destined plant displays,
Uplifts a stem obedient to the shower,
Then pours a hundred leaves, then blooms a flower.
From Abraham the promised Seed shall spring,
From Judah's tribe the world accept her king,
From Jesse's root and David's royal line,
Shall rise, with gentle force, that Branch divine.
By Heaven's own power a virgin shall conceive,
And Bethlehem's shade the new-born Prince receive;
Not till yon temple on Moriah's height,
Hath sunk in flames—a second sprung to sight;
Nor till the sceptre of proud Judah's sway,
With all his laws, be trembling in decay;
The seventieth week that hallowed birth shall see,
From Israel's hope renewed, and Persia's kind decree.

A few verses from "*The Pavilion*" will be read with interest by all readers, who are fond of scriptural sentiments, and who rejoice in the hope of the Psalmist, "In the time of trouble he shall hide me in his pavilion."

The glory that here to the worldling is given,
Like meteors that gleam in the dark vault of heaven,
Is lost in a moment to sight;
The sheen of the jewels, the glare of the crown,
When the angel of death mows the lofty one down,
Are quenched in the shadows of night.

There is a pavilion the world cannot see,
Of heavenly structure, appointed for thee,
Thou child of affliction and fears;
Dismayed as thou art at the sight of thy sin,
'Tis thine a compassionate Saviour to win,
Who wept, and can pity thy tears.

Though the troubler of Israel come in like a flood
Thy pardon is sealed with Immanuel's blood,
Immanuel calls thee his own;
He quiets the storm of the penitent breast,
And under his shadow permits thee to rest,
Till he waft thee away to his throne.

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How soft is that shadow, how sure its defence,
How transcendent its joys o'er the pleasures of sense,
Like the joys of the angels above!
His table with spiritual dainties is spread,
The wine of the kingdom, the heavenly bread,
And his banner is INFINITE LOVE.

The only other extract which our space allows us to make, has for its subject "*Martha and Mary.*"

MARTHA AND MARY.

Active, intent, with friendly ardour fraught,
Each nerve responding to some busy thought,
The faithful Martha strives;
In sooth no wonder that for such a guest,
She deems it duteous to provide the best,
For in his life she lives.

Yes, in her gentle friend, her lowly Lord,
She views, with simple faith, the incarnate Word,
In whom are all our springs;
Beneath that faded form, that eye of grief,
The piercing vision of her soul's belief,
Descries the King of kings.

As Abraham erst his visitants to greet,
And then to choose and dress the daintiest meat,
With eager footsteps ran:
Upon the mystic three, he joyed to wait,
While Abraham's Lord himself conversed and ate,
Or seemed to eat, with man.

Not vain her labour, yet a better part
Another chose, who had as warm a heart,
And faith as clear and strong;
Close at his feet, and level with the dust,
Adoring Mary sat, in humble trust,
And looked and listened long.

The plaint that of the work she missed her share,
Nor helped to ply the busy housewife's care,
Was heard, but heard in vain.
The one thing needful was her happier choice,
To learn of Jesus and in him rejoice,
And that she must retain.

Saviour of men, Immanuel, hear our cry!
Give us for Thee to live, in Thee to die,
O calm the anxious breast;
However in thy cause we toil or roam,
Still at thy feet provide a peaceful home,
Where we may wait and rest.

These diversions of the good man reflect the beauty of his Christian character.

Mr. Gurney possessed a strong mind. His benign countenance was irradiated with intelligence. His noble form and courteous

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manners gave a peculiar authority to his personal presence, which the stranger and the friend alike recognized. In presenting to our readers these brief memorials of a good and great man, we have only to remind them that the verses are merely an incidental index of his modes of Christian thought, and that they exhibit the pleasant *varieties* of his genial nature rather than the depth of his intellect.

THE GOOD DONE BY A TEACHER.

THE Missionary Herald for the month of December, 1853, announces a fact which deserves to be recorded in the annals of Christian Education, as well as in those of Christian Missions. In compliance with the earnest request, presented by a chief of the Marquesas Islands, a mission has been commenced on one of that group by members of the church of the Sandwich Islands. An apparently trifling incident awakened the interest and desire which prompted his appeal. A poor and friendless boy, trained in one of the Mission Schools of Hawaii, had been wrecked on the Marquesan coast. His character and conduct are not described, but their excellence may be inferred from the effect which they produced upon the ignorant and idolatrous savages among whom he was thrown. We can imagine what impression was produced by his simple and sincere morning and evening prayers, by the words of divine truth which he remembered and uttered, by the hymns which he either recited or sung, and by the exemplary life which he led. His piety must have been a novel sight to these barbarians. This little stranger, thus cast upon their shores, brought with him knowledge and hopes and principles of which they were destitute. So desirable did these appear that they sought to share them. They resolved to send for a teacher to make known to them the truths which so guided and gladdened the life of the young Hawaiian. Their appeal for instruction met with a cheerful response from the church of the Sandwich Islands; and missionaries are now arriving to confer upon the Marquesans the blessings which have so enriched and elevated their once heathen neighbours.

A Christian Mission thus traces its origin to the *faithful religious nurture* of a poor heathen boy. A whole Christian nation may hereafter look with gratitude to the humble labours of a devoted religious teacher. An event like this shows us that the influence of a Christian teacher is not limited to the little circle in the centre of which he stands Sabbath by Sabbath, or week by week. It reaches beyond his immediate pupils; through their instrumentality he acts on all who are connected with them.

A teacher acts by one of the most efficient means. Childhood is invested with a winning influence and an attractive power. There must be something wrong in the heart of the man who does not love

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children. It must be strangely hardened, if it is not touched by their gentleness and their simplicity. May we not perhaps witness the power of childish words and childish actions in the youthful Jesus sitting in the temple among the doctors, hearing and asking them questions? Perhaps in that circle which surrounded him were Nicodemus and Joseph of Arimathea; and it may be that to the conversation of the youthful Nazarene with the Jewish Rabbis is traceable their interest in the kingdom of the Messiah. The artless utterances of a child may persuade more easily than the studied rhetoric of an orator. The weak things of the world often confound the mighty.

Affection readily lends its ear to childish speech. The teaching of the school is often repeated to willing hearers at home. The little one may receive from his teacher the bread of life, and bear with him at least some crumbs or fragments of it to those whose love will not suffer them to refuse it from such hands. A parent will listen to a child when he will hear none else; and in hearing the child he hears the teacher, who thus becomes a fellow-labourer with the pastor, a true helper of the ministry.

The teacher, moreover, thus acts by unsuspected means. The sceptic, the scoffer, the worldling, puts off his well-polished and carefully adjusted armour in his own house. He lays aside his shield when he deems that no foe is nigh. But many a bow has been drawn at a venture, and sent its shaft through the unarmed heart of the sinner when he apprehended no danger and sought for no defence. Many a stout man has been touched by the prayers and the piety of his son or his daughter. Many a heart, guarded against all approaches of a minister, or of an adult Christian, has been sorely wounded by some childish word, uttered with no intention to reprove, yet employed as a two-edged sword by that Spirit, who out of the mouth of babes and sucklings ordaineth strength.

It is, indeed, with the heart and the influences to which it was exposed, as it was with the traveller in the fable, and the successive attacks of the storm and the sunshine. The dreaded north wind only made him gather around him more closely the protecting folds of his mantle; but the mild and unsuspected sun loosened his cloak, and accomplished by gentle means what its rougher ally had failed to do. Childhood can often effect by the power of the Spirit of God, what manhood is not enabled to perform.

Such are some of the encouragements and rewards of the religious teacher. By comparatively small means he effects great results. His influence multiplies itself in many a circle. His voice awakens echoes in many a home. He is spinning, it may be, a slender cord, which shall ultimately bind many a household to the church and to its God. When the bridge which now spans the abyss below our great cataract was thrown across the gulf, it was not from the first the strong structure of iron wires and cables and planks of which it now consists. A slender thread was first stretched from bank to bank. That thread drew after it a larger and a firmer one; and that one still larger and firmer, until at last the yawning chasm was bridged over by the strong

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and beautiful structure which now links together the once sundered shores. Yet was it the little thread which effected the union. In like manner the little child, passing from his home to the school, and from the school to his home, may join the two by a common bond, and along this slender thread may ultimately pass those hallowed influences which shall make all glad. R. P. D.

THOUGHTS ON CHURCH MUSIC.

[From the United Presbyterian Magazine, Scotland.]

MUSIC is a much finer language than words, which are but rude conventional symbols of thought and feeling, and have no meaning, until they are explained. The word *sor-row* for example—those two syllables signify sorrow to one who speaks English—to a foreigner who does not understand our language, they signify nothing at all. But let us sound on voice or instrument two musical syllables of sorrow—let Handel tell in his Israel in Egypt, how Israel *sighed—sighed* by reason of the bondage—or Mendelsohn in his 43d Psalm, how his soul is *vexed* and *cast down*—any one shall understand that at once to be sorrow. It is a language deeply underlying all words, and understood before words—as is obvious in children who sing many little bravuras of joy, and cadences of sorrow, and recitatives of nursery chivalry, and who perfectly understand mamma's soft lullabies, and all the chanted evangel of maternal love, long before they can speak or understand a single word. It is a language man has brought with him from paradise, and which is deeply imprinted on his heart—while the words are only lying on his lips. The latter is like the coin of a country which we use in passing through it, but which must be exchanged in crossing the boundaries—the former is a part of our imperishable inheritance, belonging to the ruins of what we were, and to the grander mystery of what we shall be. It runs through the whole gamut of human emotions, from the deepest *Miserere*s of contrition, to the loftiest *Jubilates* of praise. This is well illustrated in the well-known ode by Collins, in which the passions, successively personified, touch the lyre, each producing its own peculiar music, which deepens the emotion, while the music is playing. Though the grace of God changes the heart, it by no means changes the law of reflex influence; and the graces of the Spirit do not disdain the handmaids of song, any more than the natural passions of the heart. But in truth, on this matter, "the children of this world" have shown themselves much "wiser than the children of light:" for what officer would muster his troops to battle, to the music of the "Dead March" in Saul? Or what theatre manager would introduce a scene of terror with a frivolous overture? But the church thinks nothing of mustering her sacramental hosts to the doleful tune of Bangor—or of chanting the terrors of the law, or the sorrows of the lost, to such frivolous tunes as "Peterborough"—an absurdity only outdone by what Laing relates of the cathedral church at Geneva, where, at the dismissal, the organ played them out with a waltz.

One thing in music should especially be attended to, for the "edifying" of the church. We refer to *modulation*, or the transition from key to key.

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A change of key (especially when a change of time goes along with it) is the most powerful instrument in the hand of a musician. It is "the lifting of a curtain, or the overshadowing of a cloud—the change of a storm into a calm—the hope of life after the sentence of death"—in short, every kind of change may be expressed by modulation; and God has given this remarkable power to music for most important sacred ends.

For instance, some hymns are sorrowful throughout, some joyful throughout. In this case modulation may not be required; but, on the other hand, some hymns are sorrowful at the beginning, and joyful at the end. How many of David's psalms begin in deep sorrow, and end in exulting joy. And our best gospel hymns, that describe the soul's transitions out of anguish, into peace and joy, belong to this class. Now, it might be proper to commence a hymn of this kind, in a strain like Bangor; but it would obviously be improper to end it in the same strain. There ought to be a *Selah*—a changing of the music—in the course of it.

In such songs of degrees as Psalm cxxx., we begin in the depths, and climb to the summit. They are songs of steps or ladders, by which the soul climbs out of sorrow into joy; and having gained one stage of joy, climbs, by them, to a higher and a still higher: as Swiss mountaineers, when they have climbed up a height, draw up the ladder behind them, and, by the same ladder, climb up another height, and another, to the summit. The soul, at different stages of the ascent to heaven, still uses the same gospel ladder, whose leading steps are anguish, repentance, faith, peace, and joy. It is obvious that, in singing such hymns, the music ought to change as the sentiment changes. It did so in the Hebrew psalmody, and in the early Christian psalmody, but, unfortunately, there is no provision for it in our modern system of psalm tunes.

Suppose a hymn, describing death in one verse and the resurrection in the next; guilt in one, and forgiveness in the next; danger in one, and deliverance in the next; any one must see that we should not give the same music to both verses. But our precentors have no help for it—they must abide by their tune, and "measure of two or three staves, more or less," as Wesley says, to the same unvarying strain. We could here enter a grave charge against the psalm tune (much though we admire it), as insufficient for the purposes of Christian worship, and could easily show, that it is far too narrow in its range for adaptation to many of the Hebrew psalms, which would require something like anthems, or even oratorios, adequately to render them.* But this is a field of argument which we shall only indicate, in the hope that

* The ancient Hebrew music, from its very looseness, gave much more permission to the worshipper to sing as he pleased—a much broader margin on which to introduce extemporaneous and voluntary bursts than is permitted to us now, since the invention of the organ, counterpoint, and their offspring, the psalm tune. While it has gained unspeakably in richness, grandeur, and correctness (for the organ, through opening up new worlds of harmony, has done for music what the telescope has done for astronomy), our music has necessarily lost in other respects. For there is a mechanical precision—a rigid military kind of discipline—to which all voices must submit in our choral singing, and with which the Hebrew singer was not hampered. It may be added, too, that the plan adopted in our psalm tune system, of assigning to each successive syllable, without any regard to its meaning, a certain lengthy portion of sound, would scarcely seem to us the *best* way of bringing out the sense of the whole, if we had not been trained to it from childhood. We do by no means object to the psalm tune; but we should like it to be understood, that this is not the only form of praise-singing,—not perhaps the best, and certainly not at all appropriate for many of the psalms. This is like putting new wine into old bottles. In Germany, where they sing so well, the church has no psalm tunes. The psalms are chanted somewhat in the Hebrew style (though not so much so as we have heard them chanted in some Episcopal churches nearer home), and then each hymn has its own music

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the future shall yield us, so soon as the deeper needs of the Christian life shall loudly demand it, a richer and more varied church music. In the meantime, we cannot recommend (as some would wish) the dropping from public worship of those psalms or hymns in which the sentiment changes; for this would be to throw away the most evangelical and most edifying of them both in hymn-book and psalter.

Praise-singing, too, *assists the preaching.* It stimulates mental effort and moral resolution. Lord Bacon "had music played in the room adjoining his study." Milton "listened to his organ for his solemn inspirations;" and before Massillon delivered those orations that thrilled the French court, he used to prepare himself by practising music. We quote a higher instance: "Bring me a minstrel," said Elisha. "And while the minstrel played, the hand of the Lord came upon him."

Which of our ministers has not felt that good singing before the sermon helped the preaching, cleared the intellect, brightened the fancy, strengthened the memory, touched the heart, and threw the whole man into a fitter frame for the reception of the diviner harmonies? Which of them, rather, has not felt, that bad singing before the sermon gave the key, in which the discourse was just a succession of variations, out of which, and above which, it struggled to rise, and could not? Or that bad singing after the sermon spoiled its effect, when, having given out some appropriate psalm or hymn, and expecting some fine old English tune, of the Stroudwater class, or still finer old Scotch melody, like Martyrs,—up started instead, from beneath the pulpit, some frivolous, meaningless thing, constructed by some idle, drunken artizan, who, stealing fragments from various tunes, patching them together by the help of a violin, and inscribing the medley with the name of his own insignificant street or village, had palmed it off upon the ignorant church as a masterpiece of church psalmody?

Praise-singing also may *correct the preaching* when it is defective or erroneous. "Give me the making of a people's songs" (said Luther), "and I will rule them, let them make laws who will." The saying has been attributed to our Fletcher of Saltoun; but Luther *did* it as well as *said* it. Rich hymns, of intricate structure, he has so combined with intricate harmonies, that they cannot well be put asunder. To this day those hymns are sung in many places, if it were only for the sake of their music. And sometimes one may hear error preached from a German pulpit, when it shall immediately be contradicted by the hymn-singing from the church or choir! In the fourth century, when the Arian heresy was spreading, the "choirs refused" to alter their orthodox doxology, "Glory be to the Father," &c., and so the choral music presented opposition to the progress of the heresy. The grand opponents of the early church psalmody, and especially of the hymns, were the heretics of those times. Paul of Samosata, who rejected the doctrine of our Lord's deity, organized a keen opposition to Christian hymns on the ground that they were merely human compositions; but when one remembers the words of the Roman Pliny, that the Christians "sang hymns to Christ as God," one sees further into the reason of Paul's dislike to hymns. It is interesting to see the psalmody thus rising up for the defence and vindication of the outraged truth, like a Deborah in Israel! In his "Wesley and Methodism," Isaac Taylor writes,—"It was by his sacred

(Chorale); or, if the melody of one be borrowed to another, it carries with it as its name, the first words of the hymn to which it properly belongs, and hence no vulgar names, like "Stilt," "Coupar-Angus," "Vauxhall," mingle with the worship. What, pray, have names like these to do with David's psalms, or our hymns either?

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lyre, still more than as a preacher, that he (Charles Wesley) tamed the rudeness of untaught minds, and gained a listening ear for the harmonies of heaven, and of earth too, among such. . . . . Thus it was that, richly gifted as he was with graces, genius, and talents, he drew souls, thousands of souls, in his wake, from Sunday to Sunday, and he so drew them onward from earth to heaven, by the charm of sacred verse." From the rude mining population of Cornwall, Methodism had snatched its thousands, and its chapels speckled the landscape on the dreary hill sides. Those chapels were, for the most part, well filled on Sunday; "the officiating minister was a local preacher of the district; and meagre, too often, was then the preacher's part of the service! The sermon was indeed a heavy trial of patience and candour to the casual visitor; the prayer was a much heavier trial. But at the worst, the soul of Charles Wesley, lofty, tender, pure, intense, was there present—present in the hymn; and, like a summer's shower in a time of drought, was this hymn sung on such occasions and in such places."

Other and important arguments for psalmody (with comments, by the way, upon our excellent hymn-book) we must here lay aside, for fear of enlarging this article unduly. Our purpose is in some measure gained if we have served to draw attention to the subject. And let us bring this paper to a close, by touching a chord which we have struck before in pleading for praise-singing for the glory of God; let us beseech our readers to throw their *hearts* into the movement for the revival and reform of church psalmody, which seems in these days to have at last begun. We say *their hearts*, for the rarest beauty of outward forms can never compensate for want of heart. We do not mean to argue that mere outward beauty is of no account even in God's sight. If we did, every flower that blossoms on the earth, and every star that sparkles in the sky, might seem to refute our argument. We cannot believe that beauty and deformity are all the same thing in God's sight. If by his Spirit he renews our hearts, by his Spirit also he has *garnished* the heavens. If he has gifted us with a love of the true and the great, he has gifted us likewise with a love of the beautiful; and we feel certain that the beautiful in art is sister to the good and the true in religion. He who has dressed the rainbow in many-coloured vesture, and clothed the lily in white raiment, to preach his promise in the heavens and his providence on earth, does not overlook the beautiful in worship. His Hebrew altars had their ornamental "horns;" those that sung his praises were charged to do it "skilfully." Other things being equal, the most beautiful worship shall always be the best; and if, without danger to the *heart* of worship, we can afford to beautify its face, it is a shame and a sin if we do anything else.

But all the while let us carefully remember that poetry, music, and, in fact, all the ornamental arts, *apart* from religion, are useless for all good purposes, and when placed in opposition to it, are *worse* than useless—are charged with unspeakable mischief and danger. Syrens can sing as well as seraphim, and visions of beauty lure the soul to shipwreck, as well as beckon it to the haven of rest. "The age of the Renaissence, when everything was modelled by taste, was a dark and fearful era. The exquisitely inlaid dagger did its work of death, and the cup chased by the hand of Cellini himself held not only the spiced wine, but the poisoned draught." Nor shall we much wonder at this, if we remember whence the fine arts (as well, indeed, the useful as the ornamental,) had their origin. They sprung from the ungodly house of Cain. The first poet was that bloody and dissolute Lamech, who apostrophizes his two wives, Adah and Zillah, in Gen. iv. 23—the oldest specimen of verse extent. The first musician who "handled

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the harp and organ" was the base-born son of this polygamist by the one mother, and the first "artificer in brass and iron" was his offspring by the other. So the fine arts came forth upon society through the gates of shame and murder, and we need not greatly wonder if they have been mostly in league with the "devil, the world, and the flesh," ever since.

We remember, too, that false worship has bowed gracefully in Greek and Roman temples, supported on either hand by her handmaids, Poetry and Music, while the true worship was hiding its rude and mangled form in the by-lanes and the catacombs. We remember, too, that the one has often knelt, amid all the luxuries of devotion, in the superb Gothic cathedral, where, "through the long-drawn aisle and fretted vault, the pealing anthem swelled the note of praise," while the other has fled with its homely simplicity to the Vaudois' forest-sanctuary, the Puritan's conventicle, and the Covenanter's mooreland cave. We know, moreover, that "even the doves" are scourged out of the temple when Jesus comes to cleanse it, "since" (as has been finely said by Sir Isaac Newton) "if the heart be withdrawn from God, it matters little whether this be done by means of a bunch of roses or a pack of cards." We know also that the tongues of men and angels, without that charity which is the soul of sacred song, are nothing better than a sounding brass, or tinkling cymbal; and knowing and remembering these things, we should never think of wasting our reader's time, or our own, with pleading in behalf of poetry and music for their own sakes only.

No! reader; and before arguing with you at all on the subject, we should like to press the previous question. Is your heart in the matter—are you one who can praise God? "The dead cannot praise God." None but the "living," those that are spiritually alive, can do that. "They that are in the flesh cannot please God." Only the redeemed are able to sing the "new song." Your most beautiful praises without spiritual life beneath them, are like those flowered and golden dresses in which skeletons were robed, to sit at old Egyptian feasts. We cannot imagine a more deliberate mockery than that of hiring in bands of persons, with good voices, and with bad or doubtful characters, to conduct, or to perform, the "service of song." Should choirs be employed (and we think it would be easy to show that, under certain conditions, they should), the communion of the choir should certainly be as pure at least as that of the church itself. The choristers should all, as far as we can judge, belong to the holy priesthood. No vocal gift should be permitted for a moment to compensate for the want of Christian character. Let this rule be attended to, and a well-appointed choir shall be a blessing. Let it be disregarded, and there shall be a lurking discord at the heart of your choir, that shall contradict your finest vocal harmonies, and that shall probably, ere long, swell up in angry dissonances, split it asunder, and scatter the wreck through the church. The sooner perhaps the better, for such an ill-assorted company is a mockery to God, and to the congregation a scandal and a curse.

But the like mockery is attempted, though in a less obtrusive form, whenever any wicked man affects to sing God's praises. The miserable street-stroller, singing merry serenades at midnight, in darkness and rain, trilling her light songs from a heavy heart, is not a more pitiable spectacle than this. The man should think of it! Does he mean to sing the songs of a kingdom that he will not enter?—the glories of a Saviour that he is still rejecting?—the praises of a God that is "angry with him every day?"* The man, we say, should think of this. The most offensive of all discords lies beneath his song—the discord betwixt the heart and the hymn; and it may

* See Binney's Service of Song, p. 55.

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break out at any time like an earthquake, and shatter all his music to pieces. He sings, "I love the Lord," and it is not true, for he does not love the Lord. He sings, "I'm not ashamed to own my Lord," and it is a falsehood, for he denies Christ before men. He sings, "God took me from a fearful pit," and it is a lie, for he is not yet saved. Does the man suppose that God shall be pleased with such a worship of *lies?* Does he imagine that any beauties of poetry and music shall veil such hideous mocking discord from the Heart-searcher? Let him think of it, we say, before singing any more, or before stretching forth his hand to help the trembling ark of psalmody. What has *he* to do as yet with taking God's praises into his lips? It is his to come praying, with tears, for pardon, and the new heart—to enter by the gate whose pillars are repentance and remission of sins, into the kingdom of heaven and its Temple of Praise, for none but those who are washed in the "fountain of blood," and clothed in the white raiment, are the white-robed priesthood that stand in the courts of our God's house singing praises.

THE IRON GATE.

BY T. HEMPSTEAD.

HARD by that awful line where the immortal
And unseen world crowds on the world of sight,
Almighty hands have reared an iron portal,
Beneath the o'erleaning shadows of the night.

Far down the spreadings of a gloomy valley
Darkly it stands, in hoary strength, alone;
While through its jaws the souls of mortals sally
Forth on the ocean of the dread unknown.

The pathway down that gloomy vale is fearful,
A pall-like darkness broods for ever there;
And sad farewells, and moans, and sobbings tearful,
With funeral murmurs load the dying air.

All, as they tread that dusky valley, tremble;
A shudder smites each heart, a mighty fear;
As the green earth glides from them, none dissemble
The wrong that stained the inmost being here.

As down that silent vale they hurry, fearing,
Where midnight shadows crowd the doleful way,
Sudden, that gate its mighty front uprearing,
Shoots through the parting soul a bleak dismay.

Each aspect of that darksome gate is dismal,
And to the shivering spirit seems to say,
The untried realm beyond it is abysmal,
Where an eternal night engulfs the day.

Dreadful to view, a thousand phantoms hover
Around its jaws, and glare with hollow eye;
A ghastly mould and lethal dew-drops cover
Its mighty bars, and drip incessantly.

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From o'er the lintel grim all sad and plumy,
  A raven pall floats down in sullen waves;
Its fitful rustle on the dark is gloomy—
  A stagnant breeze pours round the smell of graves.

Upon the front a naked death's-head gleaming,
  With horrid stare distorts the dampsome gloom;
The very silence has a death-bell's seeming,
  And breathes an audible whisper of the tomb.

A cypress in that awful silence towering,
  Throws its cold shadow down o'er gate and pall;
The air with gloom, the sky with tempest lowering,
  Shed down a horror and a woe on all.

Ah me! as to that gate the soul draws nearer,
  Her lips grow pale and breathe their piteous moan;
The gloom hangs more intense, the shadow drearer—
  Through that grim portal she must pass alone!

An unseen Hand throws the dark door asunder;
  Enters the soul; earth with her blood and crime,
Her smiles, her griefs, her flowers, and battle-thunder,
  Reels backward, crumbling in the grave of time.

But when that mighty door behind it closes,
  And the rapt spirit treads the world unseen,
Full on the gaze, in glorious light reposes
  Of heaven's calm hills the everlasting green!

In glad surprise back on that closed portal,
  One glance is thrown by the enfranchised soul—
The gloom is gone! and light and bloom immortal
  O'er its stern bars in wavy splendor roll.

Then, God's great joy along her bosom flowing,
  Dried the last tear, and said the last farewell,
The soul no more shall grieve nor tremble, knowing
  That it is heaven where she is gone to dwell.

BELLARMINE'S SIXTH AND SEVENTH MARKS OF THE CHURCH.

AGREEMENT IN DOCTRINE WITH THE PRIMITIVE CHURCH; AND, THE UNION OF THE MEMBERS AMONG THEMSELVES AND WITH THE HEAD.

"Sexta nota est conspiratio in doctrina cum Ecclesia Antiqua."—BELLAR. *de Notis Ecclesiæ*, lib. iv. cap. 9.

"Septima nota est unio membrorum, inter se et cum capite."—BELLAR. *de Notis Ecclesiæ*, lib. iv. cap. 10.

WE are obliged by our limited space to condense the examination of the marks which Bellarmine has adduced in support of the Papacy, and we therefore propose in this paper to examine the *sixth* and *seventh* as given in the foregoing extracts.

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VI. We do not object to the sixth* as a mark of the true church; and so far from dreading an appeal on behalf of the Reformed churches to such a proof, we are confident, that the Cardinal has here ventured incautiously on ground, where he and his cause can easily be vanquished. It is evident, that if we are to go back to the primitive church, to ascertain the doctrines which were then taught and held, in order to find out whether they agree or not with the doctrines which are now professed by any body of men claiming to be the true church; then the infallibility and supremacy of every church must be set aside until the examination is concluded, and the subject in controversy is settled. Neither the Church of Rome, nor any other body, can put forward a claim to be a true church on the principle of this mark, until it is demonstrated that the party urging the claim does actually teach the apostolic doctrines, and none other. It will not meet the requirements of this mark, to show that a church professes in her symbols some, or many of the apostolic doctrines, and then has superadded others in process of time, some of which are antagonistic in nature to, and utterly destructive of, the tenets which the earlier apostolic and scriptural church received from the Holy Spirit; while others are merely of man's devising, and imposed by human authority. It must be shown that the apostolic and scriptural principles of the first age, and these alone, are recognized in the church. Now until this point is settled, it cannot be made apparent which is the true church. That one must be found out, which is in agreement with the primitive church, and until this is done, no party can consistently urge the possession either of infallibility, supremacy, or exclusive powers. Infallibility cannot belong to a church which has erred from the truth, or has foisted corruptions into the dogmata of the church; and therefore the Church of Rome must lay aside her great and vaunting claims, and condescend to enter the lists with her opponents to show that the Tridentine doctrines and the articles added by Pope Pius are really contained in the Word of God. This investigation can only be conducted by the exercise of our ordinary faculties, and the use of such means as the great Head of the church has given us to ascertain the truth. Seeing that no man in any church is now inspired, or commissioned by special authority from God, to dictate to others, we are therefore left to the exercise of our reasoning powers and to the use of means—or in other words, the Church of Rome and the Reformed churches must determine this question by the exercise of *private judgment.*

Again, as the question in dispute is one which can only be settled, by showing that the doctrines and practices of that church which now claims to be a true church are in accordance with the mind and will

* This mark of Bellarmine's is identical with the fourth mark of the church, given in the Catechism of the Council of Trent, and there denominated *Apostolicity.* "The true church is also known from her origin, which she derives under the law of grace from the apostles: for her doctrines are neither novel nor of recent origin, but were delivered of old by the apostles and disseminated throughout the world." (The Cat. of the Council of Trent, p. 100. Baltimore, 1833.)

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of God, as originally given to the church, there can be no appeal permitted to any traditionary sentiments or authorities, which may be certified either by the Romish or an antagonistic claimant to have come down as a rule from apostolic times. Such traditions can have no weight until the character and claims of the church which possesses them is determined. For example, Romish traditions have no weight, except in so far as they receive the certificate of that church, and therefore it is a mere begging of the question to offer any such evidence to prove that the church of Rome is a true and scriptural church. If such traditions have no weight, except the weight which the Church of Rome gives them, then it would be the climax of absurdity and insolence in that church, while her position and claims are in dispute, to offer any testimony from such a quarter to prove that her system was accordant with primitive times. We are therefore shut up to the necessity of making our appeal to the inspired volume, and to it alone. It is only in Revelation that we can find the will of God made known to the church, and therefore a reference to this *sixth* mark by Bellarmine, compels him and all the advocates of the Papacy to cast aside tradition, to suspend all claims to the possession of infallibility or apostolic powers, until it is demonstrated that the creeds of the Romish church and the word of God are coincident in doctrine. It will be entirely useless either to decry the word of God, as unable to settle any controverted question, and as speaking with authority only, when it is interpreted by the true church. The question in dispute is, What church is the true church? And evidently the Roman church has no more right to fix her own meaning on any portion of Scripture, and give it in evidence on her own behalf, than any other church possesses a similar liberty. It will be equally useless to depreciate the solidity of men's minds, and to strive to set aside the use of reason in determining religious questions, because that men have differed on all such subjects. The appeal of the Cardinal in this mark involves such an examination, and he and his church must bear the consequences. It is also to be borne in mind, that the examination must extend to every particular doctrine in the respective symbols. The controversy is not ended by showing that the Romish church has some of the tenets in her standards which are found in the word of God. The whole circle of doctrine must be traversed, which is contained in the standards of the churches engaged in such an investigation, and every tenet must thus be brought to the test of the word of God.

To enter minutely into such an investigation would require a long period of time, and the discussion of the subjects would fill many volumes. It is not necessary that we should enter on such a protracted examination. A few brief hints on some of the leading points in controversy will enable us to show the character and inevitable results of the controversy.

1. And *first*, as to Romish *supremacy*. Let us bring the claim, that the Church of Rome is the mother and mistress of all churches, to the Scriptures, and where can any support be discovered for this

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dogma? It is utterly in vain to search the Gospels, or any part of the New Testament, for any passage which recognizes such a headship on the part of the Church of Rome. There are two portions of Scripture in which, if any such dignity had ever been conferred on the Roman church, we might expect to find an allusion to its existence. We mean the epistle of Paul to the Romans, and the epistles of Peter; the former addressed to the church which claims a lordship over all the professed disciples of Christ, and the others, which are of a general character, and written by an apostle who is declared by the modern Church of Rome to have been the first Pope. Neither in the epistle of Paul are the believers at Rome apprised of the pre-eminence which is now sought for the chair of Peter, nor in the epistles of Peter are the brethren in other regions admonished of the duty which they owe to the authority of Rome.

The supremacy of Rome must therefore be set aside until it is shown from the oracles of God, that the great King and Head of the Church invested the Roman bishops with such lordly power. This can never be shown; and as supremacy is a claim which the modern church insists on, it follows that on this point there is a disagreement between the Church of Rome and the primitive church. There is no use in pointing to the decree of the *first* Council of Nice, or to the decision of the fourth general Council at Chalcedon, or to the appeals relative to the African churches about the year 418, when Pope Zosimus was found to urge an authority which rested on a forged ecclesiastical canon. The reference to these, or subsequent claims or enactments, can prove nothing, except that ambition was developing itself in the church, and that the efforts which were made to secure power by Rome were resisted; while the mark under consideration involves an appeal not to the fifth or sixth century, but the apostolic age, and to the doctrines which are contained in the word of God.

2. The next most peculiar doctrine of Rome is that of transubstantiation. That the monstrous dogmas which are contained in the mass, and in the Romish tenets of the eucharist generally, were not known, and consequently not taught in the apostolic times, may be demonstrated by accumulated testimonies from Romish authorities. We have no occasion to rely on the interpretations of Scripture alone, which may be given by the Reformed theologians. Valentia,* Cusanus,† many of the schoolmen and others, such as Scotus, Durandus,‡ &c., acknowledge that transubstantiation was not the doctrine of the primitive church. Besides, the difficulties which agitated the church at the time when it was about being adopted by various parties, and proclaimed as an article of faith, are well known. Every historian who is conversant with the times of Berengarius, and the incident of his recantation; of the interference of three popes and five synods; will be fully competent to explain the circumstances under which this doctrine came ultimately to be received in Europe, and finally to be sanctioned at Trent. To appeal to any part of the word of God to

* De Transub. lib. ii. cap. 7. † Exercit. lib. vi. Ser. 40. ‡ Pref. ad Johan. Major.

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show that the Christians in the days of the apostles believed that in holding the sacramental bread in their hands, they were holding the body of a man, together with his blood and soul, all united to the second person of the Trinity, would be worse than childish. To attempt to show from Scripture that the early Christians did not believe that Christ's work of atonement and redemption was not a finished work, but that it required to be repeated and continued from age to age, would be preposterous. To prove any of these doctrines recourse must be had, not to the Scriptures, but to the means of a later age, when the use of Scripture was less understood, and church authority came to be substituted in its stead.

3. As to the *number* of the sacraments, although the Council of Trent has declared this to be exactly seven, and made it an article of faith to be believed, we are confident that no man who has ever read history intelligently will affirm that this number was determined by the primitive church, seeing that for many centuries after the days of the apostles no author can be found who makes mention of any such number; and even Bellarmine himself thinks it unreasonable that we "should require them to show this either in the Scripture or the Fathers."*

In the same way we may take up all the peculiar doctrines of the Romish church, which have been added to or substituted for those which are really in the Scriptures, and which were received by the primitive and reformed churches, and show even on Romish testimonies that they are novelties, and consequently on all these points Rome has erred and fallen from the faith. As to *auricular confession*, we can appeal to Peter Lombard to show that it not only was not Scriptural, but that in his day even it was not acknowledged as a goodly custom by *all* the doctors of the church. (Lomb. Sent. lib. iv. dist. 17.) As to *purgatory*, we have Alphonsus à Castro, confessing, that "there is almost no mention of it in any of the ancient writers," (Alphons. de Cas. contra Hœres. lib. viii., p. 115); while in the same page he admits, concerning *indulgences*, that "they were received very late into the church," in which view he is more than countenanced by Cardinal Cajetan, who says, "There is no authority of Scripture, or of any fathers, Greek or Latin, that bring them to our knowledge." (Cajet. Opusc. c. 15.)

We need not advert to prayers for the dead, the worship of saints and images, prayers in an unknown tongue, or the other points of doctrine or papal practice in which that church is different from the Reformed. To show that the Papacy is the Apostacy, we have only to refer to the creeds of the church, and on the principle of the *sixth* mark of Bellarmine, to contrast her doctrines with what is written in the Word. In such an examination it will be seen that where Rome differs from the Reformed churches she differs from the Scriptures, thus establishing the apostolical character of the churches which she condemns, while at the same time she is displaying the proof of her

* "Non debere adversarios petere ut ostendamus in Scripturis aut Patribus nomen septenarii numeri sacra mentorum."—BELLAR. de Effect. Sacram. lib. ii. cap. 24.

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own antagonism to the oracles of God. Our readers can easily elaborate this argument for themselves. We hasten to notice the *seventh* mark of the Cardinal.

VII. Bellarmine observes that the church is called in Scripture "one body, one spouse, one sheepfold." But he who would infer from this, that mere unity is a proper mark of the true church, should ascertain that the head and the members are nowhere united but in the body of Christ. The world, however, is well persuaded that bare unity is a characteristic of societies which are vastly different in nature and design—that of itself it infers neither good nor evil, and may be predicated of a well-assorted body of heretics, who are united with each other and with their leader, as well as of the disciples of the Lord. To argue then that union of members with each other and with their head is a proper mark of the true church, is about as wise as to conclude, that because a body of soldiers are united in discipline, and are seen marching together in regular order after their leader, they are therefore going to Washington!

The Cardinal does not, however, leave the matter in this indefinite state. He insinuates into his description of what he means by unity that which will serve his purpose, seeing that his object is not so much to ascertain what is that unity which is characteristic of the true church, as to describe a unity which can only be predicated of the Church of Rome. He tells us that the head with which the members of the church are united is the pope; and as to their union among themselves, he proves that all Romanists must needs agree among themselves, "since they all submit their own sense to the sense of one and the same chief pastor, guiding the church from the chair of Peter, with the advice of other pastors:" so that we now perceive his meaning to be, that *union* in the true church, is "a union among all its members to receive and believe what is imposed and taught by the pope as the head of the church, and the successor of Peter in the Roman See."

In relation to this position we observe generally, that an application of the foregoing mark will make sad havoc with the definitions and arguments of the Cardinal and all his abettors, in their efforts to maintain their ground on this point. Where in Scripture is such a headship of the bishop of Rome asserted, and by what passages of God's word is such union of the members of the church with each other and the pope of Rome as their head enjoined? If it be that this is a doctrine of the church in all ages, it must be found in the first age, and sustained by apostolic authority. Where, then, we ask, can the Scripture warrant for it be found?

A full examination of the mark now under consideration, would involve an exposition of the following heads, viz:

I. That the unity which is here described is no true mark of the church.

II. That even if it were, the Church of Rome does not possess it; and

III. That unity which is really a mark of the true church is possessed by the Reformed churches, and not by the Church of Rome.

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1. And first, as concerning union with the pope as the head of the church; we affirm that this is a pretence which has neither Scripture, reason, nor antiquity on its side; but on the other hand they are all against it. No proof has been adduced, as we have already stated, from Scripture to sustain this claim, nor can any such be found? That the pope should be the centre of Christian unity, the head of the church, and that union with him and submission to him should be essential to the right constitution of the church, and that there should be no allusion to any of these subjects in Scripture is altogether unaccountable; or rather, the very silence of the word of God on the subject is a sufficient argument to show that the apostles had never heard of any such constitution. This is the more convincing, when it is remembered that they frequently and plainly mention *another* head of the church, to which all the members are to be united, viz: the Lord Jesus Christ. He is *head* over all things to the church, which is his *body;* believers are one body *in Christ;* he is the head, even Christ, from whom the whole body is fitly joined together; he is the *head* of the *church* and the saviour of the body; he is the *head* of the *body*, the *church*. (Eph. i. 20—23; Rom. xii. 4, 5; 1 Cor. xii. 12, 27; Eph. iv. 16, 23; Col. i. 18.)

When, then, the Scriptures so frequently point us to this head and to none other, and when the church is said to be a body and to have this head, what other conclusion can be drawn but that as the figures of the word of God are all natural, and as men have but one head, so the church has really but the *one head*, CHRIST; and that all who would provide the church with another head is guilty of sin, and may as well provide another body as another head. When the apostle Paul enumerates the gifts which Christ bestowed on his church, (Eph. iv. 11, 12, &c.,) he never mentions this one, of papal headship and fraternity in papal communion, which would have been absolutely needful to be known to set the church right at the beginning, had the headship of the pope ever had an existence at all. Nay, on the other hand, Paul, in addressing the Corinthian church, reasons expressly against any such lordship or sovereignty in the church. He rebukes that spirit which led one to say, "I am of Paul," and another to say, "I am of Cephas," plainly showing that to acknowledge headship in any mortal man is so far to dethrone Christ, the only king and head of the church.

In *reason* there is no ground for the claim. Why should the bishop of Rome, any more than a bishop in Jerusalem, be the head of the church? How could such headship be maintained if inspiration were not guaranteed to the possessor? The decisions of weak men and wise men, of corrupt men and others of integrity, would speedily become apparent in their opposition and confusion, and thus injury instead of good would result to the church. This is not a matter of speculation; it is an actual description of what has taken place in the administration of the Papacy, continuing from age to age, and increasing until the corruptions and abominations of the papal court have become a by-word in the nations.

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Neither is there any ground for this headship in antiquity. The early centuries of the church knew nothing of such claim. It is true that, Rome being the capital of the empire, the bishops of the capital soon began to assume to themselves a dignity commensurate with the civil rank of their city. The same took place at Carthage, Alexandria, Antioch, and elsewhere; but all such attempts at dominion by the pastors of Christ's flock were resisted, and so long as there was healthful vigour in the church the usurpation did not succeed. It is quite clear that the primitive fathers knew no greater necessity of the churches being united to the Romish rather than to any other orthodox bishop. Had we room to introduce our historical proofs they lie before us in abundance. Cyprian and Firmilian, for instance, reprehended Pope Stephen of Rome, plainly telling him, that in excommunicating them he had only cut himself off from them. That the institution of Christ should have tied all the churches and congregations of the world in every age to the bishop of Rome as their centre, while no means had been adopted to preserve that head and centre sound in the faith, can be believed by none but those who have surrendered their reason into the hands of men whose interest it is to convince them so to believe. That popes were heretics, unbelievers and immoral; that many of them were ignorant of Christian truth, and destitute of all the graces of the Christian character, is undeniable. How then could a pure, living Christian church exist and derive a healthful influence by virtue of connection with such a head?

2. But secondly, the union which Bellarmine affirms to exist among the members of the Romish church, is no true mark of the Church of Christ. He describes it as a "thinking the same concerning all doctrines of faith." Now admitting this, it is no more than any body may profess as well as the true church. Surely the members of every church are thus far united, in that they all profess the faith of their denomination. On other points they may differ; and even from time to time some of them may come to reject the tenets of their own sect, and they leave it or are excluded. This is the case with the members of the Roman church. Now, if agreement with each other were a mark of the true church, every sect in which there was harmony would so far be a true church. But the point obviously is not, whether men agree among themselves, but whether they all hold the truths of the gospel, and are right in their views of divine things. Union in a false system is confederacy in error, and the more firmly they are banded together in such belief, the more firmly do they oppose the Lord Jesus Christ.

But further, as there may be union out of the church, so there may be differences in the church, and yet the church may remain a true church. The Acts of the Apostles show us that there were differences, and very serious ones in the primitive churches, and yet they were true churches all the while. To be members of the true church it is only needful, so far as union is concerned, that all admit and believe the things which Christ and his apostles laid down for the church to receive. This is the true unity of the faith; and if men

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or churches will add to this, and insist on constraining Christians to believe their additions, the tyrants become the real sectaries, while those who reject these impositions, are the faithful servants of Christ.

II. Provided the unity which Bellarmine advocates were a mark of the church, then Rome has it not.

It is impossible for the Cardinal or any Romish doctor to show that for many ages there has been a true pope. By their own confession, simony, violent intrusion, heresy, infidelity, atheism, &c., destroy the succession. This being the case, there is therefore no legitimate head of the church, and the taint has extended down from the head through the cardinals, bishops, priests, and lower orders to all the membership. It has affected all the sacraments, and absolutions, and performances, thus destroying the healthful condition of the church. During at least twenty-five schisms in the church, some of them of fifty years' continuance, with two and three popes at a time, each with their cardinals and followers, it is obvious that such confusion must have been introduced, that all such unity as Bellarmine describes, could have had no existence, and therefore there is no safe and orderly union of the members with a rightly constituted head.

But the Church of Rome wants the second branch of unity, viz., that union of the members with each other which Bellarmine asserts, whether we refer to agreement in doctrine or such security as shall prevent a falling away from their system or creed. She has not the former, for there never has been in the world, any sect or body of men among whom greater difference in matters of faith has existed. We have pope against pope, bishop against bishop, council against council, the faith of one age opposed to the faith of another age, and an endless variety of metaphysical and theological parties continually arising to oppose one another. It need not be pretended that it was not on matters of faith that these differences existed. The Thomists, the Scotists and the Occamists, the Dominicans and Franciscans, the Jansenists and Molinists, &c., disputed on the very essentials of the Christian system; while Bellarmine and his Romish adversaries are at war as to the actual seat of the infallibility of the church—a question which never has and never can be determined, except by a new revelation from God.

Then again, as to that unity which would preserve the members from falling away, the less that Bellarmine says on that subject the better. There may be a departure from a church that is evil, provided it be from truth into error; and on the other hand, a departure from error and slavery to light and freedom, is not a lapsing into heresy, but a rising into light and liberty. When Rome was a true church, many of her members fell into heresy, and in future ages when Rome became corrupt, there were many who, by the grace of God, left her communion and came out into the liberty and blessedness with which Christ endows his people. In neither case had Rome any power to restrain them.

III. On the third point we observe, that the reformed churches possess a Scriptural unity, such as the Church of Rome can lay no

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claim to. Among other elements, the following, which we merely note, will be found to enter into the idea of church unity. Our readers can enlarge the heads, which we merely suggest for meditation.

1. There is the unity of acknowledging "one head, our Lord Jesus Christ," which is the foundation of all other Christian unity.

2. There is the unity of professing the common faith "once delivered to the saints," which is contained in the Scriptures, in the creeds of the first and second centuries, and which may be observed in the Confessions of the leading reformed Christian churches.

3. There is the unity of sacraments in the church—holding the number which Christ gave and rejecting all others. We have "one baptism," in which is exhibited the duties, privileges and obligations of the new covenant; while in reference to the other sacrament, we can say that "we, being many, are one bread and one body, for we are all partakers of that one bread;" and of believers also in all the reformed churches, it may be affirmed, "We are all made to drink into one Spirit."

4. There is a unity of obedience to all the institutions and laws of Christ, excluding those of human addition, and recognizing those which the Head of the church has enjoined. Let the Romish doctor show from God's word any law of Christ's commanding, and the reformed churches will all admit and bow to the authority.

5. There is the unity of brotherhood, by which the members of the churches acknowledge each other as brethren in Christ; of which in Bible, Sabbath-school, Missionary and benevolent institutions there is a delightful exhibition; while in their respective communions they are severally edified.

6. There is a unity of government and discipline, in so far as the sole headship of Christ over the church is to be admitted, and no laws or rules of human devising to be tolerated in the house of God.

7. And there is a unity of experience among the members of the reformed churches, in which they mutually learn that under the word and ordinances they are convinced of sin, led to Christ, sustained, and washed, and purified by him, made holy, kept from falling by his power, and enabled to hope and struggle together unto the glory of the inheritance. They thus have the same views of God, the Mediator, the Sanctifier, their common nature, the work done for them by the Saviour, and the work to be wrought in them, and of the way by which, through weakness and trials, they are to be brought to the joys of the heavenly kingdom.

On these and other points which obviously present themselves, the members of the reformed churches possess a close union with each other, notwithstanding apparent external division, while they are thus united to their unseen and glorified Head.

Such union is scriptural and spiritual. Such union is alone the union that cannot be dissolved; and it is only where such exists that immortal souls are in communion with Christ, preparatory to their final and full glorification. W. B.

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MORAL INABILITY.

No. III.

In our former papers on this subject, we adduced the testimony of Scripture as to man's moral estate, and by lengthened quotations from creeds and confessions we displayed the harmony which prevailed among the Reformers on this doctrine. In expounding the principles of those passages which we adduced from the word of God, it was shown that our moral nature is described as being altogether diseased; and thence we found, in connection with the structure of our mental faculties, a refutation of the assertion that our inability is *merely* seated in *the will.* We examined the distinction which has been made between *natural* and *moral* inability, and pointed out some of the consequences which flow from the views of Dr. Beecher, and such supporters of this theory. In passing, we noticed the position of Dr. Duffield, that moral depravity can alone legitimately and intelligibly be predicated of actions; and briefly adverted to the theory which, in certain sections of the country, and among certain would-be-expounders of ethics, has obtained an undeserved popularity, viz: that *ability* is the *ground* and *measure* of obligation.

We were compelled to notice these subjects with much brevity, merely hinting at the line of argument which might be adopted in a full and formal refutation; nor did we venture into any detailed exhibition of the results which flow either to theology in the first place, or to morals in the next place, by an unavoidable necessity, from these erroneous systems. That the error of a faulty metaphysics, entering into and contaminating the ethical code, must necessarily result in vicious practice, is a truth which cannot be too solemnly impressed on the mind, especially on the minds of those who, in our colleges and pulpits, are called to expound and uphold the truths of God's word.

We may take, as an illustration, the consequences which have resulted and must necessarily follow from a very common use of the theory, that obligation and the possession of moral ability are reciprocal. Let it be affirmed that man's nature is a ruin, and that his powers have suffered by the fall; let this truth be stated to a theorist who holds the principle we have just enunciated, and no sooner is such a person reminded of duty, than he gives evidence of the fact that his principles have an important bearing on the whole question, as to what it is that makes a moral agent accountable, and renders the condemnation of the disobedient just. The impression will vary in intensity on different minds. With one class it will be uttered as the plea of infidelity, demanding a freedom from accountability altogether, and pleading an exemption from retributive judgment, because of original weakness, either inherited or communicated in creation. "I am what I was made," is the language of the sceptic; "and with this depraved nature and temptations abounding, there is such an adaptation of the condition within to the seductions from without, that I am not likely to resist. I have not fair play, and therefore I deserve no condemnation from the hand of justice." To this reasoning of the infidel is it not sufficient reply, to refer him to his own consciousness, and to his own conscience? His consciousness testifies that he sins freely and wilfully as a moral agent, and his conscience, notwithstanding all the deluding efforts of a false theory, registers the sentence of his just condemnation. Now another class, who are not willing to go so far, are yet under the baleful influence of the theory in question. They are constrained to take a moderate view of human nature, and therefore they judge that man deserves a large measure of indulgence because of his weakness. They will consider the sins and crimes of man as deserving pity rather than censure, and compassion instead of blame. Such a state of moral feeling is likely to be the parent of indifference as to the authority of God over us, and of carelessness as to the discharge of our relative duties to the members of society. It arises from perverted notions as to the ground of responsibility, and from the fact that men desire to remove their responsibility from the moral region of their

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nature to another region altogether. We grant that responsibility and intelligence must ever be associated, but surely all that the understanding may lawfully demand is, that when anything enjoined in the way of duty is clearly seen to be duty, and farther, that it is equitable, and just and reasonable, then these two points being settled, we aver that the experience of every man is uniform in handing over such cases at once to the department of the conscience, under the decided impression that duty demands a compliance, and that guilt will be contracted if obedience be not rendered; and this decision is instantaneously arrived at, apart altogether from any consideration of the power of man. As a close and accurate metaphysical writer has observed, "Leave the burden of responsibility here, and all is safe. But it is most dangerous to give the slightest countenance to the idea, that any information respecting the purpose of God's will, or any communication of power to man's will, is to enter at all as an element or condition into this vital principle or great fact of accountability; or that man is entitled to stipulate before consenting to hold himself responsible in any matter; that he shall have any knowledge of the intention of God, or any assurance of ability in himself; or anything whatever, in short, beyond the apprehension that this is his duty, and that it is altogether reasonable."* If the ground of the objection be examined, it will be found that although the consciousness of duty is realized, and thus the question, so far as the obligation to obey is concerned, is settled, yet the effort to shun responsibility, and to avoid the charge of guilt, until the amount of ability is determined, is after all a struggle to roll over the blame of neglected duty on the Creator, and lay the sin at the threshold of God. If it be admitted that in its admonitions, conscience speaks for God, then its decisions must, by the moral agent, be taken as indicating the will of God, and thus whenever the soul is brought to feel that God commands, the idea of responsibility must co-exist in the mind. It will not do for the sinner to strive to put aside the emotion which he feels, or suspend his judgment until he has farther examined the condition of his powers, and to determine whether he has or has not so used those powers, as, according to his judgment, to leave himself in a capacity and with a desire to obey. The emotion in the soul, which is essentially connected with all the deliverances and judgments of conscience, will give forth its utterance, and make itself heard, before any such investigation can be conducted, and thus in its declaration of the sinner's duty and his guilt, or neglect of obedience, it will anticipate the effort that may be made by the soul in its indisposition to acknowledge the authority of God. Here again the whole matter is reduced to a mere fact of consciousness; and thus in the very structure of our being, and in the operation of our powers, affected though they may be by the fall, God has still a testimony for himself which we may read, and which settles the question of our responsibility, no matter how grievously we may have depraved our powers by sin.

There is, however, another aspect of this question which presents us with weighty considerations, when objections are urged that obligation should cease if the moral powers have become corrupted and weakened by sin. The objection necessarily leads us to examine the connection of the whole human family with each other, and with their great progenitor in the first place, and the connection of the children of Adam, in and through him with the law and sovereignty of God in the next place, in order to see that the fallen condition of man, no matter what the extent and character of the moral ruin be, can never and should never deprive God of his sovereign right to demand all the requirements of perfect law, nor free mankind from obligation and retribution on failure of obedience.

It is a matter of fact, that the whole human family stood in Adam, and the holy, righteous, and perfect law, under which he was made, was given to be loved and obeyed by him and all his posterity. That law was not given to Adam alone, nor on the condition that, if he continued in obedience and rectitude until all needful probation was ended, then his descendants, confirmed in grace and happiness, would be called upon, with their confirmed natures, to obey this perfect law; nor, on the other hand, that if Adam fell, then God lost the

* Dr. Candlish on Faith and the Atonement.

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right any longer to enjoin obedience either on him or his race. The law was given to the whole human family; and as the great Lawgiver, Jehovah, can never, by the sin of any member of the race, be deprived of his sovereign right to command every individual of the human family to obey, so as the race stood in Adam, the law was given to the race in Adam, and thus it must be that whatever the moral condition of man may become by the rebellion of Adam, the commanding and demanding power of the law must remain the same, and the penalty for violation must by absolute justice be inflicted, if a way of deliverance or salvation be not interposed. We may be told that this is only an explanation of the mode whereby our moral inability was originated; but we deny the position. It is more. It certainly traces our corruption to its fountain in the rebellion of our common head; but it shows us that, notwithstanding that rebellion, the commanding power of God was not lost; nor were the posterity of the rebel freed from allegiance to that holy, just, and unchangeably sovereign power. The only mode of meeting this is to deny that it was just in God to suspend the future condition of the moral powers of the race, on the issue of the stability of him in whom we were first formed; and because of the supposed injustice, to infer that there was no such arrangement. This strikes boldly at the fact of headship altogether; but the opponent, in denying the existence of headship, because of the moral consequences which have resulted from the fall, has by no means settled the account which lies before him, or freed his system even from one of the difficulties with which it is invested. Even admitting that there are difficulties in the arrangement of headship, and that an examination of the facts of the case in the light of Scripture, and of the actual condition of man, will lead us up to positions that must be taken as ultimate facts, (because they are the arrangements of the Infinite mind, who is holy in all his ways and infinitely just in all his doings, and although clouds and thick darkness may prevent the limited faculties of man from seeing the explication of the difficulties which are connected with these ultimate truths,) still they are the only safe resting-places for the inquiring mind of man. Reject them, and the difficulties that will puzzle and perplex the mind about the Divine procedure will become vastly multiplied. It may seem courageous to behead the difficulty, but the numerous heads which immediately grow up, each as formidable as the other, show the vanity of the expedient. An examination of the perplexities and contradictions into which our opponents plunge themselves by a denial of headship, will abundantly show the truthfulness of our position. To some of these inexplicable difficulties and contradictory positions we may, if space permit, advert; meantime we observe that, as our relation to Adam as a head is an unquestionable fact, and as the moral government of God proceeds on the principle that the law was given to all mankind in Adam, and is still to be obeyed by all the race, and as it is a matter of fact that the Bible, while it tells us that men are dead in trespasses and sins, still assures us that God holds man accountable; so, in our experience, we find this system of moral government actually carried out by him who rules in righteousness. In addition to the fact which we here insist on, we remind our readers of that which we have previously established, namely, that every moral agent is constrained by his own consciousness and his own conscience to feel that it is not the consciousness of any amount of freedom, or intellectual or moral power, which involves accountability, but that, as certainly and as soon as his mind perceives anything to be duty, then conscience at once settles the fact of his obligation, and assures him of his guilt because of disobedience.

There is, however, another consideration, to which a reference has already been made, connected with this point, of surpassing magnitude and importance, which must not be overlooked, because of its connection with practical results. We refer to the imminent danger in which the cause of morals would be placed, and to the likelihood of the Divine Being having all his authority to command and govern fallen agents entirely set aside, if the ground of our accountability be removed from the domain of conscience, and brought into court to be settled on the supposed possession or non-possession of adequate powers to obey. So long as the voice of conscience is heard as the voice of God enjoining duty, morality is safe. The authority of the great moral Governor of the universe is recognized, and his will is thus acknowledged by the creature to be his law. All moral in-

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telligences are thus bound together to the throne of the Eternal, and obliged to recognize the sway of his righteous sceptre; but change the issue, and mark the consequences among a fallen race. We say among a fallen race; and here it is not needful that our opponents should concede to us the doctrine of our innate depravity, because of our connection with Adam. All that is required is the admission that man in his present estate is fallen, and that by sin he has become indisposed to good. If then the Divine authority is made known to such persons, and if they are to set aside the intimations of conscience, until they have metaphysically and ethically examined their powers, in order to hold themselves accountable, or reject control, on the discovery that they possess a due amount of moral power, or the contrary, then does not this system involve the idea that there must be a standard of appeal to which the facts in such examination will be referred, and a judge deciding in equity, whose verdict must be received as a righteous award? Where, then, we ask—conscience being set aside—is there in the mental and moral constitution of man such a standard, and in what department of his powers can he find such a judge? Let this subject be tested in this practical manner by an investigation of the structure of our nature, and the absurdity of the philosophy of our opponents will become painfully conspicuous. It will be seen that men very often believe themselves to be exceedingly acute and metaphysical in their distinctions, when they are only blinding their minds by the use of terms, the real significance of which they have not had the ability or wisdom to examine.

We have not yet done with the difficulties in which our would-be-philosophers involve themselves, by their effort to silence conscience and to find a ground of obligation elsewhere. Not only have they to determine a moral question without a moral rule and a deciding judge, but they have to do it in the case of beings, who, by their own admission, are, in consequence of sin, indisposed to good. Suppose that man could succeed in arresting the operations of conscience, so that on moral questions it should give forth no utterance in his bosom at all; suppose then, without a rule and a judge, and with a perverted nature—be the departure from absolute rectitude as vast or as imperceptible as our opponents may please—only let there be any flaw in the mirror so that it shall not reflect the absolute ideal of purity and truth; then, how can the interests of morality in such a case be said to have any safeguard at all? If the being who is to judge of his capacity, before he admits his obligation, have his feelings attracted to that which is opposed to God, then is it likely that his award will be the unbiassed decision of absolute rectitude? With his appetites and passions, such as sin has made them; with his nature in rebellion against God, is it likely that he will have such an absolute watchfulness and jealousy over the interests of Jehovah's moral rule, and the stability of his kingdom, that he will be so faithful and distrustful of himself, as accurately on all occasions to determine the actual amount of power and ability he possesses, and record with faithfulness against himself, the fact that, with certain powers, he has failed to render a corresponding obedience? All such suppositions are utterly absurd, and we have only to glance at such a mode of settling the weighty questions connected with moral obligation, to see the baleful consequences which must flow to morals, from any attempt to dethrone conscience from its lawful and royal supremacy in the soul.

But farther still, such a mode of deciding ethical questions lies exposed to the additional objection, that it does violence to the constitution of our nature. How would any musical critic be prepared to decide on the merits of the work of a great master, were he to proceed to his work of investigation with both his ears stopped up, so that the combinations of harmony, and the successions of sweet melody, should not, through the medium of the auditory apparatus, reach his mind? As well may any moral agent be sent to determine moral questions, in which his duty is to be settled, if an arrest is to be laid on the awards of conscience, and the points at issue have to be decided by the operation of a portion of our faculties, while *the very power* which has to do with morals and with duty is ruled out of court. Unanswerable as we hold these objections to be, and unphilosophical as the dogma is, that the discovery of the possession of certain powers is necessary before obligation is admitted, there is an aspect in which

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we have not yet viewed the theory, and to which we shall do well to attend. We refer to its practical bearing in connection with every-day duty, and especially in the reception or rejection of the gospel.

It is a fact, that mankind habitually excuse themselves from duty, by falling back on the plea of their weakness and imperfection; and although the monitor within may admonish and tell them of the verdict it has sealed, they repose in fancied security, because they know and they are told that they are sinners, and that sin has ruined their souls. Instead of being filled with alarm at a consciousness of their position, and a view of the danger to which time is hurrying them forward; and instead of hearkening to the warnings of the vicegerent of God, they turn away from all its admonitions, and repose on the deceptive foundation of their own imperfections. What after all is this but the practical manner in which the fallen soul acts out the principle of the metaphysical objection, that obligation and ability are reciprocal, and therefore, because I am told that I am sinful and I feel it to be so, I am to be excused? And so also in relation to the gospel and the reception of Christ. The sinner, because he is a sinner, finds in the ruin of his nature and the disease of his soul a panacea and a refuge, when guilt is urged against him for the rejection of the Saviour. It is in this manner that practically sinners are in the habit of joining issue with Jehovah, and laying the blame of all their defects and derelictions at his door. They do this even while they have had within them a voice which has not failed to proclaim the truth, that in their unbelief they are verily guilty, their own souls being the witness, and the consciousness of that guilt is borne with because of some fancied apology which is supposed to exist in our weakened powers. Practically, then, this objection, in so far as it draws men away from taking heed to the records of conscience in the soul, and to the danger which awaits the sinner in his helplessness and misery, becomes an obstacle to his salvatian, and plays into the hands of the great enemy of souls. The warnings of revelation unite with the dictates of the monitor in the soul to assure man of his guilt and danger, nay to convince him, not only of his guilt, but of his misery, his utter misery and helplessness, in order to his crying from the depths of his conviction, "O wretched man that I am, who shall deliver me from the body of this death!" In short, when there is the deep inwrought conviction of sin and helplessness established in the heart, then, and not till then, is the helpless sinner in his need prepared for renouncing all hope in himself, and for falling into the arms of mercy. And instead of a sinner, so convinced, falling back on the argument of his inability as an apology why he (now all awake as he is to the real facts of his position) should be excused from an attempt at closing with a gospel offer, he will act like the paralytic man, who knew that his hand was powerless, yet no sooner did he hear the words, "Stretch forth thine hand," than "he stretched it forth, and it was restored whole like as the other." The light that shines on man's estate from Revelation, shines to show him what he is, and to convince him of his utter ruin, in order that, awakened and convinced, he may be at length constrained to find his help and his hope in a Saviour, who waits to receive him, and to whom he never would flee so long as, theoretically or practically, he can find a refuge, either in his innocence, because of his supposed inability or his ability, which philosophy "so called" had told him he still possessed, notwithstanding the effects of the fall.

We have to notice an attempt that may be made to invalidate our reasoning, by affirming that we have involved ourselves in a philosophical contradiction, in asserting, first, that by the fall the moral powers of man are blasted for all virtuous action, and then in the next place that the dicta of conscience are to be obeyed as the true indications of moral purity. To this we may reply, that it would seem to be sufficient for the purposes of truth to receive the statements of Scripture, that man is really dead in trespasses and sins, and yet that Scripture still recognizes the voice of conscience as speaking with authority in the soul. The objection, however, proceeds on a ground of most dangerous character. There is a favourite mode of apologizing for rebellion against God, by taking one truth and opposing it to an apparently antagonistic truth, and then in consequence of the difficulty which may exist on our part, because of our limited

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faculties in harmonizing them, the objector acts as if neither were true, or as if the one neutralized the other, and therefore he had a right to go free.

We may not, from our position, be able to see both sides of many questions, but there can be no course of action more dangerous, and no mode of reasoning more unphilosophical and absurd, than to proceed on the supposition that, because two truths are equally sustained by authority, and equally based on fact, and yet to our minds apparently antagonistic and incapable of being reconciled, they must therefore be set down as false or useless to indicate our duty or declare our obligation. The world around us is full of illustrations confirming our position. That stones should fall and water flow, that cork should swim and vapor ascend into the atmosphere, all under the influence of the same law, may seem to be an inexplicable paradox; and yet these facts are explained at the very threshold of the temple of science, and the man who would deny the doctrine of gravitation, because a feather floats aloft in air, would, among intelligent pupils of a grammar school, be rated as his ignorance deserves. It is right that we should learn to deal in the same manner with truths in morals as with facts in physical science. Each must stand on its own evidence; and as certainly as the foundation is firm, so surely will investigation either enable the inquirer even in this life to harmonize the truths which appear to be discordant, or to see that practically there is not that contradiction which a passing view of the question is likely to suggest. Indeed, whenever we may find two apparently antagonistic truths thus sustained, we may infer that, though to our minds there is a difficulty in explaining the connection, yet if we stood on a higher platform of intelligence, and looked out over a wider domain, with our vision purified by "the euphrasy of science," the mystery would disappear, and the difficulties would vanish on account of our ability to read the evidence which is inscribed on both sides of the embarrassment.

We have, however, yet to be convinced that there is the opposition in question which the objector affirms. We hold that a correct statement of man's inability, and an accurate view of his capacity for moral exercises in the department of conscience, will not be found to oppose each other; but into this question we cannot at the close of this paper propose to enter. Neither have we room here to advert to the doctrine of headship, and to the difficulties in which so many of our brethren of the New School involve themselves, who deny our covenant relation to Adam, and who yet admit that death has come to all the race by his fall. To these and collateral topics we may at another time advert. Neither do we enter on the often traversed territory of the old Arminian controversy on the subject of man's moral estate. Any reader of Church History who will refer to the tenets of Pelagius, whose leading doctrines were revived by Arminius and his followers, will find that in the main there is a direct antagonism between the statements of the word of God and the theories of these men. The antagonism is direct and palpable, and the irreconcilability of their system with the facts and operations of our nature, must be evident to any one who will be at the trouble to analyse their doctrines, so far as they refer to the operations of the human mind.

We close at present by an appeal to any one into whose hands this paper may fall, and who may not yet have fled to Christ, because, as he imagines, his moral inability is a barrier in the way. We beseech such an one, as he shall have to render an account to God in judgment, to see to it now, while the Lord delays in mercy and waits in wondrous grace to receive every sinner who will come, to decide the question—and to do it in all faithfulness—whether his choice to remain in his sins is determined from a solemnly formed conviction of his inability to flee to the hope set before him, or from an unwillingness to forsake his sins! Look into your heart, O sinner, and behold what it is that you delight in. Is it not true that you prefer the indulgence of the flesh, and the scenes and engagements which accord with the heart of the natural man, to the things of Christ? Do you not feel the truth of our Lord's appeal, "Ye *will not* come unto me that ye may have life!" And in this your course of wilful rejection and disobedience, you know that you have the testimony of your own conscience, that you are justly exposed to the wrath of God for your sins. Be not deceived.

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Strive not to find a covering in the fig leaves of a partial philosophy. You have the evidence within you on which your condemnation by the Judge of all may be ratified. Arise then, and call upon the Lord while he may be found! Haste to the arms of mercy while a day of grace is given you! SCRUTATOR.

Household Thoughts.

For the Presbyterian Magazine.

SHE FELL ASLEEP.*

She "fell asleep" at daybreak,
  Just when the morning light
Began with golden fingers
  To chase away the night—
Just when the pleasant sunshine
  Was glowing in the east,
Her blue eyes closed serenely,
  Her weary sighing ceased.

She "fell asleep" so calmly,
  With such a joyous faith,
Her soul went through "the valley
  And shadow" dark of death.
Oh, leaning on "*the Mighty*,"
  She lost her grievous fears,
The sounding waves of Jordan,
  Were music in her ears.

She "fell asleep" so sweetly,
  And they who by her wept,
Marvelled to see the glory
  Which crowned her as she slept.
A smile almost celestial,
  Seemed on her face to shine,
When she laid aside her pilgrim robes
  And left "the shores of time."

She "fell asleep" in *Jesus*—
  Ah, slumber sweet and blest!
From which her spirit wakened
  In his dear smile to rest.
Remember, ye who loved her,
  And oft-times for her weep,
All they "*with* Christ shall *rise again*,"
  Who *in* him "fell asleep."

Columbia, Pennsylvania. LILA M. LAIRD.

* Affectionately inscribed to my beloved friend at "Oxford Manse," Pennsylvania.

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THE CHILDREN OF THE MANSE.

An evil rumor has gone forth concerning the children of "the manse." It was whispered first in a corner, then told on "the house-top;" and now grown to the dignity of a proverb, is "known and heard by all men." Just as it has fallen from many lips in my hearing, I write it on this page, "*Ministers' children are always worse than other people's.*" In this brief saying lurks a latent sneer, a dormant taunt which keen eyes detected long ago, and true hearts condemned. It might have been battled with, but the air was full of trumpet-calls, bidding the valiant meet *mightier* foes, so they turned away, and "the little fox" still runs at will through the wide vineyard.

"*Ministers' children are always worse than other people's.*" Verily they who say this take a view of the world from the wayside fence of a *narrow judgment.* Let them climb up the heights of reason and observation—let them cast their misty spectacles in the dust, and look down with clearer eyes on human nature. But the cry returns to my ears—"*Ministers' children are always worse than other people's.*" *Why* are they? Are ministers unfaithful parents? Do they preach sacred duties in God's temple, and trample on them in their own homes? Sons and daughters of "the house of Levi;" ye upon whose brows the baptismal waters so early fell! blossoms given in your first beauty to God! children of "the manse!" reply. And many voices give back the answer—"In the light of every holy memory, of every sacred teaching, we kneel and thank God that our fathers were ministers—our birth-places parsonages."

Yes! ministers *are* faithful parents; manses *are* blessed homes. Look back upon your early life, ye children of "the manse." With gentle footsteps you enter the pleasant study; on the table near the window lies the pen and ink, and neatly folded "sermon paper," while close beside are piled the Bible, commentary, and concordance. But a form bends over the table, a hand is on the pen, and you turn to go away. Perhaps you glance at the well-filled book-case as you pass; and then you wonder, as in your childish heart you have often wondered before, if the world is not *very* full of ministers, and if they have not *all* written, at least, one volume of sermons each—your father's library seems so crowded with good books. How softly you steal past the study door; there is a hush all over the house. Saturday afternoon has come, and to-morrow dawns the holy Sabbath. Now you sit in "the minister's pew," and listen to your father telling precious gospel truths; and when you see the people looking up to him so eagerly, you feel pleased and happy—perhaps you almost think *you* helped him write that sermon which every one seems to like—at least you remember how very quiet you were the afternoon before, and you know your father told you *that* was of great importance to him. You recall the Sabbath in "the manse" as kept in a way

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which indeed befitted "the pearl of days." In your home it was a season of sweet serenity—then toys were laid aside, merry moods gently quelled, and worldly conversation banished. Then you read together—father, mother, all—from that "Book" whose leaves are truly "for the healing of the nations," and you listened to "the touching story of the cross," and you pondered on the love of "the crucified," until your eyes grew dim with tears, and you prayed that you indeed might be one of "the little children" which would "be suffered" to come unto him and forbidden not. And the good old catechism was said, and sweet songs of Zion sung—then you all knelt down and your father commended his little flock to the gracious Shepherd.

There was often "goodly" company at "the manse," for "the sons of the prophets turned in as they passed by," and you heard wise counsels from their lips, and then it seemed to touch your heart. You heard these good men tell of the snares and evils of a dark and tempting world; and when they spoke of "that better country" where Jesus dwelt, where sin never entered, how you loved to listen. And the weekly prayer-meeting was pleasant to you—you were always there. And thus surrounded by gracious influences, your birth-place a "manse," yourself a child of many prayers, godly parents watching faithfully over you, you grew to years of maturity. Tell me, O sons and daughters of the "manse," were not you sent out into the world, blessed alike with prayers and tears, a host of holy memories in your hearts—a troop of wise instructions clustering around you? Then shout from the "hill top," cry aloud from the valley—"Ministers *are* faithful parents!" "Manses *are* blessed homes!"

But "the fox" has "*another ear;*" let us seize it. "All these careful teachings and early counsels are of *no avail*, of no *permanent* good. The youthful mind wearies of them, and turns to worldly pleasures for relief." Still kneel beside your sleeping children, praying mothers, and pray on; but you kneel and pray in vain. Still guard with excellent counsel your little ones, pious fathers; but you watch and counsel in vain. For if this thing be true, then indeed all godly teachings, all sacred influences, are but "as sounding brass and as tinkling cymbals." Yet, thank God, it is *not* so. The sunshine and the gentle rain matures the blossom into comely fruit. So wise teachings and Christian influences, under the heavenly blessing, mould the childish character into one of excellence and worth. And early in life, nearly always are the children of the "manse" gathered into the bosom of the church.

But alas! not all who are *in* the "household of faith" are *of* it. Sometimes, even from the "manse," a lamb will stray away. Sometimes the little feet which used to hasten so softly past "the study" door, will in after-life delight to walk in "paths of iniquity;" the bright eyes which looked up so lovingly from "the minister's pew," to the dear face in the pulpit, will learn to gaze on earth's sinful pageantry with approval and pleasure. Sometimes—O sad, sad—the tongue which lisped sweet prayers and holy words of Scripture, will utter the wicked scoff, the profane oath; the lips, which a mo-

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ther's kiss so often pressed, will be "stained with the wine cup, and red with the juice of the grape." Who hath wrought this evil? These children came forth from "the manse" as fair blossoms—*now* they are blighted. Where is the beautiful fruit of which they gave such promise? Let the *world* answer. It tempted them, they listened, and they fell, for hearts unrenewed are weak and erring. But concerning these wandering children of "the manse," there yet is hope. In the scenes of their sin and folly "the still small voice" comes to them—"What doest *thou* here?" In haunts of reckless, wicked mirth, in hours of loneliness, holy memories, sacred associations, gather like rebuking angels around them; and in their presence how many a heart has wept and trembled, and at last gone back to "the manse," there to sit as a little child in the "old study," hearing with tears of penitence glad tidings of the love and grace of Jesus.

Not often are minister's children wanderers in the "crooked ways;" when they are, mercy's hand *almost always* leads them back to "the paths of peace." I do not say this unadvisedly. I write what I do know, what I have both seen and heard; and older and wiser heads than mine have given the same testimony. Then the world's proverb is nought but a malicious slander, springing from some narrow heart, caught up by the dwellers in "Vanity Fair," and eagerly echoed "from Dan to Beersheba." It has not died away. Still "the little fox" prowls through the goodly vineyards, and it is for "the archers on the mountain," or "the spearmen in the valley," to slay him; my strength is small, my hand unpractised, yet if I have shorn but one of his ears I shall rejoice.

Columbia, Pennsylvania. LILA M. LAIRD.

Historical and Biographical.

OAKLAND COLLEGE, MISS.

OAKLAND COLLEGE is located in Claiborne county, Miss., five miles east from the Mississippi river. Rodney is the nearest landing. It is situated in a region of country rendered interesting from many reminiscences of early times. Here was the scene of some characteristic incidents in the life of Gen. Andrew Jackson. A few miles from the college was the residence of Blennerhassett. Here was the place of the capture of Aaron Burr. In this vicinity was the plantation of the amiable, patriotic, brave, and lamented General Taylor. This region also derives much interest from the visits and labours of some of the earliest pioneers of Presbyterianism in the south-

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west. Rickhow, and Smylie, and Montgomery—the last lately gone to his reward after a long life of labour in the Master's vineyard, the two former still living at an advanced age—here came when the dew of their youth was upon them, and laid the foundation of our churches. Here visited and preached Schermerhorn, and S. J. Mills, and Larned, and Bullen, and many others whose praise is in our southern Zion.

The origin of Oakland College may be traced to a meeting of Presbyterian ministers, held in the town of Baton Rouge, La., in April, 1829. Some circumstances had occurred previous to this meeting, which had particularly attracted the attention of Presbyterians to the subject of southern education. There was not at that time a single college prepared to give a regular collegiate education, within the States of Louisiana, Mississippi, and the territory of Arkansas—containing a population at that time of more than 300,000 souls, and a tract of country of more than 145,000 square miles, embracing the rapidly growing city of New Orleans and other cities—with a soil capable of sustaining a vast population. Efforts had been made by the Legislature of Louisiana, with princely liberality, to establish several institutions of learning; all of which had virtually failed. In the state of Mississippi exertions had been made for nearly thirty years, and large donations from the general government, and from corporations and individuals, had been expended; and yet not one individual was known to have been graduated. The religious community had done nothing.

After viewing these facts, and having a full interchange of sentiments, the clergymen above referred to concluded that they would fail in their duty, and forfeit the character of their church, as the great champion of learning, if they did not make an effort to meet the claims of the country, and provide means for a thorough southern education. A committee was accordingly appointed; who, after an extensive correspondence, continued through several months, called a meeting of the friends of education at Bethel church, two miles from the present location of the college, on the 14th of January, 1830. This meeting was composed of gentlemen from the parishes of East Baton Rouge, East Feliciana, and West Feliciana, La.; and from the counties of Claiborne, Amite, Wilkinson, Adams, Jefferson, Warren, Hinds, and Madison, in Mississippi—and continued six days. The following resolution was presented: "*Resolved*, that it is expedient to establish and endow an institution of learning within our bounds, which, when complete, shall embrace the usual branches of science and literature taught in the colleges of our country, together with a preparatory English and Grammar School, and a Theological Professorship, or Seminary." This resolution was sustained by gentlemen from every part of the country represented in the meeting; and after considering it for three days, it was unanimously adopted. A subscription was immediately opened to supply the requisite funds. Twelve thousand dollars were contributed for the purchase of a site and the erection of necessary buildings. Committees were appointed to prepare a constitution, to view the various locations which had been spoken of, and to make all necessary arrangements for opening the school.

The Presbytery of Mississippi, embracing at that time all the Presbyterian ministers in Louisiana, Mississippi, and Arkansas, received the proposed Seminary under its care, adopted a constitution, appointed a Board of Trustees and the President of the college, and fixed the location within three miles of Bethel Church, in Claiborne county, Mississippi. On the 14th of May the school opened with three pupils, who had accompanied the President, the Rev. JEREMIAH CHAMBERLAIN, D. D., from Jackson, La., where

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he had been presiding for some time over the "College of Louisiana." On the 2d of July, 1830, the first clearing was begun on the magnificent Oak Ridge, now occupied by the college buildings. At the end of the session, March 28th, the school consisted of sixty-five pupils. The two more advanced formed a Sophomore class, and there were five in the Freshman class; the remainder were in the English and classical schools. The President instructed the two college classes and the classical school in the Languages; and his brother, Mr. JOHN CHAMBERLAIN, afterwards Professor of Chemistry and Natural Philosophy, instructed the classes in Mathematics and in the English school. In the winter of 1831, a charter was received from the legislature of the State. In 1833, the first Commencement was held; and Mr. JAMES M. SMYLIE, now Vice-Chancellor of the State of Mississippi, was the first graduate of Oakland College. His classmate, William Montgomery, son of Rev. William Montgomery, one of our oldest ministers, who expected to receive his degree at the same time, was removed by death about three weeks before the Commencement. This is believed to be the first Commencement *south of Tennessee*, and Judge Smylie is the first native Mississippian who received the degree of A. B. in his own State.

Such was the origin of Oakland College, an institution which has aided in the education of nearly one thousand native youth, and which now has on the roll of its graduates one hundred and twenty Alumni, who are scattered throughout the south-west, and occupied in the cultivation of the soil, or in the learned professions. And the writer believes that there is not on the list of the graduates of Oakland College a single name, upon which rests a blemish of dishonour or immorality. And the large number of these educated young men who assemble annually in the groves and halls of their Alma Mater, is a pleasing token of their interest and affection, and a guarantee of what the Institution may hereafter expect from the influence and character of her own sons.

The necessary buildings and accommodations for students and teachers have been provided, as the wants of the institution have required. There are at this time about thirty cottages for the occupancy of the pupils—residences for the President and Professors—two handsome halls for the literary societies, with libraries attached—a college library of upwards of 4000 volumes—a philosophical, chemical, and astronomical apparatus, which cost nearly $4000—a main college building of brick, 112 by 60, containing a college-chapel, prayer-hall, lecture-rooms, and other requisite accommodations. The institution has never received any aid from the State or general government. Its funds have been provided entirely from private liberality. And these funds would now be sufficient to sustain the college, were it not for some unfortunate investments a few years since in the banks of the State.

We shall conclude this brief history of Oakland College, by stating a recent occurrence, which, at the time, cast a deep gloom over the institution, and filled the whole land with astonishment and grief. The President and Professors had been performing their quiet and laborious duties, unconscious of being the objects of any great amount of popular dislike or favour; when, during the pendency of the election in the State of Mississippi, in the summer of 1851, for members to the State Convention, the faculty were accused by individuals and by some of the *States Rights* papers, of giving in their teachings undue favour to the sentiments of the *Union Party*. These clamors gained ground; until, during the election in September, handbills were circulated, directly charging the faculty with highly improper conduct in this respect. These charges were mildly but firmly repelled in a card,

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signed by the President of the college. A citizen of the neighbourhood, who had no connection with the college, either as a student or in any other respect, but who deemed himself either personally or politically implicated in the denial of the President, stopped at Dr. Chamberlain's house, on the evening of the 5th of September, (at a time when the professors and students were absent enjoying the vacation,) and called Dr. C. to his gate. Retaining his seat in his vehicle, he commenced denouncing the Dr. in very abusive terms; and made some charge against him, the nature of which was not distinctly heard. Dr. Chamberlain, quietly leaning upon the top rail of his gate on the inside, denied the charge, and said that it could not be proved. Instantly the assailant sprang from his carriage, and knocked the Doctor down, with the butt-end of a loaded whip. As the Dr. rose, or attempted to rise, he was knocked down again; and as he attempted to rise the second time, he was stabbed to the heart with a bowie-knife. All this took place in the presence of the female members of the family, whose screams were heard at a distance, and brought the Dr.'s son-in-law to the spot. He found the Dr. standing up, but bleeding, and the murderer, outside of the gate, wiping his bloody knife upon his handkerchief. The Dr. had strength to walk to the house, but on reaching the middle of the open passage, he exclaimed, "I am killed," and sinking on the floor, he immediately expired.

Thus fell a great and good man. Conciliatory in all his intercourse, bland and courteous in his manners, even when smarting under unmerited obloquy; but brave and firm as a martyr for principle, and ready to stand in his lot, for the cause of truth and right, at all times and against any odds—he at last fell to appease the bitterness of partizan malice and personal hate. For more than a quarter of a century he devoted himself, with a zeal, a self-abnegation, and a success unparalleled, to the cause of southern education. Mainly by his efforts and sacrifices a college has been founded in Mississippi, which has educated and graduated more young men than all other colleges south of Tennessee. And after all the labours, the trials, and the temptations of his long career, he has left the memory of no one act, which his bitterest enemy will now venture to censure.

We would here simply remark, that a coroner's jury, consisting of fourteen citizens, pronounced the act by which Dr. Chamberlain came to his death, *murder*. The perpetrator of the crime, on the second day after the deed, committed suicide, and passed beyond the reach of all human tribunals.

Although President Chamberlain thus fell, so cruelly, so suddenly, yet Oakland College did not fall with him. It still lives, and shall live, a monument to his fame, and a blessing to the present and future generations. And as it is the ordainment of heaven that martyr blood becomes precious seed, whence springs undying truth, we doubt not that the great principle, in this instance as in others, will be fully developed. No sooner was Oakland's chief founder and first President cut down, than the true and firm friends of the institution began to rally. Precisely one year has elapsed since the sad event occurred; and in that year much has been done to place the college upon a firm and permanent basis. Upwards of $60,000 have been contributed to pay its debts, and meet its more immediate wants. The name of its first President is to be perpetuated, by the investment of a permanent fund, to be called the "Chamberlain Fund," the interest of which is to pay the salary of his successor. Overtures have been made from a distant source to found a professorship of Natural Science; and from various other sources are there cheering indications, that this infant seat of learning, which has

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struggled so long, and done so much, will yet become the glory of the south, and a rich blessing to future generations.

The present faculty are: Rev. R. L. STANTON, D. D., President, and Professor of Moral Sciences.

Rev. J. R. HUTCHINSON, A. M., Professor of Latin, Greek, and Hebrew Languages.

T. NEWTON WILLSON, A. M., Professor of Mathematics.

W. LE ROY BROWN, A. M., Professor of Chemistry and Natural Philosophy.

H. B. UNDERHILL, A. M., Principal of the Preparatory Department.

JAMES COLLIER, Esq., Steward.

September 6, 1852.

[*Note.*—This interesting historical sketch of Oakland College did not reach the Editor until some months after it was written. The articles on the Presbyterian Church have prevented its insertion in the Magazine until this time. We shall hereafter have more variety in the historical department.—*Ed.*]

BIOGRAPHICAL SKETCH OF THOMAS GOULDING, D. D.

THE Rev. THOMAS GOULDING, D. D., the subject of this biographical sketch, was born in Liberty County, Georgia, March 14th, 1786. He was the first native Presbyterian minister of that State. Of his early youth the writer can give no information, but at the age of sixteen years he went to Wolcott, Connecticut, where he received his academic instructions. He soon formed acquaintances and friends, and four years after his departure from home, he was united in marriage with Miss Ann Holbrook, of Southington, Conn., a woman well fitted by her amiable qualities for the responsible station of a pastor's wife, which for forty-two years she filled.

After his marriage, he spent two years in the study of the law, in the office of Judge Daggett of New Haven, and having remained now *six* years in Conn., he returned in the year 1808 to the State of his birth, and the bosom of his much-loved friends and relatives.

Up to this time, he who in after years was so earnest in calling sinners to the gospel feast, was himself among the number of those who said, "I pray thee have me excused." He was ambitious for worldly honour, had a heart at enmity with God, was "an alien from the commonwealth of Israel, and a stranger to the covenant of promise."

But this was not the worst feature of his case. His youthful mind had been seduced into the path of scepticism, and the doctrine of universal salvation according with his unrenewed heart, he readily gave it a place in his belief.

But he was the child of many tears and many prayers. His pious mother, like the well-known mother of Augustine, wept, and laboured, and prayed for the orphan boy. Her prayers were answered, and the child for whom she agonized was brought to the foot of the cross. In the year 1810 he connected himself with the Midway church in his native county.

He was now twenty-four years old. He had prepared himself for the practice of the law, and the high order of his talents, together with the persevering energy of his character, seemed to promise to him a field of distinction and

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honour. This was the field of his first choice, but not the field to which God called him.

In after years, when in conversation concerning this period, he remarked, "When I was young, I used to say there were three characters which I would never consent to sustain, viz., a *preacher*, a *teacher*, or a *poor man*; and," he added, "I have been nothing else."

God had marked out plans for him vastly different from those which he had marked out for himself; and so averse was he to the work of the ministry, that he hesitated much before he would take upon him the office of a watchman upon the walls of Zion, to which God had called him.

The circumstances under which he was led to see the path of duty were substantially the following:—His mind had been much perplexed by his own thoughts on this subject, but he had carefully concealed them all in his own bosom; not even making his mother a confidant. The honours and wealth of the world, which seemed almost within his grasp, were in one scale, while the office of the herald of truth, with poverty and hard labour, was in the other. The young convert hesitated. While his mind was in this state of suspense, he was one day suddenly asked by a friend *how soon he expected to commence studying for the ministry*. This question, so unexpectedly proposed, when he was conscious that he had never mentioned the subject to any person, only tended to increase the doubt which distressed his mind. Shortly after this he was again asked by another person the same question.

This singular coincidence, of two persons asking him such a question, before he had disclosed the state of his own mind, made him think more seriously than ever whether the Lord was not calling him to this work. In the midst of these doubts he determined to disclose the whole to his mother, and ask her advice, seeming to think that she would encourage his continuing the practice of law. But, to his great astonishment, when he unbosomed his thoughts to her, and asked her advice, with an overflowing heart she fell upon his neck and wept, saying that she had long since consecrated him to God, and prayed for that happy moment. The path of duty was now open before him. Every doubt was quickly driven from his mind, and in the year 1811 he placed himself under the care of Harmony Presbytery.

During the years 1812 and 1813, he was preparing himself for the responsible duties of the sacred office.

In the year 1813, at the fall sessions of Harmony Presbytery, he was licensed in Augusta; and from that time until his death, a period of thirty-four years, he ceased not "to cry and lift up his voice" in warning and pleading with sinners, and in encouraging and directing saints. A few months after his licensure, he commenced labouring at White Bluff as stated supply.

In the year 1816 he was ordained and installed pastor of that church, the Rev. Dr. Thompson and Dr. McWhir taking part in the exercises of the occasion. From this time until the year 1822 he was labouring among the people of his charge at White Bluff.

In 1822 he left this weeping flock, in whose midst he had laboured for eight years, and removed to Lexington, Georgia. Here he remained for eight years more, preaching the gospel of Jesus with acceptance and with power, and during a part of the time sustaining a flourishing and useful female academy. Seven years after his removal to Lexington he was appointed by the Synod of South Carolina and Georgia, to take under his care and instruction a class of theological students. This was *the germ* of the new

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flourishing seminary located at Columbia, South Carolina, and under the care of the Synods of South Carolina and Georgia. For one year after this he remained in Lexington, and watered and nourished it, and in the year 1830 he removed to Columbia, having been appointed professor of Theology and Ecclesiastical History in the seminary then about to be established. For a number of years he continued to discharge the solemn responsibilities of his office, part of the time struggling single-handed against the many difficulties which lay in his path.

While he remained professor in the seminary he was frequently and earnestly solicited to take the pastoral charge of different churches in his native State; and in January 1835 he removed to Columbus, Georgia. For thirteen years he continued his labours there, and although he found the church weak, yet by the blessing of God he soon rejoiced to see it increase in strength.

But we now approach the most solemn part of this sketch. The *great*, the *good*, and the *useful* cannot remain here always. Death makes no distinction in his calls.

For some time previous to his death, our venerable father felt that his end was near. In a letter written to the writer of this sketch but a short time before the close of his life, he says:—"My health is seriously impaired. It is probable this year I shall die, and very possibly it may be *this month*, or any day or hour. May I die in the Lord. * * * The Synod of Georgia will meet next fall in Columbus, otherwise I could not hope ever to meet with my brethren again."

At his request, the Synod of Georgia had adjourned to meet in Columbus, in November 1848, and he seems to have been looking forward with pleasure to the communion and fellowship which he would then have with his brethren. That Synod met, but where was he for whose sake it was appointed to meet in Columbus? He was not there; the disconsolate widow was there; the weeping orphan children were there; a bereaved and mourning church was there; but the *husband*, the *father*, the *pastor* was gone! He met not with that Synod, for he had gone to join "the general assembly and church of the first born." He held not communion and fellowship with his brethren on earth, for he had gone to enjoy the communion and fellowship of his brethren in heaven. His voice was not heard in the praises of the earthly sanctuary, for he was singing "Hallelujah to the Lamb" in the temple above.

But let us turn back to view him as he descends into the dark "valley of the shadow of death." During his lifetime he had often prayed that he might die with the harness on. This prayer God was pleased to answer in a most striking manner.

On the evening of the 21st of June he conducted his regular weekly lecture. While engaged in the services of God's house, he was attacked with a paroxysm caused by an affection of the heart, under which he had long been suffering. With great effort he finished the service. The subject of his lecture was taken from the 63d Psalm, first four verses. Having retired from the sanctuary to his dwelling, he was seized with another dreadful attack of his disease. All usual remedies were of no avail. His agony was intense, but it was endured with Christian submission. When suffering the most excruciating pain, he prayed that the good Lord would make that the last struggle: said "Come, Lord Jesus, come quickly," and his spirit was at rest.

Thus in one short hour he went from the sacred desk to the presence of God, and exchanged the labours of earth for the rewards of heaven. An affectionate wife was made a widow, eight children were made orphans, a

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flock was left shepherdless, a whole community was plunged in gloom, and a great void was made in the ranks of our southern Zion; but his gain far exceeded all our loss. Whose imagination cannot follow him as he enters those pearly gates, and walks those golden streets? Whose ear cannot hear that happy benediction, "Well done, good and faithful servant, enter thou into the joys of thy Lord?" Nay, we can almost hear him re-echo in heaven the subject of his last lecture, and almost his last words upon earth, "Because thy loving-kindness is better than life, therefore my lips shall praise thee!"

But he is gone—shall we dwell upon his virtues? The length of this sketch prevents. Shall we point out his faults? Respect for the memory of the dead forbids. No, peace! peace! be to thy ashes, thou holy man of God. "May we die the death of the righteous; may our last end be like his."

A. S.

Review and Criticism.

AN HISTORICAL TEXT-BOOK AND ATLAS OF BIBLICAL GEOGRAPHY. By LYMAN COLEMAN, Philadelphia. Lippincott, Grambo & Co., 1854.

Dr. COLEMAN, in giving to the public this excellent Text Book, has done a service for which every student of Bible history will be grateful. The results of immense labour are here brought to view in a comparatively small compass. The various questions belonging to Bible history are solved with great discrimination, and the whole outline is exhibited with a conspicuity and simplicity which make the subject attractive. The Bible ought to be a regular book of instruction in all our institutions of learning. If definite religious doctrine may not be always inculcated on account of denominational prejudices, Biblical *history* presents a field of unexceptionable study. Why should our boys and girls be drilled in classical and modern history at schools and colleges, to the exclusion of the most attractive and most ancient history of the world? The omission of Biblical studies in literary institutions is *wrong*. The students ought to be made entirely familiar with the incidents, characters and places of the Old Testament. We have been much struck with the following testimony of the late Dr. GORDON, of Edinburgh, in regard to the Old Testament as a text-book for youth. This distinguished man said: "I think the simple and elementary truths of Christianity are to be best learned from the Old Testament. And I cannot help taking this opportunity of drawing attention to the great use which may be made of that book in the instruction of the young. None who have been seriously engaged in the religious tuition of children, and have really been anxious to convey clear and distinct ideas on the subject of their teaching, can have failed to experience the difficulty of making themselves understood, while stating and endeavouring to explain even the simplest truths, when presented in an abstract form—I mean, as they are put down even in that unrivalled of human works, our Shorter Catechism. At least such is my own experience.

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But I can also state, as a matter of experience too, that as often as in such cases I betook myself to the Old Testament for help, it never failed me. It furnished illustrations so simple and so abundant, that there was no longer any difficulty in speaking intelligibly, and seldom an instance in which these illustrations failed to arrest attention and to awaken interest. Those who are conversant with the New Testament will find the gospel everywhere in the Old, and that, in connection with such narratives, such incidents, such manifestations of character, as have a peculiar charm for the youthful mind, and a peculiar power for laying hold of the youthful memory." Dr. Coleman's Atlas and Geography will be a great *help* in understanding Old Testament times. The attention of instructors of youth ought to be directed to this book as a *text-book* in their institutions. It is just such a work as should be studied in our academies or colleges. It contains the latest researches in Biblical Georgraphy, and is arranged for the purpose of being used in literary institutions.

REVIVAL SERMONS; Second Series. By the Rev. *Daniel Baker*, President of Austin College, Texas. Philadelphia. Wm. S. Martien. 1854.

Dr. Baker's sermons are among the most popular of the day. The preacher speaks from the heart to the heart. He feels for sinners. He presses upon their attention evangelical truth. "Christ and him crucified" is the great theme. He employs no false philosophy, no elaborate disquisition. Like Paul, he pleads with tears. There is a majesty in this direct sort of appeal to the human soul. Such preaching has been much honoured of God in the salvation of sinners, in our own and in other times. Dr. Baker has been signally blessed in his labours of love. These sermons are a fair specimen of his mode of preaching. They are Revival sermons; they aim at producing an immediate impression; they are good for the family; good for vacant churches; good for private reading.

THE JUSTIFIED BELIEVER: His security, conflicts and triumphs. By W. B. MAKENZIE, of England. Presbyterian Board of Publication. Philadelphia, 1854.

Justification by faith is the great evangelical doctrine, which errorists always aim at undermining. The church is bound to maintain its truth in every practicable way. In this treatise, the writer takes a plain scriptural view of the matter, and enters into a very thorough discussion. The following are the titles of the chapters: I. Justification by Faith. II. The Romish doctrine of Justification. III. Peace with God. IV. Filial access to God. V. The Believer in sorrow. VI. Justification the security of holy living. VII. The Believer's continuance in the faith. VIII. The Believer reviewing his faith and faithfulness.

RECOGNITION OF FRIENDS IN HEAVEN. A Sermon preached at West Point, Georgia. By ALBERT SHOTWELL, the Pastor. 1854.

In this interesting sermon, Mr. Shotwell bases the recognition of friends in heaven on the universality of its belief, on the reasonableness of the truth itself, and on its scriptural authority. He then answers the objections, that the recognition of friends would interfere with love to Christ, and that the failure to meet with some who have gone down to destruction would occasion distress. Mr. Shotwell concludes with mentioning two practical benefits of the doctrine. 1. It is a consolation in the hour of affliction. 2. It tends to draw our hearts towards heaven.

MEN AND THINGS AS I SAW THEM IN EUROPE. By KIRWAN. New York, Harper & Brothers, 1853.

We failed to secure a copy of the earlier editions of this work; and now it is impossible to obtain the book, on account of the derangement of the

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business of the Messrs. Harper. KIRWAN sees men and things with sagacious eyes, and writes in a bold and lively style. His travels relate to England, Ireland, Scotland, Belgium, France, Switzerland, and Italy. Popery receives a severe castigation from the hands of Kirwan, and some of the best things in the volume are found in the Roman department, as might be expected Much useful knowledge of men and things is communicated to the reader, who goes to the entertainment with a high opinion of his host, and comes away better pleased than ever. We intended to make some spicy quotations, but want of space absolutely prohibits. We hope that KIRWAN will continue to send forth his views on Romanism, and on other subjects, and that his labours of love will be blessed to the edification of his numerous friends and readers.

The works of JOSEPH ADDISON: Vol. IV. With Notes by G. W. GREEN. New York. G. P. Putnam & Co. 1854.

The fourth volume of Mr. Putnam's fine edition of ADDISON'S WORKS contains his contributions to the "Spectator." The whole number of papers in the Spectator is 635, of which Addison contributed 274. The original publication, which appeared in the year 1711, was a folio sheet, and came out daily. The Spectator is universally regarded as having had a most important influence on English literature, an influence which exists in full force to the present time. Mr. Putnam's edition will materially aid in the more general circulation of the Works of Addison.

A Sketch of the Life, Character and Writings of the Rev. J. Y. M'GINNES, of Shade Gap, Pennsylvania. By the Rev. D. L. HUGHES. Philadelphia, Joseph M. Wilson, 1854.

The biography of our own associates is peculiarly affecting; and a large circle of friends will hail with deep interest this memorial of a gifted and beloved brother. Mr. M'Ginnes was the son of pious parents, who early consecrated him to the work of the ministry. He was brought into the church during one of the precious seasons of revival at Jefferson College, in the administration of Dr. Brown. After preaching for a time in Illinois, his health required him to return to the east. His labours at Shade Gap, Pennsylvania, have left their mark upon his generation, and will perpetuate their influence from age to age. He established an academy, in which sixteen young men were brought into the Church in one revival, of whom eight became students of divinity. Mr. M'Ginnes possessed a strong, active mind, fine social powers, and a living piety which carried him through many trials and labours. God was with him, and blessed him, and made him a blessing. Of the sermons in the volume we were particularly struck with the last one he preached, from the text, "When I am weak, then am I strong." The Rev. Mr. HUGHES has succeeded in producing a memorial worthy of his friend. The biography is calculated to make a deep impression upon its readers, especially upon young men and ministers. May God sanctify it in doing good to many.

Mr. JOSEPH M. WILSON, the publisher, has brought out a very handsome volume, which is embellished with a portrait of Mr. M'Ginnes. We wish well to such enterprises.

FAREWELL ADDRESS of the Rev. T. L. JANEWAY, D. D., on resigning the pastoral charge of the North Presbyterian Church, Philadelphia, March 5th, 1854. William S. Martien.

Dr. Janeway, after a laborious and highly successful pastorate of thirteen years, was compelled on account of ill health to resign his charge. His Farewell Address is full of affectionate counsels and solemn truths, and is an appropriate close of his earnest ministry among his attached people.

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Miscellaneous Readings.

From the Presbyterian.

THE OWNERSHIP OF SINS.

Messrs. Editors.—Looking not long since into the gloomy cell of a murderer who was under sentence of death, I could not but think how many transgressions of *others* were to be punished in that one man. As my eye rested on that never-to-be-forgotten face, overspread already with the shadow of his coming doom, and upon that haggard form, so emaciated by long confinement from the fresh air of heaven, I fancied that I could see the sins of other men clinging all over that frame, and written out in every lineament of that melancholy face. His own sin was indeed there. The jury knew his guilt, and the judge too, when, with tremulous lips, he sentenced the poor wretch to an end, the very mention of which sends a creeping horror over us. The unhappy criminal knew it himself quite too well, and his tell-tale countenance confessed it every moment.

But in that sin of his, how many others were wrapped up and identified with it! He was not the sole transgressor. The hangman's rope encircled other crimes than his own. He had had accomplices and instructors in vice, all of whom were directly or remotely concerned in bringing him to the cell and the scaffold. Perhaps at the very threshold of life his father and mother had been criminally neglectful of parental duty. They did not restrain those fierce passions which often flame forth into *incipient murder*, even in the nursery. For an ungoverned child will often display all the malice and the hateful revenge towards its young playmates that would make that child do murder, if there were the nerve in that little arm to give the fatal blow. That very man's crime may have thus begun in childhood, and been *rehearsed* over and over again among his little companions, while a weak or a wicked parent allowed the *spirit* of murder to grow on apace.

And there were other accomplices beside. The associates of his youthful days helped him on. One taught him to deceive his parent by skulking away from school on some expedition for mischief or frolic. Another decoyed him into the "dark delights" of Sabbath-breaking. Another gave him lessons in profanity, and practised before him on the vocabulary of hell. Another went with him to the subterranean haunt, where, through the crimson curtain, a light gleamed out at the midnight hour, to tell the passer-by that there he might "tarry long at the wine." All these wily seducers, and scores of others like them, were "partakers" of his gigantic crime. They all helped him on in his downward course. Each gave his impetus to the unhappy man, as he rushed along towards a ripe maturity in wickedness. And then the awful crime itself, which brought him at last to the gallows, was committed under the maddening excitement of strong drink. The hand must be nerved and the heart must be made callous to the deed; and what stimulus to the passion so strong, or what opiate to the conscience so deadening, as the intoxicating glass? The trafficker, who for paltry pence sold him the poison-draught, was another accomplice in the outrage. And so, I looked at my poor desolate fellow being, trembling on the verge of his hopeless eternity, and crimsoned all over with the iniquities of his tempters and seducers, as well as his own, I could not but feel the warning, "*Neither be partakers of other men's sins!*" "Woe unto him who putteth the bottle to his neighbour!"

It will require the opening of the books of remembrance at the judgment bar, to exhibit in its completeness the responsibility of individuals in each other's actions. How this partaking in other men's sins will complicate the decisions of that day! How interwoven will be the web of human influence! And how

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many a sin will wander about that countless multitude of waiting men in search of its real owner, until it fastens on some individual who for the first time shall appear to those around him, and perhaps to himself, as having been a thief or a blasphemer, an adulterer or a murderer! T. L. C.

MY QUEEN OF BEAUTY.

How beautiful she stood,
While round her bursts of noble music went,
And forms of loveliness and valour bent,
The bright and good.

How beautiful she trod,
When every gathered cadence, as it fell,
With eloquence each footstep seemed to tell—
How good was God.

The sculptor stood aside
When he looked on her—and he gazed apart,
As youth does with his fond and leaping heart,
Upon his bride.

And art might well despair—
For something loftier than art had come,
And in those lines that make the spirit dumb,
Had written there.

There was divinity—
Bound with the marvellous beauty of that brow,
And something spake, commanding like a vow,
In that dark eye.

Such eyes light but an age—
Their glory may not leave the angel band,
Whose lustre pointeth to a better land,
This pilgrimage. C. L.

From the Polynesian, Honolulu, Feb. 20, 1854.

THE SALVATION OF ONE SOUL.

What Christian will regard any labour or sacrifice which may be conceived of, too arduous or too self-sacrificing, in view of saving a soul from death? Think of the estimate that Christ has placed upon the soul. If a soul were unsaved at the farthest verge of creation, and it would require every individual in the known world to go to the rescue of that soul, it would be an expedition well worthy the enterprise, in view of the estimate that the Saviour has placed on the soul.

"O! were the world one chrysolite,
The earth a golden ball,
And diamonds all the stars of night,
One soul outweighs them all."

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And if Christ made sacrifices to save souls, the *Christian* must, in this regard, be *Christ-like*. Did Christ sacrifice his throne, his garments of light unapproachable, his home in the bosom of his Father, and the riches of unnumbered worlds, and for your sake become poor? What labour or what sacrifice will you regard as too much in view of saving one soul from death? What are *you* now doing specifically by way of rescuing souls? Is there not now a soul unsaved in your mind's eye, for whose salvation you ought just now to make an effort? But perhaps sacrifices in time, labour, money, or feeling, may be required in order to reach that soul. Will you now make the effort, or will you delay it till a more convenient season, and let that unsaved, lost spirit meet you at the bar of God? O! unless you are wholly sure that you have already made every prayerful effort within your power to clear your skirt of his blood, hasten to do it *now*, or your next meeting may be at the bar of God. "Let him know that he which converteth the sinner from the error of his ways, shall save his soul from death, and shall hide a multitude of sins."—*Zion's Herald.*

THE CROSS.

BY REV. DR. ALEXANDER.

The death of Christ on the cross may well be reckoned mysterious, for it was at the same time a *cursed* and a *blessed* death. Christ was "made a curse for us" that he might deliver us from the curse of the law. And yet Christ's death on the cross is the most blessed event which ever occurred in the world; for on the cross the price of our redemption was paid. Christ "bore our sins in his own body on the tree." He died, "the just for the unjust," to bring us unto God. This led Paul to say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." The cross is a centre in which many lines of truth meet. The cross is an incomprehensible mystery. That God should be manifest in the flesh, is the great "mystery of godliness." That the Prince of life should be crucified, was an event which caused the angels to stoop from their celestial thrones, that they might gaze upon it. The prophets who predicted these events were perplexed at their own prophecies, "searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ."

The truths which are exhibited in a clear and strong light by the crucifixion of Christ are such as these:

1. The infinite evil of sin, which in order to its pardon required such a sacrifice.

2. The holiness and justice of God, which would not suffer sin to pass without full evidence of the divine disapprobation, and his inflexible purpose to visit it with condign punishment.

3. The wisdom of God, in contriving a method of salvation, by which his own glory would be promoted in the eternal salvation of hell-deserving sinners; and this wisdom is chiefly manifest in the incarnation of the Son of God, by which the divine and human natures are united in one person.

4. But the most wonderful exhibition of the cross is the mercy of God, the love of God to sinners—such love as never could have been conceived of, had it not been manifested by the gift of his own Son: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—*Am. Messenger.*

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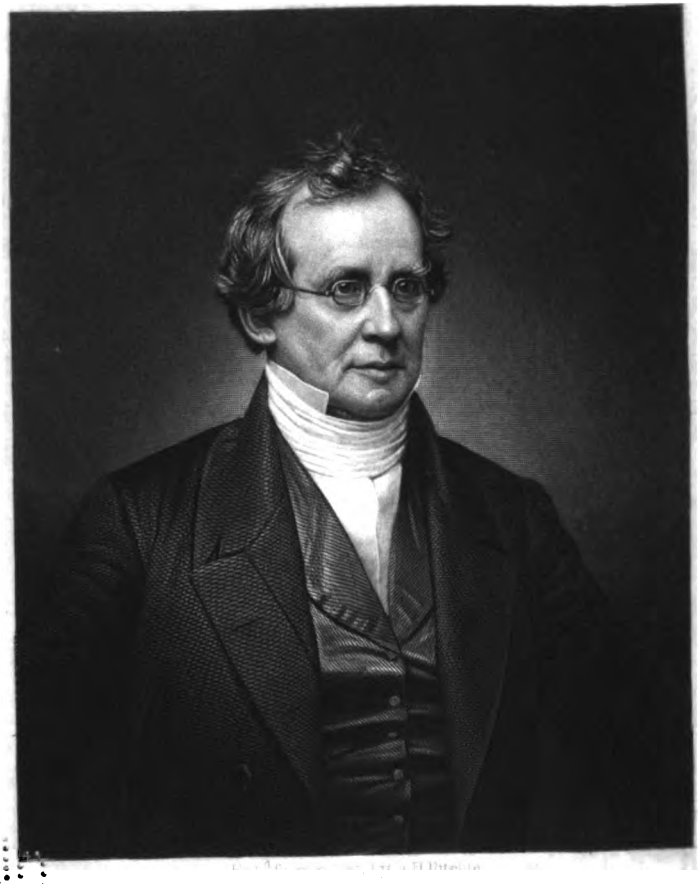

Charles Hodge

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THE

PRESBYTERIAN MAGAZINE.

AUGUST, 1854.

Miscellaneous Articles.

THE EXPERIENCE OF RELIGION.

No. IV.

THE way of grace is not a formal routine of exercises, so that he who pursues it may take one step, and then ask what is the next, and the next, and so on till he reaches the end. Systematic theology is often abused both in preaching and hearing, in writing and reading, so as to give this impression. The Scripture says "believe." He who sincerely believes does everything. He *cannot* so believe without repenting; he cannot truly repent, without reforming. He cannot reform without obeying. According to our natural constitution, when one knows his offspring he loves them, he provides for them, he educates them, he performs all the duties and feels all the emotions that the consciousness of the parental tie produces, without asking about the order or arrangement of the duties and the affections. So, according to grace, one's true knowledge of Christ leads him necessarily to believe in Him, to repent, to follow Him, to confide in Him, to love Him, without a prescribed plan or system. He does all at once, though nothing perfectly. He is in fact, and by the very necessity of this true faith, a new creature. His newness consists in this very change of views and disposition as to Christ. It is a new life for him. It is a regeneration of him. It is a turning of his heart and actions to God, truth, holiness. It is a conversion of him.

Therefore regeneration is not to be spoken of, or looked for, as a separate stage of Christian experience; as if the believer passed through faith, through repentance, and other preliminaries, and *then* came to the change of heart by whatsoever name called. Inquiring persons often need to be informed that whilst the creeds and catechisms are of eminent service in giving shape and sym-

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metry to religious doctrine, their order and arrangement are not intended to teach them to seek for a mechanical experience, and to make them suppose that the great matter is to pass through a definite series of spiritual acts and feelings, careful not to take a premature step, and overpass some position that would break the regularity of the advance, and make all useless till the way were retraced. The question of the reality of a change does not depend on one's being able to say he first felt so much conviction, then so much distress, then a burden, then an act of submission, then the attainment of a confident hope, then overwhelming peace or joy, or some other supernatural attestation of a radical change. While all this may take place in the experience of particular individuals, and is not therefore to be treated as always imaginary, there is nothing in the Scripture, or in the general experience of Christians, to warrant the statement that there is any such invincible order, or invincible incidents in the nature of regeneration. Piety is indeed progressive, and in this sense has its stages and degrees: but it is progressive as growth is progressive. The first germination of wheat is wheat; the first sprouting of the acorn is oak; the newborn creature is a lion, or an eagle, or a man. The seed becomes the tree, the infant a giant. So the believer, feeble, diminutive, knowing little, has not to wait for this and that vicissitude and metamorphosis before he can be admitted to be a believer at all. Whatever terms may be used in the science of the great change, are, in reality, not distinct parts of a process for reaching the Christian state, but rather different names or phases of that state. They all mean Religion. Christian Religion, and the great mark and seal is here—"if any man be in Christ Jesus, he is a new creature."

With these cautionary remarks I proceed to add REGENERATION to the subjects of religious *Experience.* It is a change which one has actually undergone. It has taken place in one's self. It is part of one's consciousness, or is capable of being proved by the proper tests. It is more than intellectual believing, more than indefinite trusting, more than unfounded hoping. In our first nature — the nature in which we were born — the heart is not towards God, the truth of God, and the duties required of us. We have no true perception of these objects which makes us know their excellence, and love them for their own sakes. If ever such a change takes place as reverses all this, it is a change of nature, and the result may be properly called, in a spiritual sense, a new creation, or a new birth, or new generation. It does not change a man to an angel; or destroy his identity; or put an immediate end to his tendency to evil. It is a new experience with old powers; it is the sick restored, the blind brought to sight, the dead revived. The individuals restored from some bodily invalidity, are the same that they were before; but what a different experience has life become to them! If *they* feel themselves to be like new

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creatures, surely those who have passed from the spiritual death to life will find it to be a subject of experience. Their pious affections are proof to them that they have been renewed; for once they were not so; their state is a new one.

The evidences of Regeneration are to be sought in experience. Let the person who would have the fact decided as to himself prove himself. "Try your ownselves." Let him answer whether he repents and believes, and loves, and obeys.

Experience teaches the renewed person that Regeneration was not his own work. He is conscious, indeed, of believing with his own mind, loving with his own heart, choosing and determining with his own will, but he is equally conscious that the origin of these new exercises was not with himself. He cannot say to himself, "I produced, by such and such means, this new condition. I gave myself this disposition and capacity. I converted my nature from its corrupt, selfish and apostate character to the opposite qualities." He believes what the Scriptures declare as to this, and is content with the explanation, though he be as utterly unable to define the work as he is to define the creation of his faculties of thought and reason. That Scriptural explanation is, that as God is the author of our being, with all its faculties, so God is the author of the new spiritual condition, called the new creature. As in natural providence it is God who distributes sickness and health, gain and loss, affliction and mercy, and directs every process from the seed to the harvest, so His spiritual providence opens the heart, implants the truth, gives it effect, and so forms the new man. The methods are not for us to discover; it is sufficient to have the experience.

The Scriptures are clear enough as to the marks of regeneration. They are said to be love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, comfort, hope, liberty, wisdom, knowledge, a sound mind, the filial feeling or spirit of adoption, minding the things of the Spirit, mortifying the lusts of the flesh, holiness, good works, zeal, devotion, fortitude, communion with God. Not one of these is a mere opinion, or sentiment, or doctrine. It is all experience or practice. They all belong to the new spiritual state. Just as when a blind man is brought to sight, or the dumb to speech, there are many good effects produced by the one great change, and many blessings enjoyed by the person now exercising for the first time the faculty previously dead, so we must look at the effects of the Spirit in regeneration as belonging to the change. The fruits of the Spirit, like the fruits of the tree, are not made independently of the new nature, and added to it as accomplishments, but they grow from the very nature of the being in his new condition. These new particulars of Religious Experience, therefore, are not to be looked upon as a list of fresh enactions—an additional host of difficulties to be encountered—but as the blessed consequences of the one continued act of faith, the various effects of religion in the soul. H.

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CHRIST THE ONLY REVEALER OF THE FATHER—THE ONLY SOURCE OF NATURAL, OR OF REVEALED LIGHT.

THERE is much of atheism in the dialect of philosophers,—much that tends to make men think, and act, as atheists. There is a tendency in the very phraseology of men of science to divorce the universe from its Creator, and to turn the attention of mankind away from the original source of all knowledge and all true enjoyment. It is customary to speak of the light, and the revelations of nature, as if nature were a "*suppositum intelligens per se subsistens*"—a distinct, intelligent individuality. So common, indeed, is this style among philosophers, that he is deemed a man of extraordinary breadth of generosity,—a man whose turn of mind is more sentimental than philosophical,—who ventures to rise from nature up to nature's God, or who mentions a lawgiver in connexion with law. Under such treatment the universe, to many, has become a lantern without a light—the heavens a band of voiceless choristers.

It is, therefore, our present purpose, as it is an obvious duty, to rise a step higher than this earthly-minded philosophy, and point out the source from which all the light of nature emanates, and place the crown upon the only head that has the right to wear it; and more, to trace to this same fountain head all the light that has dawned upon our apostate world, under the economy of grace. Nor is it our purpose simply to show that natural, as well as revealed light, is of divine original, but to draw attention to a truth most clearly taught in the Scriptures, to wit, that Christ is the author of all light, natural or revealed.

This much is certainly taught by the Apostle John, when he says, "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared Him, i.e., God." This language ascribes to the Son, exclusively, the revelation of the unsearchable God. Its terms are absolute and universal, both as regards all time and all created intelligences. It is not simply "no man," but "no one" (οὐδεὶς)—no man, and no angel, hath ever looked upon God as he is in himself. Independent of some medium of manifestation, the highest order of the thrones, and dominions, and principalities, and powers, of which Revelation informs us, could find out nothing of the attributes of Him who created them. It is true of man, and it is also true of the Seraphim who take their stations round the throne, and veil their faces in presence of the dazzling glory. No power of created intellect can carry its possessor, by an act of direct intuition, into the overwhelming mysteries of the Godhead. There must be a medium of manifestation, a channel of communication, a basis of induction spread out, even where angels are the investigators. It

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must be by inference from the wonders of creation and providence, that even angels can rise to the high conclusion of a God, or arrive at any just conceptions of his character, or of the relations he sustains to the creatures of his hands. Suppose it to have been possible to have created and constituted the angels moral agents without stamping upon their very natures the conception of a supreme moral Governor, to whom they stand in the relation of subjects to a sovereign; and suppose that the Creator had proceeded no further in the work of creation, had prepared for them no habitation, had stretched above them no starry canopy, had filled immensity with no tangible existences, had thrown no mantle of glory around the myriad orbs of heaven, had left the unmeasured fields of space one silent, rayless void, where there was nothing subjective but mind and nothing objective but space, what might we ask could creatures thus circumstanced learn of God? what could they discover of his character? They might infer their own subjection to an unseen moral governor, but of those attributes of power and wisdom and goodness brought to view in the work of creation, they must, of necessity, be utterly ignorant. They would have a mirror to gaze upon, co-extensive with their own moral and intellectual natures, and nought save the perfections there shadowed forth would ever enter into their ideas of a God. There must be a medium, and where there is no outer, objective creation, upon which the mind may expatiate, and trace the footprints of the Creator, the mind itself must become the medium, and from its own existence and its own attributes must it infer the existence and the attributes of a Being, from whom both the one and the other have been derived.

It is only then as God manifests himself in some act, or through some medium, that his creatures can learn anything of his being or his attributes. Now it is when we bring this truth into connexion with the clearly revealed Scripture truth, that the Son is the creator of all things, and the preserver of all, and more, the Redeemer of all the elect of God, that Christ is made to pass before us in all that fulness of glory which belongs to him as the only revealer of the infinite God. Independent of some manifestation, no one, no man, and no angel can see God; and independent of the Son, who is on the bosom of the Father, no manifestation of God has ever been made. It is he alone who is the revealer of God—he alone hath declared him. This assigns to the Son a wider sphere of revelation than that described in the work of Redemption. It makes him the only medium of manifestation, the only channel through which the unsearchable God has come forth to the gaze of created intelligences. He is all in all—all in creation, all in providence, all in redemption. Whatever is known of the divine character in any, or all of these, has been made known by the Son. Through him the absolute, incomprehensible God has been brought out to the view of creature vision, and brought within the reach of mortal touch.

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It is one of the commonest truths of Scripture, that as far as the work of creation manifests the divine character, the revelation is to be ascribed to the Eternal Son. It is thus John proceeds, "All things were made by him, and without him was not anything made that was made." And thus the Apostle: "By him were all things created that are in heaven, or in earth, whether they be thrones, or dominions, or principalities, or powers—all things were created by him and for him." We are not now citing these passages to prove the infinite power and Godhead majesty of the Son, but simply to show that whatever has been made known of God, in the work of creation, has been made known by the Son.

How far the works of creation reveal the divine attributes, is a question upon which fallen creatures are unqualified to enter, and one which cannot be settled in the abstract. What man might have learned of God from his own constitution, moral and physical, and from the tangible, or from the visible world, or what those beings whose far-reaching glance may take in myriads of worlds undiscovered even by telescopic vision, is an inquiry which, in our present estate, we cannot conclusively determine. His power and wisdom and glory and goodness had, in measure, and only in measure, been manifested. His eternal power and Godhead were so fully revealed, that even fallen men are without excuse; and his justice and holiness might be inferred from the operation of that law which his own hands have stamped on those creatures which, in his goodness and condescension, he raised to the high estate of moral agency. But after all this, there still remained attributes which none of the works of creation could disclose.

This leads us to speak of the revelation of the divine attributes which has been made in the works of Providence. And here also the Son is the revealer. It is by him that all things consist—by the word of his power all things are upheld. Not only have all things been *brought* into existence by him as Creator, but by his power and wisdom are all things *continued* in existence. Whatever we know of God through the works of providence is, therefore, owing to the agency of the Son. Whatever attributes are brought out before the eyes of men, or the gaze of angels, in the course of the dispensations of Providence, must be traced back to him whose hands stretched out and sustain the starry heavens, and whose it is to roll them up again as a vesture is rolled, and change, and refashion, or annihilate them at his pleasure.

And in this providential administration there is much of the divine character manifested. Such an administration requires a being who is infinite in knowledge, and infinite in wisdom, and infinite in power. He must be able to foresee, to devise, and to execute. If he who is the sovereign ruler of all things were wanting in any one of these perfections, then might the whole fabric of nature rush back into chaos, and the whole universe become a

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universal wreck. If there might arise in the course of events some casualty unforeseen and unprovided for—something requiring an incidental provision not contemplated in the original plan, then would God no longer retain the seat of an absolute and independent sovereignty over the creatures of His hand, and the issues of the universe must as yet be matters of mere conjecture, or inference, from the existence and operations of those properties which His own hands have impressed on second causes. Short of omniscience there can be no God, and no sovereign director of an immeasurable, endless universe. And what were omniscience, or what foresight, without wisdom and power? Why it would serve only as a source of misery to its possessor! To see the evil day, with all its jarring discords approaching, and to feel that there was no inexhaustible store of wisdom to fall back upon for counsel, and no arm of Omnipotence to thwart the impending ruin, or repair the wreck of some inevitable catastrophe, would certainly be a species of wretchedness incompatible with our conceptions of God.

The works of providence, therefore, as carried on by the Son in the monuments of the material universe, unfold the knowledge, wisdom, and power of God. But it is not in that sphere of the divine administration which has reference to the preservation and control of matter, in its varied forms, and infinite varieties, of order and motion, that we are to look for the manifestation of those higher attributes, which especially enter into our conceptions of the moral excellence of God. In order to this we must view that administration as it is carried on among the moral creatures of this, and of other worlds. It is in this sphere of that administration conducted by the Son, the goodness, and justice, and holiness, and wrath of God, are clearly revealed. Herein are included the rebellion, and overthrow of Satan and his hosts, and the subsequent and consequent fall of man. Prior to these events in the moral universe, there was doubtless much known of the holiness and justice of God. Both the one and the other had a counterpart and correlative in the constitution of every moral agent as he came from the hands of the Creator. Every created mind was possessed of a love of all that was holy, and just, and good; and it was known to each that these affections were relative to perfections possessed by God himself. But the events just referred to, brought out these perfections in a light which the moral consciousness of no grade of created intelligence could ever have thrown upon them. Up to this point, justice and holiness were known merely through the medium of an inward appetency. They were loved and delighted in. But the one had never been wrought out in its contrast with sin, nor had the other been exercised against transgressors. Such an exhibition of holiness, and such an exercise of the attribute of justice, they had for the first time in the defeat of the rebel angels. It was when the Son of God, in the burning chariot of his Father's wrath, rode forth upon the heads of his vanquished foes, and drove them

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with the tempest of his fiery indignation, from the divine presence, and from the glories of their own habitations, into utter darkness, and bound them under chains unto the judgment of the great day. It was then that the awfulness of his holiness, and the terror of his justice, received a fulness of exhibition which had not heretofore been given.

But however much of the divine character the works of creation and providence may have unfolded, there was still a higher display reserved for a higher, and more wonderful dispensation. However much of the goodness, and wisdom, and justice, and omniscience and omnipotence of God, we may learn from the adaptations of the material, or the history of the moral universe, prior to the fall of man, there is a dispensation in which we have not only a deeper insight into the perfections already referred to, but one in which there are phases of the divine character laid open to the gaze of men and angels, which had otherwise remained forever beyond the reach of finite inspection. It is when the depths are moved, when the latent powers which are treasured up within the bosom of our globe by one mighty emotion, upheave the incumbent strata, that the treasures of the earth are brought within our reach. And so it appears to be in the history of the moral universe. It was when the fall of man had produced an apparent discord in the great movements of the divine administration—when, to all appearance, utter ruin was impending over our world, that the inner sympathies of the God-head were disclosed. It was then that the attributes of love and mercy were unveiled, and an offended God stood forth, arrayed in the benignant mien of redeeming grace. Prior to this, justice alone seemed to have possession of the governmental reins of the moral universe, and sin and punishment seemed to be indissolubly associated. A similar event had already occurred and justice had remained inflexible, and no sceptre had been extended to the fallen angels. Judging from what had already taken place, and the attributes already manifested, it would be the conclusion of all the thrones, and dominions, and principalities, and powers in the heavenly places, that the fate of the fallen angels would be the fate of man. There had as yet nothing transpired in the moral universe from which a dispensation of mercy could be inferred. It is true, the Son had been set up from the days of old, even from everlasting; it is true, the objects of the divine love were chosen in him before the foundation of the world, but these only in the eternal purpose, and secret counsel of God's unsearchable wisdom. That purpose was never made known until the actual appointment of the Son, and his actual entrance upon the work of mediation. It was then that the eternal love and mercy which had dwelt with the Father undisclosed from all eternity, were bodied forth in all the tangible realities, developed in the mediatorial work of Christ. It was with the forthcoming of the Son of God upon our world, as mediator, that a new era was seen to dawn upon the moral uni-

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verse, and then it was that a new light was seen to beam forth upon the divine administration. In the egress of the Son from the bosom of the Father, there was a movement which no created intelligence could ever have anticipated—a revelation of God so infinitely above every previous manifestation, that all the might of angelic intellect was taxed in order to fathom the overwhelming mystery. And when we speak of the egress of the Son from the bosom of the Father, we refer not exclusively to his advent in the flesh. Such an egress was witnessed both by the armies of heaven, and the powers of darkness, long prior to the incarnation. It was the Son of God that appeared in Eden, and from his mouth proceeded the first utterance of mercy that ever saluted an astonished universe. And whatever of love and mercy has been revealed in the history of the church militant—whatever attributes of the divine character has been educed, either under the Old Testament, or the New, it is Christ, and he alone, deserves the glory. The condescending love, the more than parental fondness, the ceaseless vigilance, the tender sympathy, the long-suffering kindness, the gracious forbearance, manifested in the vocation, the defence, the chastisement, and the deliverances of the Old Testament church, are all so many disclosures of the divine attributes, made by the only mediator between God and man. And when we come down from those days of the Church's minority and tender pupilage, to the actual manifestation of Christ in the flesh—when we turn away from types and shadows, and look upon Him who was the full antitype, and *terminus* of them all, we are constrained to exclaim with the Apostle, "Great is the mystery of godliness, God manifest in the flesh."

> "Here the full deity is known,
> Nor dare a creature guess,
> Which of the glories brighter shone,
> The justice, or the grace."

Around the footsteps of the Redeemer's pilgrimage—around the closing scenes of his earthly history, there shines a galaxy of the divine attributes, before whose effulgence all the teeming glories of the material universe, and the brighter manifestations of the divine character, displayed in the evolutions of providence, are shorn of their radiance, and lost in the blaze of the glory which excelleth.

Nor does the work of Christ, as the revealer of God, end with his own history on earth, or even with that of the church militant. His own hand lifts the veil, and opens up to our vision some scenes in the history of the church triumphant; and in those scenes he himself appears in the character of Revealer. Even amid the splendors of the upper sanctuary he is still the central object of attraction. The saints appear on the Mount Zion, but it is with the Lamb they stand. They go forth to quaff the crystal waters of the heavenly paradise, but it is around the Lamb they assemble, and it is his hands that open up to them the living fountains of the water of life. They sparkle as living stones in the New Jerusalem, but it

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is the lustre of the sapphire throne that encircles, and it is the Lamb that enlightens them. And this office he will always sustain. He will still lead and feed his ransomed flock. From his people he can never be dissociated, so long as he is head of the mystical body; and throughout eternity will he continue to make fresh disclosures of the mysteries of redeeming love.

Christ, then, is the only revealer of God—the only author of natural, or of revealed light. With what sacredness should such a consideration invest the commonest walks of science! Turn where he will, the believer may find traces of his Saviour's goodness, or wisdom, or power. Thus viewed, the earth and heavens become the handmaids of Christianity, and the disciple still finds himself within the limits of his Master's kingdom, whether he explores the deep recesses of his native orb, or travels to the outmost range of telescopic vision. And as the wheels of providence roll forward, and the potsherds of the earth are mingled in one common ruin, and society moved to its deepest foundations, and kingdoms and dynasties overthrown, even then, when men's hearts are failing them for fear, the believer may enjoy an unruffled peace, for he knows that the hand in which he is held, is the hand that guides and governs all.

But after all, the believer will turn to that other brighter, deeper, higher revelation of the divine attributes, disclosed in the work of redemption; for it is there, and there alone, he can find those draughts for which his spirit faints—it is there alone he can discover a reconciled God. O, then, dear reader, while the light of this revelation is shining around you—while the arms of everlasting love are open to receive, fly to the clefts of the rock of ages, and hide you from the fury of the coming wrath. R. W.

"ABSTAIN FROM ALL APPEARANCE OF EVIL."

It need not be proved that Christians should abstain from known and acknowledged evil. A little reflection would set the doubting right with reference to that point. When we come to speak of that which is evil in appearance, the path of duty is not so plain to some who are, in the main, conscientious. But in that rich—may we not say matchless?—cluster of divine exhortations, found in one of the Epistles to the Thessalonians, we are instructed to "Abstain from all *appearance* of evil." It is not enough to abstain from what we know to be evil, we should also abstain from the appearance of it.

1. Here are two leading points, the first of which is, that Christians ought to abstain from all that to *them* appears evil. They may be mistaken about the true character of what has to them that appearance; it may not be as bad as it appears, but they are

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required to abstain from it till, to their own minds at least, those appearances clear away. We are not at liberty to fellowship apparent evil till the true character of it is known beyond a doubt, but should, if possible, abstain from it till then. The doubtfulness of propriety which attends many questions of every-day life, is evidently intended to keep us on our guard against real evil under specious appearances.

Could we know precisely where the line is between good and evil, there would be less need of caution; but as it is, our safety consists, not in seeing how near we can come to evil and yet avoid it, but in keeping as far as possible from what has, to us, the appearance of it. It is so, often, in the natural world. An ingredient that appears like deadly poison should not, in the want of certain proof, be needlessly taken into our stomachs to the danger of our lives; but that appearance should rather lead us to guard most scrupulously against it.

So it is with reference to all that has the appearance of evil. If there is a doubt with reference to its true character, it is prudent to keep as far from needless risk as possible, but it is not prudent or safe to take any course that has to us the appearance of evil, in the hope that it is evil only in appearance. Our safety requires us to go still further. If we are doubtful whether the appearance is evil, we should, if possible, abstain from that which is thus involved till those doubts are scattered, provided there is any way before us about which they do not cluster.

It is soon enough to meddle with that which has to us the appearance of evil, or is of a doubtful character, when there is no other way before us.

2. The other leading point to which we referred is, that as far as known duty will permit, we are required to abstain from what has the appearance of evil to *others.*

If duty clearly requires us to take this course or that, we are to be inflexibly firm, whatever others may do or say; nothing is to turn us from it.

We refer to cases which have the appearance of evil to others, while our own course of duty is not so plain, though they may appear to us harmless and unexceptionable.

The principle contained in the passage quoted requires us to have reference to the conscientious views of others, and to abstain not only from acknowledged evil, and from what may have the appearance of it to us, but as far as consists with known duty, from what others regard as evil. The language of it is not, abstain from all known and acknowledged evil; it is not, abstain from some appearance of evil; it is not, abstain from all that appears to us evil; the spirit and the language of it are far more comprehensive. "Abstain from *all appearance* of evil." And this divine principle knows of no restriction till appearances come in contact with obvious duty. Should evil, as it does in many

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cases, appear to be on either side, we are to take that course which seems to be the most free from it.

Such was the principle upon which the Apostle Paul acted, though a strenuous advocate for Christian liberty, when he said, "If meat make my brother to offend, I will eat no more while the world standeth." To eat it does not appear to me to be evil, but if it has that appearance to others, if my eating of that which has been offered to idols shall make my brother to offend, stumble, or fall, I will do no more that way while the world standeth. It is still lawful for me, as before, but it is not expedient. Upon analogous points, it is our duty to follow his example. The Scriptures do not decide for, or against, many things which some regard as good and others as evil, but they lay down general principles, which in most cases will enable us to determine what we ought to do. One of them is this, "Abstain from all appearance of evil."

We should do this for the sake of the Church and of the world, over the destinies of which every one has more or less influence, if not for our own. Such are the claims of piety upon all who profess it. To complain of them, is to complain that the way of life is too safe. To strive to evade them, is to strive to evade the "grasp of mercy." To murmur at them, is to murmur at the deep solicitude which Heaven feels for our highest usefulness. And then, after all our complaints and strivings and murmurings, the divine requirement still stands and will stand. It will still be God's sacred requirement of us, to "Abstain from all appearance of evil."

The duty which we have endeavored to point out admits of very extensive application, but we can now do little more than suggest some of the ways in which it may, more or less, apply to most Christian churches.

First, it applies to many who are very irregular in their attendance upon the preaching of the Gospel. We speak not of those who are too aged or infirm to attend, many such will meet with us in the house of God no more; we speak not of the sick, nor of those who are necessarily in attendance upon them, but of those who attend to their secular duties during the week, but neglect the House of God on the Sabbath. Such a course certainly has, in the estimation of many, the appearance of evil, and in that light we are required to abstain from it as far as known duty will permit. It applies also to many with reference to weekly prayer meetings. In most of our villages, more professors of religion could probably be found at the stores, during the hour of prayer, than with those who are assembled for that purpose, though their business might be done with ease before or after meeting. Such a course certainly has the appearance of evil, from which God requires us to abstain, as far as other duties will permit.

It applies also to some things connected with most of the fairs, now so common in our churches. Without expressing an opinion

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of the facts, it is not to be denied that to many conscientious people they have the appearance of evil, on account of which we ought to abstain from them as far as known duty will permit.

It applies also to the relaxations and amusements of all who profess to be the people of God. It is right to seek relaxation; our nature requires it, after we have been engaged for a longer or shorter time in the stern duties of life. The bow always bent loses its force. But the principle before us, and that upon which Paul acted, with reference to the use of meat, requires us to *relax* in such a way as to avoid, as much as possible, what may seem to be evil to ourselves or to others.

It applies also to our secular employments, as well as to our enjoyments. We have no right to engage in any sinful avocation, or in any that, when properly viewed, can be made to appear sinful to ourselves or to others. The only exception is, when duty clearly requires us to pursue a given course, whatever others may think of it. The Apostle Paul exercised himself to have a conscience void of offence towards God and towards man, and he taught us to give no offence where known duty would allow us to avoid it. Our Saviour taught, that it was better to suffer death than to give needless offence to one of his little ones, and actually wrought a miracle himself to pay tribute, though improperly imposed upon him, lest he should offend.

In harmony with these precepts and examples, may every one be induced to "Abstain from all appearance of evil," as well as from evil itself. ERUTHROS.

THE MODEL PRAYER-MEETING.

ACTS 12 :5, 12.—"But prayer was made *without ceasing of the church* unto God for him." "He came to the house of Mary, the mother of John, whose surname was Mark, where many were gathered together, praying."

THE necessity and importance of the "prayer-meeting," as a manifestation of piety in a church, and as a means of sustaining and improving it, and enlarging her influence as an instrument for awakening and converting the ungodly, are very generally admitted. Indeed, so much so is this the case, that it has become a maxim among the household of faith, that the attendance at the prayer-meeting, and the spirituality and believing earnestness of the petitions which are there offered up, may be regarded as an unquestionable criterion of the piety of a church. But, whilst this may be regarded in the light of a universal admission, nothing is more common in the present state of the church, than to hear complaints of the great neglect of the prayer-meeting, and of a state of spiritual coldness and deadness as consequent upon it. And we greatly fear that there are just grounds for all

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the complaints and lamentations which are uttered on the subject. For, if it is true, as unquestionably it is, that "prayer is the Christian's vital breath," so it is no less true that piety in a church, collectively considered, cannot be preserved in a vigorous and active condition without prayer, any more than in the case of an individual. The law in Christ's kingdom, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;" is as applicable to the case of the one, as it is to the other. And while the Church continues in her earthly condition, it will ever be true that, for all the blessings she may need, God will have to be inquired of, that he may bestow them upon her. So believed the ancient Church, of which we read in the passage referred to at the head of this article, and so did they act; and, in thus believing and acting, they have become a model prayer-meeting to the church at large in all subsequent ages.

From this passage, we learn that persecution from the reigning powers in Judea had again befallen the infant church. James, the brother of John, had been slain with the sword; and the cruel tyrant Herod, "because he saw that it pleased the Jews," extended his fury still farther, and apprehended Peter also, and "put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after the Passover to bring him forth to the people." As a mark, however, of the deep interest which the Church took in behalf of this beloved Apostle, and as descriptive of their exercise under this trying dispensation of Providence, we are informed that "prayer was made *without ceasing of the Church* unto God for him." So general and heartfelt was the exercise, that probably the Church did not contain an individual who did not engage in it; and so continuous was it, that it is said to have been "without ceasing." How different was this from the one prayer-meeting in a week, and that but thinly attended, and generally confined to *one short hour;* or, if it extends beyond this, complaints may generally be heard that it is too long. But so did not primitive believers think and act. Nor did they do so in vain. For, as an evidence that their prayers were heard, and graciously accepted and answered, we find that Peter was miraculously soon delivered from the hands of this cruel persecutor of the people of God, and restored to his delightful employment of preaching the Gospel, and of thus building up and extending the kingdom of the Redeemer: a highly interesting account of which is given from the sixth to the twelfth verse inclusive. Peter having been, through the miraculous interposition of his Divine Lord and Master, thus happily released from prison, after the surprise which very naturally filled his mind on account of the wonderful nature of his deliverance had in some measure subsided, proceeded to the well-known "house of Mary, the mother of John, whose surname was Mark," in which, though it was in all probability past the midnight hour, he met with a fresh wonder; for he found *many* of the disciples gathered together, and praying for his deliverance.

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Whether we are to understand the phrase "without ceasing," as synonymous with "without intermission" by night or by day, which might be effected by a succession of intercessors, I shall not take upon me to affirm; but, however, this may be, we apprehend that it cannot mean less than that the exercise was continued from day to day, just so long as the known situation of the Apostle required it. And when we take into consideration that weeks may have elapsed during which this exercise was carried on, what faith in God, what sympathy with the suffering Apostle, what concern for the glory of Christ, and zeal for the extension of his kingdom, and what all-absorbing piety must have filled their hearts, and animated their petitions! For had not all these been in lively exercise, the meeting could never have existed, far less been kept up from day to day. And, in acting thus, this primitive church has become a *model prayer-meeting* for all churches till time shall be no more. And if this example were faithfully imitated in the days in which we live, how soon would the complaints about the coldness and thinness of our prayer-meetings cease to be uttered, and what showers of spiritual blessings in answer to such prayers would, no doubt, descend on the church, and on the ungodly around us! O, that we had such praying churches, and not merely an individual here and there in them who thus prays! And why should we not have them? The claims of God and of a perishing world are just as urgent upon *us* now as ever they were upon the primitive believers; and the Spirit of God, as a Spirit of grace and of supplication, of enlightening and conversion, is just as ready and willing now to be poured out as he was in the primitive age of the Church; and the promises of God, as the hearer and answerer of prayer, are still as true and great as ever they were! Why, then, should we not have *churches*, of whom it could in truth be said that they pray "without ceasing," and even many dwellings of fathers and mothers in Israel, in which "*many* should be gathered together praying," and in which the exercise, in place of being hurried over as if it were of no importance, or a drudgery, would manifest that the heart had laid hold upon God, and would not let him go, except he grant his blessing? Oh, that we had such prayer-meetings, connected with the various appliances for diffusing the knowledge of Christ Jesus through the world! For, did they exist, is there not the best grounds for believing and hoping that the word of the Lord would run and be glorified far more than it now is? In place, then, of depreciating the prayer-meeting, as is so generally done, it would be a cheering sign that a better state of things than has long existed is about to visit the churches, if it occupied a more prominent place in the assemblies and churches of the faithful in Christ Jesus. May the day not be far distant when every church in this highly-favored land shall remember and imitate the primitive model prayer-meeting described in the twelfth chapter of the Acts of the Apostles. M. T. A.

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BELLARMINE'S MARKS OF THE CHURCH.

THE EIGHTH MARK. SANCTITY OF DOCTRINE.

"Octava nota est *Sanctitas Doctrinæ.*" BELLAR. *de Notis Ecclesiæ*, lib. iv. cap. 11.

VIII. By *sanctity of doctrine*, Bellarmine means the profession of the true religion, both as to doctrine and morals, without any mixture of error, as is evident from his own explanation. "The true church is not only catholic and apostolic and one, but also holy according to the Constantinopolitan creed: but it is evident the church is said to be holy because its profession is holy, containing nothing false as to doctrine of faith, nothing unjust as to doctrine of morals." Hence it appears that he excludes all sorts of errors from that profession of religion which he here sets up as a mark of the true church, for after enumerating different sects among Jews, Pagans, Mohammedans, and Christians, he concludes, "But as for our catholic church, it teaches no error, no turpitude, nothing against reason, though many things above reason; *therefore* she alone is absolutely holy, and to her appertains what we say in our creed, I believe the holy church."

Now whatever bears the character of a mark or note of anything must be essential to its existence, and inseparable from it, so that if it wanted that mark, it would cease to be the thing of which that mark was an index. Thus, if reason be a mark or note of manhood, wherever humanity is found, reason must be found; and by the same rule every true mark of the true church must be common to all true churches; for as *the* true church is merely a collection of all true churches, whatever is a sure and certain mark of *the* true church must necessarily be found in all true churches. Now, if inerrability, as described by Bellarmine, be a mark of the true church it must be true of the church in all its parts, for how can the whole, which is made up of its parts, be infallible, if it be not infallible in all its parts. On this supposition every particular church or Christian congregation, which in the first or second age was really a portion of the true catholic church, must have been infallible. Churches which are thus preserved from inerrability in doctrine, and irregularity in practice, must ever remain so. They can never become subject to change, and therefore the church at Jerusalem, at Samaria, at Antioch, and in all such other places, where either the apostles or true teachers proclaimed the gospel, and collected a body of believers into an organized state, had the same guarantee for infallibility as Rome had. Nay, on the principles of the Cardinal, as at one time they were true churches, and as inerrability is an attribute of the true church, then these churches have not fallen, and at the present day they are still to be recognized as constituting true and living portions of the apostolic and

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catholic church. And further, as such infallibility implies that the right conception of truth in one part of the church will lead to the profession of true doctrines in that part of the church, so this safeguard which belongs to the true church in all its parts, must insure that the same doctrines will always be held and professed in all the parts of the church, and at all times. Hence it will necessarily follow, that in all places in which, during apostolic or succeeding ages, the true church existed, it still exists in these places, and in all these places, and in Rome, and wherever the truth was taught, and a true church was planted, the same tenets are still held and taught, and the same observances are maintained. Results such as these, so absurd, or so unfounded in fact, have only to be stated as the necessary consequences of the Cardinal's position and reasoning, in order to show how untenable that position is.

The principle on which Bellarmine proceeds, in his argument, repudiates altogether the ordinarily admitted distinction between fundamental truths which are essential to a system, and those points of minor importance, on which men may differ, and which are felt to be comparatively unimportant. If the profession of any error in religion be sufficient to destroy the catholicity of a church, then the profession of every truth must be necessary before any church can be admitted to be a true church, and thus, as a person who, in war or by an accident, had lost a hand or a foot, would cease to be recognized as a man, so the church which did not possess and profess all truth contained in the compass of theological propositions, would not be entitled to the character of a true church. Here, again, as there could be no difference of sentiment between the members of one church among themselves without some of them being in error, no matter how unimportant the point may be, then so long as this difference exists, the church has impurity of doctrine in it, and cannot, according to the terms of Bellarmine, be recognized as a holy true church. And so also in the case of two churches, if a member of one differ on even an insignificant point from a member in the other, then it must follow that both these churches must cease to be true churches; for both the disputants may be in error, or one of them must lose its character, if one of these members be correct on the point in question. The absurdity of these conclusions must be apparent to every mind, and we have only to refer to the history of the procedure of that church, for which the Cardinal thus claims the attribute of inerrability, to see how widely different has that practice been from the rule which the mark under consideration involves. Take an illustration from the history of the controversy about the time to celebrate Easter. A difference on this point prevailed between the Eastern and Western churches, and if the Eastern church was right then the Western church was in error, and *vice versa*, or it is possible that both were wrong. Now, if neither of them was right, both ceased to be true churches, and if one of them happened to be right, then

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the other ceased to be a true church. Now did the erring church continue to be a true church, notwithstanding its error? If so, error on some points does not destroy the verity and apostolicity of a church. If not, then, both the Eastern and Western churches have ceased to be true churches, for, notwithstanding the difference, they continued to recognize each for a considerable time as true churches, by which recognition if any error is fatal to the character and claim of a church to be a true church they each of them fell, though each of them being originally a true church, and consequently possessed of the attribute of inerrability, neither could fall. So also if the history of the Church of Rome be examined, it is notorious, notwithstanding its claim of being the only true church in the world, that it held doctrines formerly which it repudiates now, and therefore a change in doctrine must be consistent with infallibility, which is absurd. If the Church of Rome, with its present doctrines, be a true church, then formerly it was a false church: if formerly it was a true church, then, on the Cardinal's principles, it is an apostate church, and to be spurned of all men.

And farther still, it is well known that in the Cardinal's days, and in our own time, there were and are parties in the Church of Rome who violently opposed each other even on fundamental doctrines; for instance, on the seat of infallibility, whether in a council, the Pope, or the decision of a council sanctioned by a Pope, as well as on the *questio vexata* of the *immaculate conception* of the Virgin Mary. Now, whichever party in the church be right on these or other controverted questions, then their opponents are wrong, and thus there is an erroneous profession on one side or the other. If Rome err in any of its parts, how can it be infallible as a whole? which is nothing but all the parts taken together; and if the Cardinal will deny that any church is a true church in which there exists any shade of error, how can he or any defender of Rome maintain that it possesses sanctity of doctrine, so long as any shade of diversity of sentiment continues to prevail among the members of that communion?

Again, a mark by which we are to discover or find out any object or thing must be better known to all inquirers, and more easily recognized, than the thing of which it is a mark by which that thing is to be distinguished or known. We do not find out the unknown by that which is less known, but by that of which we have knowledge we use to discover the object of our search. According then to this rule the doctrines and moral precepts of the true church are more known and more easily recognized than the true church, of which they are marks, and by which that church is to be identified. Consider, then, the amazing number of tenets which are to be found in the standard of different churches —some fundamental in importance, and others of such a character, that men who agree on the great cardinal doctrines of theology may differ on them without underlying the charge of heresy or

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heterodoxy; and it will appear that if it be easier to come to an accurate knowledge of all these points than to find the true church of Christ, then the discovery of the church is one of the most difficult researches that the ingenuity of man could devise. The doctrines of the Gospel are, according to the Cardinal, more notorious and obvious than the church. But here we are involved in a maze of difficulties, out of which Bellarmine shall never, by the use of his own principles, be able to extricate us. By sanctity of doctrine, we have seen that an unerring profession of the truth is meant without the least intermixture of error. Before, therefore, we can come to any conclusion relative to the claim of any church which sets forth in its standards a certain number of doctrines and precepts as the *credenda and agenda* of the true church, we must first be satisfied that these dogmas and injunctions are accordant with the mind and will of God, of which, according to the principles of Bellarmine and his fellow-theologians, no man can be certified until he has received them, and been made to understand their true import by the authoritative exposition of the true church, the very thing of which we have no knowledge, and of which we are in search. This will appear, if it be remembered that the Church of Rome derides the idea of men being able by the exercise of their private judgments to discern between truth and error on theological points; that she holds the true church to be the only sufficient rule and authority to tell men what dogmas are to be received, and in what sense they are to be understood and believed; that she resolves all certainty in matters of faith into the authority of the true church; and that she claims and exercises the right of imposing on men the necessity of believing that which has never been set forth in Scripture, or given by the authority of God.

Our readers will thus perceive the *vicious circle* in the Cardinal's reasoning. "I wish," says an inquirer, "to find out the true church." "A mark by which you may know it," says the Cardinal, "is this: Sanctity of doctrine, or the true faith held without any admixture of error." "Then," replies the inquirer, "I must collect and arrange the truths of religion, and then find out the church which professes and holds them." "But this you cannot do," observes Bellarmine, "the true church alone knows the true doctrines. She only has power to state them to you, and authority to enjoin you to believe them. You must receive them at her hands." "But how can I receive them at the hands of the true church, until I have found out the true church? and, according to your own plan, I am to find out the church by the mark of sanctity of doctrine. If I can never know the doctrines which have sanctity until the true church tells me, and if I can never know the true church until I know the church which has sanctity of doctrine, then the true church can never be found at all!" "O, you should rest your faith," observes the Romish advocate,

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"on the true church, and then you would have no doubt about the doctrines." "But how," demands the inquirer, "can I do this, seeing that as yet I have not found that church which is the true one, and until I am certain that I have found the true church, with what certainty could I rest on uncertain authority? Would you have me believe that any church is the true church on her own bare testimony? If so, then I may as well believe one church as another, seeing that all churches will warrant their own claims. If not, then I must have some other ground of certainty besides the mere statement of a church, that it is the true church. If I am not certain that her profession is true, I cannot be certain that she is the true church; and, therefore, before I am certain of the truth of her profession, it is too soon to rely on her authority as the only ground of certainty; and when I am certain of it, it is too late, because I am certain already."

It only remains that we should state in what sense *sanctity of doctrine* is really a true mark of the true church. If by the term we mean a professing of all the necessary and essential articles of the Christian religion, and an admitting of all the essential parts of Christian worship and discipline, wherever this is, it is a mark of the true church. Nothing can be a mark of the true church but what is essential to it as a true church; for whatever is accidental is separable, and whatever is separable a church may have or not have, and yet be a true church. Hence, we must first state what a true church is before we can be certain what the true marks of it really are. It is not difficult to state what constitutes a true Christian, and a true Christian church is nothing more than an organized body of true Christians. Seeing, then, that Christianity consists of doctrines of faith, and laws of worship and discipline, he is a true Christian who receives Christianity in all these parts, that is, who heartily and believingly receives and acknowledges all the essentials of true Christian faith, worship, and discipline. Hence, we have only to find a body of such believers or worshippers who are regularly and lawfully organized together in the profession of the Christian faith, and in the reception and observance of the essential parts of Christian worship and discipline, in order to find a true church. And if by sanctity of doctrine we understand the public profession and reception of all the fundamental tenets of Christian faith, worship, and discipline, it is not only a note of the true church, but the very mark of the true visible church, for there is nothing essential to the true visible church but what this note comprehends. Wherever this is, there is the entire essence of a true church. If only one church in all the world possessed this qualification, there would be but the one church; but if there were ten thousand churches similarly circumstanced, there would be ten thousand true churches.

Our readers, however, will perceive that in our discovery of the

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true doctrine of the true church, we have proceeded on a different ground, and accepted evidence altogether different in character from that which Bellarmine and his associates will admit to their bar. In truth, the admission of the simple fact, that private judgment is capable of discerning the truth in the matters of religion, even if under the teaching of the Holy Spirit, is fatal to the Romish system, and strikes at the root of all their claims.

THE NINTH MARK. EFFICACY OF DOCTRINE.

"Nona nota est *Efficacia Doctrinæ*."—BELLAR. *de Notis Ecclesiæ*, lib. iv. cap. 12.

IX. By *Efficacy of Doctrine* one of two things must be meant, viz., either that power which the true Gospel professes in reaching the understandings and hearts of men, and so operating on the soul as to produce a spiritual saving change; or else that success which it professes in leading men outwardly to profess and embrace it. It is obvious that the former is so entirely connected with a state of mind which cannot be seen that it will not do for a mark of the church. No man can, with any positive certainty, know what the word of God has done in the heart of another man: we may know what men profess to believe and feel, but profession and certainty are very different things, and the experience of the world shows that profession in religious things is a very unsafe guarantee for truth or certainty.

The second can, with as little propriety, be insisted on as a true mark of the true church, because of its uncertainty also. If it were true that nothing ever moved man in any age to leave the ranks of heathenism or other forms of error, and outwardly to assume the name and profession of Christianity, then some weight might then be attached to this circumstance as evidencing the character of the Christian system; but so long as the pages of history are open, and we are obliged to read in the records of the past that force and fraud, and selfishness, and the love of the world have in every age of Christianity been powerful agents in leading men to make professions which were not the result of conviction, but made in spite of and against convictions, so long must the argument from the numbers that profess the faith of Rome cease to have any power.

It is well known that many thousands have been reported as converts to the communion of Rome by the labors of Francis Xavier, in India and other regions of the East, whereas the facts of the case are, that one kind of idols and images was cast aside, and another kind adopted. The images of Hindooism were displaced, and those of the Virgin Mary and Romish saints were received in their stead, while the people remained in all the depths of heathen darkness. Conversions effected in this way, though made by tens or hundreds of thousands, only show the folly

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and gross darkness of those who believe that such changes could in any wise benefit the soul.

When conquering armies went forth in the south of France, when the Inquisition in Spain, Italy, Westphalia, and elsewhere, dealt death and destruction to all who did not profess submission to Rome, it would seem that such submissions were evidences, not so much of the efficacy of Romish doctrine as of the power of Romish swords. In many cases, ambition, as illustrated by Henry IV. of France, led to the abandonment of Protestantism; while in previous centuries the love of the world, and the desire to be on the side of the powerful, led many to renounce heathenism, and profess Christianity, as in the time of Constantine and succeeding monarchs, when the olden and degraded forms of heathen worship gave way in high places before the system of Christian truth. Yet who that is acquainted with human nature, and knows the facts of history, would refer to these cases as illustrative of the nature and inherent power of the doctrines held by the Church of Rome alone in any period of her history.

If the prevalence of any doctrine be a mark of its character as to truthfulness or error, then the cause of Christianity will suffer grievously in the world. In China, Japan, India, and Africa, Christianity has ever made but little progress. Buddhism, Confucianism, Hindooism, notwithstanding all the power of miracles, and all the potency in Papal doctrines, have always as yet maintained an almost unlimited sway in Eastern lands. By the rule of the Cardinal, Papal Christianity, if we should admit that there is or can be such a system, must hide its head and withdraw its claims, for it has labored for centuries in those Eastern nations, and hitherto with most limited success. In the hands of the Brahman the argument of Bellarmine will prove fatal to the claims of the Church of Rome.

Every person who is acquainted with the tendencies of human nature, and the statements and warnings of the word of God, must know that the mind of man has always manifested a greater appetency for error than for those truths which are spiritual, and in accordance with the mind of God. The inspired volume shows that men love darkness rather than light, because their deeds are evil, and the Saviour of men warns his disciples that as he was rejected of men, so the world would reject and despise them and their message. Fallen men will naturally love the things that are agreeable to their blinded minds and corrupt nature; but to discern the beauty and truthfulness of the pure gospel of God the eyes of the sinner must be opened by Divine power, else the natural man will not perceive either attractiveness in the gospel, or the Saviour who is revealed therein.

Did our space permit, we might examine two points which we have not yet noticed, viz., the instances which Bellarmine adduces of multitudes being converted to the system of Rome, and we would have no difficulty in showing that in the system which they

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adopted there were doctrines directly opposed to the truth of God. Such conversions prove nothing but the fact, that one corrupt system may possess a power under certain given circumstances of displacing another. That there may be an oscillation from one erroneous system to another, and even back again, is evident in the history of the church. Arianism came in like manner, and supplanted many errors which had already crept into the profession of the church. Arianism, in turn, gave way, and other forms of error were received instead. The victory of Arianism over the forms of doctrine which it overcame, and the triumphs of the system before which Arianism again fell, prove nothing either as to the apostolicity, or authority, or inherent power of either of these creeds. Surely the Church of Rome must be hard pressed when her greatest advocates are driven to such refuges to find arguments whereby to uphold her tottering framework. They have only to be stated in order to convince any reasoning mind not altogether blinded by prejudice and superstition, that the cause is hopeless which has no other foundation. W. B.

Household Thoughts.

EXTENT OF THE RELIGIOUS INFLUENCE OF THE PARENTAL RELATION.

We shall not dwell upon the religious influence of the parental relation reflected back upon the parents themselves—how the decline of their lives is rendered peaceful and happy by the filial love and piety of those whom they have trained in the fear of the Lord. But we shall speak of its influence on the *temporal* welfare of the children, on their *spiritual* welfare, on their *later posterity*, and on the *world at large*.

1. Religious training promotes the *temporal* interests of the children. The chief anxiety of many parents seems to be that their children acquire wealth, distinction, and mental accomplishments. No pains are spared to provide an inheritance for them. But who does not discover that the true road to earthly comfort and competence is through virtue? "Godliness has the promise of *this life* and of that which is to come." The fifth commandment promises "long life and prosperity" to children who are successfully trained to obey their parents and to serve God.

Many temporal calamities may be traced to the influence of irreligious training. To this, in part, the prophet ascribes the final

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destruction of Jerusalem. (Ezek. 22 : 7.) "In thee have they set light by father and mother." To this, in part, is ascribed the destruction of the nations of Canaan. They "cursed father and mother." (Lev. 20.)

The Dead Sea affords a perpetual monument of God's displeasure at the wickedness of the cities of the plain. And there the young had been early initiated into the basest of crimes, so that even God's angels could not spend a night in Sodom without being insulted with obscene words, and threats of violence, from the lips of the "old and *young*," who gathered round them. The storm of burning wrath which followed was kindled in part by these neglected youth, who were bold in crime and stout in transgression.

Indeed, the Deluge may be ascribed to the fact, that the instruction of the children of the "sons of God," was committed to the daughters of men. This instruction resulted in the wickedness and violence which called down the wrath of the Almighty.

2. Religious training is especially important as promoting the *spiritual* and *eternal interests* of the children. It is in *this* that the overwhelming responsibility of parents appears. Parents, the deathless spirits of your children are to be trained *for the skies*. Upon their training depends, under God, their salvation. If your children are lost, fathers and mothers of the covenant (I say it affectionately), you have failed to do your whole duty. Parents cannot impart grace, but with God's assistance they can perform their vows, and God will do the rest.

A celebrated poet has said with great truth, "Just as the twig is bent, the tree's inclined." An inspired poet and philosopher has said (Eccl. 11 : 3), "If the tree fall toward the south or toward the north, in the place where the tree falleth, there it shall be." If, then, the young tree is bent to the south, in that direction will it continue to lean; by the law of gravitation, as it leans it will fall; and as it falls it shall lie. This is the regular progress and end of the tree; and with almost equal certainty of the child. According to his youthful habits he will lean; as he lives he will die; and as he dies, he will spend his eternity. God may at any moment interpose, and bend his stubborn will to the obedience of faith. But why should parents expect a tornado of divine influence, just at the critical moment when the tree is falling, to send it over in a contrary direction to that in which it has always leaned? Yet on this slight hope of death-bed repentance, many parents are resting, while they witness the strengthening habits of vice in those whom they have brought into being, and for whose training they must render an account to God!

Shall parents feel no concern whether their children be saved or lost—be the friends or the enemies of God forever? Shall they in their anxiety to provide for them worldly substance or distinction, lose sight of their undying souls? Amazing folly! Dreadful cruelty! To open up a smooth passage in this world, by which they may glide pleasantly along into the gulf of woe!

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Irreligious parents will perhaps excuse themselves for neglecting the religious education of their children, on the ground that they themselves are irreligious, and have taken no vows. But would it satisfy the child perishing for want of bread, for the parent to say to him, "I am starving with you; if you die, grieve not, for I am dying too; I have taken no vows to help you!" Parents, there is no way of ridding yourselves of your responsibility! You must render an account to God for this stewardship. Here is room for your most earnest solicitude! Here is a motive sufficient to call forth your most vigorous exertions! Is it not the most painful thought that ever disturbs the peace of your pillow, that the souls of your children may perish? Should it not rest as a heavy burden on your hearts, as long as they seem to be strangers to religion, that they may spend their eternity in hopeless woe? On this subject there cannot be too deep solicitude.

Religion should be at the very threshold of all your plans for your children. It should be your landmark in all your efforts. O teach them that they have immortal souls; that those souls are already stained with guilt; that God's wrath is revealed from heaven against all unrighteousness; that the blood of Jesus Christ alone cleanseth from sin; that by faith in his blood they may be pardoned, saved, and dwell among the pure and blessed in realms of glory. O urge them to accept without delay the blessings offered in covenant, when they were baptized in the name of the Father, and of the Son, and of the Holy Ghost. Urge them to seek a new heart. Let them not reproach you in a dying hour for your unfaithfulness. Let not your own hearts reproach you. How blessed that parent whose child dies with the sweet words of religious hope on his tongue, ascribing to parental instruction, under God, his being led to the sinner's friend. And O how blissful the meeting of parents and children in heaven, where their love shall be increased and cemented forever! Such will be the reward of parental faithfulness.

3. Finally, the religious influence of the parental relation is communicated to *society at large*, and transmitted to *future generations*.

The true source of influence upon society is in the family. Families are so many springs, and all the streams of civil virtue and prosperity take their rise here. If the springs are pure, society will enjoy their healthful influence; if impure, moral contagion will be diffused abroad.

The happy training of a virtuous household will do more for society than all the "associations" and "phalanxes" which infidel visionaries have ever devised for remodelling and improving society. There can be no improvement on God's own model. No, verily! "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." The family is the best community for developing the

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social and religious feelings, for awakening a sense of responsibility, and for securing religious instruction. It was one of God's earliest institutions. And, according to the prophecy of Malachi, he organized it as it is "that he might seek *a godly seed.*"

Every well-conducted family is a seminary of virtuous citizens. Abram founded a nation for greatness by his family discipline and instructions. "Abram shall surely become a great and mighty nation." Why? "For I know him, that he will command his children and his household after him."

But parental influence is not confined to the age in which the parent and his children live. The blessing is handed down from generation to generation to the end of time.

He who neglects his family in his zeal for blessing the world, has mistaken his mission. He seeks to purify the stream by neglecting the fountain. Let the fountain first be purified.

God's covenant is from father to son. How beautiful did piety flow in the channel of Abraham's descendants, Isaac and Jacob and Joseph. The parental relation is a golden pipe, through which the waters of salvation are conveyed to coming generations.

There are isolated pools and cisterns which at times bless the barren desert, and quench the thirst of the traveller; but the most certain water is the running stream, fed by a pure fountain. So God in sovereign mercy gathers here and there a trophy of grace from families whose ancestors knew not God; but it is chiefly from families flowing down from a pious ancestry, in covenant with him, that he takes his sons and daughters. From such an ancestry often springs a successive race of holy, devoted, and benevolent men.

Dr. J. W. Alexander, in his admirable treatise on "Family Worship," says, "There are clergymen now in the Scottish Church who have descended from an unbroken line, not only of believers, but of ministers; and there is a blessed instance in our own communion, of six living preachers of the gospel, all sons of one man, himself a servant of the sanctuary." We may add, that in this Synod was a devoted servant of the sanctuary, whose father, two uncles, and a brother, were also ministers, and four of whose sons are this day ministering before God, and two of them present as members of this Synod. Nine ministers of one family in three generations. Again, four sons of a ruling elder in the bounds of this Synod entered the ministry, one of whom is now an aged member of Synod.

Another fact may not be out of place in this connection. An aged "mother in Israel" is now living, of Puritan Pilgrim parentage (formerly in the bounds of this Synod), whose husband was, while living, an elder in the church; her eldest son, while living, an elder; another is now an elder; another a minister of the gospel; and the remaining five children all consistent members of the Presbyterian Church. Of her grandchildren, nineteen are now

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members of the church. Of the thirteen grandchildren, over twenty-one years of age, twelve are consistent members of the church. All the grandchildren who having arrived at adult years have died, have died in the triumphs of faith; while several others of them, through the influence of a precious revival, are recently indulging hope in Christ. The oldest grandson is an elder; and of the eight families descended from her, there is not one but what contains a child or children hopefully pious. Such facts speak loudly for religious training.

The Christian parent looks forward with anxiety even to his *remote* posterity. "Shall they be God's dear children?" is his earnest inquiry. And here the covenant comes to his relief, and says, "*Yes, if you are faithful.*" God shows mercy unto thousands (of generations) of them that love him and keep his commandments. "They shall not labor in vain, nor bring forth trouble, for they are the *seed* of the blessed of the Lord, and *their children* with them." "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*, saith the Lord, *from henceforth and for ever.*"

This view of the subject gives increasing interest to the cause of missions. For every parent rescued from idolatry, and brought into the fold of Christ, is the fountain of a perennial stream of influence, widening and spreading till "The desert shall rejoice and blossom as the rose." And, on the other hand, every unconverted son or daughter of a Christian family, is an underground current, *drawing off* and *wasting* this refreshing stream of hope and comfort for posterity, so as to render sterile what would otherwise be the garden of the Lord.

Should the present race of Christian parents cease to exert a religious influence on their children, the world would be set back in its career of virtue and prosperity a thousand years. L. Y.

HYMN FOR CHILDREN.

BY JOAB SEELY SARGENT.

The following lines are arranged for the tune commonly used in singing that beautiful hymn commencing, "Mary to the Saviour's tomb"—the style, and part of the words of which, have been copied. It is simple; and although the thought expressed in the seventh line is not in the Sacred Text, of which it is an attempted paraphrase, it may be admissible.

Children to the Saviour's arms,
  Hastened, for He bade them come;
They in Christ saw nought but charms,
  On His breast they sought a home.

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Harsh disciples thrust them back,
  From the Friend they loved so well—
Then their hearts were nigh to break!
  How it grieved them, none can tell!

But their sorrows quickly fled,
  When they heard His welcome voice;
O remember what He said,
  For 'twill make your hearts rejoice:
"Hinder not My lambs to come—
  They from grace shall not be driven!
In My bosom is their home—
  There's a place for them in heaven!"

Central Herald.

Biographical and Historical.

AUTOBIOGRAPHY AND MEMOIR OF REV. THADDEUS DOD.

INTRODUCTION.

The attention of the Presbyterian Church has, within the last few years, been awakened to inquiries respecting the history of her early ministers. On this subject she has slumbered too long to recover what might have been done at an earlier date. Those of us, however, who remain of a generation which is fast passing away, are bound to contribute what we can to repair the neglect of those who have gone before us, and to furnish such information as we possess in reference to those laborious men who planted and nurtured the infant churches of our land.

With regard to the early Presbyterian ministers who first erected the standard of the Cross in the midst of the scattered population of Western Pennsylvania, it is well known that they left but few written records of their lives and labours, for the perusal of those who came after them. Now and then some fragmentary remains are brought to light, confirming the traditionary reports of the high standard of their piety, and the magnitude and extent of their toils and sacrifices in the cause of Christ.

The following pages, made up chiefly of memoranda of the religious experience of my venerable father, written by his own hand, with such additional particulars as were within my own knowledge, and as I have been able to collect, may contribute something towards the formation of correct views, of one who bore an important part in the early religious and educational movements in this portion of our Western Zion. These personal details are presented with much diffidence, but at the same time, with a firm conviction that they contain important and useful exhibitions of Christian and ministerial character. They moreover reveal something of the secret of the great power which the ministers of that day, and of this region, had over the hearts and the consciences of their hearers. Their deep and varied experience of the grace of God upon their own hearts, enabled them to enter into the hearts of others, and to touch those cords of human sympathy, which lie beyond the reach of men whose experimental acquaintance with these mysteries of godliness is more superficial and less profound.

If these few fragments of the personal history and experience of one of the pioneer ministers of Western Pennsylvania shall, to any extent, afford materials for future

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history, or tend to recommend the religion of Christ, in its practical power over the heart, the author will be fully compensated for any labour he has taken in collecting and arranging them.

AMITY, May 29th, 1854. C. D.

AUTOBIOGRAPHY.

In order that I may give that glory to the ever blessed God which is his due, and is my most reasonable service, I have thought, and found by experience, that it is expedient to commit my exercises, and some occurrences of His providence to me, to writing; and as God's glory is, professedly, my design, I pray that His grace may be sufficient for me—that I may do all to His glory—that I may not write anything with a desire to magnify myself in the eyes of the world, or those of my friends into whose hands these papers may fall, after I am gone to my long home, and that I may not keep back anything which may further this grand design.

THADDEUS DOD.

I was born near Newark, N. J., on the seventh day of March (O. S.), A. D., 1740. From thence my parents removed in my infancy to Mendham, Morris County, where the greatest part of my life has been spent.*

Though my parents were in low circumstances, they endeavoured to season my young mind with the knowledge of God and early piety. I was early given up to God in baptism, and often reminded of that solemn transaction, and of the obligations I was under to live to God. They often told me of my sinful and miserable state by nature, and of the necessity of regeneration and an interest in Christ; of union to him by faith; of the necessity of repentance, love to God, and new obedience; so that if I should perish in my sins, my sin and impenitence must lie at my own door.

In my fourth and fifth years, I was sent to school in the summer seasons, where I was instructed in spelling and reading, and my catechism. And as learning was ever my delight, I soon learned to read the Holy Scriptures.

In my young years, I was of a very weak and sickly constitution, much troubled with sickness and pains, which often threatened to put a final period to my state of probation on earth.

The alarming prospect of death, together with the power of a religious education, often alarmed my conscience, which would never let me go on in any known sin without severe reflections; and it is amazing how often I have gone from the commission of sin, with my conscience as it were all of a light fire.

My brother (who was older than myself) and I used to have a great deal of conversation on things of a religious nature, but neither of us, I believe, proposed any of our difficulties to any other person.

My convictions lasted thus, more or less, from the first time I had any knowledge of a future state. The thought of God's mercies through Jesus Christ would ease my mind, till some sin would break my peace again.

In the eleventh year of my age, I was sent from home to live, which was a great trouble to me, on account of leaving my brother.

Soon after this my concern for my soul decreased gradually, till I began to be the most secure in sin that ever I was.

This year I had a sore sickness, which held me all the winter, and I had little hope of ever having my health again; and when I was raised to health, it was like one rising from the grave. Notwithstanding I forgot the Lord, who had done wonders for me, yet the Lord followed me at times with strong convictions. One time I remember, as I was at work alone in the house, I had such a clear discovery of the dreadful state I was in, as made me ready to cry out, under the dismal apprehension of the wrath of an angry God. How long this held I do not remember, but I had recourse to my old expedient,—the opinion I had of the

* This was written in A. D, 1764.—C. D.

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mercy of God in Christ was my only remedy. I laid hold of the benefits of Christ, without receiving Christ himself, which I believe to be the ruin of thousands of souls. They think God is very merciful through Christ; and here they rest, short of Christ and short of God's mercies, and fall a prey to His avenging justice. Here I rested quite a long time, hoping in God's mercy, and sometimes had great engagedness in duty, and great expectations of salvation. I now restrained my sinful inclinations; I read the word of God diligently, and got a good stock of doctrinal knowledge. I took at this time great delight in approaching to God. I remember one day, in particular, as I was alone looking for cattle in the woods, the delight I had was wonderful. I know not what to say of my exercises on that and many other occasions.

(And now I took to mathematical studies with some success, though with little assistance. The delight I took in them made me surmount all difficulties; and though my progress was slow, I kept close at it, and got some acquaintance with several branches.)

Thus it was with me a considerable time. I hoped in God's mercy, but was in darkness respecting my state. Many times I longed for assurance of my good estate, but I had too much of a double heart. I was much afraid to be thought religious. I sometimes thought I wanted to become religious, but other things coming in hindered. Thus I had a heart for Christ, and a heart for my idols, and could neither serve the one or the other with diligence. Thus I lived in the dark as to my state, till I had imbibed a sort of notion that there was no such thing as light, no such thing as a settled assurance of a good estate; and though I knew better, this principle worked still in my mind.

In the year 1761, I began to teach school, and consequently had more time and opportunities to prosecute my studies of mathematics, which I still did with good success.

This year I began to be more secure and easy in my state, and to go on in sin and vanity. Though I would not do those things which I thought would hurt my credit, I ran to some great excesses in sin.

The latter part of the year 1762 and beginning of 1763, was a time of the greatest mortality I have ever known in this place, several being cut down in the bloom of youth, and in the midst of their days. This put me upon more diligence in seeking the welfare of my soul. I began to think very seriously about my everlasting welfare. Now in the time of my trouble I visited God and poured out my prayers to him, as I thought, in good earnest. I set up a constant and vigorous attendance upon secret duty, and the anguish of my soul forced me to cry mightily to God, night and day, that he would have mercy upon me. I thought if I were sure of my soul's safety, I could venture down with courage to the grave. But this was my great concern—what would become of my soul. One day, as I was walking alone about business, I had a great sense of my sin and misery, and as I was going home, spent considerable time in a house which stood uninhabited a little distance from the road. I thought I then saw my sin and miserable state, and had some kind of apprehension of the mercy of God in Christ, and was, I thought, enabled to cast myself on the mercy of God, as undeserving of any favor from him, and took great satisfaction in it. I cannot say I think I had any saving discovery of the way of salvation at this time, but my hopes were much raised.

Some time before this, thinking of my being liable to everlasting punishment, and expecting to drop soon into hell, thought whether I could let go all sin? Thought I could part freely with all but one (my darling, O that it were now crucified), which put me to a stand; I could not consent to part with it forever; thought I would refrain from it, and was not willing that it should rise to too great commanding power in me; but leaving it forever, I could not be willing. Thus I reserved one sin which had got the ascendant, and has been continually a thorn in my side since. However, I restrained myself for some time. I had long endeavored to make out that it was not sinful, but never, after this, would my conscience let me alone in the commission of it. Indeed I had great light. The doctrine of God's words were plain to me, and took no small hold of me. I did not then plainly discover my partiality to sin; but by falling into it in the

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manner I did afterwards, being a tempter to myself, in the very face of conscience, I must say I was partial.

I lived a considerable time in this strange manner, sometimes having great desires towards God and Christ; sometimes took great delight in approaching to God, and had much joy in the thoughts of salvation by Jesus Christ; indeed, I know not what to say of it. I took great delight in thinking, and speaking, and reading of religion. Took much delight in meditating on the joys of heaven, and the freedom from all sin there. I know not from what motive, except it be from the trouble of my conscience, and a sense of the danger to which I was exposed. I had at times (as I then thought), great desires after freedom from sin, yet had not strength to resist it. I accustomed myself to much of ejaculatory prayer, so that on all occasions I was constantly applying myself to heaven. It became so intimate with me, that I could as well abstain from my daily food, or abstain from all thought, as to keep myself from it. Yet I had not fortitude enough to declare myself to be for God, and publicly espouse his cause—was afraid anything should appear that was like religion, inasmuch as I have sometimes counteracted my own inclinations and the dictates of conscience, and thus exposed myself to much trouble of mind, to do or say something to keep the company from thinking me serious or singular. I was, and am naturally, bashful to an extreme, but more so in religion than in anything else. If I had been engaged in any religious exercises, would endeavor to have it thought I had been otherwise employed.

All this time, notwithstanding all that has been said, I have reason to believe I had plainly the mark of a hypocrite, viz., a heart for God and his ways, and a heart for sin, the world, and the flesh. Thus my heart was divided, and, I found, faulty.

About this time I was advised by some friends to the study of the languages, which I was very desirous of obtaining, and accordingly began upon the Latin Grammar at Morristown, in July 1763, where I spent nearly four months, in which time I thought of little else beside my learning, though my thoughts of eternal things did not quite leave me. I had at times great joy from the word preached by that upright servant of God, Rev. Dr. Johnes; was sometimes greatly moved under his preaching, and seemed to be in love with the ways of religion. Yet I had never entered into the spirit of the Gospel. I went on in a blind way, not knowing whither my way led. At times I had great joys and raised hopes, and thought if I could only tell the time when I was converted, it would be a great support to me, and I should think my eternity secure. This thought of not being able to tell the time of my conversion troubled my mind at times.

In the beginning of the year 1764, left my studies and went to Mendham to my old employment (teaching), still studying in the Latin at leisure hours to some profit. But alas! I now sank down to the greatest depth of security that ever I had been to my remembrance.

Some time this spring a man asked me this question, "How may a man know that he is interested in Christ?" I answered that it must be by sanctification or holiness in heart and life. I went on, talking things I knew little of, showing wherein true holiness consisted, and seemed to be carried out to uncommon lengths,—spoke the truth, I believe, but truth I was but little acquainted with. Before I had done conscience began thundering in my ears that I had been describing the new creature by such marks as I was destitute of. The application came with a power I could not resist; I was self-condemned, and soon put an end to the discourse, and went out by myself, resolving not to neglect the great duty of self-examination as I had done.

Saturday, May 19, A. D. 1764, P.M.—Heard that my father was very sick, which struck me into the greatest depth of spirit I had ever experienced on such an occasion. Went home and found it true indeed. He told me he should never see another Saturday, but seemed not in the least cast down. (When I mention this night, I may very justly take shame to myself—My God! for Jesus' sake forgive me, and give me grace to reflect on it with shame as long as I live.) My father in his sickness desired me with all the tenderness of an affectionate parent, and the serenity of a Christian, that I would pray with him—which, notwithstanding, I neglected through a horrible bashfulness of temper. Oh God! My God! grant me forgiveness. I can never forgive myself.

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Lord's Day, May 20th.—Had some hope of recovery. He called me to him, and insead of upbraiding me with my neglect, he excused himself, telling me that he should never make another such request of me. The thought of his discourse at this time is enough to wound my soul.

Monday, 21st.—When he could speak, it was with cheerfulness. He seemed not in the least to fear to enter into the invisible world, but rather that it might not be the will of God to call him away at that time, but was resigned.

Tuesday, 22d.—This morning he was thought to be very near his departure from this world. He spoke more plainly, though still with difficulty. Broke out with an audible voice, "Oh blessed Jesus, why must I be thus carried through this dreadful scene." Being asked if his faith failed him when passing through the Valley of the Shadow of Death? "Oh! no," said he, "I see him before me, I have often heard of this valley, but never knew what it was till now." A little after, when in the greatest bodily pain, "Suffer me not, O my God! suffer me not to grumble at thy dealings with me. Do not I come blessed Jesus?" The nearer his dissolution approached, the more joyful he was. Being told that in a little time his soul would be released from his body, "Oh," said he, "if it might be the will of God, how glad would I be to have the time come." He departed this life about ten o'clock this evening.

Thus the Lord took from me my honoured father, Stephen Dod, but of his goodness he hath not forsaken me. He was born in Guilford, Connecticut, April 4th, A. D., 1703, as I find in MS. written by my grandfather, Daniel Dod, now in the hand of my only surviving uncle, John Dod, at Newark Mountains.

This year (1764) was the jubilee year to many souls who had been all their lives subjects to Satan. It is a time to be celebrated through all eternity. The marvellous display of His grace this year is wonderful in our eyes. He began by sending down a spirit of prayer and supplication on his own people in a remarkable manner. Mr. Johnes read us a letter from Mr. Buel, concerning the surprising work of grace begun at South Hampton, and some time in May it appeared visible at Morristown. So powerful was it, that Satan might complain that his kingdom was turned upside down. The whole congregation at Morristown was, as it were, struck at once with a mighty hand. Christians rejoiced to see it, while sinners were no longer able to hold out against the thunders of the holy, just, and good law.

The hearing of this put me in suspense.

About the beginning of July, some of our young people went down to Morristown to hear Mr. Johnes, and to inquire about the wonders that were done there, and all came home deeply wounded.

July 7th.—In much suspense I went home to mother's, who put the question home to me, whether I thought I had an interest in Christ or not? to which I knew not what answer to make. She told me of some of my friends who had great convictions of sin since they went to Morristown, and were now joyful in the Lord.

Lord's Day, July 8th.—Went early to meeting. Waited for no company, but went alone, resolved to give myself up, and hold fast deceit no longer. Met some of my young friends, who seemed quite altered, indeed. Their conversation, which formerly was frothy and vain, was now of things heavenly and divine; of the love of God and the wonders of the Gospel. W. H. was there, but in the greatest distress of mind. The others endeavoured to comfort him, telling him of the freeness of rich grace; of God's willingness to save, &c. Mr. Peppard* took his text, Job 27 : 8: "For what is the hope of the hypocrite though he hath gained, when God taketh away his soul?" Now I began to see where I was. It never came home till now. After meeting, went home, resolved to retire in secret, and there expected to get ease and satisfaction. I said I would "go and shake myself as at other times;" but this would not do; it would not serve my turn then. Seeing some people at the meeting-house, I went back. There was W. H. in much the same state he was in the morning. He seemed as if he could not stir from the place. There was Mr. Thomson in much the same case

* Rev. Francis Peppard was pastor of the church at Mendham.

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with myself. After some time, all the company went away but Mr. B., Mr. T., and myself. We stayed some time. Mr. B. remained with us a considerable time, and seemed loth to leave us, and we him and one another. I went home with Mr. T. All whom I saw seemed to be concerned for their souls. I saw no way to be delivered from the state I was in. My convictions and trouble of mind did not so much consist in fear of hell and eternal punishment as formerly I have had.

July 9th, 1764.—In the morning, rose early. Taking the Bible, I cast my eyes on these words, Ezek. 13: 12: "Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye daubed it?" This spoke my very case. My wall is fallen, and I might justly be upbraided for my folly in trusting thus to it. Before any of the family were up, I went out, and my sorrows gave full vent, which much eased my mind. I retired into a wood near to Mr. T.'s, as I imagined, very humble, where I behaved myself very proudly before that God who sees in secret, which I shall not soon forget.

In the forenoon went to meeting. Some business was to have been transacted, but nothing could be done. The whole assembly was in confusion, as to any business. All that could be done or heard was the need of a Saviour. Undoneness without Christ. This was a day of divine power. Mr. B. told Mr. T. and me, he had had us much on his mind since he parted with us last night. I hope to celebrate an endless eternity with him, and that he will be amply rewarded by bounteous Heaven, though I am unable to reward his faithfulness.

This afternoon, the whole house seemed to be a "Bochim"—mourning for sin, it seemed to me, was universal through the whole congregation.

I went home again with Mr. T. This was a night of the utmost consequence to me—never to be forgotten; for, if I am not deceived, it will be matter of everlasting rejoicing. If I am deceived, it is of the same everlasting concern; for if I never discover the fatal delusion, I shall have reason to bemoan the time when I was deceived in a matter of such importance. If I should be brought to see the fallacy of my hope, and to close savingly with Christ, then I shall for ever bless the Lord, who saved me from the delusion; so that it is of the greatest importance to me and to Mr. T. We both of us thought we were enabled to close with Christ this night. And I bless God I have (though not as I ought, and then thought that I should) been in earnest for my soul's salvation. I this time received great light. I lay no stress upon any joys, or confidence of my interest in Christ. If what I had then, and from time to time since, hath not a transforming influence upon my soul, making me more and more like the blessed God, and bringing me to a conformity to His holy, just, and good law, I pray God I may discover it, and may be saved from the fatal, delusive, and treacherous heart I have in me.

July 10th, 1764.—Went with Mr. T. to D. C.'s, where we were received with much pleasure, and had some pleasant discourse upon the things of God. Went to other places, and everywhere had discourse upon the great Gospel mysteries. I would have disdained as much to have entered into discourse about the things of the world as to wallow in the dirt with the swine. The Scripture seemed new to me. Those things which seemed written for the Jews were brought home to me, and Christ was become (as I thought) my whole dependence for wisdom, righteousness, sanctification, and redemption.

In the afternoon, went to Morristown, and heard Mr. Johnes from, "O Lord, thou son of David, have mercy on me."

In the evening, went home with Mr. S. C. Had lovely discourse with him concerning the glorious things brought to light by the Gospel. No one can tell the pleasure and satisfaction I had in discourse with him.

July 11th.—Rose up with much the same temper as I lay down. With delight inexpressible we sung the 71st Psalm, "My Saviour, my almighty friend," &c. O then I was ready to say, "I shall die in my nest;" "I shall never more hear the sound of the trumpet, and the alarm of war." Went to another place where I had business. I undertook to instruct a person in mathematics, in which I had formerly taken vast pleasure, but was afraid that if I now meddled with the sciences, they would interpose between my God and my soul. I therefore under-

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took it with great caution, and with my soul lifted up to heaven for direction, and to be kept from evil in it, and was carried through without any abatement of the sweet calm I had enjoyed. Went home through the woods, and had some sweet converse with God. Had great hungerings after God, the living God. Though I had great affection for my brother, and wished much to see and converse with him, had great workings of mind on his account. I could not bear to see him thoughtless and unconcerned; and having observed nothing of serious concern in him, though passing near his house, did not see him.

In the evening, met my friends again, to my great satisfaction. This evening, discovered much of the spirit of enthusiasm and blind zeal. As every mouth was full of religious discourse, nothing else being talked of, some children and young people were much encouraged to speak of it. In particular, a young girl belonging in the neighbourhood was much stirred up to discourse, which ran very high. Exhorting all persons to come to Christ, with many expressions correspondent to a heated, ignorant zeal; some very unbecoming speeches. But as the person seemed very zealous, the younger sort* defended all she said; and who ever said anything against her talk, and would have her stopped in her discourse, was thought to be a stranger to Jesus Christ, and an enemy to all righteousness. Some of my friends undertook to defend her, and told some persons that whoever opposed her was an enemy to Jesus Christ and his kingdom, and a stranger to all the power of religion, or much to this purpose. But this was soon condemned, and we never after had such irregularity in any of our meetings for religious conference.

Lord's Day, July 15th, 1764.—Went to Morristown. Heard Mr. Johnes's two sermons from Math. 6 : 36. Took great delight in the word preached. Came to Mendham to hear Mr. Kennedy. Had great commotions within—Atheistical, Deistical, unbelieving thoughts, which I strove against with all my might. Was in great haste to get to Mendham, yet the hurry of my spirits brought me often upon my knees before I got there, coming by an unfrequented way, where no one saw me but He who sees in secret.

July 16th.—I feel so prodigiously hardened and confused in my mind, that I know not what answer to give any one. Am so amazed and confused, that I cannot examine my own state—cannot tell what has been and what not with me.

This afternoon, began to write an instrument of self-dedication to God, according to the advice of several divines, particularly Dr. Doddridge.

July 17th.—Very much distressed in mind. Much in doubt as to the state of my soul. Satan still follows me with most horrid thoughts—blasphemous, unbelieving. I am afraid to speak or write anything, lest it be wrong.

July 18th.—This morning my soul had such a visit from heaven that I felt myself quite turned about, and could scarcely believe that it had been with me as it had. I cannot describe it.

July 24th.—In a sweet frame. Had some freedom with God in prayer. O my God, give me preparedness to go through the solemn business of to-morrow!

July 25th, 1764.—This being the day set apart to seek the eternal welfare of my soul, and for imploring divine assistance, retired into a solitary place on the mountain. Here I made my solemn engagements in writing, and in that solemn manner entered into covenant obligations to be the Lord's. O! may divine grace be ever near for my support, without which I shall never perform one article. O my God! leave me not to a cold, dead, careless performance of duty, but help me daily to take up my cross and follow thee. Now that I am enlisted into thy service, help me to approve myself a good soldier of Jesus Christ.

July 26th.—Very sluggish. O! how can I answer to God that so soon after entering into those solemn engagements I have got to be so sluggish. It would surely surprise me if I would rightly consider it. Went into the meeting-house, which was the usual place of my retirement; got upon my knees, but could say but little.

About one half-hour after writing the above, instead of being in the same state, "while I suffer the terrors of the Lord I am distracted." Alas! where

* Not young in years, but in religious knowledge.

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have I been all this time,—almost asleep. Thus am I tossed about, and know not what to do. O! that the Lord would help me from hypocrisy. I have a heart full of deceit. O my soul! deal faithfully with God and with thyself. O, the dreadful disappointment of the self-deceiving hypocrite!—waking in hell, when he shut his eyes in hopes of heaven.

Lord's Day, July 29th.—Went to Baskingridge. Heard Mr. Kennedy, from 1 John 8 : 10. "He that believeth on the Son of God hath the witness in himself." This seemed a precious summons to me. Thought I could take it to myself, and that I had the witness in myself. O, that I may not be left to deceive myself! At noon had some pleasant discourse with friends about the things of God. It was pleasant, but our happiness, or at least mine, was interrupted by a dispute, intruded upon us by a stranger, about the usefulness of philosophy; upon which I found it would not do for me to stay longer in the company, and broke abruptly from them.

July 31st.—Had some freedom, blessed be God! O, that I might have more and more! Prayers are but dry words, if I cannot find my God. O the body of sin and death there is in me! I cannot sometimes lift up my soul to God in any holy ejaculations, but some unseemly thoughts crowd in upon my mind.

Aug. 1st.—Had some apprehensions of the love of Christ; I cannot yet have enough. Duties will not satisfy. Nothing but Christ for me. Had some sweet discourse with J. B. O that God would give us grace to improve every opportunity.

Aug. 3d.—This morning enjoyed uncommon freedom at the throne of grace, and a comfortable hope that the Lord would be with me to the end. My soul seemed to shudder at the thought of the miseries of self-deceiving hypocrites; and, on the other hand, could not but exult in contemplation of the glory of heaven, and the great and glorious things which God has prepared for those that love him in sincerity. I now found more sweetness in one moment than can be in all things which the world calls great and noble.

Aug. 24th.—I would fain glorify God, but feel such an awful propensity in my nature to evil that I am almost discouraged. Lord, hold me by the right hand of thy righteousness. I shall yet perish by my own self-righteousness, except it please God to deliver me. I will wait on him. To him will I look for help. O that I might live to his praise all my days. I fear I shall be left again to fall into sin.

Lord's Day, Sept. 2d, 1764.—Heard Mr. Peppard. Went home at night, and had something of a dispute with E. B. upon some Arminian tenets. O my God! keep me from my own righteousness. I am sure I have nothing to recommend me to God, nor can have any. The sacrifice of Christ I know to be the only propitiation.

Sept. 4.—Felt burdened beyond anything I ever experienced, but went alone, and poured my complaints before my Father, who sees in secret, and, blessed be his name, had some freedom, though, alas! for my wicked heart, I am this minute I cannot tell how.

From this time had no opportunity to proceed in my diary, as I had no place of private retirement, and had always company in my school, but still went on much after the rate I had done, only that much application to mathematical studies and instructions made it a season of special barrenness.

Nov. 19th, 1764.—Went again to my studies at Morristown, in which I spent the winter, with as close application as my constitution would bear. About the middle of January was taken ill with a pain in my breast,* which was so great that it seemed as if I could not live under it; but in the midst of it I enjoyed sweet composure, and a calm contentment and resignation to God's will, and even longed for the time of my dissolution to come, having a desire to depart, and be with Christ.

* Angina Pectoris, to which he was afterwards subject, though the attacks were not so severe or so long continued.

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I have often said that I would willingly undergo such a night of pain for the satisfaction I enjoyed in it.

Though having little opportunity or convenience at this time for retirement, I had many refreshing visits from on high. I had great desire to join with the Church of Christ, and in the participation of the sacrament, but was much at a loss what to do. I was satisfied it was my indispensable duty, but by reason of my unsettled condition in the world knew not where to join, here or at Mendham. While in this state of mind went to Mendham. My brother told me they had a session for examination of such as offered to join. I was entirely unresolved what to do till having seen some of my friends. My affections were so drawn out to them that I went to the session, and offered myself as follows.

Feb. 19th, 1765.—Met with my friends at the session, and was examined by Mr. Peppard and the elders of the church as to my experimental knowledge of Jesus Christ, and my fitness to approach to the sacrament of the Lord's Supper. We had a pleasant meeting. Nothing was heard in the company but heavenly things.

March 22d.—This being the day set apart as a day of prayer, in order to prepare for approaching the Lord's table, went to Mendham early in the morning, with earnest longings to be prepared to meet my Saviour in his ordinances.

Lord's Day, March 24th.—Very stormy. So much snow fell last night that it was with difficulty M. T. and I got to the meeting-house. Our expected feast was turned into mourning, and our joy into heaviness, and instead of what we expected, the common means of a preached word were denied us.

April 6th.—Went to Mendham. Heard by the way that the sacrament was administered on last Lord's day. This struck me with the thought that the Lord had brought the late storm on my account, because he would not suffer me to join with his sincere followers in such a solemnity.

June 13th, 1765.—O my soul! what art thou about to do? The most solemn action that can be done by mortals. To transact business which will have an influence upon a never-ending eternity! Meditate, O my soul! upon the greatness of that God with whom thou hast to do. Who is jealous for his honour? A consuming fire to the workers of iniquity. Approach to him with reverence. Meditate upon thy own unworthiness of any mercy, and how much thou hast merited everlasting destruction from his presence.

June 15th.—Went to Mendham with raised expectations. Was much encouraged by seeing some persons newly awakened, and in deep concern for their souls, and was much in hopes that their convictions might issue in a sound conversion.*

Lord's Day, June 16th, 1765.—And now the day I had so much longed for was come. In the morning had some enlargement in secret prayer, and my expectations were raised very high; but alas! my hopes were much blasted; I trusted too much in my own frames, and it pleased God, in the very time when I expected the sweet tokens of his love, to lay me down, as it were, out of his arms, and to hide his glories from me, and I immediately sunk down into a careless frame, having seemingly no life. O my soul! thought I, it is very just. No soul can tell the shame I felt. Remained in this frame all the afternoon. I write this for a perpetual monitor to my own soul, that as often as I look over these lines I may remember that without Christ I can do nothing.

Friday, June 21st.—All this week went mourning without the light, pressed down under the weight of sin and guilt. The comfort which should relieve my soul is far from me. When I attend to secret duties, my heart runs from me, even in God's presence. *Deus mi, Deus mi, cur me reliquisti?* This morning received better satisfaction. P.M. Had some discourse with my brother Lebbeus, who came to be much troubled with fear, that all his hope of an interest in Christ was a delusion.

Aug. 1st.—Retired in secret, and found myself hardened beyond expression. It was with the greatest reluctance I performed the duty. Could only bewail my little taste for divine things.

Aug. 15th, 1765.—Thanks be to God who this day hath been gracious to me,

* I cannot think that any of them have answered my expectation. October, 1766.

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and hath delivered my life from the grave.* To thee, O God! do I desire solemnly to renew my dedication of myself, resolving by thy grace to devote to thee and to thy service that life which hath been thy care this day in a special manner.

Aug. 19th.—Met some friends at Deacon Lum's to consult about some private meetings we talked of setting up. Found I loved too well to have my own way. (I had set my heart much upon the meeting, and had written a covenant to be signed by the members of the meeting, but we were overruled by the other party, to my no small grief, and I am apt still to think to the decay of vital piety.—April, 1768.)

Lord's Day, Sept. 1st. Mr. Johnes administered the Lord's Supper. A good day, I doubt not, to many. This, O my soul, is encouragement to me, to wait on the Lord in his ordinances, although I had not that comfortable visitation the last time as I desired.—Then I thought I had entirely lost the good of that ordinance; but to God's praise I desire to remember it with humility of soul, and, knowing that God is the searcher of hearts, to record it to his glory (though I cannot but reflect upon my deficiencies), that the designs of that ordinance are better answered than had my desires been fulfilled at that time. O God! my exceeding joy, blessed, blessed be thy name, that thou knowest how to feed thy people while in this wilderness, with honey out of the rock, and oil out of the flinty rock, and to lead them by unknown and mysterious ways, to the fruition of that which eye hath not seen nor ear heard—to those rivers of pleasure which flow at thy right hand in inexhaustible streams. . . . Look forward, O my soul, to that day, that joyful day when thou shalt stand complete in the Redeemer.

Lord's Day, Sept. 15th.—This day my soul got a refreshment in participation of the Lord's Supper; but was not entirely divested of very unfit thoughts, with which I was very much disturbed, and which would sometimes crowd into my mind with violence. But, blessed be God, I here found his grace to be sufficient for me, and was led to place my trust more firmly in him, and distrust myself the more.

Sept. 19th.—A grievous war within and no strength to withstand my enemies. No heart to ask assistance from above. Surrounded with formidable enemies, and no visible way to escape. Who shall deliver me from the body of this death?

Mr. Peppard told me I studied too hard: he said I looked pale; and well I might. Had he known how it was within, he would not have wondered that my countenance was changed.

October 3d, Evening.—The descendng sun casts a radiant lustre upon the clouds which hang over the western sky; with what amazing splendour do they appear, far surpassing the works of art. Yet with all this beautiful and splendid appearance with which they show themselves to the eye, they hinder the sweet influences of the sun from me, and if seen in any other point of light would appear black and dismal. If placed upon the wings of the morning, I should fly beyond, and look back upon those clouds which now shine with such unrivalled splendour, they would look as black and ugly as those in the east do now. Such are all my flesh-pleasing sins. How pleasing soever they may appear, however tempting they may look when gilded over with their false gloss, yet they hinder the refulgent beams of the sun of righteousness from shining on me, and when looked upon in the light of God's law, appear vile and hateful; and whatever inducement sinful pleasures may offer by the prospect of delight or gain in the commission, say, O my soul, canst thou take any pleasure in the retrospect?

October 16th, 1765.—At catechetical lecture. Answered concerning communion with God in duty. But alas! I know but little about it. I feel that my sins have separated between me and my God, and at this time I am at an awful distance from him.

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* The case referred to is this. He had gone into the water with some other young persons. One of them wished to know how deep it was. Being an expert swimmer, he let himself down, and one of his feet became fastened among some roots, from which he was unable to extricate it for some time, and not until he put down his hands to feel the position. He remained under water till his companions had despaired of seeing him rise.

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Lord's Day, Oct. 20.—Spent this day in a very unbecoming manner, by a too inconsiderate compliance with one who had done me many kind offices. In the evening spent some time in reflection (for I cannot call it prayer), and was confounded by some such thoughts and suggestions as these, "O how religious you will be now; but how have you spent the day?" "Don't be such a hypocrite as to go to prayer now. God will despise your mock devotion."

Monday, Nov. 4th.—Visited with some freedom in secret. Alas, how much have I been wanting in secret prayer. Surely, if the Lord designs ever to have mercy upon me, he will revive me in this respect.

Dec. 21st, 1765.—Alas! how am I alienated from the life of God through the ignorance that is in me. How little do I know of God: I long for the knowledge of God and Jesus Christ whom he has sent. I cannot but renew my request—my Heavenly Father make me holy as thou art holy. . . . I believe the Lord is faithful, who will keep what I have committed to him against that day. And if I know my own heart, I would not miss singing the song, "To him who hath loved me and washed away my sins in his own blood," for ten thousand of the kingdoms of this world and the glory of them. But O, thou tremendous Jehovah, before whom all things are naked and open, who penetratest hypocrisy and knowest the secrets of all hearts, I pray for sincerity. I would plead with thee for the passion's sake of thy dear Son, if ever thou wast well pleased with him, that thou wouldst not suffer me to write, as my exercises, anything but the real thoughts and affections, the desires and workings of my own soul. Let no flowery expression lead me astray. Let no corrupt design lead me aside from the path of simplicity and truth. Let my aim be thy glory and my own comfort and everlasting welfare. And do thou, O God! prosper the design.—Amen.

Dec. 23d.—Had some sweet discourse with a Christian friend from Mendham. Then did my soul long to put off this tabernacle. O how did we anticipate those eternal anthems of praise which we expect in a little time to sing to the harps of God upon Mount Zion. Then did I long to be freed from all sin, and to see the object of my desires without this dimming glass. Hasten, O Lord! these intervening years.

Dec. 24th.—Waked this morning with something of that life in my soul with which I lay down, though much abated.

Dec. 26th.—My God and my all, I beseech thee, show me thy glory as it shines in the face of Jesus Christ. . . . . and let it be a transforming view.

Dec. Ultimo and Anni Ult.—O my soul, another of thy years has come to a close. How swiftly do they fly. And say now, art thou ready, if this night were to put a close to the time of thy sojourning here? Couldst thou calmly meet thy Judge, and bid death a hearty welcome? If not, what makes thee start back? Is it a secret distrust of the sufficiency of thy Saviour's merits, or of the promises of God in him? Or is it some unmortified sin which clings fast to thee, and gives thee reason to fear thou art not in Christ? O (*protinus ait anima*), I can trust my everlasting all upon my Saviour. I can and desire to cast myself upon him—and I believe all the promises of God are in him yea and amen; but when I view this monster in my breast my heart misgives me.

Jan. 7th, 1766.—Encompassed with great darkness. And well I may; I fear I never had the true light shining in my soul.

Jan. 14th.—In much doubt as to my eternal interest. Much cast down in mind.

Jan. 23d.—Felt myself much straitened in prayer, but felt something of my dependence upon God. . . . . I must confess, it is the proper character of those who have the true hope to purify themselves. Where, then, is my hope likely to bring me? To the King of Terrors. O thou fountain of all purity and holiness, how far from thee are my warmest wishes. I am ashamed, when I contemplate the suitableness there is in thee to supply all the wants of my soul, that I should ever leave thee to go after other objects. . . . . .

[To be continued.]

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The Religious World.

THE PRESBYTERIAN CHURCH IN THE U. S.

We give below the annual statistics of the *Presbyterian Church* (Old and New Schools) as presented by the Rev. Dr. Leyburn, the Stated Clerk of our General Assembly.

"Compared with the Presbyterian Church in 1837, before the division, when embracing both Old and New School, the statistics are as follows:—

	1837.	1854.
Presbyteries,	135	146
Ministers,	2,140	2,203
Churches,	2,865	2,976
Communicants,	220,557	225,404

"From which it appears that the Old School body has not only recovered the loss incurred in the separation, but now exceeds the then united Church by eleven Presbyteries, sixty-three ministers, one hundred and eleven churches, and four thousand eight hundred and forty-seven communicants.

"The present relative strength of the New and Old School bodies, as drawn from their reports just issued, is as follows:—

	New School.	Old School.
Presbyteries,	108	146
Ministers,	1,562	2,203
Churches,	1,661	2,976
Communicants,	141,477	225,404

"By which it will be seen that the Old School body exceeds the New School thirty-eight Presbyteries, six hundred and forty-one ministers, thirteen hundred and fifteen churches, and eighty-three thousand nine hundred and twenty-seven communicants.

"The relative progress of the two bodies during the year, is as follows:—

	Increase of New School.	Increase of Old School.
Presbyteries,	0	3
Ministers,	0	64
Churches,	35	97
Communicants,	1,025	6,141

The number of New School *ministers* has, during the year, suffered a *decrease of eight*.

"Were both bodies united as in 1837, the following would be the aggregate:

Ministers,	3,765
Churches,	4,637
Communicants,	366,881

"As already stated, the additions on examination exceed those of any previous year in the last twenty; but in 1834, when the number of ministers and churches was smaller than at present, the additions were about 20,000; and in 1832, when there were but 1730 ministers, the additions reached the very large number of 34,160. It is true that this was when the new measures had reached their climax, and when multitudes were hurried into the Church, who very soon hurried out of it.

"The following have been the admissions on examination for the last ten years: 1844, 12,068; 1845, 7,329; 1846, 7,792; 1847, 7,602; 1848, 8,851; 1849, 8,976; 1850, 10,358; 1851, 10,852; 1852, 9,728: 1853, 11,846; and in 1854, the present year, 13,433. For the advance which has been made, we may thank God, and take courage. But if there were throughout the wide-spread borders of our Presbyterian Zion, the spirit of self-sacrifice and devotedness, the enlarged views, the expansive liberality, the earnest prayer, which it is the privilege of all who love

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Christ to attain to, we should be enabled to chronicle at the end of another year, results very far in advance of anything which has yet been seen. Two hundred and twenty-five thousand professing Christians, and twenty-two hundred evangelical ministers sound in the faith, if once baptized with the spirit of apostolic piety, would exert a power which would not leave the world long in its present condition."

RELIGIOUS STATISTICS OF NEW ENGLAND.

I.—MINISTERS.

	Cong.	Meth.	Bapt.	Epis.	Total.
Maine,	163	342	441	13	959
New Hampshire,	231	183	217	11	642
Vermont,	212	359	120	23	614
Massachusetts,	594	310	293	83	1,280
Rhode Island,	20	30	84	28	162
Connecticut,	310	244	146	109	809
	1,530	1,468	1,301	267	

Unitarian and Universalist, 471? *Total clergy*, . . . 5,037

II.—COMMUNICANTS.

	Cong.	Meth.	Bapt.	Epis.	Total.
Maine,	17,278	21,120	34,265	881	73,544
New Hampshire,	20,167	11,000	18,130	554	49,841
Vermont,	18,623	15,542	9,688	673	44,526
Massachusetts,	66,644	22,954	33,421	5,270	128,289
Rhode Island,	2,711	2,520	10,404	2,064	17,699
Connecticut,	39,177	15,144	16,335	9,407	80,063
	164,600	88,280	122,243	18,789	

Unitarians and Universalists about 20,000? *Total communicants*, 413,922

Total clergy,	5,037, or 1 to 550 persons.
" churches,	4,387, or 1 to 626 persons.
" communicants,	413,922, or 1 person in 7.

THE PROPORTION OF ROMAN CATHOLICS.

Maryland, one of the oldest states in the Union, was settled by a colony of Papists, who fled hither from England in 1633, on account of political disturbances, which rendered their condition in their mother country uncomfortable. Florida was settled by Papists from Spain. The whole country west of the Mississippi, now embracing Louisiana, Arkansas, and Missouri, extending north, belonged originally to the French, and was settled by them. The Jesuits were the first Europeans that trod those extensive regions. The whole of our northern frontier, from the mouth of the St. Lawrence to Fond du Lac, has ever been exposed to the influence of Popery from Canada. The most of the towns and cities on that frontier were settled by Papists. The State of Texas, until its annexation to the United States, was closed against Protestant influence. The same was true of New Mexico and California, previous to their conquest and their incorporation into the American domain. In addition to these advantages, the wonderful tide of emigration for the last fifty years from the Papal countries of Europe is to be remembered. Several millions of Irish Papists have come; and now German Papists, with equal, if not with greater numbers, are pouring in upon us. In view of these facts, we cannot wonder that Protestant Christians are alarmed for the safety of our free institutions.

Yet there is no great occasion for alarm, as the following facts from the last United States census will clearly show: In Maryland there are about 800 Protestant churches, and only 65 Papal. Out of 152 churches in Florida, there are only 5 Papal. In Louisiana there are 223 Protestant churches, and only 55 Papal. In Texas there are 164 churches, only 13 of which are Papal; and at the present time, the Protestant is greatly the predominant influence in California. The census just published reveals the fact, that in all the country the Papists have but 1,112 churches, accommodating 621,000 persons, which is not one-

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eleventh of the Methodist churches; scarcely one-eighth of the Baptists, and not one-fourth of the Presbyterians. The Protestant population of the United States is to the Catholic population as 12 to 1.—*Christian Advocate.*

CHINESE IN CALIFORNIA.

The Chinese Mission Chapel in San Francisco, under the charge of the Rev. Wm. Spear (formerly a Presbyterian missionary in China), was dedicated on Sunday, June 4th. The novelty of the event drew a large congregation, among whom were a considerable number of Chinese. The dedicatory services were wholly in that language, and consisted of singing, prayer, and a sermon on Matt. xxviii. 19. At three o'clock there were services in English, when a still larger assembly was present, so that numbers were unable to gain admittance. The building stands on the corner of Stockton and Sacramento Streets. It measures 37 feet by 44, and is two stories high; a library and school-room occupying the chief part of the lower story. The cost of the ground and building was $25,000, toward which the liberality of the citizens has already contributed about $18,000.

The Rev. J. L. Shuck, formerly a missionary in China, has been sent to California by the Southern Baptist Missionary Union, and has fixed his residence in Sacramento. A California paper says: "The Chinese of that city are generally of the better class—that is, the more moral and industrious class. The percentage of gamblers and other worthless characters is much less than in San Francisco. The field, therefore, is one of promise. We hope that the citizens of Sacramento will come forward liberally with the funds necessary to erect at once a suitable place of worship for the accommodation of Mr. Shuck, and those Chinese who may be willing to attend upon his ministry."—*Christian Advocate.*

MORAVIAN MISSIONS.

The last annual report of the missions of the United Brethren shows an income of $60,354, and an expenditure of $58,393. These excellent Christians have been engaged in missionary labours near a century and a quarter, and have now 70 stations, 296 missionaries, and 65,149 members. They have carried the Gospel to the snowy regions of Greenland, and under the heat of the tropics. Their missions are found in Greenland, Labrador, United States, Danish West Indies, St. Croix, St. Juan, Jamaica, Antigua, St. Villes, Barbadoes, Tobago, Mosquito, Surinam, South Africa, and New Holland.

RELIGIOUS AND EDUCATIONAL STATISTICS OF SCOTLAND.

The following are the results of the late census:—

Religious Denominations.	Number of Places of Worship, and Sittings.		Number of Attendants at Public Worship, on Sabbath, March 30, 1851.		
	Places of Worship.	Sittings.	Morning.	Afternoon.	Evening.
Established Church, . . .	1,183	767,088	351,454	184,192	30,763
Free Church, ...	889	495,335	292,308	198,583	64,811
United Presbyterian Church,	465	288,100	159,191	146,411	30,810
Independents, ...	192	76,342	26,392	24,866	17,278
Episcopalians, ...	134	40,022	26,966	11,578	5,360
Roman Catholics, ...	117	52,766	43,878	21,032	14,813
Baptists, ...	119	26.086	9,208	7,735	4,015
Wesleyans, ...	82	22,529	8,936	3,223	9,516
Others, ...	214	66,658			
	3,395	1,834,805			

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Or, taking the *principal* denominations, we have:—

Religious Denominations.	Number of Places of Worship, and Sittings.		Number of Attendants at Public Worship, on Sabbath, March 30, 1851.		
	Places of Worship.	Sittings.	Morning.	Afternoon.	Evening.
Established Church, . . .	1,183	767,088	351,454	184,192	30,763
Free Church, ...	889	495,335	292,308	198,583	64,811
United Presb. Church, . .	465	288,100	159,191	146,411	30,810
Other Churches, ...	858	284,282	140,998	90,677	62,490
Total, ...	3,395	1,834,805	943,951	619,863	188,874

The population of Scotland being 2,888,742, it is plain that a large number of the people attend no church.

Education Statistics.—The returns give 368,517 as the number of children who attend school in Scotland, or 1 in 7 of the whole population. The number of *parish schools* is about 1000.

The following table shows the number of schools supported *in any degree* by religious bodies, exclusive of parochial and burgh schools:—

Religious Bodies.	Number of Schools.	Number of Scholars belonging to the Schools.		
		Sex.		Total.
		M.	F.	
Supported by Established Church, ...	914	33,145	29,214	62,359
Supported by Free Church, ...	719	36,067	26,974	63,041
Supported by Reformed Presbyterian Church, . .	2	184	171	355
Supported by United Presbyterian Church, . . .	61	3,173	2,634	5,807
Supported by Episcopal Church, ...	38	1,603	1,261	2,864
Supported by Independent or Congregational, . .	4	219	205	424
Supported by Baptists, ...	1	96	71	167
Supported by Roman Catholics, ...	32	2,668	3,005	5,673
Total, ...	1,771	77,155	63,535	140.690

Sunday-Schools.—In the department of Sunday or Sabbath-schools there is not so much activity in Scotland as in England; for, while in the latter country the number of Sunday scholars is 2,407,642, being 13·4 per cent. of the population, in Scotland (making, however, no allowance for defective and missing returns), the number is but 292,549, being only 10·1 per cent. of the population. The principal contributors amongst the denominations are the following:—

	No. of Scholars.
Established Church, ...	76,233
United Presbyterian Church, ...	54,324
Free Church, ...	91,328
Independents, ...	12,593
Wesleyan Methodists, ...	5,124
Roman Catholics, ...	13,015

A SABBATICAL YEAR.

The Victoria (Texas) Advocate says: "The following facts, in relation to the year 1854, were pointed out the other day by a clerical friend of ours. The year begins and ends on the Sabbath; there are five months in the year that contain five Sabbaths; and there are fifty-three Sabbaths in the year."

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Thoughts for the Thoughtful.

SABBATH OBSERVANCE AND DESECRATION.

THERE are many ways of desecrating the Sabbath, and, among these, *marriages* and *funerals* deserve a notice.

I.—SABBATH MARRIAGES.

"For our own part we cherish the utmost aversion, as a rule, both to Sabbath burials and Sabbath marriages. We never celebrated a marriage on the Sabbath, and never will. They are hard driven, indeed, who cannot redeem or secure sufficient time for such a purpose; that is, half-an-hour out of the many days which constitute their threescore years and ten. We consider there is no difficulty whatever, even to the busiest man, the most thorough serf in the land, in commanding sufficient time on the morning of some labour-day for one of the most important events in life—an event, moreover, which to the vast mass of mankind, occurs only once. As we view the matter, there are reasons, both moral and religious, against the Sabbath celebration of marriage. From the nature of the thing, it is a joyous occasion, and, in ninety cases out of every hundred, we believe that Sabbaths which commence with a procession to the altar of Hymen, terminate with orgies more adapted to the temple of Bacchus. We believe that marriages among Dissenters, on the Lord's day, are things of rare occurrence, and that among really devout people they never happen."

[*British Banner.*

II.—SABBATH FUNERALS.

"With respect to Sabbath burials, the adverse arguments are still more urgent. A considerable time is required for purposes of interment, more especially when the place of sepulture is at a distance from the residence of the dead. In the majority of cases, it would probably involve the loss of at least half a day's labour; nor is this all: the tone of mind induced by such an event, and the circumstances which accompany it, incapacitates for labour at all on a day usually so serious and painful. But for that very reason we are entirely and strenuously opposed to Sabbath interment, which not only implies a necessary absence from public worship, but occupies a number of workmen, both undertakers and sextons, and others connected with the matter. It is hard, indeed, if one day cannot be spared from toil and Mammon to perform a duty which no son of Adam requires more than once! We consider that the present plan, which renders the Lord's day the principal day of burial, says but little for the religion of the country, and shows how systematically the multitude rob themselves and rob God! The matter has not obtained the measure of attention which is due to it, and which we feel confident, in the progress of things, it will command."

[*British Banner.*

[In Scotland, Sabbath marriages are unknown; and in many parts of the country, Sabbath funerals are equally so. So much for the plea of "necessity."]

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HARVEST HOME.

BY FREDERICK TENNYSON.

Come let us mount the breezy down,
And hearken to the tumult blown
Up from the champaign and the town.

Lovely lights, smooth shadows sweet,
Swiftly o'er croft and valley fleet,
And flood the hamlet at our feet;

Its groves, its hall, its grange that stood
When Bess was queen, its steeple rude;
Its mill that patters in the wood;

And follow where the brooklet curls,
Seaward, or in cool shadow whirls,
Or silvery o'er its cresses purls.

The harvest days are come again,
The vales are surging with the grain;
The merry work goes on amain;

Pale streaks of clouds scarce veil the blue,
Against the golden harvest hue,
The Autumn trees look fresh and new;

Wrinkled brows relax with glee,
And aged eyes they laugh to see
The sickles follow o'er the lea;

I see the little kerchiefed maid,
With dimpling cheek, and bodice staid,
'Mid the stout striplings half afraid;

Her red lip and her soft blue eye
Mate the poppy's crimson die,
And the corn-flowers waving by;

I see the sire with bronzéd chest;
Mad babes, amid the blithe unrest,
Seem leaping from the mother's breast.

The mighty youth, and supple child
Go forth, the yellow sheaves are piled,
The toil is mirth, the mirth is wild!

Old head, and sunny forehead peers
O'er the warm sea, or disappears,
Drowned amid the waving ears;

Barefoot urchins run, and hide
In hollows 'twixt the corn, or glide
Toward the tall sheaf's sunny side;

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Lusty pleasures, hob-nailed fun,
Throng into the noonday sun,
And 'mid the merry reapers run.

Draw the clear October out;
Another, and another bout,
Then back to labor with a shout!

The banded sheaves stand orderly
Against the purple Autumn sky,
Like armies of Prosperity.

Hark! through the middle of the town,
From the sunny slopes run down
Bawling boys and reapers brown;

Laughter flies from door to door,
To see fat Plenty, with his store,
Led a captive by the poor;

Fettered in a golden chain,
Rolling in a burly wain,
Over valley, mount, and plain;

Right through the middle of the town,
With a great sheaf for a crown,
Onward he reels a happy clown.

Faintly cheers the tailor thin,
And the smith, with sooty chin,
Lends his hammer to the din;

And the master, blithe and boon,
Pours forth his boys that afternoon,
And locks his desk an hour too soon.

Yet, when the shadows eastward seen,
O'er the smooth-shorn fallows lean,
And silence sits where they have been,

Amid the gleaners I will stay,
While the shout and roundelay
Faint off, and daylight dies away;

Dies away, and leaves me lone
With dim ghosts of years agone,
Summers parted, glories flown;

Till day beneath the west is rolled,
Till gray spire and tufted wold
Purple in the evening gold;

Memories, when old age is come,
Are stray ears that fleck the gloom,
And echoes of the harvest home.

[*Frazer's Magazine.*

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THE BEATITUDES.

The *Beatitudes* are an interesting section in the Gospels. They constitute the introduction to the celebrated discourse of our Saviour on the Mount. They describe the character and condition of the members of Christ's kingdom.

In the first beatitude, the happiness of the kingdom of heaven generally is promised to the poor in spirit—*i.e.*, to the humble and contrite, the poor and needy of the sacred Psalmist.

In the second, consolation is promised to those who mourn or are in affliction.

In the third, a peaceful inheritance under the divine protection is promised to the meek or unrevengeful.

In the fourth, the attainment of holiness to those that hunger and thirst after it.

In the fifth, the obtaining of mercy hereafter to those that are merciful here.

In the sixth, the immediate vision of God hereafter to the pure in heart.

In the seventh, an acknowledged sonship of God to peace-makers who resemble God.

In the eighth, the happiness of the kingdom of God, as in the first beatitude, is promised to the persecuted for righteousness' sake.

On the beatitudes, generally, I observe—

1. That the characters described are not to be taken abstractly, but in the concrete. They are traits belonging to the disciples of Christ, who were before him or in his mind.

2. That the happiness promised, whether commencing immediately or not, is future and heavenly; for, says our Saviour, in a following verse, "Great is your reward *in heaven*."

3. That the happiness promised, except in the first beatitude, is designedly made to correspond to the character described.

4. That there are *eight predictions*, but as the ground of happiness in the first and last is the same, there are virtually but *seven beatitudes*.

5. Thus the beatitudes constitute an artificial, though not logical, whole.

G.

THE WIDOW'S MITE.

It is quite time that the amount of the widow's mite should be determined. Her example is frequently quoted, and even the penurious use it as a sort of shield. A gentleman called upon a wealthy friend for a contribution. "Yes, I must give my mite," said the rich man. "You mean the widow's mite, I suppose?" replied the other. "To be sure I do." The gentleman continued, "I will be satisfied with half as much as she gave. How much are you worth?" "Seventy thousand dollars," he answered. "Give me, then, a check for thirty-five thousand, that will be just half as much as the widow gave; for she gave all she had." It was a new idea to the wealthy merchant. The late missionary, Rev. Daniel Temple, once said at a meeting of the Missionary Board, "The poor widow's gift is not to be estimated so much by what she gave, as by what she had left."—*Am. Messenger.*

DO YOU PRAY?

It is *morning*. A dark and stormy night has passed. The winds have howled about your dwelling as though they would tear it down. Many of your fellow-beings have been in great peril, and some are no more in this world. What was a quiet night of sleep to you, was to them the sleep of death. You were resting

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on your bed; on the great ocean they were thrown about. You see the light, are in health, and the blessings of kind Providence are most bountiful. God has watched over you and guarded you, and brought you to enter upon the duties and privileges of the day. Do you thank him for it?

It is *evening*. The day has passed, and during it you have dashed on in your work. You have been fed and clothed, and have had strength to meet its many engagements. No accident has befallen you—no loss to your property. You feel that you have done a good business. The hour of rest draws nigh. Will you sleep without thanking God for the blessings of the day, and asking him to keep you through the night? How hard must be your heart, and how stupid, if all God's mercies call forth no grateful remembrance!

The Sabbath has come. The church bell is beginning to make its peals. The people are going to the house of God. You are permitted to join them. You hear the prayers and praises of the sanctuary; the Gospel, too, its warnings and promises. You are edified and comforted, perhaps. Do you pray, and praise, and thank God for all these privileges?

You are in health. A short time since you were sick. You were confined to your bed. You could not see to any of your business. It was thought that you might not recover. Who raised you? Who has given you health and strength again? From God cometh every good and perfect gift. Do you thank him for it? Should you not esteem it a great privilege to do so?

Reader, you can live without prayer. You can be unmindful of all your obligations to God. You can neglect all the vital duties of religion, and go through life as stupid as an ox. But what then? There is a God, and a heaven, and a hell. You are bound to the judgment, and must answer for it all. You are most unwise to be irreligious. If you live without prayer, it will be a sad matter to settle in the end. Those who pray not have no grace, and no ground to hope. Oh, if you have lived prayerless till now, do it no more! Pray in the morning; pray in the evening; pray upon the Sabbath; pray in health; pray always with all prayer, and watch thereunto; pray without ceasing. It will do you good; it will fit you to live or die. Pour out your heart before God.—*N. Y. Observer.*

DON'T BE ANXIOUS ABOUT THE FUTURE.

1. Because all the future is in God's hands. An infinitely wise and good Being is sovereign over all its events. Not one of them can escape his notice, or elude his control.

2. Because you have no right to put into one day what belongs to another. The future will have its own cares and anxieties—plenty of them, likely—and they will be along in due time. But they have no business among the cares and anxieties of the present time. You must not put them there.

3. Because it is ill-treatment of the best advice. Just read the following advice, and think who was the adviser: "Wherefore, take no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

4. Because it implies want of confidence in God. Has he not hitherto dealt well with you? Could you have taken as good care of yourself as he has taken of you? If you can reflect on goodness, can you not anticipate goodness? Has not God laid a noble basis for confidence in all his faithfulness?

5. Because you will needlessly augment present trouble. Are you so well out of trouble now that you need some by way of variety? Or would you like more than you now have? Do you wish a new stroke of the lash on a place already sore? Go into fidgets, then, about the future, and you can get accommodated. But all this is a superfluous addition to present troubles. It makes all present burdens heavier, while Christ and reason bid you do no such thing.

6. Anxiety about the future can do you no possible good. It cannot better fit

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you to meet it; but contrariwise. It will not change anything that is appointed to overtake you.

Therefore, all these voices in your ears proclaim to you that it is very poor business to tease and trouble your soul about what the future shall disclose. Do your duty and trust in God—then come what may, all will be well.—*Puritan Recorder.*

AN ACTIVE LIFE AND A SPIRITUAL MOTIVE.

WITHOUT a sanctifying purpose, or some glorious aim, or terminating point to which our human energies direct themselves, it is impossible that a nature *so* constituted as ours can ever be tranquil or content. Hence, human creatures can be defined according to their leading objects or disposing motives: *as* is the heart's utmost end, *so* is the real condition of the man. Idleness, dissipation, and languor, are not only states of sin, but they are modes of wretchedness. We must be active in order to be happy, and the great thing we have to do is to direct that activity to a lofty purpose. A blank life cannot help becoming a base one; and those endowments wherewith a merciful God has enriched the nature of man, if wasted on ignoble ends, or allowed to wither by unused neglect, are too sure to terminate in the unrest of our being now, and our misery hereafter. With what a beautiful force of illustration Barrow proves this from the perceived industries of even unconscious nature! "The whole world is a glass, wherein we may behold our duty on this point represented unto us: that even things void of reason, sense, and life itself, *are set in action towards the effecting of reasonable purposes;* that the heavens are rolling with unwearied motion, the sun and stars perpetually darting their influence; the earth ever laboring in the birth and nourishment of plants; the plants drawing sap and sending out fruits and seeds to feed us, propagate themselves; the waters running, the sea tossing, and the winds forming the air, to keep the elements sweet in which *we live.* In a word, that it is with us as with other things in nature, which, by motion, are preserved in their native purity and perfection, their sweetness and their lustre; rest corrupting and defiling them, and that in like manner the preservation and improvement of our faculties depend on their constant exercise."

THE TRUE REFORMER.

WHO is he?

1. He must take Scriptural grounds, and be consistent with Scripture.
2. He must take the Bible as it is, as a whole, comparing Scripture with Scripture.
3. He must believe "that all Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."
4. He must have a right spirit—the Spirit of Christ, meekness, forbearance, and love. "If any man have not the Spirit of Christ, he is none of his."
5. He must have holy boldness, great moral courage.
6. He must be perseveringly indefatigable in his efforts, in the midst of the greatest obstacles and oppositions.
7. He must have strong faith in God, in the Lord Jesus Christ.
8. His hopes of success, and final triumph must be in God.
9. He must do all to glorify God.

Is any reformer a true reformer save as he possesses these requisitions and qualifications? Beware of false prophets which come to you in sheep's clothing—"By their fruits ye shall know them."

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THE

PRESBYTERIAN MAGAZINE.

SEPTEMBER, 1854.

Miscellaneous Articles.

WERE THE SUFFERINGS OF CHRIST PENAL?

No. 1.

No reader of the history of Christ's life and death can avoid the impression that he was a man of sorrows and acquainted with grief. Upon this there never has been any dispute. All who regard the narratives of the Evangelists as authentic history, have looked upon him of whom they wrote as a sufferer. Nor is this impression weakened by a reference to the Old Testament Scriptures. Indeed, it is in Christ, *as a suffering Redeemer*, that most of the Messianic prophecies find their fulfilment. The mighty works which he did, and the wisdom and authority with which he spoke, astonished all and carried conviction to many; but the evidence of his Messiahship seems to have reached its height in the terror, and darkness, and blood of Calvary. It is the image of a suffering Saviour that our minds carry away from the study of the volume of inspiration.

Thus far all are agreed. But when we come to connect the sufferings of Christ with their cause, we find no such uniformity of sentiment. When the question is asked, "Why did Christ suffer?" there are brought out in reply, opinions and theories the most conflicting. While all admit that the whole work which Christ came to perform, *had reference to our salvation*, and was necessary to its accomplishment, it is found that this harmony of sentiment does not extend to details, and that this necessity, recognized in the creeds of all, except Pelagians (who look upon the life, and teachings, and death of Christ as simply useful), is by no means an unequivocal term.

According to one view, the sufferings of Christ were necessary only as evidence of the truth of his doctrines, and of his faithfulness and sincerity as a teacher. According to another view, they

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were necessary to the preservation of the divine consistency, and as a security against those governmental inconveniences that must of necessity follow an unconditional pardon of sin. According to a third view, there was an absolute, indispensable necessity for the sufferings of Christ. There was, according to this view, a necessity which rested not even upon the decree of God, but a necessity arising out of the very nature of God, and His aversion to sin.

Those who adopt the first-mentioned theory, not only deny that Christ made a satisfaction for sin, but also contend that no such satisfaction was needed, since God was both able and willing, gratuitously, and independent of any satisfaction, to grant to sinners the most ample remission.

Those who hold to the second view, regard the necessity of Christ's sufferings not as an absolute but as a hypothetical necessity, that is, a necessity resting upon the decree of God. It was necessary that a satisfaction should be made to divine justice, lest it should be said that the purpose of God had changed, or that the divine precepts had been violated with impunity.

The advocates of the third view regard the sufferings of Christ as penal, that is, as a satisfaction rendered to the law and justice of God.

Such are the leading views of the sufferings of Christ. Let us see their respective claims as systems professing to set forth the doctrine of Scripture on this all-important subject. According to the lowest or Socinian view, Christ's sufferings were merely incidental to his office as a teacher of righteousness. Those who hold this theory deny that the title, priest, was intended to designate a distinct part of the work of Redemption, and regard it as a mere figurative expression, indicative of those trials and conflicts through which our Saviour passed in the fearless execution of the office of a prophet. His sufferings were the natural accidents of the residence of a holy being in the midst of a sinful, wretched race, arising from the actual wickedness of men, and their inveterate hatred to holiness.

This view, however wrong it may be in principle and however inadequate as a solution of Christ's *mysterious* sufferings, does nevertheless account for much that he suffered. If we keep out of view his entrance upon our world as an appointed Saviour, it must be obvious, that the circumstances of his residence will serve to account for much that he underwent. The soul of a righteous man must be grieved, as was the soul of the righteous Lot, when men blaspheme the God of heaven and rush unbridled into all forms of iniquity. And it must be equally obvious that however repulsive sin may appear to a partially sanctified man, and however much it may wring his soul, it must have been infinitely more abhorrent in the eyes of the immaculate Son of God, and must have wrung his soul with an anguish infinitely more pungent than any of which the human mind is susceptible. But after all there

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were sighs that heaved the breast of the Son of man, and sorrows that clouded his brow, and conflicts that taxed his powers of endurance, for which his hatred of sin and the enmity of sinners can never account. That zeal for his Father's glory, and for the honour of his Father's house, which moved him to purge the Temple of those votaries of Mammon who had changed the resting-place of the divine presence into a mart of commerce, may account for the enmity of men of the world; and that abhorrence of all hypocrisy, and utter detestation of a demoralizing infidelity, which roused his holy indignation against the Pharisees and Sadducees, may account for the vigilance with which they watched his every step, and eyed his most secret retirement—may account for the inveterate hatred with which they hung upon all his movements; and the unblunted sensibilities of that sympathetic nature which never turned a deaf ear to the tale of woe, and never looked unmoved upon suffering humanity, may account for the groans that moved his burdened spirit, and the tears that moistened his heavenly cheeks, as he followed the weeping sisters to the tomb of the departed Lazarus. The accidents of his residence among a sinful, suffering race, may account for many of his sorrows; but there still remains unsolved and unaccounted for, the mystery of his original entrance upon this state of suffering. To enter at all, as a resident, upon a world lying under the curse of an offended God, was, in the very outset, a subjection to suffering for which the accidents of a residence subsequent to that entrance can never account. The envy of the chief priests, and the petulance of the lordling Herod, and the brutality of a ruffian soldiery, may account for the crown of mock royalty, and the purple robe, and the revolting indignities to which he was subjected; but will such a key unlock the mysteries of Gethsemane, and Calvary? Ah, no! Mystery must ever hang over Gethsemane, and darkness must ever brood upon the scene of Calvary, if we are to be furnished with no other solution than the abounding iniquity of an ungodly generation. This theory, therefore, finds a sufficient refutation in the mysterious nature of Christ's sufferings; and that it is altogether at variance with those passages of Scripture which directly set forth the design, and necessity of Christ's sufferings, will be seen when we come to speak of the third view, to which allusion has already been made.

The next theory of Christ's sufferings, is that in which they are regarded as an expedient for securing, and protecting, the divine government from that disparagement in the eyes of the moral universe, which must follow an unconditional pardon of sin. To enter at once upon this theory, let us consider what is the aspect of the divine procedure thus presented. A world has shaken off its allegiance to heaven, and in consequence of this high-handed act of rebellion, it is exposed to the wrath of God. Not exposed, however, from any absolute necessity. There is nothing in the nature of sin, nothing in the nature of God, which renders the

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punishment of the transgressors unavoidable. There may be a transient impulse of displeasure, at such a perturbation in the movements of the moral universe, but it is nevertheless a momentary impulse. In the midst of wrath (or rather of disapproval), he remembers mercy, and hastens to be benevolent. There is no attribute of his nature that stands in the way to hinder the outgoing, the unconditional efflux of pardoning love; and thus mercy, robed in the habiliments of infinite love, unthwarted and unimpeded, by any such thing as eternal justice, or infinite holiness, walks forth to burst the prison doors, and strike off the manacles, and unrol the unconditional reprieve of an apostate world. But as she emerges from the secret chambers of the eternal council, and approaches the confines of our globe, she meets the gaze of an astonished universe. The sentiment of the moral universe arrays itself on the side of law and order, and calls for justice against a rebellious race. This remonstrance, urged by a universe of moral beings, reaches the ears of the divine Majesty, and then the Judge of all the earth, not in vindication of a justice eternal, and immutable, but in consideration of the moral sensibility of the creatures of his hands, devises an expedient, and makes a display of justice and veracity, which, though it must involve the humiliation of his own beloved Son, and impose on him the most excruciating tortures and unutterable agonies, is still naught but an expedient —is still uncalled for by anything in the nature of sin, or its opposition to the holiness and justice of God! O, what a theory is this!—a theory that makes the sufferings of our Redeemer when in his agony he prayed that, if it were possible, the cup might pass from him, and when under the hidings of his Father's face, he exclaimed, "My God, my God, why hast thou forsaken me?"—that makes such agony and such anguish as this, naught save a governmental expedient, and makes the purposes of the Supreme Being to depend on, and be determined by, the foreseen tendencies of the creatures of his hand, and thus leaves unshaped and undetermined, and altogether unknown what are to be the issues of the moral universe, except as those issues may be arrived at by a process of ratiocination!

This theory of Christ's sufferings makes them nothing but a sacrifice to the conscientious scruples of the moral universe—a display of justice for the reformation of transgressors, and the prevention of any further attempts at insurrection. This theory, therefore, carries with it the instrument of its own defeat. It suggests and acknowledges a principle, which insures its overthrow. It is hard upon hearing such a theory, to avoid such inquiries as the following: How came this sense of the claims of justice to pervade the moral universe? Whence did these bright, sinless intelligences obtain this moral sensibility—this power of discerning between right and wrong? Is not this very power a part of that divine similitude which God himself has stamped upon his intelligent

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creatures? and is it not chiefly in consequence of his possessing this sense of right and wrong, that man is said to have been made in the image of his Creator? Is this image, then, a delusive spectre, or is it a reflection of that moral excellence whose likeness has been impressed upon the soul? Has the moral universe one standard of rectitude, and the Creator of that universe another, and a different standard? Are we to be told that the morality of the universe is all embodied in those intelligent creatures with which the Creator has populated his fair empire?—that they perceive clearly the claims of justice, and that the very constitution of their natures urges them to demand that those claims should be fully satisfied, whilst He who conferred upon them all this power of moral perception, and planted in their hearts a holy abhorrence of sin, has himself no such perceptions, recognizes no such inherent claims of justice, and, even with the eye of his own omniscience, discovers nothing in the nature of sin, or in its opposition to his nature, that should render the punishment of it a matter of necessity! "He that planted the ear, shall he not hear? he that formed the eye, shall he not see? he that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know." What means the Apostle John, when he makes the findings of conscience the sure index of the verdict of God himself? "Brethren, if our own heart" (or conscience) "condemn us, God is greater than our hearts, and knoweth all things." Here the argument is *a fortiori*, and is based on the assumption, that what conscience condemns, is also condemned by God. Ah, yes! the judgment of conscience is the judgment of God, and, when truly enlightened, its decisions are never opposed to the decisions of the court of heaven. If, then, it is the decision of the aggregate conscience of the moral universe that sin should be punished, not as an expedient to prevent evil, but because the just wages of sin is death, that decision is the verdict of God himself, and is as really an expression of the divine abhorrence of sin, as that terror inspiring sentence pronounced upon our first parents.

In refuting this theory of Christ's sufferings, we have seen that it admits the existence of a sense of right and wrong among the moral creatures with which God has peopled the universe; and we have seen that in this admission is involved the existence of a similar moral perception in God himself. But it will be perceived that this argument, as well as the theory it overthrows, takes it for granted that such a sense of right and wrong does pervade the moral universe. The assumption is doubtless a just one, and the inference correct; but in matters of such momentous issue, we should not rest satisfied with mere hypothesis.

Let us, then, withdraw from those high ranks of moral beings that live and act so far beyond the reach of our inspection—let us turn away our attention from that sphere of existence that lies so far beyond the compass of mortal vision, and let us see whether

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that moral nature which God has given ourselves is pervaded with such a sense of the absolute claims of justice, and gifted with such a perception of absolute right and wrong. In other words, let us see what is the basis of our own moral decisions—the ground upon which we take our stand when we pronounce upon the moral character of an act. What is the information necessary to the formation of a moral estimate of the conduct of a moral agent? The decision of this point must radically affect the determination of the question in hand—must assist materially in judging of the claims of this governmental theory of Christ's mediatorial work; for this theory proceeds on the assumption, that the only necessity which existed for the sufferings of Christ was a governmental necessity. If, then, it can be shown that in the nature of sin, and its opposition to the nature of God, there exists not simply a relative, but an absolute necessity for the punishment of it—a necessity arising, not from the consequences, but from the very nature of sin—not from the bearing of sin upon the order and happiness of the universe, but from its inherent opposition to the attributes and the sovereign majesty of the great Supreme; if it can be shown that the punishment of sin is called for by such a necessity as this, it must follow that every theory which would base the punishment of sin upon any other foundation, must be false and unphilosophical.

In the determination of this point, we have only to prove that men judge of the moral character of an act—that is, its claims to approval, or disapproval—to reward or punishment, not from the consequences of it, but from its nature. There can be no question easier of determination than this, if we enter upon the proper field of investigation, and restrict ourselves to the moral phenomena presented in the workings of an unsophisticated mind. What would be the decision of a jury impanelled on a case of homicide, with no information before them, beyond the mere fact that the homicide had been committed by the prisoner at the bar? Every one must see that from such indefinite information no decision could be arrived at, and that none could be expected. Nor would it be sufficient were they further informed of the name and standing of the perpetrator of the deed. Such information affords not the proper data for moral decisions. Now, suppose that to their knowledge of the act and the actor, there be added an insight into the evil tendencies of such acts—the bearing of such deeds upon the safety, and moral tone of society—suppose the umpires to be furnished with such premises as these, would we, or could we, have any right to expect a decision? They might couple the act with the proper agent, and might decide as to the expediency or inexpediency of such deeds; but every one will at once perceive that men so circumstanced are not furnished with the information necessary to pronounce upon the moral character of the act itself. What jury, thus informed, could return a verdict of guilty, or not

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guilty? Who ever heard of a juror, in a case of homicide, declaring his inability to find a verdict for want of testimony showing the bearing of such acts upon the interests of the commonwealth? Such a juror would be considered, and pronounced unqualified to sit in judgment on any question of right and wrong. Such information is utterly unneeded, and no man ever finds himself at a loss for it in the decision of questions of casuistry, and no man ever looks for it. In decisions of this kind no one ever sits down to balance accounts between the amounts of happiness and misery likely to result *upon the long run.* No; the plainest peasant and the most profound philosopher—he whose philosophy harmonizes with the realities of nature—take but one step behind the forthgoing of the volition. From the mere fact of the volition to strike the fatal blow having been passed by the perpetrator of the homicide, neither the peasant nor the philosopher can come to any determination, respecting the righteousness or iniquity of the act. On such a representation, no man ever attempts to decide. If pressed for a decision with this meagre exhibition of the case, every man would demand those indispensable conditions without which conscience cannot issue her verdict. Every one immediately calls for evidence by whose light he may look upon those motives that lay behind, and determined the volition; and when once the character of those motives has been fully disclosed, there is no longer a doubt as to the moral character of the act. Let it be clearly seen on the one hand, that a man in cold blood and unimpelled by any impulse, save the hatred and malice of a wicked heart, has lifted up his hand against the life of his friend, and laid him dead at his feet—let but these facts be known, and without one question as to the bearing of such deeds upon the community, our whole moral nature rises in arms against the murderer, and we pronounce him worthy of death. But, on the other hand, let it be clearly made out that such an act was committed in self-defence, or in protection of helpless innocence, or threatened virtue, and there is not a moment's hesitation about the entire righteousness of the deed. We say that the one should die, simply because he deserves to die; it is the spontaneous expression of our moral natures. We pronounce the other innocent, because that same moral sense approves the motives which urged him to the deed.

The moral character of an act, then, is to be sought for, not in its consequences, or its bearings *ad extra*, but in the nature of the act itself, as it comes forth from the designing, conscious mind. To one point, and to one only, does conscience look: it is to the mental state from which the volition springs. Upon the character of that state depends the character of the act, as viewed before the bar of conscience—upon it depends her decision, though upon that decision there hung the eternal destiny of the man. If she inquires at all, it is to know the character of the motives with certainty, and this being once discovered, there is no turning away to

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run down that chain of antecedents and consequents whose issues of happiness, or misery, are only to be unfolded as the cycles of eternity revolve.

The principle thus evolved is fatal to the governmental theory. We have proved that the character of an act is determined, not by its consequences, or tendencies to promote happiness, or produce misery, but from the nature of the act itself. The advantage of this achievement arises from the fact, that the doctrine thus educed is a doctrine deponed to by conscience; for having already seen that the verdict of an enlightened conscience is the verdict of God himself, it must follow that he forms not his estimate of sin from the influence it might exert upon the moral universe, but from its inherent opposition to his own moral excellence. The disapprobation of sin and the determination to punish it, are therefore properties inseparable from the divine mind. Sin must be punished, not because it is against the best interests of the universe, but because it is against the nature, the honour, and the glory of God.

Thus far we have shown that the first and second theories are unphilosophical; that they are unscriptural we shall see when we come to speak of the third, or orthodox view. R. W.

DR. JANEWAY'S MEMORIAL.

N. B., July 16, 1854.

REV. DR. VAN RENSSELAER,

Dear Sir—Permit me to send a transcript from my journal, written Sabbath evening, October 4, 1801.

"A MEMORIAL.

"Last Thursday evening I was called to visit a sick man. I went, conversed, and prayed with him. The next day, I was again sent for by him: I did as before. No particular effects were perceived in the two visits. My encouragement was small.

"On Saturday evening I paid another. Just before I entered the house, I was thinking that all I might say might be in vain; that the effect depended on the Holy Spirit, and that He could use my feeble instrumentality for good.

"When I saw him, I was agreeably surprised. From all the conversation between us this evening, I had good reason to believe God had blessed my endeavours to his soul. Thus he spoke:—

"'What you have said to me, has had a wonderful effect on my soul. I believe that you ministers are set up to change the hearts of wicked men. I endeavoured to follow your directions, and, I trust, with success. I feel revived; I seem to be commencing a new life. I have new views, new desires, new affections. I seem to be in a new world. My feelings cannot be described. My hope

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is in Jesus alone. Since I cast myself at the feet of sovereign mercy, I feel easy, and slumber. I am in God's hands; he may do with me as He pleases. What a wretch I have been! I look with pity on every sinner I see. Great is God's goodness. I esteem Jesus Christ God's chief mercy, both in this world, and in the world to come. I desire to be an everlasting trophy of Christ's grace. Faith I find widely different from what I thought it to be. Its effects are wonderful.'

"These declarations he made partly in answer to inquiries, and partly without any.

"My soul rejoice! I felt humbled under a sense of God's great condescension in using me as an instrument for benefiting a soul. I give Him all the glory. My soul doth magnify his goodness. Blessed be his name. Reflections on this event have been pleasant to my soul this day. Accept my thanks, O Lord, and forgive the want of more lively gratitude. Glory to God in the highest, through Jesus Christ, and by the Holy Spirit. Amen."

The writer had been in the ministry but two years and six months, when he penned the above in his journal; and now, in the decline of life, he offers it for publication, if you deem it conducive to the illustration of God's infinite grace to perishing sinners. He will only add, that a son of this penitent believer has for many years been in the ministry, and now is the pastor of an important church belonging to the Old School Presbyterians. SENEX.

For the Presbyterian Magazine.

A WAYSIDE SERMON.

"Rejoice evermore."—1 THESSALONIANS V. 16.

HALT a moment by the wayside, ye sorrowing pilgrims; put off your sackcloth, cast away "the ashes of mourning." I have a message for you, and these are the words thereof—"Rejoice evermore." I beseech you hearken with all diligence. This message is worthy your attention, falling from the pen of inspiration, it gleams upon the sacred pages a fair gem amongst precious jewels. "Rejoice evermore." Mark this. More than a request is implied here, more than a counsel. It is a positive command, divine in origin, binding in nature, emphatic and majestic in brevity. *Binding* in nature, I said—ay! just as surely as all the rest of God's commands—entitled to the same reverence, the same obedience.

The heads of my discourse I shall lay down as follows: First, *Who* are those that are bidden to rejoice? Second, *Why* are they

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thus commanded? Third, What shall be the *extent* of their rejoicing?

1st. Those who are bidden to rejoice. They are the disciples of God, the followers of Christ. "The strangers and aliens" have no such sweet and perfect reason for happiness as "the children of the covenant." Their peace is unstable; nay, it passeth quickly away. "There is no peace, saith my God, for the wicked." "The hope of the righteous shall be gladness; but the expectation of the wicked shall perish." No dirge, no wail of sorrow ushered our Saviour in the world. Angels sang a joyous melody, and the burden of that wondrous song, which swept over old Judea's plains, was, "On earth peace, good-will toward men." Have Christians forgotten this? Do they need to be reminded that "light is sown for the righteous, and gladness for the upright in heart?"

We glance, in the second place, at the *special reasons* God's children have for joy. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Precious declaration! full of mercy; radiant with matchless grace. Is not this enough to put a song of ceaseless thanksgiving in every believer's mouth? Such was God's love—such his tender mercy towards a sin-stricken world, that he gave—"Oh, thanks be unto God for his unspeakable gift"—He gave "his only begotten Son," and note the purpose for which this was done, "that whosoever believeth on Him, should not perish, but have everlasting life." How easy the yoke—how light the burden! Believe, only believe—love, only love—and He who died that you might not perish will bestow upon you eternal life. Oh, walk no longer in "the spirit of heaviness;" put on "the garment of praise;" for "God, who is rich in mercy, in the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ: by grace ye are saved."

And the Christian has yet other causes for joy. The same hand which was nailed to the cross for our transgressions, has filled the earth with beauty and comfort. God has strewn our daily path with blessings and mercies. Alas! with what thankless murmuring hearts we pass them by. The loveliness of nature is little heeded, yet therein lies much which constitutes the happiness of life. Take away the fair green meadows, the glowing sunsets, the lofty hills, the stately forests, the majestic oceans, the shining stars, the exquisite landscape, all that is bright and lovely—yes, blot out all earth's beauty, and what is left? Existence and mere comfort; but these alone. Where is happiness? Where is joy? Had the earth been clothed with one dull unvarying hue, the sky forever hung with sombre clouds, the sun shorn of his golden lustre, we might, perchance, have lived amidst the gloom comfortably; but joy and gladness would not have been our portion. Blessed be God "he has made *everything beautiful* in his time." "In wisdom hath He done this: the earth is full of his riches." The very

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flowers which gleam in our pathway are gifts of love; they are eloquent in their silence, instructive in their beauty—teaching us lessons of happiness at every step we take. Is not the inference a just one that the loveliness which adorns the world calls loudly for the joyous gratitude of the children of men? The deep and delicate affections of the heart, its loving sympathies—the sublime and extensive powers of the mind, its refined and exquisite perceptions—blessed home circles, radiant with lovely influences, gushes of music, songs of sweetness, pictures of beauty—what, tell me, are all these but precious boons heaven-sent? We are bidden, not to love the world *too well*—not to exchange for it "the rest which remaineth for the people of God," but we were never bidden to be gloomy and thankless. It is a solemn thought that mourning, repining Christians have sometimes brought a reproach on the religion they profess—have sometimes, by their gloom, been "stumbling-blocks" in the way of others. Ah! the gracious gifts of God are to be enjoyed and prized, they are to be regarded as sweet cords drawing us, in the exercise of love and gratitude and joyous thankfulness, nearer that God whose mercies are many as the "stars of the sky in multitude, and as the sands by the seashore innumerable."

We close by considering the *extent* of the Christian's rejoicing. It is to be without limits; not confined by the bounds of time to a given period. "Rejoice evermore." Evermore rejoicing through life, even in death rejoicing—exulting in the ceaseless ages of a blissful eternity. But the troubles of life, dark bereavements, grievous cares, will interrupt the course of this joy on earth, and the song of praise will sink into the wail of sorrow. Yet, dear, smitten hearts, lose not your confidence, rejoice even in tribulation; look up, and through the cloud your eyes shall see "the Father's" face full of compassion and love. God smites his children in wisdom and mercy—"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." And, in the light of eternity, many a sore and gloomy earth-trial will be seen by the redeemed to have been blessings in disguise—hidden mercies. Ah! we lack faith. If we had more of that sweet, child-like confidence in God, we should be happy even in affliction—"Chastened, yet not killed; sorrowful, yet always rejoicing"—declaring with Paul, "I am filled with comfort: I am exceedingly joyful in all our tribulation." Strong, loving faith in God, can do much to uphold the sinking soul. It was this which set the joyous hymn of Paul and Silas ringing through the dark prison—this which made Job exclaim, "Though He slay me, yet will I trust in Him," and the poet-king declare, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" "Rejoice in the Lord always." "Rejoice evermore." Yes, just as surely under the cloud as in the sunshine—just as surely when smitten as when exalted; still, oh Christian,

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rejoice, be faithful, patient, "yet a little while," and your God shall call you home. "In his favour is life;" "in his presence is *fulness of joy*, at his right hand are pleasures *forever* more."

L. M. L.

COLUMBIA, Pa.

For the Presbyterian Magazine.

CROSSING JORDAN.

THE *young* world came forth from the hands of its Creator, "very good,"—perfection encircled it as a coronet, and pure and stainless was its beauty. But this radiance was suddenly dimmed; the Tempter entered and the tempted fell; then a blight overshadowed Eden, the woful blight of sin. And straightway arose a river dark and swollen, its "waters strong and many;" this river, this cold and fearful stream, was the Jordan of death. *Sin* was its fountain-head; "the wages of sin is death," and into the world entered "death, by sin." The first who crossed Jordan was "righteous Abel," and for him its waves were blood-tinged: since then how many have gone over! Adam, and Eve, the stately patriarchs, the prophets, priests and kings, warriors and peasants, women and children. "Lo! a great multitude whom no man can number," have already passed over Jordan. And one mightier than "the sons of men," has gone over Jordan. From the cross of Calvary, pierced and bleeding He came. His crown a circlet of thorns, his raiment a tattered robe of purple. "His visage so marred more than any man," yet full of love ineffable, God-like love and mercy. This is He "who loved us and gave himself for us," for our sakes "pouring out His soul unto death," and "bearing the sins of many." This is the lowly Nazarene, Jesus the "man of sorrows." The crucified Jesus, the gracious Saviour. The arisen Jesus, "the prince of life and glory." He has crossed Jordan and His footsteps have left a radiance on the wave, a blessing which forever lingers there. . . . . Still goes on the pilgrimage of toil; the world is busy and full of care, *yet Jordan flows close by its shores.* The dance of pleasure is unchecked, the world is blithe, and full of cheer yet. *Jordan flows close by its shores*, and a mighty host is ever crossing its swollen stream, some with weeping, some with rejoicing, some to be overwhelmed by the angry waves and swept afar down into a world of woe and "outer darkness," some to ride the floods triumphantly, gaining in a little season the fair banks of "that good land which is beyond Jordan." And all must cross Jordan, old and young, strong and weak, exalted and humble, saint and sinner, "for so death passed upon all men, for that all have sinned." But the time of this crossing is hidden from us. "Of that day and hour

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knoweth no man." It may be nigh, even now while the bloom is on the cheek, the light in the eye, or it may tarry till gray hairs shade the brow, till "the evil days come and the years draw nigh in which thou shalt say, I have no pleasure in them." Crossing Jordan! how solemn, how soul-affecting! All must go down to those silent shores, yet "the time and season thereof," is shrouded in mystery. All must cross those dark waters, and from their chilling tide no pilgrim returns. And if crossing this stream be of such vast moment, is there not some preparation needed? "How wilt thou do in the swelling of Jordan?" Gold cannot redeem thee—earthly love cannot save thee—the lovely robe of a fair morality will avail nothing, the *sandals* of *good works* will not keep thy feet dry-shod. Across Jordan is no bridge, thou canst not walk the waters in thine own strength. Christless pilgrims! "passing by" the blood-stained cross of Calvary—careless sinner! "how wilt thou do in the swelling of Jordan?"

But Christians cross Jordan peacefully, with holy triumph. Perhaps at first they went down to its banks with weeping and trembling, but the voice of Him "who hath made the depths of the sea a way for the ransomed to pass over," comforted their hearts. "Fear not, I have redeemed thee, thou art mine; when thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee." And victoriously they go over Jordan; its waters are sweet to them. So full of "joy unspeakable," oftentimes are God's followers at this moment, that even the very robes of clay they leave behind them on the banks, seem full of life again, eloquent with the lingering impress of a sublime and holy faith. Who has not seen this?—Christ loves to lead his children over Jordan,—"with His glorious right arm dividing the waters before them," safely bearing them to "the land which is very far off," where they shall see "the King in His beauty." That we might be with Him—that our eyes might behold "the glory which the Father had given Him," for this He came to earth. To place in our hands "the cup of salvation," for this He suffered, bled, and died. "For God sent not His son into the world to condemn the world, but that the world through Him might be saved."

And not until the last trembler shall have crossed Jordan, the last saint put on immortality, shall the "exceeding riches" of God's grace be fully understood. Then "in ages to come," while contemplating the glorious plan of salvation, "we 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."

LILA M. LAIRD.

COLUMBIA, Pennsylvania.

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UNTIL THE SPIRIT BE POURED UPON US FROM ON HIGH.

THESE words evidently fix a limit or mark a crisis. By the very form of expression they intimate that an existing state will continue until a specified event shall occur. They are, therefore, ominous or hopeful, according as they contemplate that event as doubtful or expected.

The *pouring out* of the Spirit, is language, which, in Scripture, denotes the copious dispensation of divine influences. Such an effusion of the Spirit is always attested by a proportionate reviving in the soul of a true Christian or in the Church. Absence of the Spirit's influence is marked by decay and languor; life and joy return with his felt revivings. Looking over the moral dearth around him, perhaps conscious of its leaden pressure upon his own heart, the beholder murmurs with mingled fear and hope—*until the Spirit be poured upon us from on high.*

It is not now assumed that the Church is in a very languishing condition. But there is a general consciousness in the minds of serious Christians that some things are sadly amiss. We detect its unconscious recognition in the phraseology of the pulpit, of religious devotions, and of conversation. We discern it in the discussions of our church courts, and the friction of our benevolent operations. Above all we find the evidence in the external worldliness of professing Christians, and the absence of a tender, devoted, and spiritual piety.

Is it not a fact that ministers preach under a sense of difficulty and discouragement? It is difficult to secure a thorough and intimate conviction of the great truths of the gospel; and still more so to fix in the minds of hearers a distinct and solemn impression of those truths. It is difficult to keep the minds of Christians in cordial sympathy with the high and holy duties of the Christian life, and in cordial subjection to the obligations of their profession. The exhibition of gospel truth, and the dispensation of divine ordinances, are not attended with the appropriate fruits in the wonted measure. It is not easy to secure the active and ready co-operation of Christians in efforts to advance religion and evangelize the world; and it is difficult to replenish the ranks of the ministry with fresh men, to take the place of those who sink down exhausted by toil and discouragement, and to occupy the greatly extending sphere of labour. The drag in our benevolent operations is such, that many ascribe the friction to defective machinery.

Is it not true that the aspect of Christian character has changed with the tone of piety? If we do not find the simplicity of faith, the deep spirituality, the unction, the joyousness of personal religion which once vindicated its reality in spiritual Christians; do we find, either the God-fearing conversation, the uncompromising

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separation from the world, the tokens of a consecration to Christ, which tell that his people are not of this world, an aim, a step, a spirit which *declare plainly that they seek a country?* Oh no! While professed Christians enjoy religion far less, they enjoy the world vastly more than formerly. Hence, the melancholy questionings about the lawfulness of this or that. It is only at the ebb of spiritual life that such questions are found on the lips of the pious. The instincts of a heart warm with the love of Christ, keep it aloof from all questions of conformity to the world. It follows Jesus by the simple attraction of love. The enjoyment of him cuts off all desire for the doubtful joys of a pleasure-loving world. "The kingdom of God is not meat and drink," not attention to outward duties and proprieties, "but righteousness, and peace, and joy in the Holy Ghost."

Without deepening the shadows of this picture, the beholder may be supposed to ask with deep concern, "How long?" When shall the darkness disperse and the light and joy return? The answer to this far-reaching inquiry is contained in the words of our motto, "Until the Spirit be poured upon us from on high." This marks the crisis of our present state. This is the great want of the Church, and of the world at the present moment.

A copious outpouring of the Holy Spirit would dissolve the spell of infatuation by which the world now holds in bondage many who have named the name of Christ. True Christians would then see the glory of their Redeemer's person, the grandeur of redemption, and the dignity of their own high calling. They would feel the power of the gospel and the preciousness of the Saviour. They would relish the distinctive truths of the gospel, and the ordinances of Christ would prove refreshing. We should discern then the savour of religion, the spirit of Christ in his disciples. They would *adore* the doctrine of God our Saviour, and show forth the praises of him who hath called them out of darkness into his marvellous light. How delightful to see religion in its visible loveliness, and to feel it in its mysterious sympathies once more in the Church! When shall the *household of faith* be instinct with that life, and love, and joy, which attest the outpouring of the Spirit from on high?

This blessed event would take the weight off the heart, the paralysis from the efforts of ministers. Then would their lips be unsealed, and they would speak with demonstration of the Spirit and with power. The hearts of their hearers would be opened. A sense of their guilt and need would fasten upon their consciousness; and they would ask what must we do to be saved? We should see many converted to God and added to the Church daily. Oh, to behold again the living realization of the truth, that the gospel is the "power of God unto salvation."

Then, too, the pulsations of benevolence in the Church would be quickened. From a heart large and warm with the love of Christ,

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would flow out every appropriate expression of zeal, and every judicious endeavour to evangelize a world that "lieth in wickedness." Means would be poured into the Lord's treasury, not as the scanty and reluctant tribute is paid by a parsimonious hand to an exacting government, but as the spontaneous expression of the church's love to Zion and to Zion's King. How easily will every interest be then sustained! No one would waste a thought upon the machinery of benevolence when none perceived friction. The real potency of benevolent action must be found in the heart of believers. Piety, of which the Spirit's influences are the source, is the true motive power. This would cause all discussion of plans to cease; no drag would be felt; churches would be built and filled; missionaries would be sent out and sustained; the youth of the church would be educated in the faith once delivered to the saints; and the wilderness become a fruitful field.

We should not then debate whether the certain prospect of poverty and sacrifices deters young men from entering the ministry. "Here I am, send me," would be the cheerful response from those whose hearts were moved by the love of Christ. They would confer not with flesh and blood; they would suffer the loss of all things to win Christ; neither would they count their lives dear unto them in his blessed service. The Lord of the harvest would send forth labourers into his vineyard.

Remonstrances would be no longer needed to keep back the pious from a disastrous conformity to the world. The love of Christ constraining, would be effectual. Those who feel in the conscious perceptions of their souls the life-giving grace of the Holy Spirit, will not be fascinated by worldly show and pleasure, will not desire the chosen forms of sinful mirth and voluptuous gratification. They will feel the obligation to walk worthy of the vocation wherewith they are called.

But when shall our eyes behold this sweet and lovely vision of what the Church *ought* to be, realized in her actual state? When shall her garments be fragrant with the memories of Gethsemane and Calvary; when shall her lineaments be resplendent with the beauty of holiness; when shall peace, love, and zeal breathe in every word and action; and when shall joy in the Lord fill all her bosom with infinite delight? Yes, "when shall it once be?" In the solemn hush of a waiting heart, the answer is heard: "Until the Spirit be poured on us from on high." Truly this will mark the crisis. Until that take place the Church will languish, the world will drive on its mad career, the impenitent will die in their sins, and a pious few will mourn over the desolations of Zion.

But all are not to wait for this boon as a casual event which may come or not, and which will come all as soon without our aspirations. This great want of the Church is the definite subject of Divine promises. For this all-embracing gift will God be "inquired of" by his people. He has not "said to the seed of Jacob,

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seek ye me in vain." Of this infinite and precious boon it is said; "Ask, and ye shall receive." Where are the longing desires, where is the faith, where are the effectual supplications which shall bring down upon the vineyard of the Lord times of refreshing from his presence? Lord, teach us to pray: Lord, increase our faith: Wilt thou not revive us again? J. J. H.

333 N. Seventh St., Aug. 4, 1854.

THE CHRISTIAN TOO NEAR SODOM.

[From the United Presbyterian Magazine.]

When Abraham and Lot agreed to part company, the latter "pitched his tent toward Sodom." The phrase is peculiarly expressive,—the step was pregnant with danger. The Christian cannot shut himself out from the world, and literally live apart; the constitution of society and the business of life render it necessary for him to have some intercourse with the godless. This necessity is not without its peril, even when the man of God is on his guard. But the peril becomes doubly great when a good man follows the promptings of a perverse or an ambitious spirit, and wilfully seeks his home and occupation and associates among the sons of Belial. Such was the course pursued by "righteous" Lot. Impelled by the lust of the eye and the pride of life, he forsook the society of Abraham—selected for his portion the well-watered plain of Jordan, and "pitched his tent toward Sodom."

When may the Christian be said to commit the perilous mistake of dwelling too near Sodom?

It may be said, in general terms—that the man who prefers physical and temporal advantages to moral and spiritual good—who makes the law of the Lord as shifting and variable as the wind—who engrosses nearly all his time with the business of the world, and leaves only short and hurried snatches in which to serve his God—that man, whatever his profession may be, is surely "pitching his tent toward Sodom."

But for the clearer illustration of our subject, we shall break down this general proposition into several parts.

In selecting a residence, a Christian may pitch too near Sodom. Was not this the first false step of Lot? The land was fair—the prospect of gain great—and for this he was willing to run the risk of dwelling near godless neighbours. In this respect he is not without followers among the people of God. They profess to love their Saviour, and in charity we accept the profession as sincere; but the pressure of circumstances—the desire to rise in the world—and a thousand evil influences, acquire partial sway over them, and they plant themselves down in the outskirts of some richer district in the hope of achieving their ambitious purposes. They dwell

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near, if not in the tents of wickedness, if by any means they may amass a little wealth and rise to what is called respectability, on the wreck and ruin of many around them.

In choosing a calling or occupation, the same great error is sometimes committed by the Christian to his own imminent peril. Solomon has said, "The wisdom of the prudent is to understand his way," and happy is he who in the selection of his worldly vocation carries this Bible maxim along with him, and perceives clearly the path on which he is about to enter—its duties and its dangers. Many are thrust by friends, or by the force of circumstances, into trades or professions which they might not otherwise have chosen; but it is equally true that some of God's people, of their own free choice, enter deliberately into a business well known to be fraught with manifold evil. We sketch no fancy picture, but one of real life, when we say that we have known a man, whose character otherwise was unimpeachable, and whose profession of the faith could not well be questioned, deliberately enter on a trade which led him to traffic in the poorest and most abandoned district of a great city—and to feed and fatten on the very wretchedness of the vicinity. Let others question his Christianity if they will—it is enough for our present purpose that we can point to such a case and say, "here is a man calling himself a Christian—maintaining in other respects a good reputation—a member of the church of Christ, living and trafficking in the heart of Sodom, and building up his fortunes on its vice and misery!"

In choosing relatives and associates, the Christian sometimes pitches his tent toward Sodom. The choice of which we now speak is one of the most important in life. It may be loaded with misery or pregnant with blessing! A prudent Christian may doubtless be deceived and betrayed into a godless connection or companionship, but when like Lot he deliberately takes to himself a wife from the ranks of the ungodly, and tolerates and connives at the current iniquity of the day, and gives up his daughters to be unequally yoked with sons of Sodom, he is certainly acting a most mistaken and perilous part, and must expect to meet with Lot's reward.

In pursuing pleasures and amusements of a questionable character, the Christian not seldom errs, just because he comes too near to the pursuits and pleasures of the godless, and is brought into close contact with unholy and contaminating influences. The life of the Christian is not that of the ascetic or the recluse. His religion does not shut him out from all harmless hilarity. There are pastimes of the highest order in which he may take part for the recreation of body and mind. But when he steps aside from those which are confessedly innocent, to those which are doubtful or pernicious, he is away from the path not of duty only but of safety, and is verging towards Sodom. To his eye all may seem fair and beautiful, as did the plain of Sodom to the eye of Lot, and the pleasures of the people may be accounted harmless, but the flowers

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will not bear the touch, and the apples will turn to ashes on the lip!

That such a doubtful course is too often followed by the people of God needs little formal proof. Every day, every large town and city proclaims and confirms the painful truth. Many who are called by the Christian name, have only to knock at the door of conscience or memory to assure themselves, that if they have not denied the faith and cast off all allegiance to the Lord Jesus—if they have not committed an offence which will subject them to the censure of the church—they have at least betrayed such a leaning to the ungodly world and its ungodly ways as to compel us to say of them that, like Lot, they have pitched their tent toward Sodom.

The DANGER of pursuing such a course must be very obvious to an observing Christian. It is full of peril as the plain of Sodom was full of slime pits. The evil consequences may not come on the instant, but come they *will*, and that too with a fearful and crushing vengeance. Mark the case of Lot! We ultimately find him not *towards* Sodom, but *in* it! Ay, in it. Sucked in by the vortex within whose reach he had so heedlessly come; and what were the results?

First:—There was sorrow to himself. "That righteous man dwelling in Sodom, in seeing and hearing, vexed his righteous soul from day to day." For a time after he parted from Abraham all went well, and with the exception of the hazards of war, his prospects were bright and promising. He has risen to wealth and eminence, and members of his family have intermarried with the sinners of Sodom. But conscience has kept its seat—he knows well the distinction between good and evil, and seeing their ungodly deeds, sorrow, deep sorrow, sits upon his brow! O, it must be a sad and piteous case to find a venerable Christian man, for the sake of wealth and family aggrandizement, living and moving in the midst of moral impurity, his eyes and ears daily offended with sights and sounds of wickedness!

Secondly:—There was ruin to his family. Like the swelling of a mighty river, the danger contingent on such a course as we have described, gathers as it goes, and at length carries all before it. Lot himself was saved—saved with a sad heart—saved so as by fire, but his wife and some members of his family fell victims to the position in which he had placed them, and shared in Sodom's doom. Several of his children, with their families, sunk down with the cities of the plain, and the Dead Sea now flows above their tombs; his wife perished in the plain because her heart was in Sodom, and even the daughters who escaped carried with them a deep taint of corruption from their polluted home, and fell into deadly sin. Is it not true that Christian parents, who by the force of character and strength of principle are able, or think that they are able, to resist temptation themselves, are sometimes found laying a snare unconsciously for the ruin of their children, by choosing a resi-

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dence, a calling, or relatives from among the ungodly? How many of the youth of our land are thus walking above the slime pits of Sodom!

Thirdly:—There was ultimate disappointment in the object of pursuit. This is another common consequence of pursuing such a course as Lot's. He acquired wealth and enjoyed it for a season, but Sodom was destroyed, and Lot lost his all and fled a poor wanderer to seek refuge in Zoar. Where now were the advantages of his sensual choice?

We are satisfied there are parents, calling themselves Christians, and whose Christianity we are not in a condition to dispute, who peril their present comfort, and pitch their tent towards Sodom, to amass wealth for their children. Their hopes may in some measure be realized, for it is by no means impossible to make money; if certain sad shifts are willingly adopted, they may live to see their sons and daughters in possession of property. It may not, as in the case of Lot, perish ere they die. But how often does it happen that such gains are lost or squandered by the succeeding generation, and all the sinful compliance by which it was won—and all the compromise of conscience—and all the contiguity to vice and misery, are rewarded only by disappointment and sorrow! The Dead Sea wave rolls over the wealth of many such!

Dear reader, do not for a "well-watered plain" peril, perhaps perish, that soul which all worlds cannot redeem. Rather let the wilderness be your abode and the barren land your dwelling. Come what may, live near to God, and "keep thyself unspotted from the world." The New Testament warns you to "remember Lot's wife." Permit us to add the other warning—REMEMBER LOT'S CHOICE AND LOT'S REWARD.

THE PARABLE OF THE PRODIGAL SON.

Luke XV.

BY THE REV. W. M. SMYTHE, A.M., ALABAMA.

THIS parable is an exceedingly rich, an inexhaustible treasury of the most important truths. No language of man can add to its glory. It is *Evangelium in Evangelio.* It has received various interpretations according to the notions of its expounders.

Vitringa and others suppose it refers to the reception of the Gospel by the heathen, and the envy and hatred of the Jews, who were offended that the Gentiles should be partakers with them in the blessings of Heaven. Calvin says this parable describes all sinners who, wearied with their own folly, throw themselves on the grace of God.

Though the parable may, with great propriety, be referred to

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the Jews and Gentiles, yet we believe, with Lisco and Cumming, that the Prodigal Son is the type and representative of all mankind in their fourfold state.

First, in a state of *innocency; secondly*, in a state of *apostacy*, or *rebellion; thirdly*, in a state of *conversion;* and, *fourthly*, God's *gracious reception* of the repenting sinner and his reinstatement into his former privileges.

I. The son at home, living in the smiles of a kind father, is a beautiful type of man in a state of innocence. While at home in Eden, he lived in daily companionship with his Heavenly Father. No cares or sorrows disturbed his peaceful breast. All was peace without and calmness within. Everything around him ministered to his pleasure; infinite and accumulating joys expanding, constituted every inducement to retain his affections, and every dissuasive that Infinite Wisdom could apply to prevent his rebellion. But he did not long continue in this holy and happy condition. Man became uneasy under parental restraint. His home did not satisfy him, and he resolved to leave the home of his childhood.

He demanded the portion of goods that would have been his in due time. Here we see the proud claims of the rebellious soul. The language of the apostate is, Give me the portion of goods that falleth unto me. This is the demand of selfish monopoly—of a heart that is alienated from the love and fear of its Father and God.

The father gave him his portion. He would not retain his son one hour at home against his will. He had lost his affections, and what remained? Nothing worth having, so he lets him go. Such is the dealing of our God. When man lost the purity of his noble nature, when his desires were placed on other gods, his Maker would no longer keep him, but drove him forth.

II. The young man, now free, and lord of himself, departs from his father's roof, no doubt highly elated at his good fortune, and congratulating himself that he had done wisely in claiming liberty for himself.

He goes into a far country. He will not stay in *sight* of his father's house. The essence of sin is separation and departure from God. The removal to a distant place shows the unchildlike heart of this son. So the sinner, the farther he gets from God, he believes he will be the happier.

And there wasted his substance with riotous living. The little that he took with him was soon spent in sin and folly. Thus the sinner squanders what God gave him. How much does he expend on the gratification of the lust of the eye and the pride of life. What avail us the high endowments of our nature, if they are all used in bringing misery and punishment upon our souls? But we have here the mournful consequences of the prodigal's sinful course. *He began to be in want.* There was a famine around him. His substance was gone, he was far from home, and there

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was none that would help him. There is a famine which all feel who live far away from God and his Gospel.

He is poor and hungry indeed, who has not the bread of life and the waters of salvation. What can the miserable wanderer now do in his extremity? He went and joined himself to a citizen of that country. When we leave the service of God we will enter the service of the devil. Man without God does not cease to have a god. There is no such a being as an atheist. It was a saying of Voltaire—*Si Dieu n'existait pas, il faudroit l'inventer!*—If there was no God, it would be necessary to invent one. Man's heart will either love God or Mammon. His soul was made to be a temple, and when it is not the temple of Jehovah, it will be the shrine of Jupiter. The man who has lost his God, and begins to feel his misery, will join himself to anything that will promise to remove his wretchedness, and restore his lost happiness. Like the drowning man, he will grasp at every floating straw.

It was small help that the young man got from his new master. The devil is the father of lies. He makes large promises, but poor rewards. This new master cared little for the distress of his servant. He sends him to the meanest and vilest employment which he has. He sent him into his fields to feed swine. This is the most degrading and disgusting labour in the estimation of a Jew, and was held in the greatest abhorrence. This shows the low condition to which sinners are brought, while they keep away from good. It is an image of the most stringent necessity, of the deepest wretchedness, of the most depressed poverty. He who would not stay in his father's house is driven into the fields, and he who would not feed on the bread of heaven, would fain satisfy his hunger with the meanest food. When man becomes the servant of sin and the devil, he may expect the most dishonourable treatment. In the feeding of swine, we see man serving his lusts and passions. His divine nature is totally obscured, and the beastly predominates. The devil is a hard master. While the sinner is subject to his control he must be the companion of the profligate and the profane, and his soul will be fed with all the monstrous luxuries of frantic wickedness.

We have followed the prodigal in a career which is ever carrying him to a greater distance from his former home. Another task remains, to trace the steps of his return, from the first beginnings of repentance to his full reinvestment in all the rights and privileges of a son. Man's return takes its beginning in the depth of his misery.

While far from God he is really in a state of lunacy, of moral derangement. The first symptom of returning reason is, he comes to himself. He begins to reflect that he is poor, and naked, and hungry. The Spirit of God has entered into him. The eyes of his mind are opened. We may boast as we like about the dignity of man, the greatness of man, the glory of man, the perfectibility

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of human nature, but this truth ever remains: till man come to God he cannot come to himself, and he cannot come to God until he is made willing, for he has lost all power, all inclination. But when the Spirit of truth shows him his forlorn condition, hope wakens in his bosom, and he says, "Why sit I here among swine? I will arise and go to my father; perhaps he will forgive my sin, pity my misery, and restore me to his love." With a sincere feeling of unworthiness the returning sinner confesses that he has justly forfeited all claim to his father's kindness. "I am no more worthy to be called thy son; make me as one of thy hired servants." In view of such deep humility, the tender heart of the parent is moved with compassion; the feeling of righteous indignation against his guilty child vanishes, as he beholds his naked condition, his misery, his sorrow and regret, his thirsting desire after forgiveness, his good purposes and resolutions; these penetrate to the very bottom of the father's soul, and he feels the tenderest sympathy for him, he runs to him, falls upon his neck and kisses him. This is just our God, this is the type, the model, to represent what God is to us, if we turn to him with full purpose of heart. He is ever ready to receive us with a kiss of love, to forget all our former transgressions. His language is, "I am pacified towards thee for all thou hast done." Not one syllable of blame escapes from the father's lips. His heart is too full of love. When God forgives, he forgives completely. The blood of Christ cleanses from all sin.

The son is once more at home and restored to the embrace of his parent, but how changed his circumstances. He is now in rags, and hungry, and polluted, unfit for the pure and holy residence of his forgiving parent. A change must be made on him before he can enjoy the peace and presence of his father. His filthy rags must be taken away, and the best robe put on him. This was an ornament not of a slave, but of the free, a sign that he was restored to his former dignity and lost privileges. So, when the sinner would stand accepted in the presence of his heavenly Father, his polluted garments of self-righteousness must be removed, and he must put on the white robe of salvation, the spiritual adorning, without which he can never appear before a pure and holy God in his kingdom of light and glory. He had a *ring* put on his finger. A ring among the Romans was the sign of nobility, and in the East of peculiar dignity, or vast wealth. But rings were also used for *sealing*. Therefore, this ring or seal was the evidence that he was no more a servant, but a son, and that the highest blessings were to be his.

Thus God seals the believer by his holy Spirit unto the day of redemption. He is the Lord's in the bonds of an everlasting covenant. An heir of God, and a joint heir with Jesus Christ to the heavenly inheritance. Shoes also are put on his feet. In ancient times servants did not wear shoes or sandals. Hence putting shoes on his feet was the symbol of his being raised from the place of a slave, to that of a son. The shoes also are given to

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him, that he may walk in the way of truth and holiness. He was no longer to wander in the paths of sin and error, but like Enoch, to walk before God in the land of the living. His feet are now shod with the preparation of the gospel of peace; thus equipped, he shall run and not be weary, and he shall walk and not faint, for his steps shall not slide.

Now the prodigal is prepared for a seat at his father's table. He is clothed with new raiment, a ring on his finger, and sandals on his feet. Joy and gladness ring through the halls, where lately there was nothing but sorrow and sighing. The fatted calf is killed, and the most sumptuous feast is got ready. The heart of the aged parent is leaping with love and joy, and he exclaims in the fulness of his soul, "Behold, this my son was dead and is alive again, was lost and is found; let us rejoice and be merry."

Many able expositors suppose that the fatted calf represents the *atonement* of Christ. In our opinion it refers to the full and rich provisions of the gospel, which is called in Scripture a feast of fat things well prepared.

The gospel of the Son of God is food sent down from heaven to support the hungry soul. Without it we must perish. God has prepared a great feast on the mountain of his holiness, and all are invited to come and eat of the bread of life, without money and without price.

This feast is of the best of the flock, suited to the most delicate taste. So is the gospel; it is for the rich as well as the poor. It is a supply for all our wants, peace and consolation, comfort and blessing, promises sure and steadfast in Christ Jesus; and when the troubles of life are over, it has a house not made with hands eternal in the heavens, for all those who repent of their sins, and turn unto the Lord their God with full purpose of heart.

We have now brought the wanderer to his long-deserted home, and we leave him amid the sunshine of glad faces, for there is joy in the presence of the angels of God, when a lost sinner is found, as there is joy and gladness at every fireside, and in every home, when a lost son is restored to the arms of affection.

Household Thoughts.

WAYS OF INCREASING RELIGIOUS INFLUENCE IN FAMILIES.

We fear it is true that parental influence is not now as vigorous for good as it once was, and as it might now be. When the pioneer-

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fathers in this Presbyterian region lived, were not greater pains taken in giving thorough religious instruction to the children of the Church? They were catechized by their own parents. They were taught that they did not belong to the world, but to the Church. They were early impressed with the sanctity of the Sabbath, and the value of religious ordinances. They were obedient to parents, and reverential to the aged.

And as parents went forth weeping, bearing precious seed, they returned with rejoicing, bringing their sheaves with them. Do not those days of prayer and carefulness for the children of the Church, contrast mournfully with the present times? Does not this account for the fact that so many of our baptized youth, sons and daughters of praying parents, are without hope and without God in the world?

The Church is justly alarmed that the candidates for the ministry are not increasing. Is there not also cause for alarm that the number of pious youth generally is so nearly stationary? It is so common to find unconverted sons and daughters, where the parents are professors of religion, that we begin to think it a matter of course, forgetting that God is a covenant-keeping God, and that if our children are strangers to him, we have not fulfilled all our baptismal vows.

Christian parents, are there means in our reach which we have not fully tried; let us lose no time in using them. Let not an influence now within our reach—an influence so powerful for good; an influence involving the eternal happiness of the rising race, and of future generations—be lost! But if possible, let it be increased a hundred fold.

Parents should ponder this subject with all the solicitude of those who have the destinies of souls committed to them. The commander of a vessel who by *ignorance* or *carelessness* endangers the lives of the voyagers, is justly blamed. That was a righteous indignation which went forth after the "Norwalk tragedy," because through carelessness scores of passengers were suddenly dashed to death. And is he blameless who undertakes to guide those young immortals committed to his charge, through the perilous sea of life, or over the breakers of their earthly path, without a knowledge of his duties or without care to perform them? The priceless treasure of immortal souls is guided onward to the haven of bliss or the gulf of despair! Through all the voyage there are shoals, and quicksands, and rocks, and whirlpools. The parent stands at the helm. Let him beware lest all perish together.

What then are the ways and means of the more effectual application of this religious influence?

Let the *seal of the covenant be applied* to all the children of the Church.

As no one can estimate the value of the inheritance sealed in baptism, so no one can tell the importance of the seal. Those who

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object to the baptism of infants ask, what good can an *infant* receive from a rite of which it knows nothing? And others sometimes partake of their scepticism. But it is enough to know that God has reasons for his own appointments, and that in the discharge of duty parents are to expect the blessing. Who can tell what salutary connection God has instituted between the sign and the thing signified? Baptism is not regeneration, but where parents are faithful to their vows, they have a right to expect that their children will be born again.

Does not observation teach us that God has wonderfully honoured the ordinance of baptism, by bringing those who are baptized "to subscribe with their own hands to be the Lord's?" "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant and to those that remember his commandments to do them."

TWO IN HEAVEN.

"You have two children," said I.

"I have four," was the reply; "two on earth, two in heaven."

There spoke the mother! Still hers! only "gone before!" Still remembered, loved, and cherished by the hearth and at the board; their places not yet filled, even though their successors draw life from the same faithful breast where *their* dying heads were pillowed.

"Two in heaven!"

Safely housed from storm and tempest; no sickness there, nor drooping head, nor fading eye, nor weary feet. By the green pastures, tended by the Good Shepherd, linger the little lambs of the heavenly fold.

"Two in heaven!"

Earth less attractive! Eternity nearer! Invisible cords, drawing the maternal soul upwards. "Still small" voices, ever-whispering *come!* to the world-weary spirit.

"Two in heaven!"

Mother of angels, walk softly! Holy eyes watch thy footsteps, cherub forms bend to listen! Keep thy spirit free from earth taint; so shalt thou "go to them," though "they may not return to thee."—*Olive Branch.*

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Biographical and Historical.

AUTOBIOGRAPHY AND MEMOIR OF REV. THADDEUS DOD.

[Continued from page 378.]

Jan. 26th, 1766.—Much distressed on account of the appearance of a disturbance between Mr. Peppard and his people.

Monday, Jan. 27th.—Mr. P. preached from Ps. 37 : 1. After preaching, he gave an account of what makes him uneasy, much to the dissatisfaction of the people.

Feb. 4th.—I find this to be the true state of my soul. Far from God, and but little inclined to draw near to him. Wofully ignorant of him in his true character. Insensible of his all-seeing eye, which is upon me. But little dread of his holy power. Much opposed to him in the temper of my mind. Unthankful for the many mercies bestowed on me. Incorrigible under chastisements. Inclined to sin. Hardened in iniquity. It is a wonder that God does not say, I shall not be stricken any more, and give me up to hardness and final impenitence, seeing that I am inclined to revolt more and more. O, my God! I dare hardly look up to thee. I would humbly implore thy mercy. Help, Lord, or iniquity will prove my ruin.

My God! in the midst of all this ignorance and sinfulness, thou art the utmost of my wishes. My soul longs for a nearer approach to thee. Let thy beauties draw and attract me nearer to thyself. Then my soul shall run in thy ways, released from the clogs which retard me. But, O, my sins! My love to sin! This it is that makes me doubtful.

March 1st, 1766.—O, my God! hast thou numbered another of my months to me? What shall I render to thy name? I have nothing to give thee but what thou hast graciously given to thy servant, except it be my sins, the plagues of my soul, which, blessed Jesus, I would bring to thy cross. Slay them, Lord, as thou wilt slay the son of perdition, with the breath of thy mouth, and with the brightness of thy coming. And, dearest Lord, if thou hast not in anger shut up thy tender mercies, suffer me not to live at this poor dying rate. Thou who heardest the cry of thy people in Egypt, and didst get to thyself a great name, hear the cry of one sold under sin; so enslaved that I can neither help myself nor seek help from thee as I ought. Yet, every time I can look up, my soul breathes after sweet liberty from this bondage of corruption.

Almighty Jehovah! Thou hast given me hold of thy strong arm, and I rely upon thee, and upon thy word—if thy word—thine oath which thou swearest by thine own self, can fail me, I fall into everlasting perdition. Pardon, Dread Majesty, the worm, who thus will, if thou assist me, cling fast to thy hand, and cannot, dare not, will not, let thee go.

March 18th.—I wonder and am astonished at the goodness of God that he hath not long ago sent me to hell.

Hell is my proper place,
  There I deserve to dwell,
But, O, adored be the grace,
  Which caught me as I fell.

June 12th, 1766.—Lord, if I must be brought to the fiery trial; if I must be left to the buffetings of Satan; O, my God, my portion, I humbly acquiesce in

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thy disposal. Anything, O, my Father, that thine infinite wisdom ordains; but, oh, let the means prove effectual; let them answer the purposes of thy grace. Let thy every dispensation to me advance me in holiness, and then I can humbly lay myself at thy feet. Above all I dread these four things.

1st. Means which prove ineffectual.

2d. A dead lifeless faith.

3d. A false, and groundless hope.

4th. A seared, lifeless conscience.

From these save me, O, my God, and uphold me by the right hand of thy righteousness.

Same day, P. M.—At catechetical lecture. Learned something of my own weakness. After meeting received a kind reproof from a Christian friend, concerning my compliance with the late occasion of sin.* I pray God it may be an excellent oil. May God reward him with increase of grace and manifestation of his favour, and teach me true submission, humility, and weanedness from vanity. I beg thy grace, Lord, that may humble me, for my weak compliance with men, and not standing boldly for thy cause. And I thank thee, Lord of heaven and earth, that thou didst not leave me to fall into such sin, as I hear has overtaken some of my dear friends. Lord, I ascribe it to thy grace and not to my own strength, and not coming into the way of temptation, from which I did not keep at a due distance.

June 13th, 1766.—I know not what the Lord is about to do with me. He seems to be drawing with loving-kindness and mercies when I have reason to expect the tokens of his displeasure, and the withdrawing of his sweet influences. I have long lain, as it were, in a spiritual lethargy. Have had but little light, and zeal for my glorious Lord. Alas! where have I been?

I now set apart the Friday before the next sacrament, which I suppose will be the first Friday in July, to be spent by me in secret, except so much of the day as shall be employed in public worship, and to be employed in the following manner, viz.: In humbling myself before the Lord.

1st. For the sins of my nature, and that awful propensity there is in me to evil.

2d. For the sins of childhood and young years, particularly my pride, vanity, unbelief, hardness of heart, disobedience to parents, lying, sabbath-breaking, abuse of time, abuse of mercies, carelessness in reading God's word, and attending on his worship, want of love to God and holiness, casting off fear and restraining prayer before God. For my Atheism, Deism, murmuring under afflicting providences, setting at nought God's counsels, slighting the admonitions of pious friends, and the sin which easily besets me. And above all for my slighting the calls of God's spirit, unbelief and refusing the offers of life and salvation through Jesus Christ. With all the multitude of evils which have encompassed me about from my youth up, which are many.

3d. For the sins I have committed against God, since I have had hopes that I have experienced his saving grace. For not living up to my solemn engagements, which I entered into July 25th, 1764, and have more publicly sealed before God and his church at the table of the Lord. In living so coldly and indifferently. Not seeking after the assurance of God's love. Want of zeal for God and his holy religion, and want of fortitude to speak for God. Distrust of him and of his kindness without cause. Thinking more highly of myself than I ought to think.

July 4th, 1766.—O, my God, and my all, I am thine. Looked over my solemn engagements with composure, and it seemed as if my whole soul could echo amen to every sentence.

July 17th, 1766.—Had some freedom in commending myself to God, in my studies, and imploring his blessing on them. O, infinitely glorious God! the secrets of my heart are naked and open before thee. Thou knowest all my secret sorrows and distresses, the ways I take, and the ends I propose. I cast myself upon thy allwise and holy providence, and rejoice that through thine infinite wisdom thou knowest what will be best for me, and that thy power is adequate to

* A day of rejoicing and a bonfire at night on occasion of the repeal of the Stamp Act.

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thy wisdom. O, my God, and my all, I would unbosom my soul to thee. Thou knowest the end I propose in my studies, which I have no visible means of obtaining. Thou must bless me, both in the work of my hands and the labours of my mind, or I fail. Times look dark and difficult. I have many obstructions. I have no friend on earth able and willing to undertake for me. But, O, thou God and Father of my Lord Jesus Christ, my Almighty Father and Friend in heaven, thy will be done. I leave myself and all my important concerns with thee. Was not this my great request, when I set my hand to that solemn obligation. "Use me, O Lord, as an instrument of thy glory, and grant that in whatever station it may be thy pleasure to appoint me to act, I may bring some glory to thee, and good to the world of mankind." And now, O Lord, I desire not to be left to prescribe to infinite wisdom. If it may seem good unto thee, prosper me in my undertaking; but if not, give me grace and I will acquiesce in thy will. I know I am unworthy of such a favour. However it may please thee to order as to this life, and those concerns, I cannot, dare not, let go that arm of my strength, on which alone I depend for the salvation of my poor soul, to all eternity—the salvation of which I am unworthy. Suffer me not, O Lord, to distrust thy providence, or to tempt God by presuming upon thee. But give me grace to be contented with my lot. Amen.

I am sensible I deserve eternal banishment from God, the fountain of all felicity, for not loving him with a supreme love, as I ought to do, as much as for actual transgression of his holy law in the commission of sin. O that my affections did but glow with true, genuine love to the Great Supreme! But, notwithstanding my defects, and my ill-deserving at the hand of God, with a delight, unknown in any other exercise, I can freely give up myself to Thee, O my God, depending alone on thy free, rich grace and mercy.

July 31st.—I am brought very low; for notwithstanding all my resolutions and prayers to the heart-searching God, I am continually falling into sin—I am led captive by the strong propensity to evil. O when will the law of the Spirit of life in Christ Jesus make me free from the law of sin and death! If the Lord would give me my great request, this power of sin should be destroyed before I would put up one petition for riches, or honours, or pleasures, which anything but a conformity to the divine law can bestow.

I can trust the Lord better for anything than the destruction of the reigning power of sin. Lord, grant me this request, and deal with me as thou pleasest. I am in thy hands; not my will but thine be done. If it please thee to take away my health, my nearest and dearest friends, or all my earthly enjoyments, good Lord, thou knowest I never reserved any of them. I never stipulated with thee for these. But thou didst graciously enter into covenant with thy servant, to rule in and reign over me, and that sin should not reign in my mortal body that I should obey it in the lusts thereof. Amen. Dear Lord, perform thy gracious word unto thy servant on which thou hast caused me to hope.

Sept. 1st, 1766.—Found some sweetness in secret prayer, though not so much engagedness as I desired—was enabled to intercede with God on behalf of my relations and friends, particularly, and by name. As for me, it was enough that I could sweetly give up myself, to be disposed of as God sees meet for me.

Enjoyed through the day a sweet resignedness to the will of God, and a great desire of doing Him service in the world.

I have long had great desires of the spreading of Christ's Gospel among the heathen, and have sometimes earnestly requested that God would employ me in that glorious work.

Sept. 6th.—Had some freedom in secret, but not that sense of the presence of God with my soul, and that divine energy in pouring out my soul before God, as I could wish to have. O how sweet it would be, from a sight of the glory of the God of Glory, to feel myself transforming into His image—to feel that impress of holiness in my soul! With fainting, glimmering eyes, I look and long for that day, in which I hope to have solid solace, in being transformed into His image.

P.M.—Had some sweetness in retiring from the habitations of men into an unfrequented wood, where I solemnly, in the presence of God, who sees in secret,

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renewed my solemn engagement to be the Lord's, expecting to seal the same tomorrow at the holy sacrament.

Lord's Day, Sept. 7th, 1766.—Heard Mr. Johnes from Heb. ix. 11. Enjoyed some freedom, particularly in the former part of the day, and in participation of the Lord's Supper, in which I was enabled to give myself up in an everlasting covenant.

P.M.—Had some freedom, though sometimes many distractions. Things coming into my mind which were long ago forgotten; and much vexed with the sight of a person concerning whom I had lately told a truth unnecessary for me to have said. I pray that God would enable me to watch over and guard my tongue that it may not draw me aside to evil.

Oct. 28th, 1766.—I have long been at a woful uncertainty of my interest in Christ, and have many times come almost to the conclusion that I have no part nor lot in this matter. What shall I do?

Dec. 2d, 1776.—I must confess I am ashamed and almost confounded to look over my papers of two years ago. I just now cast my eyes upon a letter I wrote presently after I left Mendham, designed for a friend there. Then my affections seemed to be set upon Heaven and heavenly things; but, alas! how am I fallen! Woe is me! for I am as when they have gathered the summer fruits.

[Here the autobiography ends. The remainder of this article is from the pen of the Rev. C. Dod, the son of the Rev. Thaddeus Dod.—Ed.]

His father was in low circumstances, and died, leaving a widow and eleven children, so that he inherited little if anything from him. All his means of support had to be procured by his own industry. But, though thus straitened, he was not disposed on that account to pass superficially over any part of his studies. Thorough scholarship in every department was still his aim.

In the spring of 1771, he entered the College of New Jersey, Rev. Dr. Witherspoon being then President, and graduated in the fall of 1773. Among his classmates were Rev. Drs. James Dunlap, John M'Knight, John B. Smith, and Rev. William Graham. He was one year and a half in college with Dr. M'Millan, though not in the same class. Soon after leaving college, he went to Newark, where he married Miss Phœbe Baldwin, and about the same time entered upon the study of Theology under the direction of Rev. Dr. M'Whorter, and after about one year removed to Morristown, where he pursued the same under Rev. Dr. Johnes, who had been his first teacher in Latin.

He was licensed by the Presbytery of New York, but at what time we are not informed.

Through the winter of 1776–7, he was confined by a severe attack of inflammatory rheumatism; but in the month of March, though still unable to put his coat on or off without assistance, he resolved on making a tour to the West. An aged friend (Mr. Lewis), thinking him unfit to travel alone, equipped his son and sent him along, who, though a wild, headlong youth, was exceedingly kind and attentive to him.

After preaching in parts of Virginia and Maryland, Mr. D. crossed the mountains, and visited the settlements of George's Creek, Muddy Creek, and Dunlap's Creek, and proceeded thence to Tenmile. As there were at the latter place a number of families who had removed from Morris County, it is not unlikely that they had invited him to visit them, and that his journey was undertaken with special reference to that purpose. About the year 1773, some twenty families or upwards emigrated from Morris County, New Jersey, and settled on the North Fork of Tenmile, along what is now the southern border of Washington County and embracing a part of Greene County. The most prominent and influential among these were Messrs. Demas Lindly* and Jacob Cook. The former was a ruling elder in one of the churches in Morris County; the latter a worthy member.

* Mr. Lindly was the descendant of one of the Pilgrim Fathers who landed on Plymouth Rock. And the same may have been the case with Mr. Cook. Mr. L. was, soon after coming to the West, appointed a magistrate by the authorities of Virginia, to which State that part of the country was then supposed to belong.

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Messrs. Lindly and Cook each found a location on the Creek, about six miles from each other, and other families settling around them formed what were called Lindly's and Cook's settlements. Four other families, located near the present site of Jefferson, Greene County, formed another settlement, so that these people were extended over a tract of country of about twenty by eight miles.

At the time of this emigration there had been for some years peace with the Indian tribes; but by a new outbreak in the spring of 1774, these people were driven back and took refuge in a Fort near the Monongahela River. In the following winter they returned and built a strong fort at Mr. Lindly's, which was resorted to by the people of Lindly's and Cook's settlements in times of danger. The people of the other settlement fled to Bell's Fort on Ruff's Creek when occasion required.

Of about ten of these families, one or both the parents were in the communion of the Church; but none of the young people, though numbers of them were of mature age. Of the other inhabitants within the bounds, a few were Baptists, others of no religion, exceedingly rude and uncultivated. None but those from New Jersey were Presbyterians.

In the summer seasons, for perhaps seven or eight years, these people were compelled frequently to remain together in the forts. At such times the men went out in armed parties to work on their farms, so as to raise the necessary provision for their families. In the winter seasons when the Indians retired to their wigwams and hunting-grounds, they returned to their habitations. Such was the state of things when Mr. D. arrived, and his coming was doubtless an interesting event to both parties. They were well known to each other; had been associated together in the memorable revival of 1764; had taken sweet counsel together, and walked to the house of God in company. After years of separation they now met far from their native place. The frequent incursions of the Indians had put a stop to immigration, and prevented the increase of their numbers, and consequently delayed what they most earnestly desired, the establishment of a church, and the administration of its ordinances among them. Some of them had children three or four years old which they had not had the privilege of presenting for baptism; for as yet they had not been visited by any minister. Nor was Mr. D., being unordained, prepared to administer that ordinance.

After preaching for some time in Lindly's and Bell's Forts, and other places, as he had opportunity, he returned to New Jersey about the first of August.

While at Tenmile, the people were anxious that he should settle permanently among them. But it was a question of great difficulty. "How can he be supported?" There were not in all the bounds more than ten men who were professors of religion, and though we are not to suppose that non-professors would do nothing, yet, when all told, they were few. And they were poor. There was not a wealthy man among them. Not one who could without difficulty provide for his own household. But they came unanimously to the decision, "We can and will support one family, if they can consent to live as we do." Mr. Lindly, who had a mill built under protection of the Fort, agreed to furnish all the flour that the family might need; Mr. Cook was to supply them with meat. Others, men and women, came forward with such offerings as they could give, till they supposed that all the wants of a family were provided for. It was on such conditions as to temporal support that Mr. D. was inclined to cast in his lot with them.* It was, indeed, a post of danger, toil, and self-denial; but he saw their destitute condition, and considered the importance of early effort to provide the means of grace for the growing West, and believing, after prayerful deliberation, that the great Head of the Church pointed out that as his field of labour, he conferred not with flesh and blood. Whether his decision was made so early as to enable him before leaving to give the people any promise of complying with their request is not known; but if not before, his decision was made soon after his return to New Jersey.

He was ordained by the Presbytery of New York, by which he had been licensed. In making record of baptisms administered by him at Mendham, on

* His salary was, after some years, stated at £100, which it never exceeded.

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Sabbath, October 19th, 1777, it is stated that it was the next Sabbath after his ordination.

Soon after this he left New Jersey, accompanied by his brothers, Lebbeus and Daniel, with their families, on their way to the West, having with him a daughter about three years old, and a son still younger. By the 10th of November they had arrived at Patterson's Creek, in Hampshire County, Va., where Mr. D. had made some acquaintance in his former tour. When there, hearing of the late formidable attack made by the Indians on the Fort at Wheeling, and of the consequent confusion and terror prevailing throughout the West, they deemed it imprudent to proceed farther at that time.

After remaining a few days with his family, he left them, and crossing the mountains alone, proceeded to Tenmile, where he preached in the forts, and baptized the children, and after about a week returned. It is not known that he was again at Tenmile, till he brought on his family in the fall of 1779.

While residing at Patterson's Creek, his time was employed in preaching at that place and in the adjacent counties of Virginia and Maryland, where there would seem to have been no churches organized, as his preaching was in private houses.

While thus called by Divine Providence to labour in that region, it pleased God to bless his ministrations to the saving benefit of a goodly number, who, when he was about to leave them, earnestly entreated him to remain, and offered him a much better prospect as to temporal things than he could look for at Tenmile. But, believing that he was called of God to minister at that place, he remained firm in his purpose of entering upon it as soon as Divine Providence should open the way. Accordingly, in September, A.D. 1779, he, with his wife and one child,* left Patterson's Creek, accompanied by his brothers, and were brought over the mountains on pack-horses, some of which had been sent from Tenmile. His brother Lebbeus, however, did not accompany him all the way, and soon after returned to New Jersey.

Soon after his arrival he fixed his residence about three miles north of Lindly's Fort, and between that place and Washington, and entered on his ministerial labours, in which he was diligently employed nearly two years before a church could be organized. The small number of church members within the bounds were far from each other, and the danger of encountering Indians in their path prevented them from coming together.

At length, on the 15th of August, A.D. 1781, a meeting was held at the house of Mr. Jacob Cook, that being the most central point between the two extremes, and a church was organized, consisting of twenty-five members, including the minister and his wife, that being the whole number of professors within the bounds.

Mr. Demas Lindly had been ordained to the office of Ruling Elder in New Jersey, and Messrs. Jacob Cook, Joseph Coe, and Daniel Axtel were also chosen to that office.

At some time after recording the organization of the church, the following note was added. "After this we set several times when we should have the Lord's Supper administered, but could not compass our design on account of the incursions of the savages."

Mr. D. was the second minister who settled west of the Monongahela River (being one year after Dr. McMillan), and took a position farther on the frontier than any other. Tenmile, on the south, bordered upon an unbroken wilderness. A line of forts from Pittsburg to Wheeling protected the places farther north; but from Wheeling to Point Pleasant all was open to the savage foe, who, crossing the Ohio, passed up the waters of Wheeling or Grave Creek, and thence to Tenmile or the upper branches of the Monongahela. Long after the inhabitants of Chartiers, Buffalo, and Cross Creek could go and come in safety, those at Tenmile were, not without sufficient cause, kept in continual dread.

A few instances out of many may be here related in illustration.

In the year 1782 or 1783, public worship was held on a Sabbath at the house

* While at Patterson's Creek he had been called to mourn the loss of his little son.

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of Caleb Lindly, about three-fourths of a mile from the Fort. A messenger came and announced that a family at no great distance had on that morning been killed by Indians. The people were instantly dismissed, and a number of men, among whom were some of Mr. D.'s students, ran to the Fort, that those who had not brought guns with them, as was common, might get them, and then hastened on to the scene of slaughter. They did not overtake the Indians, but buried the dead, five in number, and returned.

Mr. D. was at one time going late in an afternoon to Bell's Fort, where he had appointed to preach in the evening. On coming near he saw three Indians who appeared to be concealing themselves and reconnoitering the Fort. Thinking it best to give no indication of having seen them, he rode quietly along and reached the Fort in safety, when a party of men sallied out and found their lurking-place, but the Indians had fled.

At another time a man came running and called to Mrs. D. that Indians were near at hand, and ran on to warn others. She was alone with her little children, and, as the only expedient, crept among high weeds, where she lay hid till Mr. D. returned and took her to a place of safety.

It is worthy of special notice here that while families, around and near them, were falling under the tomahawk and scalping-knife, and though small parties of Indians were occasionally seen even in their midst, none of this little company of New Jersey people were killed. And may we not attribute this to the special providence of God in answer to their prayers.

But not only did God mercifully preserve their lives when surrounded with dangers. It is to be recorded, to the praise of His name, that in the midst of these years he poured out upon them his Holy Spirit. An interesting revival was in progress while the people were shut up together in the Fort, and at other times. Of its extent we can now only judge by the numbers admitted to communion. The first meeting of the Session for that purpose was in Lindly's Fort, on the 30th of April, 1783; and in successive meetings, from that time to the 11th of May, forty-five were admitted on examination and three on certificate. Considering the sparseness of the population at the time, this was a large addition; and it embraced nearly all the children of professing parents who had come to adult years, and besides these many heads of families. Some of these were quite aged persons, who in their native place had been brought up under the means of grace, and had passed through seasons of revival of no ordinary power, and were now after so long a time brought to profess their faith in Christ and to take his covenant upon them.

The first administration of the Lord's Supper was in Daniel Axtel's barn, on the third Sabbath of May, A.D. 1783; Rev. Dr. M'Millan assisted on the occasion. It was a season of intense interest. Here were Christians who in the providence of God had not enjoyed the opportunity to partake of this sacred ordinance in the last ten years. Their expectations had been repeatedly disappointed. Now they were permitted to approach, together with their children, their friends, and neighbours over whom they rejoiced. It is reported to have been a season of great solemnity, and of special manifestation of the Divine presence.

The first house of worship was erected in the summer of 1785, on the premises of Mr. Cook, being the site now occupied by Lower Tenmile; and though public worship was held alternately in the two sections of the congregation, no other was erected till the summer of 1792, when one was built at Mr. Lindly's. The cause of this long delay seems to have been the difficulty of fixing on a suitable location. There was but one organization of church or congregation, though having two places of preaching, and so it continued to be while Mr. D. lived. In October, 1793, when a call was presented to Rev. Thomas Marquis, they first assumed the style of United Congregations of Upper and Lower Tenmile.

Dr. Watts' Psalms and Hymns were used exclusively from the first. Mr. D. was fond of music; had studied and understood it scientifically. Having a most delicate ear, any discordant sounds were to him exceedingly unpleasant; he therefore exerted himself to promote a better performance of that part of religious worship. He delivered sermons and addresses on the subject, the manuscripts of

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which are still extant. Church music was in consequence better performed at Tenmile than in any other congregation in the West. In 1792, he introduced singing without reading out the line. In this he encountered the prejudices of some of the people, but succeeded without any serious disturbance. This was many years in advance of any other of the Western Churches.

He felt the importance of a better common school education, and in order to promote it visited the schools and counselled the teachers as to the best manner of performing their duties.

For the special purpose of educating young men for the Gospel ministry, he had a building erected within a few steps of his own dwelling, in which he opened a classical and mathematical school in the spring of 1782. The students present at that time were, Messrs. James Hughes, John Brice, Daniel Lindly, Robert Marshal, and Francis Dunlavy. These were all young men and avowedly pursuing a course of education, preparatory to the ministry, excepting Mr. Dunlavy, whose intention is not certainly known. He was a young man of superior talent, of amiable disposition, took an active part in social worship, and it is thought Mr. D. and others felt some disappointment when he took a different course. He was afterwards a Judge in the State of Ohio. Daniel Lindly, in consequence of the failure of his health, was compelled to relinquish his undertaking. John Hanna, also having the ministry in view, came probably in 1783. Rev. David Smith, young at the time, was also one of the students. Whether he came with the first, or at a later date, is not recollected. With what view his father sent him we may easily imagine; and his hope was not disappointed. Another young lad, son of Col. James Marshal, entered the school about 1783. Rev. Jacob Lindly, D.D., the early friend and companion of the writer (and to whom he is indebted for much aid in calling to recollection and establishing these particulars), was also an inmate of the family, and though but from eight to ten or eleven years of age was reading Latin, and we are assured that his father placed him there with the hope that he might in due time be prepared by Divine grace to take part in the work of the ministry. It may be also noted that some three or four young men were taught surveying.

There is no reason to think that for any other purpose than that of educating men for the ministry, the building would ever have been erected, or the school opened.

After having been in operation three years and a half, it was closed in the fall of 1785, either because Mr. D., had sold the little farm on which he lived, and was about removing from it, or for other reasons. Doubtless after boarding such a number in the family with the few conveniencies of house room, &c., then enjoyed, both he and Mrs D. needed a little rest.

Here then, on an exposed frontier, we find the first classical school in the West, and might claim for Mr. D. the precedence in efforts to promote the cause of education, and especially of education for the ministry. Such claim, however, we do not make, though the above facts show that it cannot belong to any other. It is true that Mr. D. took upon himself the labour of teaching years before it was entered upon by any of his brethren; but it was not his own private enterprise. He, with Messrs. Smith and M'Millan, felt deeply the need, both present and prospective, of a faithful and able ministry to supply the wants of our Western Zion. The harvest was great and the labourers few. When they met, it was often the subject of their conversation, and instead of waiting for ministers to come from abroad, they wisely resolved to endeavour to raise them up in their midst. Who can say which of them first proposed or acted on this plan? They sought for young men of piety and talents who would be willing to devote themselves to the work, and undertook to prepare them by a thorough education. One was found at Tenmile, two at Buffalo, and some in other places, and Mr. D. was first employed in teaching for reasons which it is not for us to assign.

Each of the above named ministers were employed more or less in teaching at their own houses, but finding it inconvenient and interfering too much with their pastoral duties, their next move was the getting up an Academy at Washington, for which a charter was granted Sept. 24th, 1787, with a donation of 5,000 acres

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of land. Without entering into any detail of argument to show that the aforesaid ministers were the first to move in this matter, it may be sufficient for the present to call attention to the names of the Trustees. They were Rev. Messrs. John M'Millan, Joseph Smith, Thaddeus Dod, John Clark, Matthew Henderson (of the Associate Presbytery) and John Coibly (Baptist). Here were five Presbyterian ministers, being all who were west of the Monongahela River, and with them seven or eight Elders of Cross Creek, Buffalo, Chartiers, &c., and one of them in an extreme part of what was then Washington, but now Greene County. The other trustees were, with a few exceptions, in connection with the Presbyterian Church. Two of them (Judges Alison and M'Dowel) who were Elders of Chartiers, were at the time in the Legislature and aided in obtaining the charter.

The land appropriated by the State, lying north of the Ohio, would of course be unproductive for a long time. Nevertheless the trustees resolved to go forward.

After some unsuccessful attempts to obtain a Principal, Mr. Dod was urgently solicited to take the place. He was unwilling to leave his people, but after some conference on the subject informed them, that provided the appointment were made but for one year he might for the sake of getting the Institution into operation, think it his duty to accept, but if for a longer term he should reject it at once. The appointment was made accordingly, and after consulting his people he signified his acceptance, and at the same time resigned the office of trustee.

There being no available funds wherewith to erect a building, the upper rooms of the court-house were hired for the purpose, and the Institution went into operation on the 1st of April, 1789. There were about twenty or thirty students, of whom five afterwards entered the ministry. While in Washington Mr. D. preached there one-third of the time, and divided the remainder between the two places at Tenmile. At the expiration of the time for which he had engaged he was prevailed on to continue three months longer. Mr. Johnston, who had been teaching in the English department, was appointed his successor.

Some time in the next winter the court-house was burned, and there was no suitable building to be had in the town. Rev. Messrs. M'Millan and Henderson went together to Washington and requested J. Hage, Esq., who was the proprietor and also a trustee, to make a donation of a lot on which to erect a building. Discouraged by his refusal they went and asked the same of Col. Canon, who not only gave the ground, but otherwise contributed liberally to the cause. An Academy was erected at Canonsburgh; Mr. Johnston was made its Principal, and Washington Academy suspended operations for a number of years.

Dr. M'Millan was one of the principal agents in getting up the Academy at Washington, was one of a committee to solicit subscriptions for its support, and continued his patronage till, by the circumstance above related, he was induced to abandon it, after which he became the most efficient supporter of the institution at Canonsburgh. He does not seem, however, to have considered the latter as growing out of his Latin school, for we find he wrote to Dr. Carnahan: "I had still a few with me when the academy was opened in Canonsburgh, and finding that I could not teach, and do justice to my congregation, I immediately gave it up and sent them there." Such was the origin of the two literary institutions in Western Pennsylvania.

While on this subject, it may be likewise stated that Mr. D. had frequently one or more students with him, at other times. Mr. James Adams, who was afterwards pastor at George's Creek, had been with him about a year and was still there at the time of his death.

Mr. D. in early childhood evinced a love of learning, and it deserves particular notice that his attention was first turned to a careful reading of the Holy Scriptures, and seeking a knowledge of the doctrines of religion. At the age of about fifteen or sixteen years he took to mathematical studies, which he pursued with great ardour, though without an instructor, and his attainments were probably not the less profound because made with little assistance. Rev. Dr. Carnahan, in a letter dated July, 1841, wrote, "The following anecdote will show the estimation in which your father's mathematical talents and attainments were held by his cotemporaries in the college. Before the death of Chief Justice Kirkpatrick,

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who was a trustee of this college, Albert B. Dod, our present professor of mathematics, was nominated in the board of trustees for the mathematical chair, and the Judge remarked that he was not acquainted with the candidate, and did not know his reputation as a mathematician; nevertheless he would vote for him most cheerfully; he liked the name; that he never knew a Dod (and he was acquainted with many of them), that was not born a mathematician. That there was one Thaddeus Dod in college, when he was a student, who seemed to understand mathematics by instinct; that all the students applied to him for aid when anything difficult occurred in their mathematical studies. He presumed the candidate was of the same stock,* and he would vote for him."

It does not appear that he was less eminent as a classical than a mathematical scholar. The Greek and Hebrew texts prefixed to some of his discourses, each neatly written in its appropriate character, show his familiarity with those languages. He had much versatility of talent and could pursue with pleasure any branch of science; but the word of God, the doctrine of the Cross was his favourite study.

Rev. Dr. Elliott, in his address at the inauguration of Dr. Clark, as President of Washington College, uses the following language, in reference to Washington Academy and Mr. Dod, viz.: "As an academy it soon acquired distinction by having for its first president, the Rev. Thaddeus Dod, one of the early literary pioneers of Western Pennsylvania, the associate of M'Millan, Power, and Smith, in the formation of the first Presbytery west of the Allegheny Mountains, probably, if we may trust tradition, the most accomplished scholar of their number."

In preaching he used notes, seldom entering the pulpit without them, but they were for the most part very short; few of his discourses, though studied with great care, were written out in full. Being a subject of pulmonary disease, his voice was not strong, and did not admit of loud and passionate declamation. His enunciation was exceedingly distinct and his emphasis correct, so that he was easily heard even by a large audience. In his manner, he always showed that he felt the truths he delivered, and was anxious that those whom he addressed should feel them too. His preaching was spoken of by ministers and people as being of a remarkably close discriminating character. He took great delight in religious conversation, entering deeply into its spirit, and this practice he urged upon his people in all their communications together, as a means of growth in grace and of stirring each other up to love and good works. With the young people of his charge he used great familiarity, showing himself "apt to teach," by communicating instruction in any kind of useful knowledge, and especially by affectionately urging upon them the claims of the Gospel.

From the time of the first administration of the Lord's Supper, which has been noticed, there were, yearly, additions to the church on examination and also by members arriving from the east, chiefly from New Jersey. There were also seasons of special interest of which no correct account can now be given. It was at such a time that Mr. D. was called to rest from his labours. In the summer of 1792, there was more than ordinary manifestation of the divine presence among the people of his charge. A spirit of grace and supplication was poured out upon God's people. The number of those attending upon the worship of God upon the Sabbath was increased, and meetings for prayer and preaching upon weekdays became frequent and well attended. Such was the state of things through the succeeding winter. Encouraged thus, Mr. D., though his strength was fast declining under the influence of pulmonary consumption, spared not himself, but was abundant in his labours.

At the fall meeting of Presbytery he had been appointed to preach on the first Sabbath of April at Cross Creek, which was left vacant by the death of Rev. Joseph Smith. Some of his friends advised him that he ought to excuse himself from fulfilling the appointment on account of his weakness, but he was unwilling so to do.

The sermon at Cross Creek was the last he ever preached. In returning home he was exposed to a violent storm of wind, hail, and rain, which, together with the

* The professor was a grandson of his brother Lebbeus.

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fatigue, so affected him that he was unable to go out on the next Sabbath, and from that time he declined rapidly, his disease at the same time assuming a form which rendered it extremely painful. He soon became conscious that the time of his departure was at hand, and began to set his house in order. He entered into a close and careful examination of his past life and religious experience. For some time he was in great mental distress; complained of desertion, of the hiding of the light of God's countenance, and of distressing fears, lest after all his former hopes he might fail of eternal life. While in this state of mind he incessantly sought the Lord by prayer, and, through the mercy of God, obtained a calm and comfortable assurance of hope. Though his bodily sufferings were excruciating, even to the last hour, they were borne with fortitude, and with a patient waiting and longing for the time when he should enter into his rest.

He died on the 20th of May, A.D. 1793. A funeral discourse was preached on the next day, by Rev. Dr. M'Millan, from Rev. xiv. 13.

Of the fruits of the revival which was in progress at the time of his death, the records of session being lost, we cannot speak with certainty. Fifty or more are still remembered who were admitted to the communion of the Church soon after his decease, and others may have been forgotten.

It might, doubtless, at such a time have seemed desirable to live and see the prosperity of Zion, and be instrumental in carrying on the work. But God had otherwise determined. His work was done, and he was to be called home, and it was a source of consolation that when called away he did not leave his beloved charge in a state of spiritual languor and declension. C. D.

AMITY, May 30th, 1854.

Review and Criticism.

THE MODEL PASTOR: The Life and Character of the Rev. Elisha Yale, D.D., late of Kingsboro', N. Y., drawn mostly from his own Diary and Correspondence: together with the Discourse preached at his Funeral, Jan. 13, 1853, by Rev. JEREMIAH WOOD, A.M., Pastor of the Central Presbyterian Church, Mayfield, N. Y., with a Portrait. Published at Albany, N. Y. pp. 384.

IF eminent moral worth and extensive usefulness in the Church entitle a man to have his name embalmed in the hearts of his survivors, the biography of Dr. Yale was called for as a just tribute to his memory. And if it is due to others to furnish for their instruction and imitation models of elevated and devout piety, and of distinguished ministerial diligence and efficiency, this memoir is highly suited to fulfil such an obligation, and to accomplish such an end. Without show or ostentation, Dr. Yale discharged the duties of a pastorate of forty-eight years in the same congregation; during which period he was, to a remarkable degree, both in private and public, an example to his flock, and to his brethren in the Gospel ministry, of all those traits of character which are given by the Apostle Paul as belonging to a worthy Christian bishop. In private he daily "walked with God." In ecclesiastical bodies he was unobtrusive, but exerted an influence which was felt and highly appreciated.

Mr. Wood has rendered a valuable service to the Church in preparing and publishing this volume. The rich materials for pious thought, and the noble example of diligence in well-doing, which it furnishes, if treasured up and improved by the reader, can scarcely fail to make him a

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wiser and better man, and a more devoted and useful minister. The funeral discourse at the close of the volume, is appropriate and impressive—such as is fitting for the funeral of a minister who (as the text employed imports) "had come to the grave as a shock of corn in his season." The portrait is a valuable remembrancer of his dignified and venerable countenance.

SYMMETRY OF CHRISTIAN CHARACTER. A Sermon delivered at the Opening of a New House of Worship of the First Presbyterian Church, New Albany, Indiana, by the Pastor, Rev. J. M. STEVENSON, D.D.

This is an admirable discourse, and well adapted to produce in the hearer or reader that symmetry of Christian character which it describes and enforces with so much clearness and ability. The accompanying dedicatory service, by Rev. Philip Lindsley, D.D., is able and appropriate. The brief history of the church which succeeds, is also a valuable contribution to the materials in process of collection by the Presbyterian Historical Society. We recommend to every pastor in our Church to follow this example. The collection and preservation of such facts *now*, will, in many instances, save them from irrecoverable loss to the Church.

THE TWINS; or, Conversations on the Importance of the Office of the Ruling Elder—its Scriptural Authority, Qualifications, and Duties, by the Author of "Why am I a Presbyterian?" Just Published by WILLIAM S. MARTIEN, Philadelphia. 18mo.

This small and beautiful volume is the third of a series, and is to be followed by another, entitled "The Missionaries." The subject of which it treats is discussed in an easy and agreeable manner—uniting the pleasing incidents and relationships of a Christian family, with the gravity of a sound and satisfactory Scriptural argument. We hope it will be extensively read, particularly by that important class of church officers for whom it is especially intended. Y.

The Religious World.

NEW ALBANY THEOLOGICAL SEMINARY.—The Board of Directors of this Institution, appointed by the three Synods of Cincinnati, Indiana, and Northern Indiana, held an adjourned meeting at Oxford, Ohio, on June the 28th and 29th ultimo.

The general interests of the Seminary were fully and freely discussed, and entire unanimity marked the decisions of the Board upon every important question coming before it. This, however, was only what was anticipated. It is true, that from a misapprehension of the facts in the case, the action of the General Assembly of May, 1853, was understood by some good brethren as expressing its will against the carrying forward of this Institution. And a desire to bow to the supposed will of the Church led them to stand aloof for a time. But the action of the three Synods in October, 1853, demonstrated that our Church in this great

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Northwest was resolved to have a school for the Theological training of her youth within her own bounds.

And the almost unanimous and hearty vote of the last General Assembly after a full and earnest discussion—sustaining the Synods and their Directors in their purpose to build up this Seminary—removed all doubts from the minds of the hesitating.

The Board being fully informed of this, went forward, with a firm trust in God, and a resolute purpose to man and endow the Institution fully at the earliest day practicable.

In pursuance of this purpose they elected by a unanimous vote, as an additional Professor, the Rev. THOMAS E. THOMAS, D.D., extensively known and universally esteemed as an able and godly minister of the New Testament, and especially adapted to fill the chair to which he is called.

Dr. THOMAS signified to the Board, before the close of its meeting, his acceptance of the trust, and will enter upon its duties at the beginning of the next session.

The Directors also secured the definitive acceptance of the Rev. E. D. MACMASTER, D.D., to the Chair of Theology, whose ability and acceptableness as an instructor in this department are unquestioned.

In addition, the Board is permitted to draw upon the gratuitous services of the Rev. PHILIP LINDSLEY, D.D., the former distinguished President of Nashville University, as far as the wants of the Seminary may demand for the present.

The arrangements thus completed are as follows:—

The Chair of Theology, including Systematic, Historic, Polemic, and Casuistic Theology, Rev. E. D. MACMASTER, D.D., Professor.

The Chair of Bibliology including the Languages, Literature, Criticism, Hermeneutics and Exegesis of the Original Scriptures, Rev. T. E. THOMAS, D.D., Professor.

The Chair of Ecclesiology, including the Constitution, Government, and History of the Church. The Rev. PHILIP LINDSLEY, D.D., will, as during the last year, give instruction, so far as the exigencies may require. But as Dr. L. desires to withdraw from public life, the Board raised a committee to perfect plans for the election and support of an additional Professor, to be consummated by the Directors at their meeting in October next.

To complete the endowment of a Professorship in Ohio, so auspiciously commenced by Rev. J. M. WORRAL, the Board was happy in securing the services of the Rev. W. C. ANDERSON, D.D., who having resigned the Presidency of Miami University, accepted the appointment while the Board was yet in session.

From Dr. ANDERSON'S known ability and great energy in whatever he undertakes, and the wealth and liberality of the churches, the Board will not allow itself to doubt the speedy completion of the work.

The Directors have also made provision for furnishing rooms and boarding at a cost of not more than two dollars per week. In addition to this, friends of the Seminary in this city stand prepared to meet the entire boarding expenses of those needing such aid.

The session opens on the first Monday of September, and it is greatly desired that the classes be promptly on the ground at the opening. Letters and personal information already received lead to the conclusion that a class of at least twenty-five may enter upon their studies in September. Others who may not be able to commence at the beginning will increase the number during the progress of the session.

Now that the voice of the Church has been so unambiguously and repeatedly expressed through the Directory, the Synods, and the General Assembly, and that the means for supporting the present Professors are secured and other plans perfected for the complete endowment of the Seminary—now that its permanent establishment has become a fixed fact, we have no hesitation in urging the friends of our Zion in the immense region interested to unite in a hearty, persevering, and prayerful effort to furnish the students and train a ministry such as our country and the age demand.

J. M. STEVENSON,
Sec'y of the Board.

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UNITARIAN CLERGY FROM BOSTON.—A Boston correspondent of the *Christian Inquirer* makes a statement which fully sustains the impression long entertained by intelligent observers, that the main source and strength of Unitarianism lies wholly in and around Boston, and is to be explained by the history of that locality alone.

"Of the 248 ministers of our denomination living on the 1st day of January last, including three not mentioned in this year's 'Unitarian Congregational Register,' a list of fifty who were born in Boston is before us, being more than one-fifth of the whole number. Undoubtedly, several others should be added to this list; and probably it would be found that nearly one-quarter, if not quite, of the living Unitarian clergymen were natives of this city. This is a fact worthy of note."

CHURCHES.—In 1850 the population of the United States was about twenty-three millions, for whose accommodation there were thirty-six thousand houses of worship, sufficient to seat nearly fourteen millions. This is a large amount of accommodation to be possessed by a new country, whose population has augmented so rapidly during the past twelve years, and is spread over so vast an area. Of these churches, the following are the most prominent in number and in the amount of accommodation which they afford:—

	Churches.	Accommodations.
Baptist,	8,791	3,120,878
Episcopal,	1,422	625,213
Methodist,	12,467	4,209,336
Presbyterian,	4,584	2,040,310
Roman Catholic,	1,112	620,953
Lutheran,	1,213	531,100

Roman Catholicism, it would seem, does not flourish in the United States, considering the large number of people belonging to that Church whom Ireland has sent out during the past few years.

UNION COLLEGE, N. Y.—Dr. Nott, President of Union College, has made over to that Institution the munificent sum of six hundred and ten thousand dollars, divided in destination as follows:—

For the establishment of nine professorships, 1,500 dollars each, per annum,	$225,000
Six assistant professorships or tutorships, at 600 dollars per annum,	60,000
Observatory,	20,000
Sixty-eight auxiliary scholarships,	50,000
Fifty prize scholarships for under-graduates,	50,000
Nine prize fellowships for graduates, 300 dollars each, per annum,	45,000
Cemetery and pleasure-grounds,	20,000
Philosophical, mathematical, and chemical apparatus,	10,000
Text-books,	5,000
Scientific, classical, philosophical, theological, medical, and law books,	30,000
Cabinet of geological specimens,	5,000
Historical medals, coins, maps, paintings, and other historical memorials,	5,000
Lectures on the dangers and duties of youth, especially students; the development and preservation of the physical, intellectual, and moral constitution of man; preservation of health, and the laws of life,	10,000
To meet taxes, liens, assessments, incumbrances, insurance, and compensation to visitors, and to make up any deficiencies in the income of any preceding principal sums, so as to secure the attainment of the objects and purposes designed,	75,000
Total,	$610,000

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There are to be five visitors appointed, charged with the duty of acting in connection with the trustees, and seeing that these trusts are faithfully carried out.

A chief peculiarity of this vast benefaction is, that it is made by Dr. Nott *during his lifetime.* He acts as his own executor, and thereby saves legacy-duty, and lives (long may he do so) to witness the fruits of his liberality.

General Readings.

WHAT CONSTITUTES A CHURCH?

WHAT constitutes a Church?
Not Roman basilic or Gothic pile,
With fretted roof, tall spire, and long-drawn aisle,
These only mock thy search;
Fantastic sepulchres when all is said!
Seek not the living Church among the dead.

What is a Church, indeed?
Not tripled hierarchy, or throned priest,
The stolen trappings of the Romish beast,
Altar, or well-sung creed,
Rites magical to save, to sanctify,
Nor aught that lulls the ear, or lures the eye.

A band of faithful men,
Met for God's worship in an upper room,
Or canopied by midnight's starry dome,
On hillside, or lone glen,
To hear the counsels of his Holy Word,
Pledged to each other and their common Lord.

These, few as they may be,
Compose a Church, such as in pristine age
Defied the tyrant's zeal, the bigot's rage;—
For where but two or three
Whatever place in faith's communion meet,
There, with Christ's presence, is a Church complete.

GROANING AND CRYING.

THE introduction of chloroform and ether, with a view to prevent the pain of surgical operations, or blunt the effects of nervous diseases, is hailed everywhere as a great blessing to mankind. This view, however, is questioned by a French surgeon, who, not long since, published a dissertation, in which he takes the ground that the more groaning and crying during a painful surgical operation the better it is for the nervous system. From the benefit which hysterical and other nervous patients derive from groaning and crying, he supposes that by these

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processes of nature the superabundant nervous power is exhausted, and the nervous system is thereby rendered calm, and even the circulation of the blood greatly diminished. He relates a case of a man who, by means of crying and bawling, reduced his pulse from *one hundred and twenty* to *fifty*, in the course of two hours! That some patients often have a great satisfaction in *groaning*, and that hysterical patients often experience great relief from *crying*, are facts which no person will deny. As to restless hypochondriacal subjects, or those who are never happy but when they are under some course of medical dietetic treatment, the French surgeon assures that they cannot do better than *to groan all night and cry all day*. By following this rule, and observing an abstemious diet, a person will effectually escape disease, and may prolong life to an incredible extent.—*Nat. Intel.*

INFLUENCE OF THE BIBLE CLASS.

Mr. Editor:—I have been furnished with the following statistics of a Bible class connected with the Sabbath-School of the Presbyterian Church in this place. The class has been taught for nearly five years past by Dr. J. C. G. During that time it has numbered 88 regular members, besides a large number who have *occasionally* been in the class. Of these 88 members, 66 have made a profession of religion; 29 certainly having united with the Church since joining the class. More than 30 are now Sabbath-School teachers. Thirty-one have married since becoming members of the class, and six have died, all of them in the triumphs of the Christian's faith. Those who have from time to time gone out from this class are now scattered over, at least, seven different States. Now, sir, just for one moment follow, in imagination, this company of 88 young women to their several homes, their places in the sanctuary, the Sabbath-School, and the social circle, and sit by them as one by one they peacefully and triumphantly pass from this vale of tears to the realm of light, and then estimate, if you can, the value of Bible-class instruction.—*Genesee Evangelist.*

Palmyra, N. Y.

THOUGHT AND DEED.

BY W. J. LINTON.

God thought of his creation, and 'twas done,
For in God's nature, thought, will, deed, are one.
And he approacheth unto God most near,
Whose thoughts in acts their true responses bear.
  Action is natural echo of true will.
Thought is the seed, and will the secret growth,
Till act bursts into daylight. Will's an oath
  To accomplish thought; to elaborate, fulfil,
And realize the idea in visible life.
Thought is a prophecy. He puts the knife
  To his own growth, whose being ends in thought,
Whose thought hath but the stunted growth of words.
'Tis as if warriors, having forged their swords,
  Should dream the fight was won, that *forged* was *fought*.

JEFFERSON'S HOUSE, DEATH, GRAVE, AND MONUMENT.

On the summit that commands this enchanting view, the mansion was built by Jefferson when he had wealth to lavish on his cultivated tastes. The house was

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100 feet long, and of peculiar form and proportion. You enter a wide and lofty hall, that was once adorned with works of art, which he had selected with a master's skill, in the high places of the earth; then you pass on to the spacious dining-room, with polished inlaid floor; then to his library and parlor; ascend this flight of stairs, not wide enough for more than one to walk up at a time, and you find the chamber where he died, on the 4th of July, 1826. The bed was in a recess, the end of which contained two cross-pieces, and on this was thrown the mattress on which he laid himself to die. It was the gloomiest place—that dead room—that ever I was in; there was the strangest gathering of thoughts, crowded upon each other, and each claiming to be the true emotion for the hour and spot. I thought of liberty and revolutions—of human greatness and glory, of philosophy and religion, and fidelity and death, and hereafter of the soul of a mighty man struggling with the fetters, and rushing away with them into the darkness of an untried future, to the presence of the Infinite, in whom the wisdom of man and angels is lost as a drop that falls on the ocean; before whom the souls of the unholy shrink away, and finds the rags of human glory and the fig leaves of philosophy to be no covering when the eye of the Holy One searches the spirit. Such thoughts as these pressed me as I stood in the chamber whence the soul of Jefferson fled to judgment.

The mansion, now owned by Capt. Levy, is falling into decay; it was sold, and all his furniture, Jefferson having died insolvent; and almost the only relic left of a man whose name is identified with his country's history, as a devoted patriot and distinguished President, is a bust of Voltaire, which stands here a tutelar divinity of this deserted, dilapidated house.

As you ascend the mountain, you pass an enclosure, without a gate, that contains the grave of Jefferson, and a more neglected, wretched burial-place you will seek in vain. If Campbell's Last Man had been buried there, he would not have been less cared for.

The wife of Jefferson, torn from him by death ten years after his early marriage, lies here.

A granite obelisk, battered much by pilgrims, but without name or epitaph, is doubtless the monument of Jefferson. It was here placed by his executors, and the panel, on which was to be inscribed the epitaph he wrote for himself, has never been inserted in the stone. I was told it is lying with the iron gates designed for the enclosure on the banks of the river where they were landed, and that no man has troubled himself to see that they reached their destination.

THE POSITION OF THE LEGISLATURE WITH REGARD TO THE SABBATH.

We speak of the Sabbath merely as a day of rest from worldly labour,—this view being sufficient for our present purpose. We ask, then, what is the relation of the Legislature to the day of rest? And we think that there is an answer so clear in principle and so indisputable in argument, that we again advance it, even at the charge of repetition. That the Sabbath is a day of rest, is acknowledged *officially* by the supreme Legislature, inasmuch as the legislative bodies refrain from meeting on that day,—*ecclesiastically* by the established churches of both countries,—*commercially* by the closing of the Royal Exchange of London,—*administratively* by the cessation of business at all government and public offices, except in cases of supposed necessity,—and *nationally* by the cessation of all agricultural labours, by the closing of shops, by the almost universal customs of the British people, and by the outward reverence manifested on this day,—a reverence which may be observed as a national *fact*. For this fact, and for these customs, there is alleged the reason that God has appointed a seventh portion of man's time for certain purposes, which, *at the least*, involve the cessation of all secular work and toil not included in works of mercy or works of necessity. One day in seven the band of the curse is severed by the hand of God, and man is set free.

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It seems to be also borne out as a physiological fact, involved in the constitution of man and of the world, that man cannot permanently achieve more work by labouring seven days than he can achieve by labouring only six,—a natural corroboration of a Divine institution. To state, in fact, precisely what we mean, in the fewest words,—we mean that the Sabbath is an original and universal portion of the human economy,—that as night is the time for sleep, and day the time for exertion, so the seventh day has been appointed for rest from labour, and the six days given for work. True, men may work during the night, and rest during the day; but although an artificial habit may be induced which enables the human constitution to bear very great departures from the order of nature, we are not to suppose that a disregard of the times and seasons appointed in the constitution of the world can be persevered in without ultimately developing certain pains and penalties proportioned to the trespass of nature's laws. Now, if the Sabbath be a moral institution appointed by God, and an institution of nature requiring the cessation of labour one day in seven, we may be perfectly assured that its non-observance will be attended by moral evils, and by penalties of some description, arising as the administrative results of the laws by which God governs the world.

What, then, is the duty of the Legislature in this important question? In the first place, if the Sabbath be *not* a day of rest, the Legislature is wrong in observing it as such. The Parliament ought to meet, the courts of justice to sit, as usual, the Exchange to be opened for business, the agriculture of the country to be carried on, and in all respects the day ought to be abolished as a day peculiar from the other days. [How singular it is that agriculture, which could advance incomparably the strongest claim to Sabbath labour, should, of all departments, be the one in which labour ceases most universally!] For this measure of total abolition Britain assuredly is not prepared; and as the government is merely the official representative and magistrate of the nation, we need be under no apprehension that the nation would either allow, or even contemplate, the destruction of one of its very greatest blessings. But if, on the contrary, the Sabbath *is* (properly) a day of rest, we can have no difficulty in determining the duty of the Legislature. That which the legislators are not themselves competent to do, and that which they are themselves morally bound to refrain from doing, they cannot legislatively authorize others to do. That is, if the legislators are themselves morally bound to refrain from ordinary work on the Sabbath, they cannot by any possibility legislatively authorize others to work on the Sabbath. If the Sabbath be acknowledged by the nation as a *non-working-day*—which it is—then the Legislature is not competent to use the legislative power for the purpose of conferring on any man, or any association of men, a dispensation which positively legalizes labour. The attitude of the Legislature, then, ought to be this, when any company or association applies for powers involving the possibility of Sabbath labour,—"For six days we grant you the requisite powers; as to the seventh, it is a national day of rest,—a non-working day: it is not ours to give; the nation has already declared its will, and limited us to the sanction of such things only as are absolutely necessary."—*Edinburgh Witness.*

Choice Sentiments.

GEMS FOR THE CHRISTIAN'S CABINET.

See to it that your work be not undone, when your time is come, lest you be undone forever.—*Philip Henry.*

The true learning of a gospel minister consists not in being able to talk Latin

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fluently, and to dispute in philosophy, but to be able to speak a word in season to weary souls. He that knows how to do that well, is a learned minister.—*Ibid.*

There is a kind of language, the air of which speaks it the language of Canaan; Christians should speak like Christians.—*Ibid.*

Read the Bible with as particular application to yourself, as if you were the only person in the world, and as if, therefore, that redemption which was set up for the world, was set up for your special and individual behoof.—*Chalmers.*

What a marvellous gospel is that which opens a free portal to friendship with God for every sinner who will; and into which, if any sinner enter in, he will find purification as well as peace.—*Ibid.*

Oh! it is wise and pious to look up to God in all our works, and in all ways—to feel that a man receiveth nothing unless it be given him from heaven—to sink and absorb self in the glory and sufficiency of God—to be ever looking towards his sanctuary as the quarter out of which all help cometh, and all light is made to emanate in the soul of the believer.—*Ibid.*

Every gracious action is a seed of joy, and every sinful action the seed of anguish and sorrow to the soul that soweth it.—*Flavel.*

Men may turn a deaf ear to the entreaties of Christ in the day of grace, but they cannot turn a deaf ear to the sentence of Christ in the day of judgment.—*Ib.*

Those who give to God only the shadow of duty, can never expect from him a real reward.—*Ib.*

Our glass runs in heaven, and we cannot see how much or how little of the sand of God's patience is yet to run down; but this is certain, when that glass is run, there is nothing to be done for our souls.—*Ib.*

I am more and more convinced of this world's tastelessness and treachery—that it is with God alone that any satisfying converse is to be had.—*Chalmers.*

N. Y. Observer.

WORKING CHRISTIANS.

Learn to be working Christians. "Be ye doers of the word, and not hearers only, deceiving your own souls." It is very striking to see the usefulness of many Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some Christians. They feed upon Christ and forgiveness; but it is alone, and all for themselves.—Are there not some of you who can enjoy being a Christian, while your dearest friend is not, and yet you will not speak of Him? See, here you have got work to do. When Christ found you, he said, "Go, work in my vineyard." What were you hired for, if it was not to spread salvation? What blessed for? Oh, my Christian friends! how little you live as if you were the servants of Christ! How much idle time and idle talk you have! This is not like a good servant. How many things you have to do for yourself! how few for Christ and his people!—This is not like a servant.—*M'Cheyne.*

HEART WORK.

Heart work is difficult work. Heart work is hard work, indeed. To shuffle over religious duties with a loose and heedless spirit, will cost no great pains,—but to set thyself before the Lord, and tie up thy loose and vain thoughts to a constant and serious attendance upon Him, this will cost thee something. To attain a facility and dexterity of language in prayer, and put thy meaning into apt and decent expression, is easy; but to get thy heart broken for sin, while thou

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art confessing it; melted with free grace, while thou art blessing God for it; to be really ashamed and humbled through the apprehensions of God's infinite holiness, and to keep thy heart in this frame, not only in, but after duty, will surely cost thee some groans and pains of soul.

THE MYSTERY OF A CHRISTIAN.

1. He liveth in another. He is wise in another. He is righteous in another. He is strong in another.
2. He is very low in humility, but very high in hope. He knows he is undeserving of the least mercy, yet expects the greatest.
3. He is in the world, but not of the world. In the world as a pilgrim, but not as a citizen. His habitation is below, but his conversation above.
4. He is meek, but vehement; meek in his own cause, yet vehement in the cause of God. (As Moses, who was dead to affronts, deaf to reproaches, and blind to injuries.) He will comply with anything that is civil, but with nothing that is sinful. He will stoop to the necessities of the meanest, but will not yield to the sinful humours of the greatest.
5. He works out his salvation with fear and trembling. He does much for God, yet counts himself an unprofitable servant. He works as if he was to live here always, yet worships as if he were to die to-morrow.
6. When he is weak, then he is strong. When he is most sensible of his own weakness, and most dependent on Christ's strength, then he stands the safest.
7. When he is most vile in his own eyes, he is most glorious in the eyes of God. When Job abhorred himself, then God raised him. When the centurion thought himself the most unworthy, Christ said, "I have not found so great faith; no, not in Israel."
8. He is content with his condition, yet longs and prays for a better.

GOD'S PEOPLE KNOWN TO HIM.

Tamar may disguise herself, and walk in an unaccustomed path, so as Judah may not know her. Isaac, through the dimness of his sight, may bless Jacob and pass Esau. Tract of time may make Joseph forget or be forgotten of his brethren. Solomon may doubt to whom of right the child belongeth; and Christ may come to his own and not be received. But the Lord knoweth who are his, and his eye is always over them. Time, place, speech, or apparel, cannot obscure or darken his eye or ear. He can discern Daniel in the den—Job, though never so much changed, on the dunghill; let Jonah be lodged in the whale's belly, Peter be put into a close prison, Lazarus be wrapped in rags, or Abel rolled in blood; yet can he call them by name, and send his angels to comfort them. Ignorance and forgetfulness may cause love and knowledge to be estranged in the creature, but the Lord is not incident to either; for his eye, as his essence, is everywhere; he knoweth all things.—*John Barlow*, 1616.

USE SIN.

Use sin as it will use you; spare it not, for it will not spare you: it is your murderer and the murderer of the world; use it, therefore, as a murderer should be used. Kill it before it kills you; and though it kills your bodies, it shall not be able to kill your souls; and though it bring you to the grave, as it did your Head, it shall not be able to keep you there. If the thought of death and the grave and rottenness be not pleasant to you, hearken to every temptation to sin as you would hearken to a temptation to self-murder, and as you would if the devil brought you a knife, and tempted you to cut your throat with it; so do when he offereth you the bait of sin. You love not death; love not the cause of death.—*Baxter.*

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THE LITTLE BOY THAT DIED.

I AM all alone in my chamber now,
And the midnight hour is near;
And the fagot's crack, and the clock's dull tick,
Are the only sounds I hear;
And over my soul, in its solitude,
Sweet feelings of sadness glide,
For my heart and my eyes are full when I think
Of the little boy that died.

I went one night to my father's house,
Went home to the dear one's all,
And softly I opened the garden-gate,
And softly the door of the hall.
My mother came out to meet her son,—
She kissed me, and then she sighed,
And her head fell on my neck, and she wept
For the little boy that died.

I shall miss him when the flowers come,
In the garden where he played;
I shall miss him more by the fireside,
When the flowers have all decayed.
I shall see his toys and his empty chair,
And the horse he used to ride;
And they will speak with a silent speech
Of the little boy that died.

We shall go home to our Father's house—
To our Father's house in the skies,
Where the hope of our souls shall have no blight,
Our love no broken ties.
We shall roam on the banks of the river of peace,
And bathe in its blissful tide;
And one of the joys of our heaven shall be
The little boy that died.

Dr. Chalmers.

FOR MINISTERS.

PLAIN PREACHING.—Bernard preaching one day very scholastically, the learned thanked him, but not the godly; but when, another day, he preached plainly, the good people came blessing God for him, and gave him many thanks, which some scholars wondering at, "Ah," said he, "yesterday I preached Bernard, but to-day I preached Christ. It is not learning, but teaching—not the wisdom of words, but the evidence and demonstration of the Spirit, that is welcome to the saints."

THE MINISTER'S TRUE BUSINESS.—It is not the business of a minister of Christ to seek reputation as a man of science and literature, but to preach "Christ crucified." He is at liberty to draw from science and literature whatever helps—real, not imaginary—he can, for the prosecution of his great work. But he must ever make them handmaids to the pure and unadulterated doctrines of the cross, not panders to his own pride and vanity; else he will fall into the snare of the devil.

COMPOSITION OF SERMONS.

THE Rev. Dr. Standford, in one of his lectures, addressed to his students, on the composition of sermons, says:—"I cannot deny myself the pleasure of stating, that

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many years ago I met a plain, yet good old minister, who, in conversation with me on the subject of the composition of a sermon, very pleasantly said:—'I know of no better rule than the proportions observable in the structure of the human body. Let your introduction be short, like the head of a man, round, and full of expression. Make up the body of your sermon of the solids of divine truth; but be sure that Christ be the heart, and the Spirit of God, like the lungs, to produce respiration; the legs to run after every class of your hearers, and a pair of arms tenderly to embrace them.' This may appear to you a little fanciful; but I must confess, however singular the description, yet to my mind it seemed worthy of being remembered."

THE GREAT WORTH OF PREACHING.

So worthy a part of divine service we should greatly wrong, if we did not esteem preaching as the blessed ordinance of God. Sermons are as keys to the kingdom of Heaven, as wings to the soul, as spurs to the good affections of man, unto the sound and healthy as food, as physic unto diseased minds.—*Hooker.*

WHAT KIND OF MEN MINISTERS SHOULD BE.

They are not fit supplicants to seek His mercy in behalf of others, whose own unrepented sins provoked his just indignation. Let thy priests, therefore, O Lord, be evermore clothed with righteousness, that thy saints may thereby with more devotion rejoice and sing.—*Ibid.*

IS THE PULPIT LOSING POWER.

There is a cause for it. "It is my serious belief," says J. Angell James, "that if the evangelical pulpit is losing its power, it is just because it is losing sight of its object and its aim. The cultivation of the intellect, and the advancement of knowledge in the present day, are lifting both preachers and hearers above the plain and simple Gospel of Christ. Sermons are with many persons no longer heard as the word of man, not as means of grace and aids to salvation, but as intellectual exercises on religious topics, for the gratification of taste, intellect, and imagination, on Sunday. And it must be confessed that the preachers of them are, by their artificial and excessive elaboration, and the introduction of new topics, teaching their hearers so to regard them, and are training them thus to become a kind of hearers of sermons."

PASTORAL HINTS TO CANDIDATES.

Purity.—I would have you attend to the full significance and extent of the term holy. It is not abstinence from outward deeds of profligacy alone—it is not a mere recoil from impurity in action. It is a recoil from impurity in thought, it is that quick and sensitive delicacy to which even the very conception of evil is offensive; it is a virtue which has its residence within; which takes guardianship of the heart, as of a citadel, or inviolated sanctuary, in which no wrong or worthless imagination is permitted to dwell. It is not purity of action that is all we contend for, it is exalted purity of heart—the ethereal purity of the third heaven; and if it is once settled in the heart, it brings the peace, the triumph, and the untroubled serenity of heaven along with it. In the maintenance of this, there is a constant elevation; there is the complacency, I had almost said the pride, of a great moral victory over the infirmities of an earthly and accursed nature; there is a health and harmony in the soul, a beauty which, though it effervesces in the countenance, and the outward path, is itself so thoroughly internal, as to make purity of heart the most distinctive evidence of a work of grace in time—the most distinctive guidance of a character that is ripening and expanding for the glories of eternity.—*Dr. Chalmers.*

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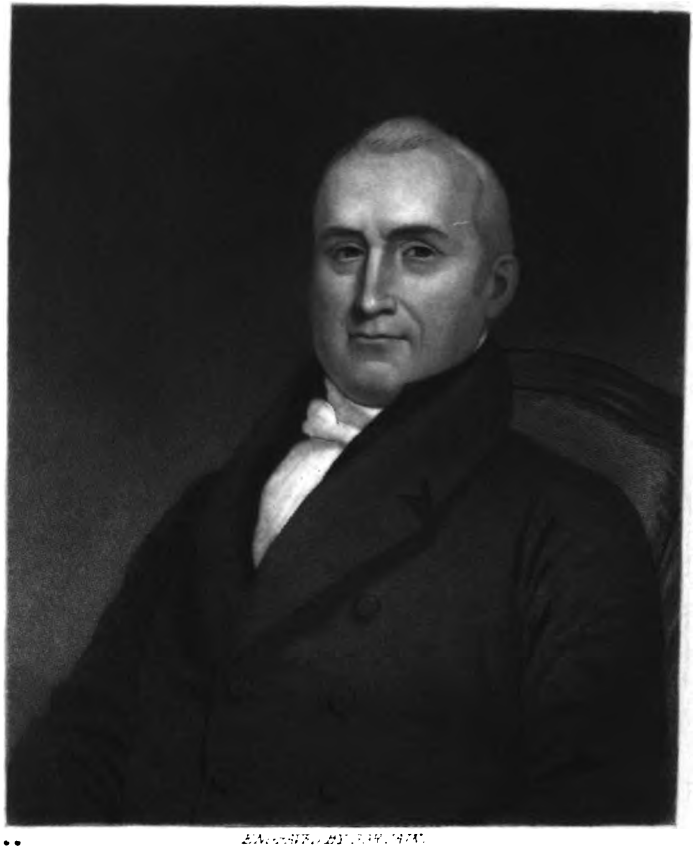

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REV. THEODORE FRELINGHUYSEN.

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THE

PRESBYTERIAN MAGAZINE.

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Miscellaneous Articles.

WERE THE SUFFERINGS OF CHRIST PENAL?

No. II.

In a former paper on this question, we considered the claims of two theories of Christ's sufferings. That which regards them as incidental to his office, as a preacher of righteousness, living in the midst of a sinful and perverse generation; and that which regards them as an expedient for protecting the divine government from disparagement in the eyes of the moral universe, and preventing further attempts at insurrection. We come now to the consideration of the third, or orthodox view: that in which our Redeemer's sufferings are regarded as penal. According to this view, the sufferings of Christ were imposed as the penalty of transgression; they were rendered in satisfaction of justice. By this we do not mean that Christ's sufferings took incidentally the place of punishment, so as to prevent the infliction of it upon the transgressors, but that his death was a legal, forensic transaction, in which he was our substitute.

The first argument in favour of this view of Christ's sufferings, has been, to some extent, presented already, in the consideration of the governmental theory. It was urged against that theory, that it left out of sight altogether the inherent opposition of God to sin, and proceeded on the assumption, that divine justice did not require a satisfaction for transgression. This was then regarded as a sufficient reason for rejecting such a theory; and we would now present it, as a first consideration in favour of the all-important doctrine, that our Redeemer's sufferings were penal. Having seen that the attribute of vindicatory justice is inseparable from the very idea of a supreme moral governor, and, indeed, from the idea of supreme moral excellence, we come to consider what bear-

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ing this foundation truth must have on the character of Christ's sufferings.

In entering upon this argument, it is necessary to state, that we do not hold to an absolute connection, between the justice of God, and the sufferings of God's eternal Son. It is not contended, that because God is just, the Son of God must suffer. When we speak of the sufferings of the Son as inseparable from vindicatory justice, we are to be understood as having reference to the Son, not simply as a person of the Trinity, but as one of the two contracting parties in the covenant of redemption. Our statement, therefore, is not that because God is just, the eternal λόγος must die for man, but it is, that because God is just, the Messiah, the God-man, must suffer, in the stead of those whom he undertook to redeem; must bear the penalty due to their transgressions. This should be sufficient to show that nothing is here argued, as, indeed, nothing can be argued on this point, from the justice of God, viewed apart from the covenant of redemption. There is an absolute truth, which stands as the correlative of the absolute justice of God, but it is not that the Son of God must bear the penalty of sin; it is that sin must be punished. From this absolute truth, and from the fact that exemption from the penalty of the law has been secured, we might conclude that justice had been satisfied; but we could never infer from such premises, that the Son of God had made his soul an offering for sin. But whilst nothing respecting the sufferings of the Son of God can be argued from the divine justice *per se*, the argument becomes complete, when, with God's eternal justice, we couple the covenant of redemption. It must be manifest, that if such a transaction, as that which we designate as the covenant of redemption, took place between the Father and the Son, then there devolved upon the Son all the legal consequences flowing from the relations of those for whom he interposed. Once the Son, obedient to the Father's call, came forth and took the place of sinful men, he became the legitimate object of that wrath, which otherwise must have been poured out on those for whom he undertook. The very same immutable and eternal justice, which, previous to this covenant, bound the Father to punish sin, now bound him to wake the sword of justice against his well-beloved Son. In that covenant our sins were *legally* laid upon the future Redeemer, and justice, and truth, and righteousness, became the pledges of his sufferings. Sufferings thus imposed are penal; they are demanded and inflicted by justice, in satisfaction of the claims of a broken law.

Again, we argue, that the sufferings of Christ were penal, from their being borne by him, as the subject of law. A law consists of two parts, a precept, and a penalty. To be made under law, is to be placed under obligation to render the obedience required in the precept, or, as the only alternative, in default of obedience, to suffer the prescribed penalty. Now, there is obviously a wide difference between the relations of him who is amenable to a broken law, and the

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relations of him who is amenable to a law which has never been violated. The former is bound to meet the requirements of the precept, and the demands of the penalty, whilst upon the latter, there rest the claims of the precept alone. It should, therefore, be a matter of great importance, in the settlement of this question, to know whether Christ was made under a broken, or under an unbroken law. If he was subjected to the former, then was he exposed to the infliction of an incurred penalty; if to the latter, nothing beyond a perfect obedience could be required. That it was under a broken law our Redeemer appeared, is a point by no means hard to be established. It is distinctly stated in many passages of Scripture, and manifestly implied in many others. We give the following as a specimen of the language of Scripture under this head. "God sent forth his Son, made of a woman, made under law, that we might receive the adoption of sons. "Christ hath redeemed us from the curse of the law, being made a curse for us." "What the law could not do in that it was weak through the flesh, God (did) 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." These passages teach conclusively, 1st. That the Son of God took human nature upon him. 2d. That he was subjected to the law under which man was created. 3d. That he was held amenable to it, as a broken law. 4th. That our deliverance from the curse of the law, and our restoration to the family of God, were the great objects aimed at in the obedience and death of Christ. To hold that the Son of God was made under one law, for the purpose of redeeming those that were under the curse of another, is an alternative to which few would think of having recourse. As Christ did not wear the nature of angels, neither was he made under angelic law. He was made under the law proper to the nature he assumed; and, as that was a broken law, so his subjection to it, on our behalf, involved the bearing of its penalty. We say on our behalf; for, from the mere fact of Christ's subjection to a broken law, the bearing of a penalty could not be legitimately inferred. Such an inference would be inseparable from the doctrine of a universal atonement. When we argue the penal character of Christ's sufferings, from his subjection to a broken law, we are to be understood as taking into account the relation he sustained to those by whom the law was violated. It was not simply because he was made under the law which we had broken, but because he represented us, that he was exposed to the penalty which we had incurred. When the Son of God was made under law, it was not as a common subject. He stood not for himself, but for those whom the Father had given him. For them, and not for himself, he obeyed; for them, and not for himself, he suffered. As it is necessary to take into account the covenant of redemption, in order to complete the argument from the justice

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of God, so it is equally necessary to take that same covenant into account, when, from Christ's subjection to a broken law, we would argue the penal character of his sufferings. But when these two, the covenant and the subjection, are united, the argument is complete, and altogether unassailable. The Redeemer is thus made to pass before us, as he appeared to the vision of Isaiah, when he beheld him wounded, and bruised, and smitten, for our transgressions, bearing our iniquities, and offering up his soul, an offering for sin.

And when we come down to the actual history of our Redeemer on earth, we find all these *a priori* reasonings sustained by facts. He appears not simply as a prophet, or a king. He does not attempt the salvation of his people simply by instructing and subduing them. He is both a prophet and a king, but he is more,—he is a priest. The functions indicated by these titles, are all correlative to one another, and to the fallen estate of man; and there is one of them that has direct reference to the immutable character of the law, which man had transgressed, and which is indeed the foundation of all the others. Without the sacerdotal, there could be no kingly, and no prophetic office. Independent of a sacrifice, there could be no revelation of mercy, and no exaltation to a mediatorial throne. The way to the chair of prophecy, and the throne of dominion, must be by the altar of burnt-offerings. A treaty between an offended God and an offending race, implies a satisfaction to justice, and a vindication of holiness; and he who stands up before a violated law on man's behalf, must furnish both the one and the other. It is with law he has to deal, and the whole work must bear the stamp and sanction of law. Now these things, we say, are all verified in the actual history of Christ. His work is a legal affair from beginning to end. It is as one made under law he enters upon it. And as he came forth under law, to redeem them that were under the law, so he continued under law, until our redemption was achieved. The law laid its hand upon him at his very entrance upon our world, and that hold it never relaxed, until all its claims were fully satisfied. Then, and not till then, did its bonds give way to let the Sponsor free. It was when the debt was cancelled by atoning blood, and the penalty exhausted, and the last claim of justice met, by the final act of our Saviour's humiliation, that the prison doors were unbarred, and a full and formal announcement made to the world, of a purchased salvation. It was under law our Redeemer lived; it was under law he suffered; it was under law he died. Who can come in here, and draw a boundary line, marking, on the one hand, those acts which were demanded by law, and, on the other, those which it did not require? Where is such a line to be drawn? Is it between those acts which preceded his betrayal, and those which followed it? Upon what principle could such a distinction be made? If it is intended by such a line, to discriminate between his active and his passive obedience, this is

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not the place to draw it. These two things are so interblended in the history of our Redeemer, that no chronological division can be made. It cannot be said that up to a certain point in his history he obeyed, and that from that point he suffered. Obedience and suffering are mingled throughout. He was as much about his Father's business when he suffered, as when he taught. As much about that business when carried to the hill-top at the city of Nazareth, as when he taught in its synagogues—as much about it when suffering the scoffs and cruelties of Herod's soldiery, as when teaching in the temple. He was carrying out the Father's will, and finishing the work which was given him to do, throughout the whole of his earthly history; and from that appointed work he was never released, until, from the confines of the tomb, he came forth the conqueror of death. It was as truly the Father's will that he should drink the cup prepared for him in Gethsemane, and Jerusalem, and on the hill of Calvary, as that he should proclaim those tidings of love and mercy, which he was commissioned to bear to our fallen world. It pleased the Lord to bruise him, and to put his soul to grief. The bruising was just as acceptable, as the active obedience. Indeed it was all obedience, for the whole work is represented as an obedience unto death. There can, therefore, be no line of distinction drawn, assigning one part of our Redeemer's history to law, and the other to something of which no reasonable account can be given. His life was a life devoted to the satisfaction of law; and whether that law presented its precept, or its penalty, it found in him the most ample satisfaction. His sufferings, therefore, as well as his active obedience, must be regarded as the requirement of the law, under which he was made. And between sufferings rendered at the demand of law, and penal suffering, it is nothing short of absurdity to attempt a distinction.

That Christ's sufferings were penal, we argue, in the next place, from the names by which they are designated. They are frequently represented in the Scriptures as *sacrificial.* In conformity with this representation he is called the Lamb of God, and that too, in connection with the removal of sin. And it is in accordance with this representation, that he is set forth as the antitype of the Paschal lamb. "Since Christ our Passover is slain, let us keep the feast." These allusions would certainly seem to warrant the inference, that Christ was made a sacrifice for sin, but for such a view of his sufferings, we are not left to inference. The Scriptures do not leave us to argue that the closing scene on Calvary, combined all the essentials of a sacrifice. They put the matter beyond the contingencies of inference; declaring, in the most explicit terms, that the death of our Redeemer was a sacrifice for sin. "Now, once in the end of time hath he appeared to put away sin by the sacrifice of himself."—"This man, after he had offered one sacrifice for sins, forever sat down on the right hand of God."—"By the which will we are sanctified, through the offering of the body of Jesus Christ once for all."

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Now to understand the force of the argument from these representations of Christ's sufferings, it is only necessary to bear in mind, what is involved in the idea of a sacrifice. In all cases of sacrifice, the prominent idea was the expiation of guilt. Of the two elements of law, precept and penalty, it had always reference to the latter. How express the whole ceremony upon this one point! There was the confession of sin on the part of the offerer; there was the transference of sin to the victim offered; and there was the removal of sin by the shedding of the victim's blood. The victim took the law place—assumed the legal relations, of the offerer, so far as it could. It could not take his place with regard to precept, but it could with regard to penalty. It could not obey, but it could suffer. The sins of the offerer were laid upon the victim, and in consequence of the transfer, it became obnoxious to the penalty which he had incurred. The whole transaction had reference to penalty, and the sufferings of the victim were penal. What then are we to say, when we find that our Redeemer's sufferings are set forth, under the designation of a sacrifice—and that too, not casually, or in figure, but actually argued, throughout the greater part of an epistle? Such representations obviously leave us no alternative, but either to give up the very idea of a sacrifice altogether, or admit that Christ's sufferings were penal. And what is the essential idea of a sacrifice, if it be not the expiation of guilt by penal suffering? Where is the ceremonial law—where is the Mosaic economy—yea, where is that new economy which the Mosaic typified, if this idea is to be given up? Such a surrender as this, would, in our estimation, involve a departure from the faith of the saints of God, both under the Old Testament and the New. If we take away from the sacrifices that were under the law, the idea of expiation, and with it, the cognate idea of penal suffering, the whole dispensation becomes to us, a mass of inextricable confusion. The centre of the legislation was certainly the ceremonial law, and the centre of the ceremonial law was the ritual, and the centre of the ritual was the sacrifice, and the very essence of the sacrifice was the blood. The temple, the priesthood, the ritual, and the calendar, all pointed to the sacrifice, and the sacrifice found its expression in the shedding of blood. But from the shedding, and presentation, and sprinkling of blood, the idea of expiation is inseparable. It was shed and sprinkled, for the expiation of guilt—for the removal of penalty, for the propitiation of the divine favour. To this the whole Jewish economy pointed; and the elimination of this idea, would leave that Symbolic Gospel, vouchsafed to the Old Testament saints, meaningless, and absurd. And let no man think, that a similar course, in reference to the central object of the new dispensation, would be less destructive of the economy of grace. It is just as true of the new dispensation, as of the old, that "without the shedding of blood there is no remission"—just as true of the one as of the other, that sacrificial blood has reference to

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penalty—just as true of the sufferings of our great Sacrifice, as of those that were under the law, that they were penal.

And what we are taught by the very nature of a sacrifice, is again forced upon us by the effects ascribed to our Redeemer's sufferings. It certainly should aid us very much in the determination of our question, to know whether the sufferings of Christ did actually remove the penalty of the law from those for whom he died; for we hold, that no truth can be more obvious than this,—that sufferings by which penalty is removed, must be penal. From suffering *per se*, nothing can be argued. But, not so, where it is followed by the actual removal of guilt. Suffering attended by such a *legal* consequence, must have reference to law; and the only element of law, to which it can have reference, is penalty. It is with suffering, and its relation to *penalty*, as it is with the acts of a moral agent, and their relation to *precept*. All the acts of a moral agent, are not acts of *obedience* to moral law, though, as regards the matter of them, they may differ in nowise from acts of that class. It is essential to their coming under the category of obedience, that they should be rendered with direct reference to, and with a full recognition of, the preceptive claims of moral law. It is the reference of the act to the precept, that fixes its character. And this, we say, is just as true of suffering and penalty, as it is of act and precept. That which satisfies the claims of the precept, must be obedience; and that which satisfies the claims of the penalty, must be punishment. These are first truths, and there is no possibility of evading their force, without renouncing the very idea of law altogether.

If then the sufferings of Christ removed the penalty of the law from those for whom he died, the conclusion is inevitable, that his sufferings were penal. But that they did so, is a matter of the most explicit statement. "Christ hath redeemed us from the curse of the law, being made a curse for us." What is the curse of the law, if it be not its penalty? "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." To be made sin, is to be regarded and treated as a sinner. Christ, in his sufferings, therefore, was treated as a sinner, i. e., was regarded as bearing the penalty of a broken law. "Now once in the end of time hath he appeared, to take away sin by the sacrifice of himself." To take away sin, is to take away either the *macula* or the *reatus*, or both. Here the reference is to the latter. By the sacrifice of himself, our Redeemer bore away the penalty due to the sins of his people. "When he had by himself purged our sins, sat down on the right hand of the Majesty on high." This purging of sin cannot be the sanctification of his people, for that is not effected by a momentary *act*, but is the *work* of the Holy Spirit. It is not the removal of moral pollution, of which the Apostle here speaks, but the removal of guilt. But time and space are wanting for further recital of texts. Those just enumerated (and they are

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but a few of the many), are sufficient to show, that the sufferings of Christ did actually take away the penalty of the law. It was his purpose to redeem us from the curse of the law, and that purpose he accomplished by bearing the penalty due to our sin. But to effect this, by sufferings which were not penal, would, as we have already seen, be at war with the first principles of jurisprudence. The very fact, therefore, that Christ did actually remove the penalty of the law, is sufficient to prove, that his sufferings were penal.

In fine, we argue, from the justification of the sinner, that the sufferings of Christ were penal. To understand the force of this argument, it is only necessary to consider the nature of justification. We know of no better statement of this doctrine, than that given in the Shorter Catechism. "Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ, imputed to us, and received by faith alone." Here the justification of the sinner is set forth as a legal, forensic transaction, in which he is not only pardoned, but justified; not only freed from exposure to wrath, but accepted as righteous. Now to accept of us as righteous is to acknowledge, that we have a righteousness which satisfies all the claims of the divine law. Upon no other ground could we meet with such an acceptance. To accept, or regard a man as righteous, irrespective of righteousness, is simply absurd. The righteousness of Christ, therefore, on the ground of which we are pardoned and accepted, must be a righteousness acquired by the satisfying of the requirements of that law, by which we are condemned; for, until those requirements are met, the law cannot relax its grasp. But, as we have already seen, the requirements of a law are not restricted to its precept. The penalty has its claims, and they are just as sacred as those of the precept. The righteousness of our Redeemer, must, therefore, have met, and satisfied, the demands of this latter element of law. Or, in other words, in the acquiring of that righteousness, which, when imputed to us and received by faith, renders us righteous and acceptable in the sight of God, Christ must have borne the penalty of that law which we had transgressed. But to bear away, or exhaust, the penalty of the law, by sufferings which were not penal, were simply impossible. Sufferings by which such an end is achieved must be rendered to law—must be legally inflicted—must have a legal, which is all one with having a penal character, since it is by the penalty alone they are demanded. From the doctrine of justification by faith, on the ground of a Redeemer's righteousness, the doctrine for which we have been contending is inseparable. With that doctrine it stands, or falls; and he who denies that Christ's sufferings were penal, must, if at all consistent, reject the doctrine of justification, as taught in the Scriptures, and held by the Catholic Church in all ages of her history.

We have thus endeavoured to give a brief outline of some of the

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arguments, and they are but some, by which a doctrine, which must be dear to the hearts of many of our readers, may be sustained. We have argued the affirmative of our question, from the justice of God, and his inherent opposition to sin—from Christ's subjection to the law—from the legal character of his whole mediatorial work—from the names by which his sufferings and death, are designated—from the actual effects ascribed to his sufferings, and from the doctrine of justification. This round of argumentation we have presented, not through any apprehension of the insufficiency, or inconclusiveness of any one of the arguments employed, but simply for the purpose of showing, how intimately the doctrine in question is associated with the fundamental truths of Revelation, and how inseparable it is, from the very texture of the divine record. If there be any force in these arguments—if they have any foundation in the word of God, it cannot be a matter of indifference with us, which view of Christ's sufferings we entertain. On the contrary, our decision of this important question, must affect, very seriously, the ground of our confidence before God, and must exercise no ordinary influence over the hopes we cherish of a final admission to the inheritance above. Blot out from the Scriptures all that they reveal, respecting the penal character of Christ's sufferings, and the man who believes in the immutable justice of God, and his inherent opposition to sin, will find in the expurgated record, no traces of a way of salvation. Such an one knows full well, that if Christ's sufferings were not penal, then the penalty of the law is still unexhausted, and that the sinner must, therefore, stand for himself, and meet in his own person, the wrath, and the unutterable indignation, of the judgment day. But from the word of God this doctrine cannot be expunged, and, therefore, may the trembling sinner approach a reconciled God, and on the ground of his Redeemer's sufferings, receive the most abundant pardon.

R. W.

INFANT SALVATION.

This article is intended to form an additional chapter to the work on Baptism, by the Rev. James Wood, D.D., on the issuing of a second edition. It is now published by permission from the author.—Ed.

The common belief of Protestant Churches at the present day, is, that all dying in infancy are saved. This doctrine, so consoling to bereaved parents, is not founded on vague conjecture; nor in a mere desire for the future happiness of our deceased friends; but upon the word of God. We will state briefly the Scriptural evidence relating to this subject.

1. It is evident that David was a believer in this doctrine; and that he derived comfort from it in view of the death of his infant child. When his servants told him (2 Sam. xii. 19–23) that his

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child was dead, "he arose from the earth and washed and anointed himself, and changed his apparel, and came into the house of the Lord and worshipped; then he came to his own house, and when he required, they set bread before him and he did eat. Then said his servants unto him, What thing is this that thou hast done? Thou didst fast and weep for the child while it was alive; but when the child was dead thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? *I shall go to him, but he shall not return to me.*" It is manifest from this narrative, that David regarded his departed child as being in a state of happiness, and that he himself, after his own death, would commune again with the infant spirit of his loved one in heaven. He expresses no stronger confidence that his own soul would enter the world of glory, than that the soul of his child was then in bliss. Was this all an illusion? or was it not the sentiment of an enlightened and pious mind, under the influence of Divine inspiration?

2. When little children were brought to Christ to receive his benediction (Mat. xix. 14; Mark, x. 14; Luke, xviii. 15, 16), he said, "Suffer little children and forbid them not to come unto me; for of such is the kingdom of heaven." If by the phrase "kingdom of heaven" he meant, as some understand it, the kingdom of glory, his language amounts to a positive assertion that there are infants in heaven; if he meant by it the Church below, as we believe, their salvation may be reasonably inferred, supposing them to die at that early age. We do not say that this argument is conclusive, but only that it affords ground for comfortable hope. If Christ welcomed little children to his arms and his Church on earth, pronouncing on them his divine benediction, there is good reason for believing that this same Jesus, who ever lives in heaven as head of the Church, is hourly greeting in similar language, those whom he is pleased to call away in their infancy, to the invisible world.

3. On another occasion, Christ "called a little child unto him (Mat. xviii. 3–5), and set him in the midst of them, and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive such little child in my name, receiveth me." These words imply that Christ has special regard for little children, and that they sustain such a relation to him and his kingdom, as to form a suitable analogy to illustrate the character, security, and happiness of his followers. Accordingly, he calls them (verse 6) "little ones;" says (verse 10) that they are provided with guardian angels; and (verse 14) that it is not God's will that one of them should perish. All along, the analogy is preserved between his true, approved

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disciples, and little children; and the force of this analogy gives a pleasing direction to our thoughts, concerning the salvation of those dying in infancy. It appears very much like his saying, that it is not God's will that one of them should be lost.

4. Another declaration of our Saviour concerning little children (Mat. xxi. 15, 16), favours the same sentiment. "When the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple and saying, Hosanna to the Son of David, they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea, have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" (See Psalm viii. 2.) By this interrogatory Christ virtually said, that not only those children who were old enough to sing Hosanna, were recognized by him as his friends, but also younger ones still—children at the breast—"babes and sucklings"—whom God would employ to show forth, yea, to "*perfect*" his praise—to perfect it—i. e., to fill up to its completion, that choir of redeemed ones who without ceasing praise their divine Redeemer in heaven.

5. An argument for infant salvation, is derived from a comparison of Christ's words concerning the small number of the saved, and the vision of John the revelator, of the greatness of that number. Our Saviour says (Matt. vii. 14) that "*few* find the way which leads to life;" and (Matt. xx. 16) that "many be called but *few* chosen." Yet John saw before the throne "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." (Rev. vii. 9.) The two are in perfect harmony, if we apply the language of Christ to the character and condition of adult men, and the vision of John as including infants. The history of the world discloses the melancholy fact, that the number of good men compared with the wicked, has always been very small. Even in Christian countries, though "many are called," *few only* obey this call, and become pious. What a relief to this gloomy picture is furnished by the thought, that as one half of our race die in infancy, they are translated from this world of sin and misery, to form so large a proportion of that innumerable company whom John saw in heaven.

6. This doctrine is taught by the Apostle Paul. "Death reigned from Adam to Moses," says he (Rom. v. 14), "even over them that had not sinned after the similitude of Adam's transgression, *who is the figure of him that was to come.*" This passage asserts, 1st, that infants, though not guilty of actual sin, like Adam, yet are subject to death from their connection with him (v. 12), as their covenant head; and 2d, that *Adam was a figure of Christ;* who sustains a relation to dying infants as their Saviour, analogous to that sustained by Adam, with reference to their sin and death, viz., that as the guilt of the one was imputed to them for their condemnation and death, so the righteousness of the other, is imputed to them for their justification and salvation. That this is the Apostle's

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meaning is confirmed by the succeeding verses. The "many" made sinners in Adam, are contrasted (v. 15), with the "many" made righteous by Christ; the judgment upon "all men" to condemnation, is contrasted (v. 18) with the free gift upon "all men" unto justification of life; and the conclusion drawn from the whole is (v. 21), "that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." By connecting this conclusion with v. 17, we see how the argument stands related to the salvation of adults, viz., by their reception of divine "grace," and the "gift of Christ's righteousness." But as the whole parallel includes those mentioned, v. 14, viz., dying infants, as well as believing adults, alluded to in v. 17, the concluding part of it must be intended to apply to them also. With regard to such, his inference is therefore (v. 21), that as "sin reigns unto their death, so grace reigns," to give them victory over it, and to introduce them to the enjoyment of "eternal life."

II. The ground on which the Bible teaches infant salvation (as the preceding proofs clearly indicate), is not that infants are by nature free from sin. The language of some, that they are born pure and innocent, and that it would be unjust and cruel in God to involve them in future misery, should they die prior to their moral agency, and the commission of actual transgression, is contradicted both by the word of God and the Divine Providence towards them in this life. Their sinfulness of nature is fully asserted in the Holy Scriptures; and God's providential dealings towards them corresponds with the Bible description of their character. "*We are born to trouble* as the sparks fly upward." Not an individual is exempt from this law of Providence. Its operation does not commence with our moral agency, but our *birth*. This is palpable to all; to deny it would be to contradict the testimony of our senses. In all parts of the world, and in every condition of society, human suffering begins with the commencement of life. Dare any one say that God is cruel and unjust, in involving infants in misery in this world? If not, then by what rule of judgment can it be said that he would be unjust and cruel to involve them in future suffering? This assumption, if true, would have rendered it necessary for God, as an act of justice to mankind, to extinguish the human race as soon as Adam fell; or, in case of its continuance, to prevent any from dying prior to their coming to the age of personal accountability, and even from their suffering pain and other evils here; all which are disproved by existing facts and by the Holy Scriptures.

Further, if we predicate the salvation of infants on their native innocence, we render it impossible for them to be saved by Christ. He did not come into the world to save innocent beings, but sinners. The former need no Saviour. The terms, gospel, mercy, grace, redemption, &c., express ideas which are inappropriate and inapplicable to them; and hence the Bible, which is the depository

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of God's grace, would not be the source of our proof, nor Christianity the basis of our hope concerning their future happiness. So far as this doctrine is concerned, we might as well, on the above assumption, be Deists as Christians. If, therefore, we base our belief of infant salvation on the word of God, we must admit their native sinfulness, because the Bible reveals nothing concerning the salvation of Adam's race through any other channel than the Lord Jesus Christ.

Those who die in infancy are fitted for heaven in the same way *substantially*, that adults are; the chief difference lies in the employment of the *means* of grace in the one, which are not applicable to the other. Adults are regenerated and sanctified (except in extraordinary cases) by means of the external word (Rom. x. 17), accompanied and rendered efficacious by the Holy Spirit. (2 Cor. iii. 18.) But infants are renewed and sanctified by the Holy Spirit alone without the word. Who can doubt that he who formed the infant mind can hold communion with it, independently of the external senses, and can impart to it those gracious principles, which when developed and brought into active exercise, qualify the child either for serving God by a holy life on earth, or a life of glory in heaven? Examples of the former are recorded in the cases of Jeremiah the prophet, and John the Baptist. (Jer. i. 5; Luke, i. 15.) They were regenerated from their birth, though not then taken from this world. If God had called them away at that early age, that same work of grace, which qualified them afterwards to live holy lives here, would have prepared them to enter heaven; and so of all dying in infancy. "The law of the spirit of life, in Christ Jesus, makes them free from the law and sin of death." By the imputation of Christ's righteousness to them, they are freed from condemnation; and by the work of the Holy Spirit on their hearts, the corrupt tendency of their depraved natures is counteracted; a new and holy bias is produced in the soul; and being thus renewed and purified, they are made "meet to be partakers of the inheritance of the saints in light."

III. We began our remarks by saying that the doctrine of infant salvation is generally believed by *Protestant* Churches. The Roman Catholic Church taught and still teaches, in the decrees of the Council of Trent, and in her catechisms, that baptism is "necessary to salvation," and that "no other means of salvation is supplied to infants, except baptism be administered to them." And, as in all the decrees of that Council, a curse is pronounced upon those who might dare hold a contrary opinion. According to this, it follows, that though some dying in infancy are saved, the vast majority are lost. Only a small proportion of those who die at that age receive Christian baptism. The Reformed Churches were not entirely free from this error. In the baptismal service of the Protestant Episcopal Church, the *certainty* of their salvation is made to depend on their having been baptized. "It is certain, by God's word, that children who are baptized, dying before they

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commit actual sin, are saved." This implies concerning the unbaptized, that no such certainty exists. John Wesley expressed this sentiment in stronger terms, maintaining that though God may save them, especially where baptism cannot be had, we are not to expect that he will, provided there is an opportunity for having the ordinance administered, but is neglected. His language is as follows: "If infants are guilty of original sin, then they are proper subjects of baptism, seeing in the ordinary way they cannot be saved, unless this be washed away by baptism. It has been already proved, that this original stain cleaves to every child of man; and that hereby they are children of wrath, and liable to eternal damnation. It is true, the second Adam has found a remedy for the disease, which came upon all by the offence of the first. But the benefit of this is to be received through the means which he hath appointed; through baptism in particular; which is the ordinary means he hath appointed for that purpose; and to which he hath tied us, though he may not have tied himself. Indeed, where it cannot be had, the case is different; but extraordinary cases do not make void a standing rule." (Treatise on Baptism.)

The Popish doctrine of baptismal regeneration, which was retained, though in a modified sense, by some of the reformers and their successors, was the foundation of the above opinion concerning the future condition of infants. In proportion to the degree in which they rejected the former unscriptural dogma, they adopted correct views concerning the latter. The Scotch National Covenant against Popish errors, adopted in 1581, says, "In special, we detest and refuse his [Roman Anti-Christ's] cruel judgment against infants departing without the sacrament, and his absolute necessity of baptism," &c. John Calvin, whose teachings formed the type of that theology which was held by the Church of Scotland, says (with reference to the passage concerning Christ's blessing little children), "In this passage Christ is not speaking of the general guilt in which all the descendants of Adam are involved, but only threatening the despisers of the Gospel, who proudly and obstinately reject the grace that is offered them; and this has nothing to do with infants. I likewise oppose a contrary argument, viz., all those whom Christ blesses are exempt from the curse of Adam, and the wrath of God; and as it is known that infants were blessed by him, it follows that they are exempted from death." In harmony with this, the Synod of Dort, which met in 1618–19, adopted the following as an article of faith, viz.: "Seeing that we are to judge of the will of God by his word, which testifies that the children of believers are holy, not indeed by nature, but by the benefit of the gracious covenant, in which they are comprehended along with their parents; pious parents ought not to doubt of the election and salvation of their children, whom God hath called in infancy out of this life."

The Synod of Dort was a Calvinistic body, and predicated the

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salvation of infants, as indeed of all others, on their "election" of God. Accordingly, the Westminster Assembly of Divines, which met in 1643, twenty-five years after the former, and partly composed, we believe, of some of the same men, uses the word "elect," with reference to infants, and in the same sense as the term election was employed in the preceding article. "Elect infants dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when and where he pleaseth." (Presbyterian Confession of Faith.) The phrase "elect infants dying in infancy," is not intended to be put in contrast with non-elect infants dying in infancy (as though, in the opinion of that Assembly, there may be such), but with elect infants not dying in infancy. The latter would be effectually called in due time, by the use of the appointed means of grace, which had been referred to in the preceding part of the chapter on effectual calling. But to remove an objection, that as infants could not use these means, nor obey this call, therefore they are not saved; the Assembly say, as above quoted, that "elect infants *dying in infancy*" (in distinction from those who do not thus die), "are regenerated and saved by Christ *through the Spirit*,"—i. e., through the Spirit *alone*, without the external word; which is ordinarily employed in calling such as have passed their infancy out of nature's darkness, to the saving knowledge of Christ. This is the true and obvious meaning of the Presbyterian Confession of Faith on this subject.

The term "elect," is applied to infants in the baptismal service of the Methodist Episcopal Church. A part of the prayer directed to be used before administering the ordinance, is as follows: "Grant that *this child* now to be baptized, may receive the fulness of thy grace, and ever remain in the number of thy faithful and *elect* children." Notice: the prayer is, that they may ever *remain* in the number of God's elect children. This implies that at the time of their baptism they are believed to belong to this number. Supposing them therefore to die immediately afterwards, the phrase "elect infants dying in infancy," would be in exact harmony with the language of this prayer. I am aware that Arminians do not use the word in a Calvinistic sense; but the truth is, that the doctrine of election, as held by Calvinists, affords the only solid ground we can have for infant salvation. That election which is founded on foreseen faith and good works, can have no place here; because infants dying in infancy are incapable of these. Equally inapplicable is that view of election which makes it consist in our electing ourselves; because infants are not of sufficient age to choose salvation for themselves; and hence God must choose it for them, if they are saved at all.

The following are specimens of Calvinistic views. Says Toplady, "I testify my firm belief that the souls of all departed infants are with God in glory; that in the decree of predestination to life, God hath included all whom he intended to take away in infancy;

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and that the decree of reprobation hath nothing to do with them." "In the meanwhile I should be obliged if he [Mr. Fletcher] would with the help of Mr. Wesley's irradiation, show me what becomes of departed infants, upon the Arminian plan of conditional salvation, and election of good works foreseen." Dr. Gill advances similar sentiments. "Now such a number as they are" (infants dying in infancy), "can never be thought to be brought into being in vain; God is, and will be glorified in them; now, though their election is a secret to us, and unrevealed, it may be reasonably supposed, yea, in the judgment of charity, it may be rather concluded, that they are all chosen, than that none are. But the election of them cannot be owing to their faith, holiness, obedience, good works, and perseverance; or to the foresight of these things, which do not appear in them." And so of all other Calvinists. Dr. Thomas Smythe's excellent treatise, entitled "Consolation for Bereaved Parents," to which I am indebted for some of the preceding quotations, refers to the sentiments of Tyndale, Pictet, Whitfield, Watts, Rutherford, Addington, Robert Hall, Howe, Cotton Mather, and Buchanan,—all Calvinists,—expressing their belief that those dying in infancy are saved. I have never heard of a single Calvinist, either in ancient or modern times, who entertained the opposite sentiment, with the exception of Augustine, in the fourth century; and his opinion was based, not on the doctrine of election, but upon his erroneous views concerning the efficacy of baptism; which caused him to fall into the other error, viz., that "the unbaptized are excluded from the kingdom of God;"—and, as we have seen, John Wesley, who was not a Calvinist, fell into the same error many centuries afterwards. Augustine made the same exception as Wesley, in favour of the salvation of those who had not been baptized, in cases where baptism could not be had. (See Treatise on Baptism, selected by Wesley, and published in connection with his own on the same subject.) Augustine's belief was, that baptism is necessary to salvation, where it may be had; and Wesley held the same opinion. But none (to my knowledge), except Romanists and Puseyites, advocate this doctrine at the present day.

Reader, have you been afflicted with the loss of an infant child? Christianity offers you consolation. It bids you look upward and behold that child shining like a gem in the crown of our Redeemer. Instead of indulging in grief, you have reason to rejoice, not because you have been bereaved, but because you have thus become allied to the spirits in glory. By removing from this world your precious babe, Christ has added one to the nobility of heaven, and honoured you in having made you the parent of such a child. If you have not embraced Christ as your Saviour, here is a powerful motive to influence you to trust in him. Next to the enjoyment of Christ's glorious presence, the attractions of heaven consist largely in enjoying the society of those we loved on earth. But, without faith in Christ, heaven can never be your home; the spirits

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of the redeemed can never be your companions. If you are Christians, such a bereavement as this should be improved, to the increase and elevation of your religious affections. As a tender tie has been broken which bound you to earth, and a new tie formed between you and heaven, let your thoughts habitually soar upwards, and be in constant readiness to obey that call of God, by which you will be invited to join the departed spirit of your child in the realms of bliss.

J. W.

DIES IRÆ.—AN OLD POEM.

[The following is an excellent translation of a Latin Poem which has received the enthusiastic encomiums of Goethe, Dr. Johnson, Sir Walter Scott, and other distinguished men. It is said that Dr. Johnson always wept on reading the 10th stanza. The Earl of Roscommon expired with the 17th verse upon his lips. The original was written by a monk in the 13th century. This translation first appeared in the Newark Daily Advertiser.]

I.

Day of wrath, that day of burning,
All shall melt, to ashes turning,
As foretold by seers discerning.

II.

Oh what fear shall it engender,
When the Judge shall come in splendour,
Strict to mark and just to render.

III.

Trumpet scattering sounds of wonder,
Rending sepulchres asunder,
Shall resistless summons thunder.

IV.

All aghast then Death shall shiver,
And great nature's frame shall quiver,
When the graves their dead deliver.

V.

Book where every act's recorded,
All events all time afforded,
Shall be brought, and dooms awarded.

VI.

When shall sit the Judge unerring,
He'll unfold all here occurring,
No just vengeance then deferring.

VII.

What shall I say that time pending.
Ask what Advocate's befriending?
When the just man needs defending?

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VIII.

King almighty and all knowing,
Grace to sinners freely showing,
Save me, fount of good o'erflowing.

IX.

Think, oh Jesus, for what reason
Thou endured'st earth's spite and treason,
Nor me lose in that dread season.

X.

Seeking me thy worn feet hasted,
On the cross thy soul death tasted,
Let such labour not be wasted.

XI.

Righteous Judge of retribution,
Grant me perfect absolution,
Ere that day of execution.

XII.

Culprit-like, I—heart all broken,
On my cheek shame's crimson token—
Plead the pardoning word be spoken.

XIII.

Thou who Mary gav'st remission,
Heard'st the dying Thief's petition,
Cheer'dst with hope my lost condition.

XIV.

Thou, my prayers do nothing merit,
What is needful, Thou confer it—
Lest I endless fire inherit.

XV.

'Mid the sheep a place decide me,
And from goats on left divide me,
Standing on the right beside thee.

XVI.

When the accursed away are driven,
To eternal burnings given,
Call me with the blessed to Heaven.

XVII.

I beseech thee, prostrate lying,
Heart as ashes contrite, sighing,
Care for me when I am dying.

XVIII.

On that awful day of wailing,
Human destinies unveiling,
When man rising, stands before thee,
Spare the culprit, God of Glory.

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GILBERT TENNENT ON ORIGINAL SIN IMPUTED.

[THE celebrated GILBERT TENNENT, with whom originated the *New Light schism* of 1741–58, did not differ in his views of theological doctrine from Old School Presbyterians of the present day. As a specimen of his theology, we present some extracts from a sermon on *Original Sin Imputed.* The sermon was delivered to his own congregation, and was published in 1757, according to the Preface.—ED.]

I shall, in the following part of this Discourse, endeavour to prove THAT THE GUILT OF THE SIN OF ADAM, IS IMPUTED TO ALL HIS OFFSPRING.

This appears from the following Places of sacred Scripture, viz., Ephes. 2 : 3, "and were by Nature children of Wrath, even as others;" here observe, that there is a Difference between Nature and Practice; now if we be by Nature Children of Wrath, we must be by Nature guilty of some Sin that deserves it; for surely the Judge of all the Earth must needs do right; and what can this natural Evil be, but the aforesaid Sin of Adam, for from him we derived our Nature, Rom. 3 : 19. "Whatsoever the Law says, it says to those that are under the Law, that every Mouth may be stopped, and the whole World become guilty before God;" compared with v. 9, "for we have before proved, both Jews and Gentiles, that they are all under Sin;" here observe, that the whole World are guilty before God; how? not all of them by actual Sin; for all of them have not committed it, Infants are incapable of it, and they are a considerable Part of the World; then surely the sin of Adam, in Eating the forbidden Fruit, must be imputed or reckoned to all; see likewise, 1 Cor. 15 : 21, 22, "for since by Man came Death, by Man came also the Resurrection of the Dead; for as in Adam all die, so in Christ shall all be made alive;" now if we compare with this, what the Apostle says elsewhere, viz.: Rom. 6 : 23, "for the Wages of Sin is Death;" will it not plainly prove that we are somehow guilty of Adam's Sin? For how else should the Wages due for it, be inflicted on us? Yea, "upon those that have not sinned after the Similitude" of Adam; that is, who have not sinned actually in their own Persons: See Rom. 5 : 13, 14, 15, "for until the Law, Sin was in the World, but Sin is not imputed where there is no Law;" the Apostle is there proving, that Sin was imputed, before the moral Law was given upon Mount Sinai; because Man had the same for Substance written in his Heart; and adds these Words, "nevertheless Death reigned from Adam to Moses, even over them who had not sinned after the Similitude of Adam's Transgression, who is the Figure of him who was to come;" i. e., though the moral Law was not given outwardly by Moses, yet Death, the Wages of Adam's Sin, reigned over such as did not actually imitate it; the Apostle certainly points to Infants, in the aforesaid Expression, who die before the Use of Reason; Death

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reigns over them, though they have not Sinned after the Similitude of Adam's Transgression; and therefore the Guilt of his Sin is imputed to them; this is indeed the Drift of the Apostle's reasoning in our Context, and therefore he calls Adam, "a Figure of him that was to come;" i. e. of Christ; now wherein is the first Adam a Figure of the second, but in these things following, viz. :—

1. In his being a Covenant Representative, or federal Head of his natural Offspring, as Christ is of his Spiritual. And,

2. That as by the Sin of the First, Guilt and Death were imputed to, and inflicted on his natural Offspring, so by the Obedience of the Second, Righteousness and Life are imputed to, and conferred upon his spiritual Offspring.

It appears with the clearest Light and Evidence, from the following Verses, that what I have said is the Apostle's Scope and Meaning; see Verses 16, 18, 19. "For the Judgment was by one to Condemnation, but the free Gift is of many Offences to Justification; therefore as by the Offence of one, Judgment came upon all Men to Condemnation, even so by the Righteousness of one, the free Gift came upon all to Justification of Life; for as by one Man's Disobedience many were made Sinners, so by the Obedience of one shall many be made Righteous;" what can be expressed in plainer and stronger Terms than this Truth in these Verses, viz., that we are after the same Manner condemned by the Sin of Adam, as we are justified by the Righteousness of Christ? and this the sacred Scriptures assert to be by Imputation, Rom. 4 : 6, "even as David describeth the blessedness of the Man, unto whom God imputeth Righteousness without Works."

The Antithesis between Christ and Adam will not hold, if Adam's Sin be not imputed to us; for as the Righteousness of Christ is so imputed to Believers, that every one of them may say truly it is his own; and hence Christ is called by the Prophet, "the Lord our Righteousness;" and is said by the Apostle, to be "made of God to us, Wisdom, Righteousness, Sanctification, and Redemption;" so every Child of Adam may sorrowfully say, respecting his Transgression, that Iniquity is mine, and I am righteously punished for it.

Neither is there anything unreasonable in the Doctrine of the Imputation of Adam's Sin to his Posterity, if it be considered, that he had a Capacity to keep the Covenant made with him; and that the Consequences of his doing so, which were equal to the Loss that he and his Offspring suffered by his fall, would have been as certainly conferred upon them, as if they were personally obedient.

Nay, we may safely say, that Adam's being constituted the federal Representative of his Posterity, had a more probable Tendency to promote their Interest, than if every one of them had stood for himself personally and particularly; the Reason is this: Adam had not only as great a Capacity to stand, and was under as great obligations to do so upon his own Account, as any other could for himself; even in this respect, the Cases were equal, the

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Chances parallel; but besides this, he had a very important Excitement to Obedience, as he was a public Representative, which private Persons could not have, viz., that of securing the Salvation of his whole Offspring by his Standing, and on the Contrary, involving them in unspeakable Ruin and Misery, by his fall.

This Argument must be in reason supposed to have considerable Influence upon a pious and generous Mind. A good Parent is full of Bowels, towards his Offspring, and is apt to be tenderly moved with the Prospect of their Happiness or Misery, and this Concern is like to be proportioned to the Nature and Duration of them, as well as to the Number or Extent of his Descendants, who are deeply interested in, and whose Fate is determined by those different and contrary Events; the Consideration of which tends to affect him in a great Degree, unless his Mind be ignorant, and his Affections irregular, which cannot be supposed to be the Case of our first Parents, before the abuse of their Liberty, without contradicting the express Testimony of Scripture, respecting their original Integrity, and asserting, in Effect, that God himself is the Author of Sin; Consequences absurd and blasphemous! Most certainly, upon the Hypothesis of a Covenant Transaction with Adam, the first Man, the Father of the human Species, for his whole Posterity, his Conduct must be big with the most important Consequences, towards all the human Race! this Consideration vastly turns the Balance in Favour of Adam's Headship.

What the Apostle says of Levi, Heb. 7 : 9, 10, serves to illustrate the Point of Truth, which I am discoursing upon; it is said in these Verses, that "Levi paid Tithes in, or by Abram, when Melchizedeck met him; while he was yet in the Loins of his Father;" and so, much more, may the Posterity of Adam be reckoned to have sinned in him, seeing they were not only included in him, as Branches in the Root, and Members in the Head naturally, but were represented by him federally, or in a Covenant Way.

It should be also observed, that when the Imputation of Adam's Sin is denied, the principal Foundation of the Propagation of Sin is taken away, nor can any sufficient Reason be given for the Propagation of Adam's Sin to his Posterity; I mean the Pollution of it, or, in other Words, Original Sin inherent, if the Case be so: For surely it is not only a Sin, but a Punishment to want Original Righteousness; now Punishment necessarily supposes Sin, for the Guilt of which, divine Justice inflicts it only; but all have not sinned actually in their own Persons, as is evident from the Case of Infants, and yet all are punished with the Loss of God's Image, and therefore the Sin of Adam must be imputed to all his Posterity; otherwise there is no accounting for the Justice of God, in suffering this Propagation, which he could easily prevent; it will not remove the Difficulty to say, that God only suffers one corrupt Creature to beget another, according to the Law of Nature, as a Leper begets a Leper, seeing that the Almighty could hinder this Propa-

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gation of Adam's Sin, by creating them immediately as the Angels, and many other Ways which we know not; we have no reason to think that a righteous and good God would suffer it, to the Punishment of Creatures, who are supposed to be entirely innocent.

If the Guilt of Adam's Sin be not imputed, whence is it that Pollution should be from thence transmitted to his Posterity rather than from the particular Sins of private Parents to their immediate Offspring? And seeing the Souls of Men are not generated, but immediately created by God, whence is it that they are disrobed of the Ornaments of Original Righteousness at their Creation, if Original Sin be not imputed?

Now that we are polluted from our Birth, with the Stain of Sin, the sacred Scriptures positively declare, by asserting, that "the Imagination of Man's Heart is evil from his Youth (Gen. 8: 21), that Man is born like a wild Asses' Colt (Job 11 : 12), that none can bring a clean Thing, out of an unclean, not one (Job 14 : 4), that he cannot be clean, who is born of a Woman (Job 25 : 4), that we are shapen in Iniquity, and conceived in Sin (Ps. 51 : 5), that he that is born of the Flesh, is Flesh (John 3 : 6), and that the fleshly Mind is Enmity against God;" that before Conversion, all are spiritually "blind and dead" (1 Cor. 2 : 14; Ephes. 2 : 1), that there is Necessity of being "born again" (John 3 : 3), which supposes a Corruption in the first Birth, without which a Second would be needless; and that this new Birth is a "quickening of the Dead" (Ephes. 2 : 1), and farther, that while we are in a State of Nature, we are without spiritual Strength, and without a Will to spiritual Good (Rom. 5 : 6; Job 5 : 40), and indeed universal Experience proves this Point, the whole World is corrupt without so much as one Exception (Rom. 3 : 10, 11, 12), *nemo sine crimine vivit.*

The Philosophers acknowledged this Corruption in human Nature, *nitimur in vetitum semper Cupimusque negatum,* We strive for what is forbidden us, and desire what is denied us; but know not how to account for the Cause. Some accused Nature or Providence because of that, and called her a Stepmother; and others ascribed it to a fabulous Original, viz., the Opening of the Box of Pandora in short, though there evidently appears to be in all an early Bias to Vice, even from Childhood, for one bad Example influences more than many good ones; yet no rational, consistent Account has ever been given of this hereditary Contagion but in the Bible; and methinks such as do not like that, should give a better, before they reject it with sovereign Contempt; which I believe will puzzle them for all the Pride, as it did their more modest, candid, and sensible Forefathers, the Pagan Masters!

Farther, how can the Death of Infants be reasonably reconciled to the Justice of God, without acknowledging the Imputation of Adam's Guilt to them; especially if it be considered, that Death is represented by God himself, to be the Wages of Sin, and that it puts a Period to the Creature's Duration here.

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To suppose that the guilt of Adam's Sin, is only propagated by Imitation, is to confront the express Testimony of sacred Scripture, which assures us that Death, and therefore the Sin that procured it, "reigned over those that had not sinned after the Similitude of Adam's Transgression (Rom. 5 : 14), who was the Figure of him that was to come."

If Original Sin was only propagated by Imitation, then the Apostle Paul would never have said, that Sin entered the World by Adam, but by Satan, for he set the first Example of Sinning.

Moreover it cannot, with any Appearance of reason, be thought that Baptism is administered to Infants, to blot out Sins of Imitation, for they have them not, and yet the Apostle calls it the "Laver of Regeneration." (Tit. 3 : 5.) Surely if there was no stain, there would be no need of a Laver to wash in; and here you may observe, that Infant Baptism is a standing Testimony to the important Doctrine of Original Sin, and therefore of great Use in the Church of God.

[To be continued.]

THE ADVANTAGES OF A FULL COLLEGE COURSE.

THE Rev. JOHN MACLEAN, D.D., LL.D., delivered a very able, judicious, and interesting Inaugural Address, on the occasion of being inducted into the office of President of the College of New Jersey. We present to our readers an extract from that part of the Address which relates to the advantages of a full course of College Study in preference to the recent attempt in this country to make colleges a collection of independent schools.—ED.]

I am glad to have it in my power to say, that no chimerical experiments in education have ever had the least countenance here. The methods which have been employed to secure the proper cultivation of both head and heart, are the methods which long experience has taught to be the most efficient. So far as it concerns the head, mental discipline has been aimed at rather than the storing of the memory with isolated truths; the greater the number of which, the greater often is the confusion; yet the proper exercise of memory has never been neglected. Nor has any countenance ever been given to the whim, that the regular and systematic teaching of religious truth is unfavourable to the growth of pious feeling, in the youthful breast, and that all attendance upon religious services should be entirely voluntary, and never required; and I trust such notions as these will never find a lodgment here. Had we no experience to confirm us in our views, the precepts of revealed truth on this point would be sufficient to show, that the true mode of training youth to fear God and to keep his commandments, is to do as God himself required his covenant people to do. "And these words which I command thee this day shall be in thine heart, and

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thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Surely He who formed the soul of man must know what is the best method of fostering in that soul the spirit of piety.

Nor has it ever been the aim of the Trustees and Faculty of this College to make the College a collection of separate schools; and to permit the students here congregated to determine for themselves to what branches they will devote their time and attention, and which ones they will neglect.

Whatever advantages may flow from such a system, they are not the precise results sought to be reached by the establishment of colleges. That even for certain classes of under-graduates, they may answer a good purpose, we do not question, but it is chiefly for that class, whose pecuniary resources and advanced age will not admit of their pursuing the full college course: one designed to embrace an outline of all the liberal arts and sciences; and to impart that variety of mental discipline, and those expanded views of the fields of literature and science, which can be derived in no other way, than by the actual application of the mind to the different branches of study included in what is generally known as a plan of liberal education. We do not hold to the maxim ascribed to Chrysippus, at least without some qualification, "that the wise man is the best artist in every kind of work," but we do hold to the Roman Orator, "that there is a common bond between all the liberal arts," and in accordance with this view, we maintain that the careful study and thorough mastery of the various branches of knowledge, so far at least as to give us precise ideas of their nature and their extent, afford the best foundation upon which we can erect a superstructure of professional eminence. This range of study calls into exercise all the powers of the mind, in the order and to the extent, that experience has shown to be highly favourable to the unfolding of those powers, and giving to them that vigour, and that unity of action, which it should be the aim of all education to impart.

In adopting a system of instruction for colleges, we should have respect to the mass of those whom we seek to benefit, and we should so order the course of study as to enable them all, with proper effort, to attain in some good degree the end sought in a liberal education. This end I apprehend to be full preparation to enter with advantage upon the study of one of the liberal professions, or upon an extended and thorough inquiry into the more recondite portions of those branches of knowledge, the elements of which had supplied a part of their preparatory training. Not that persons who may be designed for other vocations than those just mentioned, may not with profit submit to the same mental discipline, but that the plan itself should be arranged with special reference to the wants of those who are to be devoted to the cultivation of

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the arts and sciences, or to the study and practice of the learned professions. It has been asserted by a distinguished writer on education,* and in a limited sense his remark may be true, that in a school or college for the pursuit of liberal or general knowledge, the student may be considered as an end unto himself; his perfection as a man simply being the aim of his education. This I say in a limited sense may be true. For with habits of study which render mental effort his delight, and with a taste acquired for the perception of the beautiful and the true in nature and in art, and of the useful too in the different departments of knowledge, the liberally-educated youth has attained a degree of perfection which places him greatly above his equals in age, who have made no such attainments. And he is in possession of sources of pure pleasure, from which he may draw as often and as largely as he pleases, provided he does not relax his effort to increase his knowledge and to improve his mind. Though all this may be conceded to those who maintain that the benefits of a liberal or general education terminate upon the individual himself, or have their end in making him a wiser, better, and happier man, yet we know of no institutions professedly established with this as their ultimate design; but on the contrary, they all have, as in our judgment they should have, a more comprehensive object, and one bearing more directly and fully upon the welfare of the whole commonwealth; and that is, as we have already said in other words, the liberal education of youth, with a view to the advancement of learning in all the various departments of liberal knowledge and professional life. That such a training as this, considered as a means to an end, or as a preparation for a higher education, is superior to the plan of having a variety of independent schools, in which the attention is wholly confined to matters bearing upon a single department of knowledge, may, I think, be safely maintained. And although our limits will not permit me to argue this question at large, and my object being to point out what we propose to do rather than the reasons for so doing; yet I ought perhaps to say a few words in support of the opinion just avowed. Not to insist upon the fact that this method, whether the best or not, has been eminently successful, and that as a general truth it is undeniable, that those men who have been most eminent in the several liberal professions, or most distinguished as scholars or philosophers have had a liberal preparatory training, prior to their devoting themselves to those branches, from the study of which they have derived their reputation, I may mention as one reason in favour of this course, that where the different studies are judiciously arranged and properly proportioned, they serve to call into harmonious action all the intellectual powers, and thus give a more healthful expansion to the mind than it can derive from any other source.

* Sir William Hamilton.

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A second reason in favour of this course is, that it serves to enlarge the views of the liberally educated, as to the unbounded field for research that lies before them, in the worlds of matter and of mind; and thus restrains them from despising the attainments of others, from the full conviction that their own must necessarily be limited in extent. Thus modesty is engendered, and also a sympathy with others in their efforts to enlarge the boundaries of knowledge and learning. Thus too the efforts of all in behalf of learning are encouraged, by the more general appreciation in which their labours are held by the intelligent portion of society, whatever be the subjects in regard to which that intelligence is employed.

And if it be maintained that the advantages here enumerated would result from freedom of intercourse and friendly correspondence between those who have been trained in separate and independent schools, the ready answer is, that it cannot be so well or so readily done in this way as in the one we advocate. For those in these separate and independent schools having really no knowledge of, or taste for, other pursuits than those in which they themselves are engaged, cannot estimate so justly as they should the value of other studies. They may admit the superiority of individual men in other walks of life, and the value of their labours to society, yet they cannot appreciate them as they would, did they know something personally of the intense mental effort requisite to the production of those results, which claim and receive their admiration.

A third advantage, which a system of liberal or general instruction in a college has over the voluntary method pertaining to a collection of independent schools, consists in this, that better provision can be made for occupying the whole time of the student, a matter of prime moment in the early discipline of the mind. If the course of instruction in each department be so arranged as to occupy to advantage the whole time of the pupil, then it is evident, that for the great body of students it would be highly injurious to their scholarship and mental discipline, should they divide their time between the different schools, the studies in each requiring the time and effort which are distributed among several. Again, if the instruction given in the several schools should not furnish ample employment for the pupil, and if it be so ordered as to enable him to attend with profit upon two, three, or more schools at the same time, and it be still left at the option of the student to pursue one or more branches as he pleases, it is evident that it will furnish to a large proportion of the youth a strong temptation to neglect any and every branch of learning that calls for vigorous mental effort, and to content themselves with solving in their individual cases, the problem, in what way they can finish their college course with the least amount of labour, and therefore with the least amount of knowledge—a temptation strong enough where the attendance upon

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the whole course of instruction is required of each individual. It is admitted, indeed, that this would not operate unfavourably upon youth possessed of uncommon quickness of parts and of an ardent thirst for knowledge, who sometimes are disposed to apply themselves too closely to their studies. But this is not characteristic of youth in general, and it is necessary, by a system of regular daily instruction and examination, to accustom them to mental effort, until by constant practice the habit be formed, and mental effort itself becomes pleasant; and this can more readily be done upon a plan which prescribes a common course for all, and exacts a regular attendance upon that course, than it can by leaving it to the option of the student to study what he pleases.

It may be urged that youth will study with greater diligence things in which they take an interest, than those for which they have no taste; and though this is doubtless true, yet it may be the case, and often is, that the course of reading or study in which they take most delight is not the one most necessary for their improvement, and the complete development of their minds. For often the very source of this pleasure is, that it can be had with little or no exertion; and when it is otherwise, their interest in these particular studies which prompt them to constant effort, not unfrequently indisposes them for studies of equal moment in themselves, and of equal importance to the student. And it is assuming rather too much for youth of the age of those who enter our institutions for undergraduates, that they are fully prepared to judge for themselves, not only as to what is the most agreeable to them, but also as to what is most useful.

For these and other reasons, we are disposed to adhere to the plan hitherto pursued in this institution, in having one course of study for all the students, who are candidates for academic honours: and in requiring attendance upon all the college exercises.

Household Thoughts.

DEATH OF A MOTHER.

Mrs. S. J., died at S——, on the 23d of September, 1853, in the fiftieth year of her age. She had been for fifteen years a consistent member of the Presbyterian Church. After making a profession of religion, and uniting herself with the Lord's people, she as a babe in Christ fed upon the milk of the word. She attended diligently to all the means of grace in her church, and evidently grew in grace, and in the knowledge of God. She was one of those persons who appeared to apprehend the proper idea of practical

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piety, for she served the Lord more from a sense of duty, than from the mere impulse of her feelings. She was regular in her attendance to the instructions and ordinances of the Lord's house, —faithful in the discharge of the obligations of religion to her family, and exemplary in all her conduct.

1. HER AFFLICTION.—For fifteen months this Christian woman lingered under an incurable disease. During all this time she suffered the most severe pain, except when under the influence of opiates. In this most trying affliction, she appeared plainly to discover the design of God's providence. She was resigned, and at times had great enjoyments under the power of faith, and the comforts of the Holy Spirit. We are told by the Lord in his word that he *chastens us for our profit, that we might be partakers of his holiness.* To this Mrs. J. was sensible, her affliction drew her affections from this world, and fixed them upon heaven. She had the world embittered to her, and longed to be relieved from this vale of tears, and find a home with her God, where sorrow and trials are no more. Her affliction and trials caused her meek and lovely spirit, her resignation and humility, and all the tempers and virtues of religion to shine forth more brightly, as she advanced in holiness, and approximated the grave. Oh, what poor Christians God's people would be, if he never afflicted them! What a blessing affliction is to the poor soul, when viewed in the proper light, and improved with fidelity!

2. HER LAST HOURS.—Her enjoyments were not overwhelming raptures upon the one hand, nor doubts and fears upon the other, as she became conscious of the nearness of her dissolution; but the calm serenity induced by an unbroken confidence in her Saviour. She realized the experience recorded of Christians approaching death, in every age of the church; that the nearer they come, the less terror they will have to encounter, and the more precious the Saviour will appear. Jesus Christ gives us dying grace. Whilst in the warm converse of life, we have our doubts often excited, and whilst surrounded by its fascinations, we have our trials; but as we approach death, when human comfort and sympathy can no longer alleviate our fears, our blessed Saviour will be faithful to his promises, nor suffer us to be tempted beyond what we are able, and render his grace sufficient for us. Let us not fear death!

There is a period when the eternal world commences to unfold itself to the departing soul of the dying Christian, and whilst yet lingering here, we learn from his last expressions that he often sees what human eyes are not permitted to see under other circumstances. Such indications the last words of this dying mother manifested. "Let me take your arm," were her last words. All the family understood by it, that she meant the arm of her Saviour —that she departed *leaning upon the arm of her beloved.*

3. HER PRAYERS.—Mrs. S. J. was a woman of prayer. Not

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like many who suppose when once upon a bed of affliction, cut off from the active duties of life, their usefulness in the church must cease, she ceased not day nor night to pray for the salvation of her family. Here is the power of a Christian mother, having in her health made her own calling and election sure, now about to wind up her last duties on earth, as in the warmth of her maternal affection she boldly approaches a throne of grace, and with all the earnestness of her soul, lays the interests of her children before her heavenly Father. Thus the last days of the Christian may be the most useful days of life, and more success may attend efforts to do good, than in any previous period.

How fortunate are the children who have had a praying mother, whose prayers for them were recorded in heaven before she left them motherless on earth! How highly responsible is the situation of children who have such advantages!

The Lord does not relieve us from the obligation of the command *honour thy father and thy mother*, when he takes our parents from us in death. Children who honoured and respected their mother when with them on earth, should continue to respect her in heaven. And the greatest pleasure they can afford her, is the communication that they are obeying the Lord, who is crowning her with eternal happiness. The prayer of this mother often was, in the hearing of her husband and her children, that they might be an *unbroken family in heaven.*

4. Her example.—This lady not only professed to be a Christian, but lived as a Christian, in the estimation of all who knew her. In this is the glory of religion, that we can live for the good of others; that we can by our walk and conversation, make impressions that will not terminate when we are dead and gone. Christians of the present generation represent religion to the succeeding one, and teach them more by their good example than by their precepts. Our actions will not die when we die, but will live to influence others, who will live when we are dead. Let mothers who read this, take heed how they live in their families. The impressions they now make, they may regret, but cannot recall, when they are to leave their children in death.

5. Her works do follow her.—When the Christian mother is dead, her works done when living have not ceased to do good. The impressions that she made upon her family, and upon others who were influenced by her conversation, her example, and her prayers, will live when she is dead. The present generation will be benefited by them, and will make the same impressions, set the same example, and teach the same doctrines their mother taught to the succeeding generation. Thus the works of a pious mother may be perpetuated from generation to generation, to the end of time, upon the same principle that "Abel, though dead, yet speaketh."

How high our responsibility to live consistent Christian lives, and to be properly influenced by parental teachings and example.

J.

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JESUS LOVES A LITTLE CHILD.

"Mamma, 'tis Jesus loves my soul,
And makes the wounded sinner whole.
My nature is by sin defiled,
Yet Jesus loves a little child.

"I know my temper is not right,
I'm often fretful, scold, and fight;
I would like Him be meek and mild,
For Jesus loves a little child.

"How kind is Jesus! Oh, how good!
For my poor soul to shed his blood!
For children's sake he was reviled!
Yet Jesus loves a little child.

"When I offend you by my tongue,
And say and do what's very wrong,
O, pray mamma, be reconciled,
For Jesus loves your little child.

"He teaches me to shed a tear,
Whene'er I grieve a friend so dear,
But though I am so thoughtless, wild,
Yet Jesus loves the little child.

"To me, may Jesus now impart,
Although so young, a gracious heart.
Alas! I'm oft by sin defiled,
Yet Jesus loves the little child.

"And *I love him*, for he loves me,
And hope his faithful child to be;
The sinner's friend, he's justly styled,
And Jesus loves your little child."

ANONYMOUS.

Historical and Biographical.

DR. WITHERSPOON'S ADMINISTRATION AT PRINCETON COLLEGE.

[WE are permitted, through the kindness of JAMES S. GREEN, Esq., of Princeton, New Jersey, to publish an Address delivered before the Alumni of Princeton College in 1840, by the venerable DR. ASHBEL GREEN. The Address relates to the affairs of the College under Dr. Witherspoon's administration, and possesses a high degree of interest both from its subject and its author.—ED.]

GENTLEMEN:—

Having heretofore written and published the history of this institution, from its origin till the time of the accession of Dr. Witherspoon to the presidency, I propose, on the present occasion, to give you some account

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of his administration, and the state of the college during its continuance. This, it appears to me, will be as proper a subject as any I can think of, for the brief address which I have been given to understand is expected from me at this time.

Dr. Witherspoon, with his family, arrived in this country from Scotland, in the month of August, 1768. He landed in Philadelphia, and his arrival was hailed by the friends of the college, in that city, with lively emotions of joy. After a short period of rest, in the family of Mr. Andrew Hodge, he and his family were escorted by a numerous cavalcade to Trenton. There he was met by a still more numerous escort from Princeton, and conducted to the mansion of Mr. Richard Stockton, in which he received very hospitable and kind attention, till the President's house, which needed repairs, was made ready for his reception. The college edifice was brilliantly illuminated on the evening of his arrival, and not only the whole village, but the adjacent country, and even the Province at large, manifested no small degree of pleasure and pride, on the acquisition of such an inhabitant—it is not easy for those whose memory does not extend beyond the independence of our country, to understand with what veneration.

Such a reception must doubtless have been highly gratifying to Dr. Witherspoon and his family; but it was with great modesty and Christian humility that he referred to it in the first sermon that he delivered in Princeton, asking the prayers of the congregation, that he might not disappoint any reasonable expectations, which they cherished in regard to his services.

Dr. Witherspoon was inaugurated on the 17th of August (1768), at a meeting of the Board of Trustees, specially called for the purpose, and he delivered a Latin inaugural address, on the Union of Piety and Science. I had an opportunity, when a member of the senior class in college, of perusing this Address in the handwriting of its author, but it has not been found among the manuscripts which were left by the Doctor at the time of his death.

The method of instruction by lecture, had never been practised in this institution, till it was introduced by Dr. Witherspoon. He delivered lectures on four different subjects, namely, on Composition, Taste, and Criticism; on Moral Philosophy; on Chronology and History; and on Divinity;—topics these, each of which in some of the European universities, is assigned, and not improperly, to a separate professor. And when it is considered, that these courses of lectures must have been prepared within the first four years of the author's presidency, probably within half that time, and that his other duties, during the same period, were both numerous and arduous, a high idea must be entertained, not only of his application and industry, but of the vigour of his mental powers, the extent and variety of his knowledge, and the facility and rapidity with which his compositions were made.

His lectures were not prepared for the press by himself. I found them in manuscript, and advised Woodward, the printer, to insert them in both the editions which he published of the Doctor's works, stating in a note, prefatory to those on Moral Philosophy, that the publication was posthumous, and that it had not the advantage of the author's revision. The Lectures on Chronology and History were found to be too imperfect for publication; but the class of which I was a member studied them,

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and recited them to the Doctor himself. Blair's Lectures on Belles Lettres are much more extended than those of Witherspoon, but the leading ideas of the two writers are wonderfully similar. I once asked my old master, whether there had not been some correspondence between him and Dr. Blair, on the subject of these lectures; and the answer was, that there never had been the interchange of a single thought between them, on any topic which they had severally discussed. The similarity remarked, therefore, is doubtless to be attributed, to these authors having studied under the same teachers, and thus derived their original train of thinking on the subjects in question, from a common source. They were either classmates or cotemporaneous members of the University of Edinburgh.

Dr. Witherspoon was, by a formal vote of the Board of Trustees, "invested with the sole direction, as to the methods of education to be pursued in the college:" and he unquestionably contributed greatly to improve the previous course of study, which had been chiefly, though not exclusively, confined to the Languages, Logic, and Natural Philosophy. He liberalized the whole course, and introduced a special attention to the cultivation of our own language, which had, before this time, been too much neglected. He not only delivered the lectures I have mentioned, on Composition, Taste, and Criticism, but used his best endeavours and all his influence to increase the library. He brought over with him, when he came from Europe, three hundred volumes of valuable books, which he had obtained as a donation to the college; and he afterwards used his influence, with considerable effect, in England and Scotland, to add to their number. This library was scattered, and almost annihilated, by the British when they had, for a short time, the possession of the college edifice; and nearly the whole of the small remainder were consumed when the edifice was burned in 1802. The present extensive and excellent library has been wholly collected since that time. Dr. Witherspoon, although by no means deeply versed in mathematical studies himself, yet knew the value of those studies; and he took measures to extend the college course, which had previously existed, in this branch of science. He also appreciated the value of Natural Philosophy and Astronomy. He greatly added to the philosophical apparatus of the college, by procuring from London, perhaps the best apparatus then in the country. This also was almost wholly destroyed, in our revolutionary war. It was at his instance, and by his exertions, that the college obtained the first Orrery, constructed by Mr. Rittenhouse. This was not destroyed by the British. They set a guard over it, intending to transport it to England. It was our own using that deranged its machinery—which has never been well repaired, and the lower part never repaired at all.

Dr. Witherspoon introduced the study of the French and Hebrew languages, and for a time taught them both himself. He likewise introduced competitions, previously to the annual commencement. There was a competition on the extemporaneous verbal translations of English sentences into Latin; a written version into Latin, of an assigned English paragraph, without the use of a dictionary; on the reading of Greek; on English orthography; on reading English, first of a few paragraphs prepared by each competitor, and then on several paragraphs, not previously prepared; on the pronouncing of English orations publicly, on the evening before commencement. The competitors in all those exercises offered

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themselves voluntarily, but the number was always considerable, taken in the aggregate; for each competitor was allowed to name the subject or subjects on which he would compete, but was not compelled to a trial on any not named by himself. Premiums were awarded on each subject, and the gentlemen present decided by vote to whom the premiums should be awarded. The name of the victor competitor was also announced, if I rightly recollect, on the day of commencement.

But Dr. Witherspoon was also greatly instrumental in collecting funds for the college; for these funds, before his accession to the presidency, were so exhausted that the trustees could not redeem immediately the pledge they had given, relative to the expense of his voyage from Europe. Not long after his inauguration, he made a journey through New England, which eventually resulted in some handsome pecuniary donations to the college. But his reputation soon spread far and wide, and both pupils and donations, were thereby gained to the institution. Pupils resorted to it from all the southern provinces (for I am now speaking of the college before the declaration of American independence); some also came from New England. In a word, there was hardly a province in British America, which might not be said to be represented in this institution. The fact was, there was no college in our country which stood so high as this, in the public estimation, during the first part of Dr. Witherspoon's presidency, that is, till the commencement of our revolutionary war. The college was disbanded in the fall of 1776, and was not fully reorganized again, till the latter part of 1779. The edifice was alternately a barrack first for the British, and then for the American troops.

It is not to be supposed from what I have said of the reputation of Dr. Witherspoon, and the pupils that came to the college from a distance, that the aggregate of students, was, at any time, very numerous. Our whole population, at the time contemplated, was probably not a fourth of what it now is, and but few individuals were in circumstances that enabled them to send their children to a distance from their homes. I have not been able to ascertain that Dr. Witherspoon's pupils ever much exceeded a hundred, I rather think they always fell a little short of that number. He, however, was able, by his own exertions and those of his friends, to restore the funds of the college to a state of respectability. By the depreciation of the Continental paper currency, however, they were again nearly annihilated. They were never such, under Dr. Witherspoon's administration before the Revolution, as to warrant the general appointment of professors, which he had much at heart. Mr. Wm. Churchill Huston, was appointed Professor of Mathematics and Natural Philosophy, in 1771. The instruction of the college before the revolutionary war, was given by Dr. Witherspoon himself, with the aid of two or three tutors. Among his other labours, he sustained the office of pastor to the congregation of Princeton, during the whole period of his presidency.

I entered this college on the 9th of May, 1782. Of course, it will be fifty-nine years, next May, since this event took place; a very important event to me, since it gave shape and colour to the whole subsequent course and complexion of my life. The college buildings at that time consisted only of this edifice, the president's house, and a dwelling for the steward, originally constructed for a college kitchen, and then used as such, although the family of the steward had their residence in it. The lower and the upper stories of this edifice still remained in the ruined state

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in which they had been left by the British and American armies, entirely uninhabited and uninhabitable, except that, on the lowest story, at the east end, Dr. Witherspoon had fitted up a room for his grammar school, and opposite to it, on the south side, another room was so far repaired as to be used for a dining room; and in the fourth story, the Cliosophic Society had repaired one of the half rooms, in the north projection of the college, in which their meetings were held. The Whig Society was not reorganized till the summer of my first session in college; and in its reorganization I had a leading part. In the two middle entries, rooms enough had been repaired to accommodate all the students, whose whole number was, I believe, little, and but a little, turned of forty. Some of the rooms in these entries still lay waste, and the whole building still exhibited the effects of General Washington's artillery, who, in the battle of Princeton, caused it to be fired upon, to drive out a corps of British troops, who had taken refuge in it. The walls exhibited the impression made on them by cannon-balls; one hole on this side of the college, in the projection, or near it, was very conspicuous. Another ball had entered the window of the room on the right hand of the entry, leading from the steps of the college, on the south side of the west end. The ball had ripped a path for its passage through nearly the whole length of the ceiling of the room, and had penetrated the partition wall, which separated it from the main entry. In this plight that room remained, through, I think, the whole of my first session in college. This hall had also suffered considerably. A cannon-shot had destroyed the picture of King George the Second, which had hung in the recess on my right hand. There is testimony which is accredited, that the shot took off the king's head. That it destroyed the picture, is beyond a question. Governor Belcher's coat of arms, while I was a student, occupied the former place of the king's picture. The stage from which the daily orations of the college were delivered, occupied the space on the east side of the hall, from the passage on the south to the gallery. On the west side of the hall stood the frame of an organ; it had contained a handsome organ before the Revolution, but only the frame remained, while I was a student. The whole width of the projection in the third story, and opposite to this hall, was occupied by the library room; which also contained the wreck of the philosophical apparatus, which had escaped the military vandals, while they were quartered in the college. This remnant consisted of an electric machine, with a case of jars, a small telescope, and a few minor articles. Public worship, both for the students and the people of the town, who worshipped together, was celebrated in this hall. The church had, like the college edifice, been made a barrack for soldiers, who had run up a chimney in the place where the pulpit had stood; this continued standing during my first session in college, and how much longer I do not remember. The room occupied by myself and a classmate, was in the second entry, adjoining the projection eastwardly, on the north side. I can scarcely think, without emotion, of my studies and feelings, while I lived in that room, fifty-eight years ago. Dr. Witherspoon was in Congress when I entered college, and I had never seen him till about the middle of my first term, when he appeared in the pulpit, to perform the public service of the Sabbath; for he always preached, while a member of Congress, when he paid a visit to Princeton, or to any other place, whenever opportunity offered. The instruction of the college was wholly con-

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ducted, at that time, by Mr. Smith (afterwards Dr. Smith), then Professor of Moral Philosophy, and Vice-President, and by Mr. James Riddle as tutor. Dr. Witherspoon resigned his seat in Congress, in the fall of that year (1782), and in the following winter, he heard the recitations of the senior class, on his own lectures; and during the subsequent summer, he heard the Sophomore class on Xenophon's Cyropedia (which was his favourite Greek author). The class commonly went to the Doctor's residence at Tusculum, twice a week, to attend their recitations. The mathemetical studies, and those on geography, arithmetic, and algebra, were conducted by Mr. Riddle. Mr. Smith's department was Natural Philosophy, the Greek and Latin languages, and English Grammar. He also heard the recitations of one senior class on Montesquieu's Spirit of Laws. But this study was dropped after one or two years.

The commencement of 1783, at which I graduated, was one of note. The old Congress had been driven, by a disorderly corps of soldiers, from Philadelphia, and had adjourned to Princeton. They held their sessions in the library room of this edifice. Dr. Boudinot, a trustee of the college, was then President of Congress, and General Washington was in attendance, in the latter part of the summer and beginning of autumn, for the purpose of making arrangements for the final disbanding of the army, and the resignation of his commission, which took place at Annapolis in the following winter, to which place Congress adjourned when they left Princeton. On the arrival of the commencement, Congress, as a compliment to the college and their own president, as well as to the president of the college, who had recently been one of their own members, determined to adjourn, and to attend the exercises of the day. The church by this time had been repaired, and a large stage was erected, on which were seated all the members of Congress, two foreign ministers, and General Washington. At the close of the valedictory oration, which had been assigned to me, I had an address of some length, to the General. It was received with manifest feeling, and the next day he met me in the entry of the college, as he was going to a committee room of Congress, took me by the hand, walked with me a short time, flattered me a little, and desired me to present his best respects to my classmates, and his best wishes for their success in life. There had never been such an audience at a commencement before, and perhaps there will never be again. Dr. Witherspoon was of course highly gratified.

Mr. Riddle resigned the tutorship, at the meeting of the trustees which preceded and followed this commencement; and my classmate, Mr. Samuel Beach, and myself, were elected tutors in his place. As it will serve to explain the principles on which the government of the college was conducted, under the administration of Dr. Witherspoon, I will state the advice, which in the kindest manner he gave to my fellow tutor and myself, after dining with him by invitation at Tusculum. "Govern," said he, "govern always, but beware of governing too much. Convince your pupils, for you may convince them, that you would rather gratify than thwart them; that you wish to see them happy, and desire to impose no restraints, but such as their real advantage, and the order and welfare of the college, render indispensable. Put a wide difference between youthful follies and foibles, and those acts which manifest a malignant spirit, or intentional insubordination. Do not even notice the former, except it be by private advice. Overlook them entirely, unless they occur in such a public manner, that it is known

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that you must have observed them. Be exceedingly careful not to commit your own authority, or that of the college, in any case that cannot be carried through with equity. But having pursued this system, then, in every instance in which there has been a manifest intention to offend, or to resist your authority, or that of the college, make no compromise with it whatever; put it down absolutely and entirely; maintain the authority of the laws in their full extent, and fear no consequences." Such was the advice which he gave to us, and such were the rules by which his own conduct was guided in the government of the college.

To enable the trustees to complete the repairs of the college, the legislature of New Jersey made them a grant of eighteen hundred pounds, strictly appropriated by law to this sole object—nor was it fully adequate to that object. This is the only patronage that the college has ever received from the legislature of this state. And the tradition is, that the members who voted for the bill making the grant, were not returned as members at the next election. My view in the present address is to state facts, and not to make criticisms,—otherwise I might say something on the liberality of my native state. Dr. Witherspoon used to say jocularly, that he was the most popular man in the state, that had any learning. He was once or twice a member of the legislature.

After I had held the tutorship for two years, I received the appointment of Professor of Mathematics. I held this appointment only a year and a half, when I received a call, which I accepted, to a pastoral charge in the city of Philadelphia. Mr. Huston was my predecessor in the professional chair which I occupied, and Dr. Minto was my successor, a man of erudition, of most amiable temper and manner, and, in every view, of estimable character.

It was, if I rightly remember, in the fourth year of Dr. Witherspoon's presidency, that a general revival of religion took place in the college. Several ministers of the gospel and several men in secular life, received in this revival those impressions of religion, which they carried with them through the remainder of their lives. With some of these I had in early life an acquaintance. With one I formed a most endeared friendship, and from him I received a number of particulars, which, of themselves, would enable me to contradict what I have heard (for I have not personally received), a statement made in the Life of Colonel Burr, that Dr. Witherspoon thought and spoke lightly of this revival, and that he was in fact opposed to it. But in truth, such a statement is so contrary to the known and avowed sentiments of Dr. Witherspoon, and even to what he declared, in his Lectures on Theology, were his chief motives in coming to this country, that it cannot be correct; and I feel bound to make this declaration on the present occasion. He might, and I know he did, endeavour to correct some irregularities and imprudences, which usually take place, when youth are under the excitement of strong religious feelings, but, that he rejoiced in the revival itself, instead of opposing it, there is every reason to believe.

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Review and Criticism.

PRESBYTERIAN TRACTS, Vol. VIII. Issued by the Presbyterian Board of Publication.

THIS volume contains twenty-nine tracts on various important subjects. To the larger number of them are appended the names of their authors, whose reputation as evangelical and able writers is a sufficient guarantee of their excellence. The endorsement of those which are anonymous by such a Board, entitles them to the attention and confidence of the public. Like those in the preceding volumes of the series, they are highly adapted both to interest and benefit the reader.

LETTERS OF THE MADIAI AND VISITS TO THEIR PRISONS. By the Misses SENHOUSE: from the Presbyterian Board of Publication.

Christianity never shines with greater lustre, than when exhibited through the furnace of affliction or persecution. And false religion appears peculiarly odious, when arrayed in hostility against the humble followers of Christ. No one can peruse this volume, without being convinced, on the one hand, that Romanism is essentially anti-Christian in its spirit; and feeling, on the other, devout admiration for that worthy couple, who, for the sake of Christ and his gospel, "gloried in tribulation." If any one desires to enjoy that species of spiritual luxury, which arises from alternate emotions of joy and tearful sympathy, he will be likely to find it in reading these touching letters of the Madiai.

RELIGIOUS MAXIMS. By THOMAS C. UPHAM, D.D.

The author of this small volume, just published by Wm. S. Martien, is not unknown to the religious public. The reader will find on almost every page, rich and striking thoughts, expressed in a strong and vigorous style. With some tendency to an extreme refinement of devotional feeling, the book may, nevertheless, be read with profit by those who are seeking (as every Christian should be), for a more elevated tone of piety.

EVIDENCE OF CHRISTIANITY. By REV. JOHN CUMMING, D.D.

The name of the distinguished author of this "manual," will excite high expectations, in the mind of the reader, that he is about to enjoy a rich repast from its perusal. He will not be disappointed. With a grasp of thought, and a pertinency and force of argument and illustration for which this writer is remarkable, he presents, in a brief and condensed form, the main evidences for the divine origin of Christianity. Mr. Dodd, of New York, has performed a valuable service in furnishing an edition for the American public. Books of this character will never cease to be demanded, so long as infidelity, in its various forms, shall beguile the young and inexperienced, and lure them from the path of truth and virtue.

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CONFESSIONS OF A CONVERTED INFIDEL. By REV. JOHN BAYLEY.

This book commences with a narrative of the author's infidelity and his conversion to the Christian faith; and is succeeded by some forty or forty-five articles on miscellaneous topics. The matter is generally good, and will be read with interest by some classes of readers; but the book possesses too small a degree of literary merit, to be highly prized by the more cultivated and refined.

THE BETTER LAND. By REV. AUGUSTUS C. THOMPSON.

The heavenly state furnishes a most attractive theme; and our author has discoursed upon it in "thoughts that glow, and words that burn." The book consists of sixteen chapters, written in chaste language, and embodying the teachings of Scripture on this interesting topic. Some of his ideas appear to be rather fanciful; but as a whole there is little room for criticism on this ground. The volume may be safely recommended to the people of God, as supplying them with "suitable food for their passage over Jordan."

THOUGHTS ON THE RESURRECTION OF THE BODY. By A LAYMAN. Presbyterian Board of Publication.

This tract is *multum in parvo.* "A Layman" has grasped the main facts and principles relating to the resurrection, and has written a compendious and edifying statement of this great evangelical doctrine. The difficulty in regard to the rising again of the *same* body is met as follows: "Our personal identity will be preserved, but it is not probable there will be an identity of the particles of matter which composed the body at death. The Scriptures nowhere assure us that the identical body is to be raised by a reunion of its scattered parts. In the present life, the same particles of matter do not constitute our bodies from one day to another. It is thought by physiologists, that every particle of matter of which the body is composed, disappears, and is replaced by fresh accessions of matter in the course of about seven years.

"The same constant and unceasing change takes place also in the mind. No one can be to-day what he was yesterday. Each act of life changes the man. It takes something from his character, or gives something to it, and leaves him a different man from what he was. He may alter, but cannot go back. What he was is a memory, but can never be a reality again. And yet, notwithstanding this entire though gradual change of both body and mind, we remain the same persons from infancy to old age."

THE PICTORIAL SECOND BOOK; or, Pleasant Reading for the Young. By COUSIN MARY. Presbyterian Board of Publication.

Our Board of Publication, like a great grist mill, is always grinding food for the masses. The product of its enterprise and skill is equal to anything in the market, and is warranted to be pure, nutritious, and well suited to all classes and conditions of society. The present work is specially designed for the young, and has all the qualities of an entertaining and instructive volume.

THE CLOSET COMPANION; or, Manual of Prayer. Consisting of Topics and Brief Forms of Prayer, designed to assist Christians in their Devotions. With an Introduction, by REV. ALBERT BARNES. M. W. Dodd, New York. 1854.

The spirit and aim of this attractive volume are excellent; and, so far

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as a cursory examination enables us to judge, the performance corresponds. Whatever has a tendency to instruct in the nature, value, and topics of prayer, is eminently suited to the times. The definite design of the author of this manual is not to furnish a complete prayer under every topic, but to offer the leading ideas appropriate to each, to arrange them in some order, and to give them a scriptural and evangelical expression. The proper use of the book is to store the reader's memory with a vocabulary of his wants, supply his understanding with a train of thoughts suitable to them, and give his heart an intelligible and fervent habit of stated and ejaculatory devotion. May the Spirit of all grace sanctify this Christian effort to do good!

AN ADDRESS BEFORE THE PHILOMATHEAN LITERARY SOCIETY, at Tuscarora Academy, Academia, Pa. By the Rev. D. X. JUNKIN, D.D.

The theme of this truly able and excellent discourse is "God in Science;" and the specific proposition which Dr. Junkin illustrates and enforces, is that the progress of true science has been greatly retarded by the absurd attempt to divorce the study of nature from the study of nature's God. The following quotation embodies the complaint which the Doctor urges against most of our institutions of learning:—"There is a *timidity* in setting forth the claims of Divine science, which is at once the misfortune and the reproach of the learning of our times. And this timidity is as inexcusable as it is injurious. Why should men, who are conscious of the right, shrink from avowing it? Why should men, who can exclaim with the heroic Tarsian, 'if God be for us, who can be against us?' quail before the impudent scowl of infidel bigotry and arrogance? Yet it is, alas! too true, that whilst *infidel* philosophers are bold in proclaiming a divorce between the study of things created and the study of the great Creator, *Christian* philosophers either tamely acquiesce, or raise but a timid and feeble remonstrance! Now, apart from its moral turpitude, it is your speaker's solemn conviction, that the attempted divorce is *absurd* and *unphilosophical;* that it has greatly retarded the progress of true science; and that, until it is abandoned, the triumphs of philosophy must ever prove incomplete and unsatisfactory. This is true, not only of those departments of science which relate more specially to the laws of *mind*, but also the entire range of *material* philosophy."

THE RELIGIOUS DENOMINATIONS IN THE UNITED STATES, &c. By JOSEPH BELCHER, D.D. Published by J. E. Porter, Philadelphia. pp. 1021.

This volume has an imposing appearance, and its title gives promise of a fair, accurate, and impartial exhibition of the "history, doctrine, government, and statistics" of the "religious denominations in the United States." How far the author has redeemed this implied pledge, we cannot state with reference to any except the Presbyterian Church, not having had leisure to peruse the book throughout.

In reading this part of the volume, we were startled with the representation—new to us, and contrary, we believe, to historical verity—that the Old and New School Churches have been distinct and separate bodies from the earliest settlement of this country. This, at least, would be the impression made on the reader who has no other information on this subject except what he obtains from Dr. B.'s "History." He gives the history, not of one, but two churches, from the beginning.

Growing out of this error of attempting to write the history of two

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churches instead of one, during the whole period of one hundred and fifty years, he has at his discretion, but without any substantial reason, connected the names of some distinguished men with the Old School, and of others with the New, while in several instances the same names are associated with both. We should expect that, in giving the history of the Old School body, he would name such men as Witherspoon, Rodgers, Smith, Woodhull, &c.; but we can see no reason for introducing into the history of the New School body the names of Robinson, Davies, Rowland, &c., and omitting them in the old; and much less for inserting the names of Makemie, the Tennents, Blair, Rodgers, &c., in the history of each of the two bodies. Even the famous Scotch Reformer, John Knox, whose labours form an appropriate commencement of the Old School history, is also towards the close of the *New* presented to the notice of the reader, in the form of a monument erected to his memory at Edinburgh. Does the author mean by this that the Puritan element, which he makes the pervading one in the New School, harmonizes with the Scotch element which he characterizes as that of the Old School? Or does he intend to intimate the exact converse of this, viz., that the new theology has buried and entombed the old?

Another circumstance which seemed to us remarkable, is that in the history of the Old School Church, the division between the Old and New, in 1837, is not mentioned at all. The reader of his article on this branch of the Church would not learn from it that such a division ever occurred. But in the history of the New School, that division is made prominent; and the same partial and one-sided statement is made concerning it, as has been done by New School writers ever since the division. In a few short paragraphs on pages 684–5, nearly half as many errors occur as there are lines. An Old School man may feel disposed, perhaps, to thank him for conveying the impression, as he seems to do by his *silence* in that part of his history, that our body has moved down the stream of time in uninterrupted and unbroken succession. But he certainly will be far from being thankful for his unjust imputations cast upon the Old School Church, in his history of the New. If the "History" is as unreliable with regard to other denominations as to ours, it cannot be appealed to as good authority by any who desire accurate information.

THE DIVINE ORIGIN AND AUTHORITY OF THE CHRISTIAN RELIGION, in a series of discourses. By WILLIAM NEILL, D.D. Philadelphia, William S. Young, 1854.

Dr. Neill has condensed in a very conspicuous and forcible manner, the leading thoughts on the evidences of Christianity. The topics of the several discourses in this volume, are:—I. Considerations on the desirableness and necessity of divine revelation. II. The genuineness, authenticity, and integrity of the New Testament. III. Inspiration. IV. The evidence of miracles. V. Evidence of prophecy. VI. The rise and progress of Christianity. VII. The relation of preaching to the advancement of religion. The latter chapter is supplementary, and advances important thoughts. This volume would make a useful text-book in institutions of learning; and is commended to the attention of teachers. The venerable author has aimed at doing good in his advancing years, and we trust that the blessing of God will attend his labours. The preface has the following apologetic remarks:—"There is some truth in the saying, that 'The more writers, the more readers.' We have a diversity of gifts, to suit our

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various tastes and circumstances. Besides, the subject is momentous,—it cannot be exhausted. Old arguments can be presented in new forms, without end; and be adapted to different capacities. The writer of this manual has had in view a numerous class of persons, that cannot command time to read extensively on any subject,—young men in business, and youth of both sexes in schools, academies, and Bible classes, where compends of this kind should have a prominent place. Colporters, and other distributors of religious tracts, it is hoped, will find this little book suitable for distribution, where books of a serious character are scarce. To all such co-workers in the Lord's vineyard it is respectively commended. May divine favour attend it, and make it a blessing to many!"

A JOURNEY TO CENTRAL AFRICA; or, Life and Landscapes from Egypt, to the Negro Kingdoms of the White Nile. By BAYARD TAYLOR. With a map and illustrations. New York, G. P. Putnam & Co., 1854.

All lovers of voyages and travels, will find much instruction and entertainment in this fine volume. The author penetrated Ethiopia, up the Nile, as far as 9° north latitude, and 29° east longitude. The descriptions are well wrought, and the historical memorials modestly and briefly exhibited. The chapter on the pyramids of Meroe, is a good specimen of the author's powers in the descriptive and historical line. Mr. Taylor considers that these ruins establish two points of interest; first, that Ethiopian civilization was not anterior to that of Egypt: and secondly, that the ancient Ethiopians although of a darker complexion than the Egyptians (as they are in fact represented in *Egyptian* sculpture), were, like them, an offshoot of the great Caucasian race. The volume is issued in Mr. Putnam's good style.

OLD REDSTONE: or, Historical Sketches of Western Presbyterianism, its early Ministers, its perilous Times, and its first Records. By JOSEPH SMITH, D.D. Philadelphia, Lippincott, Grambo & Co., 1854.

Dr. Smith entered upon his historical investigations with the stimulants of ancestral connections and of local habitation. His own father, the Rev. Joseph Smith, whose memoir is contained in this magazine, was one of the early pioneers of Presbyterianism in Western Pennsylvania, and he himself resides in the midst of the churches of old mother Redstone. There is a large amount of valuable historical and biographical matter in the volume. We have, in the first place, a general history of the introduction of Presbyterianism in the regions beyond the mountains, interspersed with local incidents of a most interesting character. Then we have lively sketches of the fathers, Smith, Dod, Beatty, M'Millan, Power, Dunlap, Hughes, Jennings, &c. In the third place, there are historical accounts of all the old churches, thus preserving a general outline of their early organization and progress. In the fourth place, the records of the Presbytery of Redstone are printed, with notes and memoranda highly valuable and useful. In short, the volume is rich with historical treasures. Dr. Smith's style is plain and animated. He has no idea of what it is to be *dry*. He has a pleasant way of drawing pictures to the life; and if there is not time and space for a full length portrait, he has the art of sketching a capital outline in its place. The occasional bluntness of style only shows sharpness of intellect. Dr. Smith calls a spade a spade, and

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a pedlar a pedlar. He states facts without exaggeration, and does not press unduly doubtful points. The Church is under great obligations to the excellent author for this volume. In addition to the great merit of the work itself, a variety of portraits and illustrations adorn its pages. "Old Redstone" ought to have a large circulation.

A MANUAL OF MISSIONS; or, Sketches of Foreign Missions in the Presbyterian Church, with Maps showing the Stations and Statistics of Protestant Missions, among unevangelized Nations, by JOHN C. LOWRIE, one of the Secretaries of the Board of F. M. New York, A. D. F. Randolph, 1854.

By some accident, this useful work has escaped, not our reading, but a notice of its contents in the pages of this Magazine. The object of the Manual, is to give an intelligible view of Presbyterian Missions throughout the world, with also some references to the Missions of other Protestant churches. The Rev. Dr. Lowrie, after an Introduction on the general topics of the importance of the Missionary work, its origin, responsibilities, &c., gives a brief historical account of the Foreign Board. He then takes up the different Missions among the Indians of North America, in Western Africa, in North India, in Siam, in China, among the Roman Catholics, and among the Jews. These historical notices are followed by a chapter on the unevangelized countries, and by another on the Statistics of Protestant Missions. Six beautiful maps illustrate the subjects treated of. The book is worthy of a place in the libraries of our ministers, elders, and intelligent laymen. It is another of the books which ought to be found in all our Sabbath school libraries.

THE TWINS; or, Conversations on the Importance of the Office of the Ruling Elder—its Scriptural Authority, Qualifications, and Duties. By the Author of "Why am I a Presbyterian?" Philadelphia, William S. Martien, 1854.

This work, written by an intelligent and accomplished Christian lady, is a remarkably successful specimen of the inculcation of substantial truths, by means of a pleasant and lively narrative. Every one of our Sabbath schools should have this book. Indeed, the Sessions of our churches would do well to promote its wide circulation. The office of Ruling Elder is exalted by Mrs. Campbell's pen; and many a person would read her little book, who would never turn over the pages of a didactic treatise.

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The Religious World.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.—As the statistics from the Sandwich Islands have not been received, the following table, so far as it relates to the press, the churches, and the educational department at the Islands, is based upon the report of the previous year:—

MISSIONS.—Number of Missions,	29
" Stations,	119
" Out-stations,	48
LABOURERS EMPLOYED.—Number of ordained Missionaries (9 being physicians),	161
Number of Licentiates,	1
" Physicians not ordained,	8
" Other Male Assistants,	20
" Female Assistants,	216
Whole number of labourers sent from this country,	406
Number of Native Preachers,	43
" Native Helpers,	223
Whole number of Native Assistants,	266
Whole number of labourers connected with the Missions,	672
THE PRESS.—Number of Printing Establishments,	11
Pages printed last year,	57,650,750
" " from the beginning,	1,015,783,228
THE CHURCHES.—Number of Churches (including all at the Sandwich Islands),	104
Number of Church Members (do. do.),	25,846
Added during the year (do. do.),	2,331
EDUCATIONAL DEPARTMENT.—Number of Seminaries,	9
" other Boarding-Schools,	23
" Free Schools (334 supported by Hawaiian Government),	697
Number of Pupils in the Seminaries (82, do.),	453
" " " Boarding-Schools,	638
" " " Free Schools (11,771, do.),	22,459
Whole number in Seminaries and Schools,	23,550

INAUGURATION OF DR. M'GILL.—The Inauguration of Dr. A. T. M'Gill, as Professor in Princeton Theological Seminary, occurred on the 12th of September. Dr. Murray delivered the Charge, and the Professor an Inaugural Discourse.

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Wesleyan Educational Movements.—It appears from the statistics presented to the committee, that the Wesleyan Methodists in Great Britain, have 447 day-schools, of which 246 are taught by trained teachers, and in which 42,076 children receive instruction, at an annual cost in salaries to teachers of £19,228 0s. 10d., of which no less a proportion than £15,098 3s. 6d., has been supplied by the children's pence. These items show an increase upon the previous year of 82 schools, of 41 *trained* teachers, of 2,860 scholars, of £1,664 13s. 11d. paid in salaries, and of £740 2s. 1d. received from the children.

The Wesleyans have an extensive Normal Institution at Westminster, for the training of teachers for their day-schools. It is under the superintendence of Rev. John Scott, sustained by a number of competent instructors. There are now about nine hundred children in this school, besides one hundred students training for teachers. The Institution can send out annually about fifty trained teachers.

The Pope's "Encyclical," and the Approaching Council.—The city of Rome is on the eve of presenting one of those spectacles which were frequent in other days, but which for some centuries back have been only matter of history. In obedience to a summons from the Seven Hills, the bishops of the Catholic world are about to repair to the Eternal City, and sit in judgment upon the question of the immaculate conception. Most probably the Church of St. John Lateran will be graced with the presence of this assembly, from the prestige it enjoys as the oldest parish church in Rome, and the place of meeting of the more famous councils of former times. In this church the dogma of transubstantiation, with all that attends it, was voted to be true, under Innocent III. St. John Lateran, though within the walls, stands outside the modern city, in the midst of that vast gap of ruins which the wars of Investiture, begun by Gregory the Seventh, created. There is room in its naves and cloisters for all the Roman bishops in the world, with a crowd of Capuchins and Dominicans to boot.

This Council is summoned to pronounce on the question of the "Immaculate Conception of the Virgin Mary." This point,—to Rome a very important one,—she has never been able to determine, albeit she enjoys the aid of infallibility. Ever since the twelfth century, it is well known the Church has leaned to the belief of the perfectly sinless state of the humanity of the Virgin. The Council of Trent did its best to put its imprimatur on this dogma, and extinguish the scandals which the conflicts and divisions it occasioned were bringing perpetually on the Church; but after spending much time and much temper in its discussion, that Council was obliged to leave it unsettled. Popes have sometimes taken up the matter, but with no better success. But now a point which hitherto has baffled famous councils, and renowned popes, and even Infallibility itself, is to be determined once for all; and hence this crowding of ecclesiastics to the Eternal City, and this assemblage of mitred heads beneath the gorgeous roof of the Lateran. But why bring so many men to Rome to decide this point, when Infallibility is there before them? Infallibility either can decide the question, or it cannot. If it can, where is the need of these men? and if it cannot, where is the hope that they will be able to decide it?

The decree pronouncing the "Immaculate Conception," we doubt not, will pass. There is a logical necessity for it. Some such decree seems wanting to put the top stone upon the fabric of Romish idolatry. She is not, and cannot be, complete without it. It is the last and crowning blasphemy that remains to be avowed; and having avowed it, her cup will be full. When we look back upon her history, we see her advancing stage by stage, blotting out one great truth after another,—denying first the Mediator, next the atonement, next the Divine Spirit, next the Scriptures. One other truth alone remains,—the existence of God,—and that truth Rome, with awful impiety, is about to blot out. For to what does the decree of the "Immaculate Conception" amount, but to this, that there is no other Saviour and no other God but Mary? Thus we see the extreme of Romanism, and the extreme of infidelity, after long pursuing apparently divergent courses, meeting at last in a common culminating point, viz., Atheism.—*Witness.*

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Miscellaneous Reading.

HOW TO BE A GOOD SUNDAY SCHOOL SUPERINTENDENT.

A WRITER in the California Christian Advocate incidentally throws light on this important subject. Writing from Placerville he says:—

"The Sunday school connected with this church will compare favourably with those in our larger cities. It is under the able management of A. S. Taylor, who, for years before coming to California, served the Church as a Sunday School Superintendent in the city of Boston. Mr. Taylor has an excellent library, and after the toils of the day spends his evening hours in preparation for the Sunday School. We have often listened with interest and profit to his lectures to the school. He certainly excels as a Sunday School Superintendent."

Several important points are illustrated in this brief paragraph.

1. The character of a Sunday School depends very much upon its Superintendent.

2. For any person to become a good Superintendent his heart needs to be in the work.

3. He needs to have books, and to take time to use them in seeking qualifications for his important duties.

4. What a happy way for an intelligent Christian man to spend his evening hours, "in preparation for the Sunday School!" How many waste their evenings, and then plead that they had not time for preparation! whereas we see that, even in California, that land of strife and excitement, an earnest and systematic man finds ample time.

Finally, what a noble ambition it is to seek to be a model Superintendent or Sunday School Teacher! Would that thousands among us, now drifting along upon the current of life, without special aim or object, would rouse themselves to the idea of the good they might do by entering wholesouledly into the studies and labours of the Sunday School cause.

THE VOICE OF AUTUMN.

BY W. C. BRYANT.

THERE comes, from yonder height,
  A soft repining sound,
Where forest leaves are bright,
And fall like flakes of light
  To the ground.

It is the autumn breeze,
  That, lightly floating on,
Just skims the weedy leas,
Just stirs the glowing trees,
  And is gone.

He moans by sedgy brook,
  And visits with a sigh
The last pale flowers that look,
From out their sunny nook,
  At the sky.

O'er shouting children flies
  That light October wind,

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And, kissing cheeks and eyes,
He leaves their merry cries
Far behind.

And wanders on to make
That soft uneasy sound
By distant wood and lake,
Where distant fountains break
From the ground.

No bower where maidens dwell
Can win a moment's stay;
Nor fair untrodden dell;
He sweeps the upland swell,
And away!

Mourn'st thou thy homeless state,
Oh, soft, repining wind!
That early seek'st and late
The rest it is thy fate
Not to find?

Not on the mountain's breast,
Not on the ocean's shore,
In all the East and West;—
The wind that stoops to rest
Is no more.

By valleys, woods, and springs,
No wonder thou shouldst grieve
For all the glorious things
Thou touchest with thy wings
And must leave.

HEATHEN ORIGIN OF PURGATORY.

THAT the doctrine of Purgatory is of pagan birth and parentage, is shown very conclusively in the following extract from the conversations of Socrates, the greatest and wisest of the heathen, just before his death by poison. Encompassed by his weeping friends, the great pagan philosopher discourses of the immortality and future state of the soul. We question if Pope Pius himself could give a more correct account of "the way of salvation" by *fire!* Socrates indeed omits to decide in this extract whether the purifying agent is fire, or oil, or holy water, or some other instrument. Pius could give us more information on this subject. But in all the most important particulars, the heathen appears to have had about as correct views as the Pope. The following is the theology of Socrates:—

"When the dead," said he, "are arrived at the rendezvous of souls, whither their angel conducts them, they are all judged. Those who have passed their lives in a manner neither entirely criminal nor absolutely innocent, are sent into a place where they suffer pains proportioned to their faults, till being *purged and cleansed* of their guilt, and afterwards restored to liberty, they receive the reward of the good actions they have done in the body. Those who are judged to be incurable on account of the greatness of their crimes, the fatal destiny that passes judgment upon them, hurls them into Tartarus, whence they never depart. But those who are found guilty of great crimes indeed, but worthy of pardon, who have committed violence in the transports of rage, against their father or mother, or have killed some one in a like emotion, and afterwards repented—suffer the same punishment with the last (i. e. Tartarus), but for a time only, till by *prayer and supplications,* they have obtained pardon from those they have injured."

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If the Romish doctrine be correct, we do not see that Revelation has shed much, if any, light upon this subject. Paul was scarcely a better teacher than Socrates!

THE BOY AND THE BRICKS.

A BOY hearing his father say "'twas a poor rule that would not work both ways," said, "If father applies this rule about his work, I will test it in my play."

So setting up a row of bricks, three or four inches apart, he tipped over the first, which, striking the second, caused it to fall on the third, which overturned the fourth, and so on through the whole course, until all the bricks lay prostrate.

"Well," said the boy, "each brick has knocked down his neighbour which stood next to him; I only tipped one. Now I will raise one, and see if he will *raise* his neighbour. I will see if raising one will raise all the rest."

He looked in vain to see them rise.

"Here, father," said the boy, "is a poor rule; 'twill not work both ways. They knock each other down, but will not raise each other up."

"My son," said the father, "bricks and mankind are alike, made of clay, active in knocking each other down, but not disposed to help each other up."

AUTUMN—A DIRGE.

THE warm sun is failing; the bleak wind is wailing;
The bare boughs are sighing, the pale flowers are dying,
And the year
On the earth her death-bed in a shroud of leaves dead,
Is lying.
Come months, come away,
From November to May,
In your saddest array.
Follow the bier
Of the dead cold year,
And like dim shadows watch by her sepulchre.

The chill rain is falling, the nipt worm is crawling,
The rivers are swelling, the thunder is knelling
For the year;
The blithe swallows are flown, and the lizards each gone
To his dwelling;
Come months, come away:
Put on white, black, and gray,
Let your light sisters play—
Ye, follow the bier
Of the dead cold year,
And make her grave green with tear on tear.

SHELLEY.

FACT FOR THE PRESUMPTUOUS.

TERRIBLE presumption does not exclusively belong to what are considered the abandoned classes of society. It may often be seen in its worst aspects, in moral, and apparently gentle persons. Even timid maidens, who tremble in the shadow of a physical danger, frequently exhibit the utmost daring in their treatment of God and religion. We remember such a maiden, and the catastrophe which trod swiftly on the heels of her presumption.

She was a healthy-looking girl, of perhaps eighteen summers old. Removing to ———, she was introduced to the Sunday School, by some acquaintances, and

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placed in the class of a truly spiritual and faithful teacher, who, one Sabbath, shortly after her admission, faithfully admonished her and entreated her to seek Christ. The girl admitted the duty of immediate submission to God, and showed that she clearly comprehended the consequences of an impenitent life. "But," she said, "I am determined to enjoy the pleasures of life while I am young!"

"Yes, you are young, but you may, nevertheless, be very near death!" replied the teacher.

"No, I am not. I am healthy, and shall most likely live a long time; but any how, I don't mean to seek religion yet. I shall take all the pleasure in life that I can," said she, with such bold and decided manner, that her teacher was discouraged and silenced.

Two weeks from that Sabbath, we stood beside that maiden's coffin, and spoke emphatic words to her companions, over her corpse! A violent disease had suddenly assaulted her, only ten days after her boast of having long to live. Its first blow dethroned reason; the next broke the golden bowl at the fountain of life; and all guilty, unannealed, and presumptuous as she was, she was hurried into the presence-chamber of the Infinite.

Such was her end. Thus impotently fell her presumings to the dust; and thus fearfully sank her soul to destruction. And thus perish all, who with clear perceptions of the authority of God persist in waging war upon him.

Reader! art thou an impenitent sinner, wedded to thy pleasures, and recklessly rushing upon consequences? Be entreated, in view of this example, to pause, to reflect, to repent, to embrace Christ, and to be saved!

Zion's Herald.

FAMILY WORSHIP.

A FAMILY is a little community of members, bound together by the most intimate relations; and no community can prosper without the cementing and hallowing influence of religion. How can this be found, where the worship of God is not daily rendered? Admitting the duty, and estimating the privilege and advantages of it, a question often arises, What is the best mode of discharging it? Circumstances may modify the best mode for its observance, but there are some general principles which are always applicable.

1. The exercises of family worship, morning and evening, should be performed at *seasonable hours*, while the mind is fresh, and none of the members are oppressed with sleep.

2. Domestics and others connected with the family should be present, for all have a precious interest connected with the exercise.

3. The service should be performed at *regular and stated* hours, that the family may be trained to punctuality and system.

4. The prayer should be *short*, so as not to be wearisome.

5. The prayer should be *fervent*, that the members of the family may feel it to be a transaction with God, and not a mere form.

6. It should specify *circumstances* in which they are interested as a family, that they may feel that all their concerns are known to God, and that they duly unite in special confession, thanksgiving, or supplication.

7. It should be offered in the *name and faith* of Jesus, in humble confidence of his grace and promise as the hearer of prayer, and in the faithfulness of his covenant.

Family worship thus conducted, impressively teaches religion by insensible degrees, when accompanied by consistent example, and by the wise, salutary, and beneficent exercise of authority and influence. Such worship will render the bond between parents and children, and the members of a household, doubly dear and close. Is it not to be feared and lamented that family worship is much neglected within the bosom of the Church, or, if not neglected, is performed in a hurried and formal manner, without punctuality, and devoid of suitable feeling and interest? The religion and worship of the closet and family will revive and be strengthened together.—*Christian Intelligencer.*

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THE

PRESBYTERIAN MAGAZINE.

NOVEMBER, 1854.

Miscellaneous Articles.

A CRITICISM ON 1 COR. 10 : 13.

"A way of escape, that ye may be able to bear it."

SEVERAL years ago I heard the words of this verse repeated in a discourse by a speaker who was remarkable for a vague and indefinite diction. It so much resembled his own style that for a moment it did not occur to me that he had quoted the language of Scripture *verbatim*. Here, thought I, are two incongruous ideas. "A way of *escape*, that ye may be able to *bear* it." Either idea is intelligible by itself. A man may escape from a temptation; or if unable to avoid it, he may *bear* it. But escaping *in order* to bear is obviously a solecism. All this was but the work of a moment. I recognized it as the very words of our English version, and of course released the speaker from any responsibility in the matter. On returning to my study, I first looked at the passage in my English Bible, to make sure of the very words; and then turned to the verse in my Greek Testament, to see how it stood in the original. There, to my gratification, I found no obscurity whatever. All was not only intelligible, but precise and congruous. "Who will not suffer you to be tempted above that which ye are able, but will with the temptation *secure this result*,—that you will be able to bear it." I have never met with any notice of this verse since that time, which recognized the confusion of thought and diction in our English translation. But any Greek scholar will, I think, agree that it is not in the original.

1. The word ἔκβασις does not mean *escape* in the sense of flight at all, much less "way of escape." It signifies the *outgoing*, *issue*, *result*, of a thing. It occurs but once beside in the New Testament—Heb. 13 : 7—where it denotes the happy termination of a Christian life.

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2. But what is more decisive, the word governs the clause τοῦ δύνασθαι ὑμᾶς in the genitive. Whatever else this expression might mean, it cannot, I am persuaded, mean *in order that ye may be able.* Both the meaning of the word ἔκβασις and its grammatical connection with the clause τοῦ δύνασθαι ὑμᾶς, require us to translate it—*the result of your being able to bear it.* This is congruous with what precedes, and gives a clear, intelligible, and natural sense.

H.

THE LOSS OF THE ARCTIC.*

SOME OF ITS LESSONS.

GOD'S ways in the deep are ways of WISDOM, and his steps full of KNOWLEDGE.

Before proceeding to the application of this proposition to the providence engaging our attention, a few general remarks may be offered in explanation.

First. There is some good purpose in *all* God's providences. "The Lord of hosts is wonderful in counsel." (Isa. 29 : 29.) "He is mighty in wisdom." (Job 36 : 5.) The ocean itself, as a work of God, and an arrangement of nature, has adaptations of immense value. Its connection with bays, rivers, streams, springs, makes it the available centre of a grand system of terrestrial circulation, essential to the world's physical condition, whilst its facilities for international communication answer the highest commercial, political, social, and religious ends. Not less wise are the events which occur on the surface of the ocean. Like all other providences, they display Divine wisdom. Are the hairs of our heads numbered? So is the strength of every plank, the power of every wave, the incidents and influence of every event, which has the sea as its scene. Wisdom glasses itself on the quiet surface, and caps every surge of the storm.

Secondly. The wisdom of Divine providence is often beyond the reach of human vision. "Canst thou by searching find out God, or know the Almighty to perfection?" (Job 11 : 7.) "His ways

* The Steamship Arctic, which sailed from Liverpool on September 20th, came into collision with the Steamship Vesta on the 27th, off the banks of Newfoundland, and sunk in about four hours. Out of about 350 persons on board, only 75 are known to have escaped. This appalling calamity was generally noticed in the discourses from the pulpit, on the Sabbath succeeding the receipt of the intelligence. The Editor of this Magazine, in common with his brethren, preached on the occasion. The text selected was Psalm 77 : 19. "Thy way is in the deep, and thy path in the great waters; and thy footsteps are not known." The extracts, now published in this Magazine, are taken from the last part of the sermon. The three divisions were, I. God's ways in the deep are ways of POWER, and his paths are the paths of might. II. God's ways upon the seas are ways of SOVEREIGNTY, and his steps are those of a king. III. God's ways in the deep are ways of WISDOM, and his steps full of knowledge.

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are not as our ways, or his thoughts as our thoughts." (Psalm 103.) An old writer says, "We are too short-sighted to apprehend and judge of God's works; man cannot understand his own way, much less the ways of an infinite God. His judgments are a great deep. We may sooner fathom the deepest part of the sea, understand all the turnings of those subterranean passages, lave out the ocean with a spoon, or suck in that great mass of waters, than understand the ways of God, with our shallow minds." "Thy way is in the deep, and thy path in the great waters, and thy footsteps are not known" (Psalm 77 : 19). The mystery of providence is often the highest perfection of its wisdom.

Thirdly. The purposes of events, if unexplained at the time of their occurrence, are often subsequently unfolded, either in this life, or in the life to come. God often permits us to see at a future time what we do not now understand. We are learners here below; and the true and earnest disciple of Christ is not often left in utter darkness about providential dispensations. They are apt to be discovered by degrees, as the mist is lifted up from the beauty of the valley. And even, if in this life, things, expedient for us to know, are concealed from our eyes, there is another world for the believer's advancement in knowledge. The principle which our beloved Lord made known, is full of encouragement and hope amidst the perplexing adversities of this world: "What I do, thou knowest not now, but thou shalt know hereafter." (John 13 : 7.)

With these admissions and explanations of providence in general, let us endeavour to obtain, as far as may be in our power, lessons of wisdom from that providence in particular, which absorbs the public mind.

1. Relatives and friends, who mourn the precious dead, are pointed to God for consolation. This affliction falls heavily upon honoured, as well as unknown households, whom Christian sympathy would love to relieve. Many a family has been smitten with fear and mourning; many a heart wrung with bitter anguish; many a lamentation ascended for those, whose faces will never be seen more in the flesh. God comfort his stricken ones! The weary and the heavy laden can go for rest to One who is "afflicted in all the afflictions of his people." (Isa. 63 : 9.) A high aim of this dispensation would be fulfilled by the renewed consecration and holiness of those who feel its weight. These natural sorrows, if made instrumental in awakening, or rekindling, spiritual life, would bring "glory to God in the highest." An old writer remarks, "He that knows not the use of the grape, would foolishly censure a man who should fling them into a wine-press, and squeeze them all up; nevertheless only in that way the wine comes. So God treads *his* grapes in a wine-press to get *delicate wine.*" Sorrow is an active agency in the divine government to secure the sanctification of saints. The refinement of their graces is through the manifold trials of this present life.

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"There is strength
Deep bedded in our hearts, of which we reck
But little, till the shafts of Heaven have pierced
Its fragile dwelling. Must not earth be *rent*
Before *her gems are found?*"

Sorrow and mourning are entirely consistent with resignation. "Jesus wept." (John 11 : 35.) But immoderate grief may tempt to murmurings and complaint. Not realizing the results of chastisement, or understanding the meaning of the dispensation, an unhumbled heart might naturally, but unreasonably, find fault with God, as too severe. In the language of the writer already quoted, "We judge not the husbandman angry with the ground for tearing it with his plough; nor censure an artificer for hewing his stones or beating his iron; but wait patiently the end of his design. Why should we not pay the same respect to God, since we are less capable of judging of his incomprehensible wisdom, than of the skill of our fellow-creatures?" May this severe trial find its sufferers drawn nearer to God, and thus their severe losses will have compensations of glory.

2. The recent wreck may be overruled, in the wisdom of God, to the good of survivors. Never have men been delivered from more imminent peril, or been exposed to more frightful and agonizing scenes. The sights and the sounds of the sinking Arctic must have swept undying memories into the minds of surviving shipmates. No doubt, impressions of eternity, never before realized, loomed into view. Disasters at sea have been known to be blessed of God in working conviction of sin and faith in our Lord Jesus Christ. Perhaps the scenes of the recent calamity will be used in saving immortal souls. It is not "hoping against hope" to believe that some heavy-laden sinners will be thus rescued from a more awful abyss than the Atlantic's depths.

3. Some of God's people in the Arctic may have been taken away at that time, in order to be delivered from future sorrows and troubles. It makes little difference when death comes, after all, provided we are prepared for it. The future is all unknown; but it is certain that surviving friends will have to breast severe billows in the remaining storms of life. To be taken away from the evil to come, is a privileged providential allotment. They who have entered the desired haven of a better land, and have escaped the turmoils and unknown contingencies of this present world, have already received the congratulations of saints and angels. It is surely better to be there than here.

4. Was it not wise to demonstrate the terrors of the deep, at a period when steam navigation is about to be carried on upon a larger and larger scale? Many lives may be eventually saved—alas, at a great cost!—by this disaster. Experience inculcates improvement.

Improvement in *construction* is rendered necessary. The com-

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partments of the Vesta were the means of her deliverance,—and why should not all ocean steamers have compartments? If more difficult to be made in wooden vessels, then let iron be the material of construction, or let the additional expenditure in wood be incurred. The necessary arrangements of safety are to be inwrought into our commercial architecture *at any cost.* The money lost in the Arctic would have paid for compartments in the Collins line for a century to come. Now that the utility of this new arrangement has been so clearly exhibited, it ought to be incorporated among the practical axioms of ship-building.

Improvement in *providing life-boats* is imperatively demanded. Their number ought to be sufficient for a full complement of passengers. Do they take up too much room? How could space be better appropriated? It is awful to think that the means of escape were not at hand, and that much precious life was sacrificed on account of this material insufficiency. The Arctic's experience is a warning which cannot pass unheeded.

Improvement *in discipline* is emphatically inculcated by the late fearful disaster. One of the most melancholy incidents of the wreck is the seizure of the boats by the crew, and the escape of mates, engineers, firemen, sailors, porters, waiters, and other inferior hands, at the expense of women and children. Much indeed is to be yielded to the impulse of self-preservation; but how much was due, that was not done, to the claims of philanthropy, the requirements of discipline, and the generous dictates of self-devotion? Discipline in an ocean steamer, and such discipline as will bear the test of emergency, is as assiduously to be cultivated as the compass is to be followed. It has been generally imagined that the American steamers are deficient in this particular, although superior to all others in general arrangements for the comfort of passengers. But who would not prefer safety to comfort? Who would risk his life with a crew so pusillanimous as to *rush for the boats*, when their aid was necessary to save helpless men, women, and children? No military achievement ever reflected such undying fame on British soldiers as their conduct at the wreck of the Birkenhead, when every woman and child was saved, and a whole regiment stood steady in the ranks as the ship went down with all on board. American commercial discipline, if necessarily inferior to the military discipline of Great Britain, must exhibit sterner stuff than at the wreck of the Arctic, in order to secure public confidence.

Improvement *in navigation* amidst fogs and dangers, is another of the imperative lessons to be henceforth learnt by heart. Thirteen miles an hour, through an envelope of cloud rendering near objects invisible, is a recklessness all the hardier, because constantly practised. So far as the accounts have been published, there is no intimation that a bell was struck, a steam-whistle sounded, or a gun fired.

If the improvements, obviously suggested by this terrible dis-

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aster, be adopted—improvements of construction, of the means of escape, of discipline, and of the mode of navigation—there may be eventually a great saving of life by the loss of the Arctic's three hundred passengers. God may thus bring good out of evil, and overrule minor calamities for the general weal of states and nations.

5. Another wise aim of God may have been to awaken sympathy in behalf of those, whose home is upon the deep.

The loss of the Arctic is but one of the many shipwrecks of the year. The seaman braves numerous dangers and trials, endures much suffering, and is exposed to severe temptations peculiar to his particular mode of life. He has claims upon the benevolence of the whole community, which are wafted upon every gale. Every shipwreck is a plea from God to remember the sailor. Not only the sailor's interests, but our interests, are depending upon his intellectual and moral elevation. The conduct of the Arctic's crew is only an additional argument to seek out a higher order of men, and to attend to the good of their souls. Character has much to do with discipline on shipboard. Improve your seamen, and you gain for commerce, for human life, and for religion. The American Seaman's Friend Society is an important national institution. All its plans and efforts commend themselves to favour and co-operation. Those who "go down to the sea in ships" are an important and influential class; and, although the reproach has been wiped away that "no one cared for their souls," yet much is to be done for the general amelioration of their condition.

6. God has given to the whole community new instructions in regard to the uncertainty of earthly plans and calculations.

The great mass of the passengers were approaching their homes, and about to re-enter upon the pursuits of business and the gentler duties of life. How suddenly came the change, like a mysterious reverie of noon, converted into dread, terrific fact! The merchant was there, with his invoice made void at the custom-house of the tomb. The jeweller, with his large collections, found himself stripped of all that he had for an unclothing for eternity. A rich man was heard to exclaim to one of the boats, "I will give £30,000, if you will take me in;" but the sea took him in for a peculiar prey. A loving heart cried out, "Remember me to my wife!" a precious but unavailing token of remembrance to her, whose sorrows swell with tides of tears. Husbands and wives were there, dying in each other's consecrated embrace; and the innocence of childhood prattled, or wept, or clung to dear mamma, to the last. Professional eminence at the bar and in the seats of literature, bade farewell to forum and to Alma Mater, amidst the distractions of a lost and listless multitude. Family groups, loved and loving, around whom many hopes had clustered, like favourite blossoms on a spreading vine, were about to be shaken apart, only to be gathered up into a cast-out heap of ruin. Travellers, who had seen Alps and Rhine, and Pyramids, and ancient

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monuments of Greece and Rome, and modern visions of France and England, suddenly reached the end of all things visible. Widows, and lonely wives, thought of home; and in the bitterness of the present, wavered between the past and the future. The brave commander was there, who declared and acted that "the fate of the ship should be his fate,"* and the noble Collins youth, who refused to take a life-preserver whilst the gentler sex were in want of them. The veteran publisher surrendered the labour of years with cheerful acquiescence, and sunk down from the business of an earthly firm to the inheritance that fadeth not away. Men of leisure were suddenly to be transferred into that world where there is no idleness. The daughter of fashion was there, rich in the gifts of beauty and grace; but how little was her body cared for in that saloon of despair! The time had come for them all to die. Happier they who had already gone, by that unlooked-for precipitation into the sea! Hark, that cry of terror, bursting with unanimous, piercing agony, from hundreds of human tongues! It is the death-sound of the Arctic's company, passing through the gates of the tomb. Men, women, and children; old age, middle life, and youth; the rich and poor; all vanished in the tumult of a swift procession, that trampled upon earthly hopes, and crowded human distinctions to the very depths of the sea. Can such scenes occur without a solemn remembrance of the uncertainty of all the plans we are forming and of the business we are pursuing? Oh, money-idolaters, "wherefore do ye spend your labour for that which satisfieth not?" (Isa. 55 : 2.) Parents, can there be a higher aim than to "bring up your children in the nurture and admonition of the Lord?" (Eph. 6 : 4.) Young men and maidens, will the wine-cup and the waltz fit you to go through scenes like these, or to die in peace at your own quiet and undisturbed homes? Oh, let the providence of God, which preaches to us all from wreck and death and grave, be heeded in due time; so that, putting on fear and loving prayer, we may imbibe by divine grace the spirit, and practise the duties, of pure and undefiled religion.

7. God in his wisdom proclaims, through the exceptions of disaster, the general goodness of his providence.

The calamities of this life are no impeachment of the goodness of God. The destruction of a whole world brought no suspicion upon the divine attributes; nor can any dispensation of providence cast a shadow upon the glory that shines out of heaven. Whilst God's goodness is untarnished by each and all the instances of shipwreck and marine calamity of every kind, his providence is exalted in the *general* preservation of those, who "do business upon the great waters." (Psalm 107 : 23.) How seldom *comparatively* do shipwrecks occur! Thousands of voyages, and tens of thousands, are made by the ships of the world; but disaster is the

* Captain Luce went down with his ship, but was finally rescued in a wonderful manner.

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exception, not the rule, of ocean navigation. When we consider the frequency and the power of storms upon the sea, the dangers of lightning, of fire, of fog, of rock, of night, of ice, and then take account of the frailty of the very strongest workmanship of man, we are compelled, in view of the general safety of vessels and navigators, to acknowledge the great goodness and mercy of him "who treadeth upon the waves of the sea." (Job 9 : 8.) "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." (Psalm 107 : 23.)

8. Every providential affliction, like the present, reminds us that the sorrows and calamities of this life are the result of sin.

"Man is born unto trouble, as the sparks fly upward" (Job 5 : 8), because, "we are by nature the children of wrath." (Eph. 3 : 2.) The sin of Eden was followed by the doom of suffering; and God's providential dealings are administered upon the principle that we have fallen from the original inheritance of righteousness. A moral government, by the very conditions of its existence, exacts penalty for the violation of precept.

Hence our mortal destiny is mingled with retribution. When pestilence, or famine, or earthquake, or fire, or war, or shipwreck, or calamity in any form, whether of private or public visitation, is sent forth, the proximate, or remote cause, is *sin*. Suffering has never invaded the habitations of holiness. Unfallen men would never have been subjected to the woes of the Arctic's scenes. Far be it from the writer to affirm that the unfortunate sufferers were obnoxious to any special punishment for special sins. Our Lord rebukes such an interpretation of his providences by a reference to the men, "upon whom the tower of Siloam fell," and to the Galileans "whose blood Pilate had mingled with their sacrifices." (Luke 13 : 1.) No special retribution was incurred by any of these classes; for the same might justly have been meted out to others. The great principle is that sin and suffering go together. Whatever may be the character and duration of our chastisements, God is vindicated in their infliction. They were deserved; and they were less than were deserved. This conviction assists the Christian to bear with resignation all the sorrows which God may send; and it also explains many otherwise mysterious dispensations.

9. This dispensation proclaims to the world the blessedness of a state of preparation for eternity.

In that vessel, were many of the people of God, trained to his worship and service. Though startled by the sudden summons, death found them not unwilling to travel, staff in hand and pilgrim shod, into the unseen world.

> "Joy for the soldier when his field is fought,
> Joy for the peasant when his vintage task
> Is closed at eve."

And joy to the traveller who is near his home! There can be no

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doubt that faith brought hidden glories to view amidst the desolations of that trying period. "As their day, so was their strength." Methinks I see her, that noble Christian woman, with habits of life arranged for heaven; sorrowing, indeed, for loved ones left behind, but smiling for a welcome from her Saviour gone before, tearful for time, but with eyes undimmed for eternity, with heart and lip in gentle union for solemn prayer, and her example, to the last declaring—"I know that my Redeemer liveth!" (Job 19 : 25.) Other followers of the Lamb were no doubt "strong in faith, giving glory to God." (Rom. 4 : 20.) Such an occasion is a sublime test of true religion. Whilst the hope of the hypocrite is as the giving up of the ghost, that of the believer is as the entrance into life. Blessed of God were they who were prepared to sing the new song! It was no time to commence the preparation; but any time is a good time to go that is God's time to call, having on the righteousness of Christ, and knowing in whom we have believed. Perhaps some of the exhibitions of religion that shone forth from the sinking Arctic, are even now the theme of angelic praise for grace so plenteously shed on sinners of a mortal race! Why not? Is it too much to expect that Christ was in a peculiar sense present with those whose wants were so peculiar? Aside from the agitations of the hour, natural to the infirmities of human nature, the friends and relatives of the departed may indulge the cheerful belief, that their brethren and sisters in Christ died with an assurance as real, if not as calm, as would have borne them up in their own dear homes. Though their faces will never more be seen in the land of the living, it is a blessed hope that "the sea shall give up the dead that were in it" (Rev. 20 : 13), and that "them that sleep in Jesus will God bring with him." (1 Thess. 4 : 14.)

10. The horrors of a soul, shipwrecked on the abyss of eternity, are naturally suggested among the wise lessons of the recent catastrophe. No special allusion is, of course, intended to any of the Arctic's company. The lesson attempted to be derived from their calamity is offered as a warning to the impenitent in our own congregation. The transition is natural from the shipwreck of the body to that of the soul. May God aid us on so awful a theme!

There are two incidents in the hardened sinner's destruction which God distinctly proclaims in his word, and which the late catastrophe tends to illustrate. First, it is *sudden* destruction. No event was more unlooked for than a watery grave four hours after the striking of those bells at noon. The destruction of the ship, and of the lives of those who went down in her, was emphatically sudden. So will it be with the final wreck of those who reject Christ from their hearts. "For when they shall say, 'Peace and safety,' then sudden destruction cometh upon them." (1 Thess. 5 : 3.) The suddenness of the doom has a connection with its certainty; which is the other idea involved in its issue. "Whoso, being often reproved, hardeneth his neck, shall *suddenly* be de-

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stroyed, and that *without remedy.*" (Prov. 29 : 1.) As the waves swallowed up hundreds in remediless ruin, so the finally impenitent shall meet a destiny from which there is no escape. These two awful ideas of a sudden destruction, and one without remedy, prepare us to weigh well the nature of the woe, threatened in Holy Writ.

The lost in eternity, like the ill-fated passengers on the wreck, are *deprived of all comfort in worldly things.* "He that hath not, from him shall be taken away even that he hath." (Matt. 13 : 12.) "Son, remember, thou in thy lifetime receivedst thy good things." (Luke 16 : 25.) When the gulf is passed, all comforts cease. Riches, rank, labour, learning, no more avail. What would not some of those passengers have given for the shelter of the meanest hut in the desert! The lost can purchase nothing back. "Thirty thousand pounds," in a dying hour, like thirty pieces of treacherous silver, would but perish with the soul. Even a drop of cold water is beyond reach, where the soul wants, but cannot have, for ceaseless ages.

Separation from the loved companions of life is another element of eternal misery. Friends bade adieu on the wreck never more to take counsel together in this life. There can be no social enjoyment among the lost; there is "weeping, and wailing, and gnashing of teeth." In the land of the living, God grants the blessings of social intercourse and the endearments of home—blessings which go far towards supplying the impenitent with happiness. But in the other world, are no friends, no home, no intermediate enjoyments to interrupt the infliction of the tremendous penalty of law. The soul, tossing upon the wreck of its immortal hopes, sighs solitary and alone, in incommunicable agony.

The *despair* of that ill-fated company amidst the yawning waves, is a feeble symbol of the despair in the world of woe. No hope enters; all around is the horror of darkness. Shut up to the agonies of eternal conscience, the soul in vain looks for deliverance. Its doom is despair. Despair! Who can describe its terrors; who can endure its pangs? It heaps billows upon the spirit's wreck. It cries out to the worms, "Die not," and to the flames, "Be not quenched." It is a curse of the lost, which the cursed can never lose.

Physical suffering is conspicuous among the weary and the shipwrecked; but what sufferings here can shriek out the intense meaning of the sufferings of hell? In addition to the inward agony, there is outward physical infliction in some terrific form. The gnawing worm and the burning flame, are the words of Scripture indicating its severity. God follows sin in this world with external retribution. The bodily organization is used as the medium of punishment, in ways, that produce and promote the intensest agony. What more credible than that physical suffering in the world of the lost shall be continued, on a scale corresponding to the capabilities of the new, resurrection body?

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Death was the consummation of destruction to the sufferers on the ocean; the judgment passed on the guilty, is *eternal death.* As the death of the body is its physical ruin, so the death of the soul is its ruin, spiritual and eternal. The latter implies a total alienation from God; the perversion of thought, feeling, conscience, will; a determined persistency in evil; a course of accumulating sin throughout everlasting ages! Oh, what endless woes must abide upon a soul, thus shut out from its chief end, and shut up to fulfil its own damnation?

Men and brethren, "the time is short." (1 Cor. 7 : 29.) "The redemption of the soul is precious, and it ceaseth forever." (Psalm 47 : 13.) The commerce of nations equals not its worth. "What shall it profit a man, if he gain the whole world, and lose his own soul?" (Matt. 16 : 26.) The vessel, in which we are sailing to other shores, is laden with immortal freight. Perilous is the voyage. Driven on by the engine of a living heart, the ship is making progress through the waters; but is there careful superintendence of its destiny? Beware of fatal collision, in the mists of impenitence and unbelief. Beware of ruin, temporal, spiritual, and eternal. Father of mercies! Grant that we may all lay hold of salvation, through the blood of the Cross; and, escaping through grace the dangers of the way, may enter, under the banner of thy love, the haven of eternal rest!

AUTUMN.

See how bright, with glorious shading,
  Gaudy Autumn decks her brow!
How the very leaflets fading,
  Add to all her beauty now!

See how modest Nature, blushing,
  Turns her from the eye of day!
For the envious storm-wind rushing,
  Steals her summer robe away.

Yet 'tis beautiful, this turning,
  To the brilliant hues of fire;
Emblem of the world's last burning,
  When the mountains shall expire.

As the swan with sweetest singing,
  Dying, tunes her latest breath,
So, her brightest glories bringing,
  Nature sinks away in death.

October, 1854. L. L. W.

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THE EXTENT OF THE ATONEMENT. No. I.

THE doctrines of grace are very intimately connected. So close, indeed, is the connection which obtains throughout the whole round of gospel truths, that he who is right on any one, must, if at all consistent, be right on every other. There is not a single doctrine in the whole analogy of faith, from which the orthodox view of any other doctrine might not be most successfully vindicated. The Calvinistic system of Christian doctrine, must be acknowledged by all who have any just claims to candor, to possess this characteristic of divine truth. It must be confessed by all who are capable of judging, in matters which involve the exercise of the logical faculty, to be a consistent whole. All must admit that its parts are closely jointed, and, that if its premises are sound, the system is invulnerable.

It would seem that such a connection obtains among the following doctrines: the justice of God; the punishment of sin; the necessity of a satisfaction for sin, in order to the pardon of the sinner; the absolute certainty of the deliverance of those for whom a satisfaction has been made, including their final perseverance. It is hard to conceive of a logical mind, holding any one link in this chain, and at the same time, rejecting any other. It is owing, indeed, to this obvious connection between the doctrines of grace, that the present subject has forced itself upon us. We hold it to be the very next step in the ladder of truth, after the one to which we were carried in our discussion of the question, "Were the sufferings of Christ penal?" There are, it is true, many views respecting the object aimed at in the sufferings of Christ, which leave the question before us altogether unaffected, and undetermined, but the view of these sufferings, which has been presented, and argued in our last, fixes, at once, the view which we must entertain of the extent of the atonement.

With this argument, then, we begin. We affirm that if Christ's sufferings were penal, the atonement must be limited. This is a position by no means hard to be established. Indeed, if the premises are admitted, the conclusion is inevitable. He who holds that the sufferings of Christ were penal, must also hold, that they are limited as to their efficacy. Between this conclusion, and the doctrine of a universal, and an unconditional salvation, there is no middle ground, for him who admits the premises just indicated. The removal of the penalty renders the deliverance of those from whom it has been removed, a matter of necessity; and consequently, if in the removal of it, our Redeemer had equal regard to all the family of man, then must all the family of man be freed from exposure to the wrath and curse of God, both in this life, and in that which is to come. And what is this but the recognition of the self-

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evidencing truth, that the law cannot require a twofold satisfaction; cannot enforce its claims both upon the principal, and his surety? "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 also maketh intercession for us." There must be a deliverance. The sorrows and griefs, the agony, the sufferings, and death of the Eternal Son of God, bearing, as they all did, a penal character, and sustaining, as they did, a penal relation, cannot be in vain. These obtained for himself a triumphant deliverance from the power of death, and the grave. And what was his deliverance from that grasp, in which it was not possible that he could be holden, but the earnest and pledge of the deliverance of his redeemed? Was not his rise, and ascension, and enthronement, the exaltation of the head? If so, then, was not his exaltation an earnest of the exaltation of all for whom he had humbled himself, in the days of his flesh? And if, in that humiliation, he had before his eye no peculiar people, no chosen seed, no little flock, for whose sins it was his purpose to die, and for whose justification it was his purpose to rise again from the dead, but simply the satisfaction of the law, by the endurance of its penalty, and the fulfilment of its precept; if this was the purpose of the Messiah, in his obedience and death, who will dare to set limits to the legal consequences of the atonement he made, or exclude from that inheritance, on which he, the second Adam, is entered, one single individual of the race? And thus by denying, that Christ in his death had reference to any particular number, would we be inevitably driven to the absurdities of Universalism. From this conclusion, there is no possible way of escape, for those who deny a restriction, arising out of the divine purpose, except by an open renunciation of the infinite value of the atonement. These two, we regard as the only possible alternatives. Either the legal consequences of Christ's sufferings were determined by the eternal purpose of God, or they were determined by their own value. If any man can imagine any other ground, on which the question as to the extent of the atonement is to be settled, we must confess, he has obtained a deeper insight into the secret springs of wisdom, than usually falls to the lot of man. Such a question as this, can have nothing to do with the will of man; for it is a question about the satisfaction of the law of God. It cannot be left to the will of man, whether any legal effects shall, or shall not, flow from the sufferings and death of the Son of God. Legal effects, those sufferings must have, and the only question is, "What is to determine their extent?"

Now to make the decision of this question turn on the value of the Redeemer's sufferings, is just to open the way for the wholesale introduction of Universalism. Who that recognizes the infinite dignity and Godhead majesty of the eternal Son of God, but would tremble to deny, that his sufferings were of infinite value? If then the extent of the *legal* effects of the obedience and death of

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Christ, depends upon their value, these effects must embrace in their wide circumference, the whole family of man. When the God-man expired on the cross, beneath the curse of a broken law, there was a ransom paid, which, taken on the ground of its value, would have unbarred the prison doors, and burst the chains of an apostate universe.

And as this question is not to be decided on the basis of value, neither is it to be determined on the basis of love. If the atonement is to be measured by the love of God, who would dare to set bounds to its effects, or exclude from the all-embracing arms of the great salvation, any of the fallen sons of Adam. Starting from such premises as these, we must inevitably land, not only in the doctrine of a universal atonement, but, as the atonement is a legal thing, in the doctrine of an actual, and universal remission of sins. The legitimate conclusion from such premises, is not simply a universal salvation provided, but a universal salvation applied. If infinite love be the measure of the provision, why should it not also be the measure of the application? And if the love of God moved him to *provide* a salvation *for* all, why should not that same love move him to *apply* that provided salvation *to* all? Yea, is not the argument here *a fortiori*, seeing that there must have been a heavier draft upon the inner sympathies of the Godhead in the provision, than in the application? "He that spared not his own son, how shall he not with him, also freely give us all things?" That is, in other words, he that kept back nothing, necessary to the provision, not even the son of his own love, how shall he not bestow all things necessary to the application? There is certainly a love of God, from which we may argue the extent of the atonement, but it is not the wide-reaching attribute of his unlimited benevolence. It is that electing love which singles out the subjects of redemption, from among the children of wrath, and which is itself measured, by the good pleasure of his will. "According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame, before him in love; having predestinated us unto the adoption of children, by Jesus Christ, to himself, according to the good pleasure of his will." From this, and from no other species of love, dare we draw any inference respecting the extent of the atonement, if we would avoid landing in a faith the most inimical to holiness—the barren faith of Universalism.

The question, then, is not as to the value of the Redeemer's sufferings, or the depth and intensity of the divine love. Those sufferings were infinite in value, and suitable to the wants of all; and that love in its length, and breadth, and depth, and height, was, and is, as infinite as deity. But the question is, what was the intention of the Father, in giving up his Son to death, and what was the intention of the Son in dying? As Turretine well expresses it, in his treatise *De objecto satisfactionis*, "*Quæritur pro-*

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prie de consilio Patris in tradendo Filio suo, et de intentione Christi morientis." The question is, whether the Father destined the Son, and the Son delivered himself up to death, as the legal substitute of the whole human family, in order that he might make satisfaction for all, and obtain for all the remission of sins and acceptance with God; or whether, on the contrary, Christ died for the elect alone, who were given him of the Father, by him to be redeemed. We are to treat, not of the virtue, or redemptive power of Christ's death *in se*, but of the purpose of the Father in giving his Son to die, and of the intention of the Son in dying. This reduces the question to very narrow limits, and makes the determination of it to depend, not on obscure passages of Scripture, or mere abstract reasonings, but upon the clearest utterances of the word of God. The only thing necessary to the decision of the question, as it now stands, is to get hold of the revealed purpose of the Father and the Son, in the scheme of redemption.

Now this purpose may be argued first, *ab eventu*, from the result. Going on the assumption, that the issues manifest the design, which is certainly a very safe assumption, we must come to the conclusion, that God did not design, by the gift of his Son, to save all men; for it is most manifest, that all are not saved. We do not adduce this argument, out of any idea that the question, is a question *de fructu et efficacia mortis Christi.* On such a question there could, of course, be but little dispute. We speak of the fruits, and actual effects of Christ's death, simply as a means of arriving at the original purpose of the Father and the Son. And we say it is a most legitimate way of acquainting ourselves with the counsel of Jehovah. It is just simply inferring from what God has done, what he intended to do. He has in reality restricted the benefits of Christ's death to some of the sons of men, and we infer, that it was his purpose to do so, when he inaugurated the economy of grace. Those who deny this inference, must do so on the ground, that the event does not show the design; which is just all one with saying, that the event may be otherwise than was anticipated, or intended, which would be tantamount to the denial of the government of God, even in the most important movents of that universe, over which both reason and Scripture exalt him as absolute monarch. He whose care extends to the falling of a sparrow, to the numbering of the very hairs of our heads; who directeth the arrow's flight, as well as the mighty sweep of worlds unnumbered, must not only take notice of, but determine, events of such moral bearing, and wide-reaching influence, as the procurement, and application, of the salvation that is in Christ. Strange, indeed, that the salvation of sinners should form an exception to that governmental control, and direction, which he exercises over all that he has created and made! Strange, indeed, that of all the events transpiring in the onward movements of the universe, that one, which, of all others, is to bring the largest revenue of glory to

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himself, and shed the highest lustre on the diadem of his own Son, should be left to the determination of his enemies, and subjected to the frustrating counsel of the Arch-deceiver! Surely if there be one achievement in the whole history of the universe, around which, the counsel, and the might, and the omniscience of Jehovah, might be expected to concentrate, it must be the rescue of men from the bondage of Satan, and their investiture with the righteousness of Christ, and their entrance upon the purchased inheritance. Only admitting, then, what it would be atheism to deny, that the providence of God reaches to the details of the economy of grace, as well as to the details of the economy of nature, and there is no alternative, but to admit, in connection with this, that the issues of the former, are as really in accordance with God's eternal purpose, as the issues of the latter; that, in other words, his sovereign wisdom did as really determine how many should be born of the Spirit, into the kingdom of grace, as it did, how many should, by the natural birth, enter upon the kingdom of nature. And what is this, but to admit, what we thank no man for admitting, that the event harmonizes with the eternal purpose, and consequently to admit that the event is always the exponent of the determinate counsel and foreknowledge of God? As the event is, then, so must the purpose have been, and as in the actualities of an applied redemption, some only are saved, we must conclude, that such was the design of the Father and the Son, when they engaged for the deliverance of man.

And here, did space permit, it were easy to show, that the argument *ab eventu*, as thus presented, is confirmed by what might be called the *argument historical.* It were no difficult task, to prove from the actual history of the application of redemption, that God does take such a part in the administration of the economy of grace. We are not left to argue from the analogies of nature, that he, the Sovereign Ruler, would take such a control of events of so paramount interest; but we find it recorded as a matter of history, that the minutest supervision and direction, are exercised by him, in the promulgation of the gospel, and the vocation of men. It is a matter of history, and of history, too, recorded under the guidance of the Holy Spirit, for our learning, that the founders of our common Christianity were directed by divine authority, as to where they should, and where they should not, proclaim the offers of Salvation. There was certainly such a control exercised over the movements of Paul and Silas, when they were *forbidden* to preach the word in Asia, and not *suffered* to go into Bithynia, and *called* to proclaim the gospel in Macedonia. But we have not room for the citation of instances of this kind, in which the interference and absolute control of God in the administration of the economy of redemption, are most clearly manifest.

And, besides all this, it must be obvious to any reflecting mind

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that it is impossible to separate the two administrations, so as that the one shall not affect the other. Who is so atheistically blind, as not to see, that there is a God in history?—as not to discover, that the destinies of nations and dynasties, are determined by God, and that, too, with reference to the destinies of his Church? The two administrations are inseparable; and he who shapes the history of nations, must also hold in his hand the spiritual destiny of men. And equally true is the converse of this proposition; that he, to whose hands the vocation, defence, and final glorification of the redeemed are confided, must have committed to him also, the governmental reins of the moral universe. He must not only have dominion over those whom he actually saves, but over all the family of man; as it is from every kindred, and tongue, and people, his ransomed are to be called.

But why reason on a subject, on which the Scriptures are so explicit? The Scriptures expressly teach, that the two administrations are conducted by the same Almighty governor, and that the kingdom of Providence, is made subservient to the kingdom of Grace. All this we have in one text: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Here it is clearly revealed, that to Christ there is given the governmental control of all mankind, in order that he might apply the benefits of Redemption, to as many as the Father hath given him. And again: "All power in heaven and in earth is given unto me; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you: And lo! I am with you alway, even unto the end of the world." His authority is the basis of their commission, and the warrant of their success, and his presence the ground of their encouragement. He has all power in heaven and in earth—power over the celestial armies and over the children of men, and that power he will exercise for the defence of his servants, and the advancement of his kingdom. The success of his ambassadors, therefore, must be measured either by his power, or his purpose. If by the former, all must be made partakers of his Redemption; for his power is omnipotent, and his ἐξουσία extends over all. To the latter, therefore, and to the latter alone, are we to look for the measure. No limit but his own determinate purpose, can be set to the boundaries of his spiritual kingdom. The very fact, therefore, that his spiritual dominion, and the benefits of his salvation, are restricted, is sufficient to show, that it was his intention that they should not extend to all.

But conclusive as the argument just presented seems to be, we are yet but in the porch. He has not left us to gather his design from the event, but has thrown around it all the light of an express revelation. Whether we turn our eyes to the covenant of Redemp-

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tion, or to the function of the mediatorial work of Christ, or to the relation that obtains between the gift of the Son, and the gift of the Holy Spirit, or to the work of the Spirit in the application of the Redemption purchased by Christ; or, which is the same thing, to the doctrines of effectual calling, justification, adoption, and sanctification—whether we turn to the original covenant made with the Son, or to the work of the Son and the Holy Spirit, in carrying out the design entertained by the Godhead, in that covenant, we have a light sufficient to dispel every cloud, and conduct us, with all the certainty of unerring truth, to a right decision upon this important question. The terms, or conditions of the covenant of Redemption, the work of Christ in procuring salvation, and the work of the Holy Spirit in applying it, are so fully unfolded in the Scriptures, that there can be but little difficulty experienced, by any candid inquirer, in the determination of the question now at issue. Through all these avenues may we approach the counsel of Jehovah, and read on the pages of an authentic revelation, his object in giving his Son, and his Spirit, to a lost and ruined world.

Upon the arguments deducible from these several aspects of the economy of Redemption, we purpose entering in our next.

R. W.

GILBERT TENNENT ON ORIGINAL SIN IMPUTED.

[Continued from page 459.]

1. But it is objected against what has been said, that "the son shall not bear the iniquity of the father," Ezek. 18: 4, 20.

This passage of Scripture relates to the personal sins of private parents, which should not be imputed to their offspring, unless they followed their footsteps, and not to the sin of nature, which all have sinned in Adam, as our text asserts.

2. It is likewise objected that children in covenant are said to be "holy, humble," and that "of such is the kingdom of God."

Whatever good properties any children have, they have them not by nature, but by grace; for "by nature we are all children of wrath, even as others," Eph. 2: 1, 3.

3. Another objection is drawn from these places, viz., Rom. 5: 18, "As by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men to justification of life;" and elsewhere, Christ is said to "take away the sin of the world;" 1 Cor. 15: 22. And we are further assured, that "as in Adam all die, so in Christ all shall be made alive."

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The first place of Scripture, is explained by the following verse, thus, viz., that "As by one man's disobedience many were made sinners, so by the obedience of one, shall many be made righteous;" observe, the condemnation is here represented as a past fact, but the justification as future, "shall be made righteous," *i. e.* when they believe; Rom. 4 : 20, 22, 23, 24, it is said of Abram, that "he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; and therefore it was imputed to him for righteousness; now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed if we believe on him." The apostle draws a parallel between the first and second Adam, which holds good, not only as to the manner of conveying death and life to those they represented, viz., by imputation, but also as to the extent of the loss and benefit to their different offspring: the seeming difficulty is removed, by considering that Adam was a natural head of a natural offspring, and Christ a spiritual head of a spiritual offspring; and hence the first Adam is said to be "of the earth, earthly," and the second Adam, "the Lord from heaven." Now as Adam's sin reached all his natural offspring (*i. e.* all mankind), so Christ's righteousness extends to all his spiritual seed, viz., all that believe in him (or are regenerated), and we are assured by express testimony of Scripture, that the righteousness of Christ extends to the justification of none else, John 3 : 18, for "he that believes not, is condemned already."

As to Christ's "taking away the sin of the world," we can understand that place of Scripture, in consistency with other places, and with the dictates of right reason, in no other sense but this, viz., that Christ takes away the guilt of all sin, of every kind, upon our believing in him, but not before. To suppose that the guilt of original sin is taken away, and that in the mean time the guilt of actual remains, or that the guilt of any sin is removed without faith, is antiscriptural, absurd, and eversive of the whole gospel; for this signifies that persons receive saving benefits by Christ, without a vital union to him; and likewise that they are both justified and condemned at the same time, the former of which is false, and the latter impossible in the nature of things; see Job 15 : 6; Job 3 : 36.

And pray observe, that the words referred to, John 1 : 29, are in the present tense, "Behold the Lamb of God, that taketh away the sin of the world" (ὁ αἴρων), Jesus Christ as a paschal lamb a type of him, to which this passage alludes, expiates all the sins of all that believe in him, of every nation, whether Jewish or Gentile, by the sacrifice of himself, or by transferring their guilt upon him, and sustaining the punishment due for them; which are here called sin, in the singular number, by an analogy of number, or synecdoche of a part, to signify the body of sin and death, containing all kinds of impiety, to atone for which, the Lamb of God was slain, Rom. 6 : 12, 7 : 24; 1 Job 1 : 7; the dear Redeemer takes away the

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guilt of sin, by the merit of his blood, and the dominion of it, by the power of his Spirit. *He taketh away;* observe, it is a present thing, a continued act, which will never be completed till the end of time; he is constantly taking away the guilt and power of every sin from those that believe, by the intercession of his blood in heaven, and the influence of his grace on earth.

Once more, seeing the place of Scripture in the objection, refers to the whole efficacy of the sacrifice of Christ in relation to sin, it will follow, that if it is restricted to original sin only, then Christ's satisfaction for actual is denied, and if so, then sinners must satisfy for them themselves, or perish; but how will they pay an infinite debt, who are but finite and imperfect creatures, I cannot conceive; they had best see to it that are immediately concerned, in the absurd hypothesis I oppose, before it be too late! But to proceed.

As to that place of Scripture in the Epistle of Paul to the Corinthians, viz., "That as in Adam all die, so in Christ all shall be made alive," it evidently respects the resurrection of the body at the last day; it speaks not of the time present, nor says that they are made alive, but of the time to come, and signifies that they shall be made alive; the apostle in that chapter, proves the resurrection of the dead, by the argument of Christ's resurrection (this is the scope of the place), and shows, particularly, the order in which the dead shall be raised, verse 22, "First, those that belong to Christ, then cometh the end, when he shall have delivered up the kingdom to the Father" (*i. e.* in its present form of administration), and indeed to suppose that all are spiritually alive, is to oppose the express testimony of Scripture, which declares the unconverted to be dead in sins and trespasses, and it likewise renders conversion needless, because on this plan, men would be born converted, for what is conversion but a quickening of the dead (as before observed) or the infusion of a principle of spiritual life into them? Surely if the first birth was good, there would be no need of a second, and thus the wisdom of God would have missed the matter, in inculcating that important doctrine to the Jewish master, who, to the reproach of himself and his order, was grossly ignorant of its nature and necessity! But I proceed.

4. Another objection is this, viz., that our Lord told his disciples, "That neither the blind man, or his parents, had sinned, but that the works of God should be made manifest in him." John ix. 23.

The meaning of the place is no more than this,—that the Almighty did not inflict that disorder of blindness upon the man, as a punishment of any particular evil committed by him, or his private parents; but chiefly with design to manifest his own power in the cure of it.

5. But it is farther objected, that the imputation of original sin, is contrary to the justice and truth of God.

It is contrary to justice, to punish him that has sinned in no respect, either actually or virtually, but it is not unjust to punish

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those that have sinned virtually only, or in their cause, as we have in Adam; the case is certainly so, that God does punish for that evil now; and from fact we may argue to right, respecting the Almighty; for surely he does nothing but what he has a right to do; add to this, what has been said before, concerning the reasonableness of Adam's being made a representative of his posterity, and the objection vanishes.

Farther, the charge of injustice may be with advantage retorted upon our opponents, who, according to their hypothesis, are obliged to acknowledge, that the wages of sin, viz., death, are inflicted upon such as are entirely innocent (viz. infants), neither guilty of original or actual sin; a sentiment very harsh and severe, and manifestly contrary to the dictates of reason, and maxims of justice. Pray, is it not more equitable to believe, that God punishes for some sin, though it be original, than for none at all? Whether it be modest and consistent, for these gentlemen to raise a hue-and-cry of injustice against their neighbour's opinion, while they are so deep in the dirt themselves, is left to others to determine.

Neither is it contrary to the omniscience and truth of God, to reckon him to have sinned virtually, or interpretatively in his cause, who has not sinned actually in his own person.

6. It is again objected, that the sin of Adam does not exist, and therefore that it cannot be imputed.

Although it does not exist physically, yet it does exist morally; though the act of sin be transient, yet the guilt it contracts is permanent, and cannot be removed but by the application of Christ's righteousness to the soul.

7. Neither is the following objection of any validity, viz., that it is unreasonable that the sin which was pardoned in Adam, should be imputed to his posterity.

Though Adam personated us in sinning, he did not do so in repenting and believing, by which he obtained remission; for the state from which he fell, was natural, and therefore involved all, but the state to which he was restored, was gracious, and supernatural, and therefore concerned his own person only, and not his posterity; for though Adam was constituted the head or representative of his posterity, in the covenant of nature or of works; yet he was made no head or representative of the covenant of grace, by which he was restored. No; this was the place of the second Adam.

8. Another objection against the labouring point, is this, that it is not agreeable to the divine perfections, for the Almighty to appoint Adam to be the representative of his posterity, without their consent.

Seeing the plan of the first covenant was in itself reasonable, and more to our advantage, than if every man had stood for himself personally, as was observed before; there is no foundation for the objection, unless our opponents say, that it is unjust for God to

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confer benefits upon any without their consent, which is ridiculous and absurd. So proper a person as Adam, the common father of all, and consequently the most honorable (in the ordinary way of generation) of all the human race, could not be found to represent his posterity, and therefore, had all mankind existed, it would have been both their interest and duty, to have chosen him for their representative.

Besides, it should be considered, that the benefit proposed to Adam, in the covenant of nature, viz., a confirmation of his present state of happiness, was what he had no natural right to, antecedent to the divine will and pleasure; and therefore Jehovah might, without the charge of injustice, suspend the grant of it, upon a condition to be performed by him, his failure in which, might cause a forfeiture of the benefit proposed, both to him and his descendants, who cannot be with reason supposed to have a greater right to it than he.

And although when our first parents sinned, we did not exist and consent actually, yet we existed and consented virtually in our cause, progenitor, and federal head, in one Adam, as our text asserts; "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." But our opponents modestly give the lie to the apostle, and the Spirit with which he was inspired, and say that all have not sinned.

I might add, that the covenant of nature, or of works, was not *inter pares*, among equals, but between the Almighty Creator, absolute proprietor and sovereign Lord of all, and poor worms of the earth, who are but of yesterday, crushed before the moth, and have no abiding; creatures whose goodness extends not to immensity and self-sufficiency; and therefore it is the highest insolence for such insignificant creatures who are as nothing, and less than nothing, and vanity, to prescribe to their Sovereign, and insist upon the usual formalities of human covenants (among equals) in transacting with the Supreme Being, who has absolute empire over them, and whose beck they are bound by the strongest obligations instantly to obey; and therefore, instead of disputing, they should admire and revere the divine condescension, in treating with such criminals, inferiors, and dependents, in a way that resembles a covenant transaction in anything which is in very deed, a prodigious stoop of glorious sovereignty, and condescending majesty!

It is not contrary, my brethren, to the law of nature, or of nations, for the children of traitors to suffer for their crimes; or for the iniquity of some public persons, to be punished in many others; whole cities and countries have suffered on their account. Was not the sin of the Amalekites punished in their children, by the express order of God, some hundreds of years after it was committed? 1 Sam. 15 : 2, 3. For this a war was to be commenced against them, from generation to generation: Ex. 17 : 16. The

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instance of Achan is also remarkable; for his coveting the wedge of gold he suffered not alone, but his sons and daughters were stoned and burned with fire, together with himself: Jos. 7 : 24, 25. To what has been said many examples might be added, viz., of the sons of Saul (2 Sam. 21); of Jeroboam (1 Kings 4 : 9, 10); of Ahab (1 Kings 21 : 21–23), and others: and hence the Church mourns (Lam. 5 : 7), "our fathers have sinned, and we have borne their iniquities." And our Lord himself threatens the Jews (Matt. 23 : 35), that upon them should come all the righteous blood shed upon the earth, from Abel to Zecharias; and does not Almighty God threaten in the second commandment of the moral law, that "he will visit the sins of the fathers, upon the third and fourth generation of those that hate him?"

Though none but the guilty are punished for their parents' sins, yet inasmuch as the Almighty takes occasion from their sins, to punish their posterity (in temporal respects), it plainly shows, that they are in some sort imputed to them; and no wonder, seeing the child is but, as it were, a part of the parent, clothed in another skin; and therefore the Almighty being the original proprietor, and Lord of all, may afflict the transgressor in what part of him he pleases.

Nor is that passage in Ezekiel 18 : 20, to be understood absolutely, that the son shall not bear the iniquity of the father, for so it would contradict the moral law; but it ought to be understood.

1. Of adult children who forsake their parents' sins, as appears from the 19th verse of the chapter.

2. It respects personal and particular sins, as was observed before, and not common and general, in respect of the character or influence of the criminals.

3. It is not laid down as a general rule of God's providence and justice, to which the Almighty did always conform his proceedings in time past, and was determined to do so constantly with all people in time to come. No; we find it otherwise in the sanction of the law, and the examples before mentioned. The words therefore intend a special favor of the Jewish church and nation, viz., that the Almighty would not deal with them according to the rigor of his justice, which he might do, but in order to silence their cavils against his government, he would only in time coming punish them for their personal iniquities; this seems to be the series and scope of the context.

[The "Improvement" will appear in our next number. We think that the readers of this Discourse will agree in the opinion that GILBERT TENNENT was thoroughly "*Old School*" in his theological views.—ED.]

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Household Thoughts.

PARENTS THE INSTRUCTORS OF THEIR CHILDREN.

Pious parents should themselves attend to the spiritual instruction of their children. This need not exclude *helps*. The Sabbath school—the parochial school—and especially a pastor's private and public teachings are invaluable helps—but they should be regarded as *helps only*. The parent cannot throw off his own responsibility by calling in foreign aid. No tuition from others should supersede the direct personal guidance of the Christian parent. If children must be sent from home, let them be placed under the care of consistent and pious guardians.

The father, and in his absence, the mother, should be the chaplain of the family. The mother should feel it her duty and privilege, in the absence of the father, to lead her household to God in prayer, unless some other suitable person is present to conduct the devotions of the family.

Pious parents should be *with* their children as much as possible. Who are safer companions? The wickedness of the children of many pious persons may be ascribed (at least in part) to their separation from parental influence. Pious kings of Judah were prevented by public business from attention to their families. Hence they were often succeeded by irreligious sons. Such was the case with Solomon, Jehoshaphat, Hezekiah, and Josiah. Committing their children to the care of irreligious mothers, while they were employed in the affairs of the state, their sons forsook the God of their fathers.

On the other hand the influence of parental oversight is seen in the piety of many who enjoyed such oversight. Isaac and Jacob were almost inseparably with their parents, till their religious principles were formed. Joseph was at home in his youth, more at home, it would seem, than his brothers. Moses, though the adopted son of Pharaoh's daughter, was providentially reared by his own mother. Samuel, it is true, went early from home, but it was to reside with a pious servant of God, and to attend constantly on religious exercises; which, united with a mother's fervent prayers and occasional visits, led him to the God of his fathers.

Natural affection, a sense of obligation, acknowledged authority, all combine to make home in religious families the place of highest religious influence. John Newton devoutly acknowledged the influence of a mother's early instruction and prayers, though that mother died when he was a child. Had she lived to water

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the seed sown, he might have been spared that long night of sin and wretchedness which followed. Let parents furnish at home, and under their own eye, rational enjoyments, and home will be to their children the dearest spot on earth. There the heart will be gradually moulded and strengthened to all that is virtuous, and noble, and devout. Children will not then desire to wander abroad in quest of amusements. And in after years they will recall with deep emotion the old family room, sacred to love, to social joy, to cheerful converse, to songs of praise, to earnest, wrestling prayer, where parents and children bowed together before the throne of grace, and held communion with God and each other; where God himself came down and hallowed the place with his presence.

The word of God contemplates parents as the natural instructors of their own children. The Jewish father was to teach the words of the law to his children, talking of them when sitting in the house, and when walking by the way, when lying down, and when rising up. The Psalmist says, "I will open my mouth in parables; I will utter dark sayings of old: which we have heard and known, and *our fathers have told us. We will not hide them from their children, showing to the generation to come* the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that *they should make them known to their children*, that the generation to come might know them, even the children which should be born; who should arise and *declare them to their children;* that they might set their hope in God, and not forget the works of God, but keep his commandments." Ps. 78: 2–7. The prophet says that in the ages of gospel triumph, "*the father of the children* shall make known thy truth." Isa. 38: 19.

Neither father nor mother should seek to roll the whole responsibility of religious instruction upon the other. The inquiry, "How shall *we* order the child?" implies that both parents were ready to unite in the effort. L. Y.

A MODEL WOMAN.

A writer, in noticing the death of an aged lady, the widow of a former member of Congress from Kentucky, says:—

"The humility of her spirit would have eschewed all public notoriety of her life and death, and this notice would not have been taken of her but for one remarkable fact in her history. *She had been long in the habit, and old as she was, retaining it to the last, of reading the Bible, Old and New Testament, regularly through,*

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four times in each year! Occasionally, she read other religious books and religious papers; but often when these were handed her, she would decline them, and say that she was old and could read but little, and as she found the Bible better for her than other books, she would rather read the Bible."

If all biographers could state such facts as this, in reference to the subjects of their notices, it would speak more impressively than the highest wrought eulogium that the obituary column ever contained. We fear that the race of women to which this mother in Israel belonged, is rather diminishing than increasing in our country.

MY BIRTHDAY.

O WORLD! so few the years we live,
Would that the life which thou dost give
Were life indeed.

Once more complete the yearly round,
I reach the quick-returning bound,
For which I ran.

Swift as the winged arrow speeds,
Behind me thus the way recedes,
A wasting span.

I pause to count the perished years,
And weep with unavailing tears,
Their rushing haste.

Like shipwrecks scattered on the strand,
They lie half-buried in the sand,
A fearful waste.

Yet 'tis not that our years are few,
And speeding all so swiftly through,
That moves the tear;

'Tis that the golden moments given,
A treasure to lay up in heaven,
Are squandered here.

O thou, whose Spirit only gives
The life in which my spirit lives,
To thee I call;

Mould every purpose to thine own,
And let me give to thee alone,
My life, my all.

D. WHITLESEY.

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Historical and Biographical.

EARLY MISSIONS IN OHIO.

THE FIRST ANNUAL REPORT OF THE BOARD OF MISSIONS UNDER THE DIRECTION OF THE SYNOD OF OHIO, 1817.

In presenting our first Report, we take the liberty of directing your attention to some of the most prominent circumstances, under which we have been called to act.

The plan which the Synod had adopted was, in some degree, a matter of experiment; novel in its character and untried in its operation; consequently, calculated to excite the doubts of some and the suspicion of others. The circulating medium was in a fluctuating and uncertain state, and pecuniary affairs peculiarly pressing and embarrassed. Some of the most zealous friends of the measure, were prevented by unforeseen circumstances, from bestowing that attention to it which their zeal would have dictated—a delicacy was justly felt, in taking any strong ground, before the opinion of the General Assembly was ascertained—and, the subsequent period has been too short to expect much, from measures, which had previously been little more than plans in prospect.

The above reasons will manifestly forbid enlarged expectations, from our proceedings during the past year. The experiment, however, has been sufficient to induce the belief, that the most sanguine hopes, entertained by the friends of this plan, will not be disappointed. While, however, many difficulties were anticipated, your Board immediately met, according to the direction of the Synod, and entered upon the discharge of the important duties committed to their trust. They had a special meeting, on the first of January, at which they entered into such measures, for carrying the plan into operation, as appeared most practicable and expedient. These proceedings are already before the public, and are now respectfully presented for the satisfaction of Synod.

The Commissioners to the General Assembly, laid the proceedings of Synod, on this subject, before that reverend body; accompanied with the request, that such collections as were made for missionary purposes, within our bounds, subsequent to the previous Assembly, may be retained. As soon as the subject was rightly understood by the General Board of Missions, they not only recommended a compliance with the request of Synod, but expressed their cordial approbation of their proceedings. The request was of course granted.

Subsequent to that period, there has been but little time or opportunity, for testing the efficiency of the plan which has been adopted; yet sufficient is already known to encourage us in continued exertion.

The subscription papers have had the success desired, in several places, and as the measure is better understood, it is more appreciated. The contributions from conrgegations have also been more liberal, partly, at

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least, in consequence of the appropriation and distribution of the funds being within our own bounds.

Returns have not been regularly made, of such subscriptions and contributions as have been raised: yet there have been sufficient received, to afford data by which to make a probable estimate of our resources. These data will be found in the following summary.

From documents submitted to the Board, it appears there have been raised: In the Presbytery of Washington, by subscriptions in vacancies, $252; by collections in congregations, $142 75 cts. In the Presbytery of Lancaster, by subscriptions, $263,—by collections, $104 50 cents. In the Presbytery of Miami, by subscriptions, $1048 33⅓ cents,—by collections, $201. The whole amount of the subscriptions, $1563 33⅓ cents; of collections, $455 25 cents. Grand total, $2018 58⅓ cents, of which there have been received $365 37½ cents.

In the Presbytery of Miami, there have been five missionaries employed, for different periods of service, amounting in the whole to nearly eleven months' missionary labour. The salutary effects, at least in forming societies and preparing them for future labours, are obvious and encouraging.

The Rev. Dyer Burgess performed a mission of six months. Mr. David Monfort was employed nearly four months.

The others were employed for short periods; but, so far as the experiment has been made, could suitable missionaries be procured, we are warranted in expecting salutary and permanent effects.

Upon a deliberate and impartial view of the subject, your Board are of opinion, that, whatever improvement may be found necessary, the plan adopted, in its essential principles, is calculated to effect the objects for which it was devised. Nor have we now any doubt, with the divine blessing, of extending the field and increasing the means of our operations. And to this end we sincerely hope the great Head of the Church will bless us, with the effusions of his Spirit, and "send times of refreshing from the presence of the Lord;" until "the desert shall blossom as the rose." Let us then press forward in the cause of the Redeemer, while "the pleasure of the Lord prospers in our hand," and let us not be weary in well doing, knowing, that "in due time we shall reap if we faint not."

All which is respectfully submitted,
By order of the Board of Trustees
Under the directions of Synod of Ohio.
JAMES HUGHS, *President*,
R. G. WILSON, *Secretary*.

October 5th, 1817.

SAMUEL DAVIES AND JONATHAN EDWARDS.

Mr. Editor,—

The recent formation of a "Presbyterian Historical Society," reminds me, that there are in my possession, several of the MS. letters of that distinguished Presbyterian, President Samuel Davies. The life of this eloquent preacher, is yet to be written; and these letters ought to be secured in some permanent form, before the originals (as sometimes may be the case) shall be lost. They are of

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interest, from their origin, for their own sake, and as furnishing materials for the future biographer and historian. The accompanying letter to Dr. Bellamy is interesting from the description it gives of the sphere of the writer's labours, and as containing some notice of his earnest desires, and the efforts he made, that President Edwards, after his dismission from Northampton, might be induced to come to Virginia, to live and preach the gospel. Had the attempt been successful, how different might have been the subsequent course of the latter, and how different some of the theological aspects of New England, or even of the entire country.

Yours, &c.,

T. E.

NEW LONDON, CONN.

HANOVER, July 4, 1751.

REVEREND AND VERY DEAR BROTHER,—I never received any information of the kind in my life that afforded me so many anxious thoughts, as yours concerning the great Mr. Edwards. It has employed my waking hours, and even mingled with my midnight dreams. The main cause of my anxiety was the delay of your letter, which I did not receive till about three weeks ago when I was in Lunenburg, about one hundred and thirty miles from home. This made me afraid lest Mr. Edwards had settled somewhere else, being weary of waiting for the invitation from Virginia. Should this be the unhappy case, and should the obligation to his new people be deemed indissolvable, I shall look upon it as a severe judgment of incensed Heaven on this wretched colony. What shall I say? I am lost in perplexity at the thought.

I assure myself, dear sir, of your most zealous concurrence to persuade him to Virginia. Do not send him a cold paper message, but go to him yourself in person. If he be not as yet engaged to any place, I depend upon your word, and "make no doubt but he will come." If he is engaged, I hope he may be regularly dismissed, upon a call of so great importance. Of all the men I know in America, he appears to me the most fit for this place; and if he could be obtained on no other condition, I would cheerfully resign him my place, and cast myself into the wide world once more. Fiery, superficial ministers will never do in these parts: they might do good, but they would do much more hurt. We need the deep judgment and calm temper of Mr. Edwards among us. Even the Dissenters here have the nicest taste of almost any congregation I know, and cannot put up with even the truths of the Gospel in an injudicious form. The enemies are watchful, and some of them crafty, and raise a prodigious clamor about raving, injudicious preaching. Mr. Edwards would suit them both. Our liberties, too, are precarious, and methods are used to restrain them. There is nobody here who is known in Great Britain, whose representation might have some weight to counterbalance that of the council; and on this account, we extremely need Mr. Edwards, whose character there, and especially in Scotland, would have considerable influence. He might also, as you observe, do much good by keeping an academy; and, which is of greater importance than all, might be the happy instrument of turning many to righteousness.

As soon as I returned from Lunenburg, I wrote to the elders in the upper part of my congregation (which I want to cast off when they have an opportunity of obtaining a minister), urging them to take pains with the people in their respective quarters, to obtain subscriptions for Mr. Edwards' maintenance; and though they had no knowledge of him but by my recommendation, they have made up about £80 of our currency, which is about £60 or £65 sterling; and it is the general opinion

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of the people, that if Mr. Edwards does in any measure answer the character I have given him (and I doubt not but he will), they can easily afford him £100 per annum. Sundry of them did actually plead their want of acquaintance with him, as the reason of their backwardness; and I could not expect it would be otherwise; and others might have had that as a secret reason who did not publicly mention it. The people about the lower meeting-house, which is in my immediate charge, assure me they will contribute something towards the expenses of his first year's settlement; and the people in Lunenburg told me they would cheerfully subscribe towards his maintenance the first year, should he settle anywhere in Virginia; and I doubt not but that all the dissenting congregations of Virginia will do the same; so that I believe Mr. Edwards may safely depend on £30 or £40 the first year, besides his annual salary. This, however, I am certain of, that he has the prospect of a comfortable livelihood; and indeed should I ensnare him into poverty designedly, I should censure myself as the basest of mankind. My salary, at present, is about £100; and, notwithstanding £20 or £30 peculiar expenses, I find I can make a shift to live upon it.

I could not content myself with following your advice, and only writing to Mr. Edwards, and therefore the people have sent the bearer, a worthy youth who has been under my tuition for some time, to wait on him with their invitation. He has lived so long here, and is so perfectly acquainted with affairs, that he can inform you and Mr. Edwards of them as well as myself.

And now, sir, I shall answer the other parts of your letter. I send you herewith, a narrative of religion here. As I have no correspondence with any of the Boston ministers, I have been obliged to impose upon you the trouble of sending it to the press if you think it worth while. I beseech you, dear sir, to make such corrections as you and Mr. Edwards shall think fit, and be not afraid of offending me by so doing, for I was designedly careless in writing it, as I knew it would pass through your hands. I would have you particularly consider the expediency of publishing the postscript, and the poetical lines of Mr. Blair.

I am impatient, sir, to see your books; and wish you would inform me which way I shall send the price of them to the printer, and order them to be conveyed by water to the care of Mr. John Holt, merchant, in Williamsburg, or of Col. John Hunter, merchant, in Hampton, as may be most convenient.

I have dropped the thoughts of my intended treatise on morality and gospel holiness, till I have more leisure and a larger acquaintance with divinity, but am now and then collecting materials for it.

I believe the weakest of the congregations in this colony, could afford a minister £60 or £70 yearly salary; and as to itinerants, the usual rule is, twenty or thirty shillings a Sunday. As far as I know them, the [people] here are generally pretty generous. This colony is very healthy except on river's sides, and "will suit very well with the constitutions of New England men." Dear sir, if Mr. Edwards fails, shall I prevail with you to come yourself, at least to pay us a transient visit? Oh! how it would rejoice my soul to see you!

Whenever I write to you, I am in such a hurry that I am apprehensive my letters afford you a very mean idea of my intellectual abilities; but as you do not wrong me in it, I shall be quite easy, unless you think I

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make you such wretched returns, as that my correspondence is insufferable. Pray for me, and write to me as often as you can.

I am, sir, yours in the tenderest bonds,

SAMUEL DAVIES.

Rev. Mr. BELLAMY.

P. S. You may insert or omit the marginal note in page 28 of the narrative, as your prudence directs. The contents are undoubtedly true, but I am afraid will seem incredible.

July 13th.—I did not receive the complete subscription for Mr. Edwards till yesterday, which happily exceeds expectation. It amounts to about £97, which is near £80 sterling. This will undoubtedly be a very sufficient maintenance. You will see, by the subscription paper, how many dissenting families there are in the least half of my congregation—for the subscribers are chiefly heads of families. O! dear sir, let me renew my importunities with you, to exert all your influence in our behalf with Mr. Edwards. Though the people seem eager for him above all men on earth, yet they request you by me, in case this attempt fails, to endeavor to send some other to settle among them; (for they have no prospect of relief these sundry years from [our] presbytery) but let him be a popular preacher, of ready utterance, good delivery, solid judgment, free from enthusiastic freaks, and of ardent zeal; for I am afraid they will accept of none other, and I would not have any sent here that might be unacceptable. You or Mr. Edwards are the only men they could make an implicit venture upon. I am, with the warmest emotions of heart, dear sir, your most affectionate brother, &c.,

S. D.

Review and Criticism.

The Life of ARCHIBALD ALEXANDER, D.D., first Professor in the Theological Seminary, at Princeton, N. J. By JAMES W. ALEXANDER, D.D. New York. Wm. Scribner. 1854.

OUR profound veneration for the subject of this biography, and our high personal regard for its author, render it difficult for us to write a *critical* notice. We have also been so delighted with the rich and diversified materials for edification and enjoyment, found in every chapter, that even if we had made the attempt, we could not have read it with a very *critical* eye. The volume contains not only the Life of Dr. Alexander, but notices of many illustrious men, both in Church and State, North and South, with whom he was in part cotemporary. This circumstance imparts to the narrative peculiar interest and value. His boyhood was passed amidst the important and soul-stirring events of the American Revolution; and many of the preachers and statesmen who distinguished themselves immediately after that memorable period, particularly in Virginia, his native State, he listened to or associated with as he grew up to mature years. And since that time, many such have listened to or been

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associated with *him;* he having become at length the object of chief attraction, and they his learners and admirers. His biography, therefore, written as it is on the plan indicated above, contains historical notices of men and things during the whole period, thus far, of our national existence, and likewise of our church, and of sister churches in this country, for the same length of time. The book does not indeed profess to be a history, either of our civil or ecclesiastical affairs; nor does it even notice all the prominent actors in those eventful scenes which have signalized the last fourscore years. Its reference to them is incidental, and so far only as they were more or less connected with the subject of this biography.

But our *own* interest in the book arises chiefly from its being a true and faithful delineation of the life and character of Dr. Alexander *himself*, rather than his cotemporaries. Though drawn by a *son*, who might be suspected of being partial, candour and fidelity are apparent in every page. Special care and even caution seem to have been exercised, to convey to the mind of the reader an exact idea of the original, without the smallest exaggeration. And besides the *internal* evidence, which even a stranger would perceive, that the portrait has not been overdrawn, its essential verity is corroborated by the recollections of many hundreds who enjoyed the privilege of his acquaintance. The *style* of the book is also well suited to biography,—clear, simple, and easy.

The volume must be read through to enable one clearly to understand and appreciate Dr. Alexander's talents, traits of character, learning, diligence, and usefulness. Of course, they cannot be presented in a notice like this. No reader would fail to perceive that his *talents* were of the *first order;* and that they were more diversified than is usual, even among great men. His early education was incomplete. He entered on his professional life without having received a college diploma; and his theological course was equally brief. But these disadvantages he not only supplied by his subsequent diligence in study, but made advances on the attainments of his liberally educated cotemporaries. He was a *learned* man; and his learning, like his talents, was more various than that of most others. On every subject, classical, metaphysical, historical, and theological, he was quite at home; and in some of these departments he was eminently profound.

His character was remarkably *symmetrical.* He was free from those eccentricities which sometimes detract from the characters of men, who are otherwise worthy models for imitation, and he exhibited no defects which an observer would feel a desire to have supplied.

All who knew him agree that he possessed extraordinary *simplicity.* He assumed no airs; manifested no ostentation, or pride, or vainglory; but exhibited at all times the frankness and sincerity of a child. This trait of character was visible in his social intercourse, in his instructions as a professor, and in his public discourses. To the last especially it imparted a peculiar interest. His language was no less adapted to the capacity of the young and ignorant, than to the tastes of the cultivated and refined. Hence he enjoyed that distinguished praise of his Divine Master, so rarely bestowed on a man of science, that "the common people heard him gladly."

It would afford us pleasure to particularize still further; but as our design is only to *notice* the work, not to write a review, we will mention but one additional trait, viz., his glowing, elevated, and practical piety.

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This was the crowning excellence of his character. Though he seldom alluded to his own religious exercises, one could as easily gaze on the sun without feeling his beams, as to hear Dr. Alexander's remarks on Sabbath afternoons, in the seminary chapel, or his preaching at other times, without perceiving and feeling that he was listening to a man whose heart had received a precious unction from above. In this, lay very largely the power and charm of his preaching. Though it was characterized, in an unusual degree, by its lucid and logical reasoning, and its earnest and thrilling elocution, yet we doubt not that the many thousands, who used to hang with admiration upon his lips, and whose memories cherish with lively interest, the impressions made on their minds by his discourses, remember with far less distinctness the force of his logic or eloquence, than the sweet savour of devout feeling which pervaded all he uttered, and which he impressed in a remarkable degree upon his hearers. He also lived religion from day to day. In his devising and executing plans of well-doing, he has left a rich memorial of his *benevolent spirit*, and an example of *practical piety*, worthy to be imitated by his survivors.

To allude again to the manner in which this biography has been executed, we regard it as an excellent model for this kind of writing. It is probably not surpassed by any other biography of the present age. Its extensive sale is a proof that it meets with public favour; and the universal satisfaction which is expressed by those who have read it, indicates a high appreciation of its intrinsic worth.

White Lies, Little Oaths, and The Bee. By Charlotte Elizabeth. Presbyterian Board of Publication.

The Baby, &c. By Charlotte Elizabeth. Presbyterian Board of Publication.

The Rose-Bud, &c. By Charlotte Elizabeth. Presbyterian Board of Publication.

"Charlotte Elizabeth's" name will make almost any publications popular in the community. The adoption of these little books by our own Board, like the stamping of pure gold, will establish their currency everywhere.

Quintus Curtius Rufus: Life and Exploits of Alexander the Great. Edited and Illustrated with English Notes, by William Henry Crosby, formerly Professor of the Latin Language and Literature in Rutgers College, New Jersey. D. Appleton & Co., New York.

Professor Crosby, like some of our other accomplished scholars and professors, has brought before the American public, a new and excellent text-book. Our knowledge of Professor Crosby's character, attainments, and reputation, leave no doubt that the work has been well edited, and we hope this celebrated Latin history, for the first time introduced to the notice of our schools, and academies, will meet with a favourable reception. The following introduction will be read with interest:—

"It is an undoubted, though unaccountable, fact, that Quintus Curtius' History of the Exploits of Alexander the Great is a work almost unheard of in the Academies and Colleges of the United States, while in England, and more especially on the Continent, it holds a high place in the estimation of classical instructors. The interesting character of its subject, the elegance of its style, and the pureness of its moral sentiments, ought surely to place it on an elevation as high, if not higher, than the Commentaries of Cæsar, or the Histories of Sallust. In conjunc-

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tion with Arrian, who wrote in Greek, Curtius is the main source whence are derived all those interesting anecdotes of the great Macedonian conqueror, which excited our imagination—perhaps stimulated our ambition—in the days of youth. His youthful courage in taming Bucephalus—his ready boldness in severing the Gordian knot with his good sword—his fortitude in draining to the dregs the cup received from the hands of a physician, against whose treachery he had been warned—his acts of romantic daring—his magnanimity to his captives—his self-denial in scenes of temptation,—all these, together with his oft-quoted sayings, render this History, one of the most entertaining as well as instructive of the Classics.

As to the style of Curtius, nothing can be more pleasing. Heinsius, indeed, with somewhat of a disregard of gender, speaks of him as "*Venus Historicorum.*" Bartholomew Merula applies to his narratives the phrase "*elegantissime conscriptas,*" and Decembrius calls him a writer "*miræ dulcedinis.*" Of the absorbing interest of his narrative, and the attractive character of his style, the following anecdote is preserved: Alphonso VII., King of Spain, being afflicted with serious illness, and having tried in vain the numerous prescriptions of his physicians, attempted to solace his hours of pain by perusing Curtius' History of Alexander; and such, it is related, was the happy effect of his new remedy, that he was soon restored to health. When convalescent, he was heard to exclaim, "*Valeant Avicenna, Hippocrates, medici cæteri; vivat Curtius, sospitator meus!*"

As to the era when Curtius flourished, learned men are completely at fault; and, accordingly, vary greatly in their conjectures on the subject. Some make him contemporaneous with Cicero,—others bring him down to the time of Theodosius the Great, while between these extremes we find the reigns of Augustus, Tiberius, Claudius, Vespasian, Trajan, and Constantine, each having its advocates at the time when he flourished. It is hardly necessary to add, that his personal history is involved in similar obscurity.

But a worse calamity than mere ignorance of the time of our author's birth, and of the particulars of his life, meets the reader on the very threshold. Time, ever *edax rerum*, has devoured the whole of the first two books, and made sad inroads into one or two of the others. These defects have, in a measure, been supplied by learned men, particularly by John Freinsheim, whose excellent supplements have called forth the remark of a distinguished biographical writer, that "he has been so successful that we almost cease to lament the loss of the original." As the supplements of Freinsheim are very long, the Editor has, in most instances, inserted those of Chris. Cellarius, which, though brief, will supply to the curious student a sufficient outline of the early years of Alexander, and also fill up the *lacunæ* that occur in the course of the narrative.

One word as to the text of the present edition. It has been printed from an *Editio Lugdunensis* of 1810, with such emendations as a collation of other editions, and the suggestions and conjectures of critics seemed to render advisable. In one or two instances only has the Editor ventured to introduce a *reading* of his own, and these are mentioned and defended in the notes.

In conclusion, the Editor would remark that he puts forth this edition of Quintus Curtius with all confidence, that, if a writer so interesting in his subject, and so captivating in his style, shall once gain a foothold in our American course of classical study, his own merits will suffice to retain him there.

THE SABBATH SCHOOL: Its influence upon our children, our country, and the world. An Address, by the Rev. ALBERT SHOTWELL, at a Sabbath School celebration, &c. Louisville, 1854.

The important subject of Sabbath Schools, is discussed with force and eloquence in this excellent address. Our brother Shotwell did well in acceding to the request for publication. We give the opening part of the address, with the intimation to the reader, that it was delivered on the day of our national anniversary.

FELLOW-CITIZENS:—

The circumstances which call us together to-day, naturally suggest to our

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minds, two important events—one, the establishment of the liberty of our country; the other the establishment of Sabbath Schools; two events, which have exerted and which will yet exert, an almost boundless influence upon the world.

Seventy-eight years since, a noble band subscribed the solemn declaration of their rights which cut themselves off from the tyranny of England's king; and for the defence of those rights, pledged their lives, their fortunes, and their sacred honour.

From that beginning sprang the noble nation, of which we are proud to be citizens; a nation whose flag waves o'er every sea, whose energy is felt in every land; whose prosperity is the envy of every country. A noble nation *now*, but still increasing in prosperity and honour, with a rapidity that knows no equal.

The anniversary of our country's birth, we this day celebrate.

Six years after the signing of that solemn pledge, and before the question was decided whether the fearful struggle, in which so many bled, would not swallow up the honour, and fortunes, and lives, of all who had dared to affix their names to it, a comparatively trivial event occurred in England.*

A printer's son, himself a printer, needing the services of a gardener, stept to his dwelling to hire him. The gardener was from home, and while delayed waiting his return, the printer was so annoyed by noisy boys, that he asked the gardener's wife why those children were so neglected and depraved. Her emphatic reply was, "O sir, if you were here on a Sunday, you would pity them indeed; we cannot read our Bibles in peace for them." This answer operated with the force of electricity, and called forth all the energy of his benevolent soul. "Can nothing," he asked, "be done for these poor children? Is there anybody near that will take them to school on a Sunday?" Being informed that there was one who would probably undertake it—he went immediately, and for a shilling a day engaged a schoolmistress for the Sabbath.

It was a small beginning, and it is but seventy-two years since—but what a result has been accomplished. He little thought of the effect of that one act. His feeble effort to stop the Sabbath-breaking of those noisy boys, God made the beginning of a noble work. It was just like the little *germ*, which we see bursting from the ground at our feet. It seems scarcely able to lift the small particle of earth which is upon it, and one rude step will in a moment crush it. But watch its progress—its leaves gradually unfold to the breeze—its branches spread out themselves, and display their strength. Its head lifts itself toward the clouds, until it has risen in its might and become the king of the forest, bidding defiance to all the winds and storms of heaven. Just so with the efforts of this *pious* man. It was at first but a *germ*—in its infancy it rose feebly, and for a time seemed scarcely able to lift its head amid the difficulties that surrounded it. But witness the result;—it has spread itself out through all the channels of commerce until its branches are found in almost every land. It has struck deep its roots until all the storms which assail it cannot make it to totter. It has become a noble tree, and has shed abroad its blessings so widely that now millions are partakers of them, and are ready to lift up their voices in thanksgiving to God, for raising up Robert Raikes, and putting it into his heart to commence a Sabbath School.

For forty years, Mr. Raikes has been reaping his reward in heaven—but he was not called away from earth until permitted to have some foresight of the great work he had commenced. Before he died he had the pleasure of knowing that schools for 300,000 children had been established in the British Empire.† And since his death his works have followed him. The little stream has become the mighty river, and is flowing on and on with increasing power;—yearly it is becoming deeper and broader, and diffusing more and more widely the blessings which it brings. And may its course be still onward with increasing rapidity (in an ever widening and deepening stream), until all the sons and daughters of ignorance and vice shall be made partakers of its blessed influence.

It is this noble cause, which was so freely begun—but which God has so abundantly prospered, that I to-day espouse. May the God of the Sabbath School,

* A. S. S. Mag., Jan. 1826.

† A. S. S. Mag., for 1826.

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grant unto me strength, that I may awaken in the hearts of all here present, a deeper interest in this great and good work.

My purpose is to look at the Sabbath School in a three-fold view:—

Its *influence* upon the children.

Its *influence* upon our country.

Its *influence* upon the world.

THE WESTMINSTER SHORTER CATECHISM; with Analysis, Scriptural Proofs, explanatory and practical Inferences, and Illustrative Anecdotes, by the Rev. JAMES R. BOYD. New York, M. W. Dodd, 1854.

Mr. Boyd is among the industrious and successful authors of the land. We wish him well in his useful and honourable vocation. His book on the Shorter Catechism seems well adapted to *take* with the young. So far as we have examined it, the strictures and inferences are evangelical and judicious; and we hope that Presbyterians will appreciate this effort to promote the study of their standards. Whilst some points may not be as strongly stated as could be desired, the work as a whole is well conceived and executed. The following will show Mr. Boyd's plan.

Q. 1. WHAT IS THE CHIEF END OF MAN?

Man's chief end is to glorify God, and enjoy him forever.

What Truths are embraced in this Answer?

1. *The chief design of Man's creation, in reference to God, was actively to spread abroad his glory.*—1 *Cor.* 10 : 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

2. *The chief design of Man's creation, in reference to himself, was the enjoyment of God.*—*Deut.* 12 : 18. Thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto.

3. *The foundation and end of every duty, should be the glory of God.*—*Rom.* 14 : 8. Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

4. *All happiness here and hereafter must be derived from the enjoyment of God.*—*Psal.* 73 : 25, 26. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

From the above Truths what Lessons do you draw?

I learn (1.) That I must make it my daily aim to honour God and to secure his favour, and to seek my chief happiness in so doing. (2.) That my greatest happiness is not to be found in this world, but in the everlasting ages of the next. (3.) That I have no right to make the gaining of worldly goods my chief desire and labour. (4.) That most men mistake the true business and proper use of this short life, since they take no proper pains to honour God, or to secure his favour. (5.) It must be a sad and fearful event to die, before one has begun to live for God and for eternity.

What Illustrations can you relate?

1. *President Humphrey* says: "For myself, though I confess with shame, that when my mother used to give me my little task, and teach me *The chief end of man*, I would gladly have been excused from both, and wondered what good thing they could ever do me; I subsequently found abundant cause to be thankful for her fidelity and perseverance. I was astonished when I began to read the Bible seriously, and to collect and arrange its doctrines, to find what a fund of definitions and important scriptural truths, I had got treasured up for the occasion. This, I doubt not, accords with the experience of thousands, who, like myself, once loathed the Assembly's Catechism. And how delightful it is to hear, as we sometimes do, the aged disciple, just on the verge of heaven, repeating, with thrilling interest, and feasting his soul upon the definitions of *justification*, *adoption*, *sanctification*, and the like, which, three quarters of a century before, were imprinted indelibly upon his memory in the nursery!"

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2. The Rev. *Dr. Payson*, after months of severe suffering on a sick bed, remarked: "God has been cutting off one source of enjoyment after another, till I find that I can do without them all, and yet enjoy more happiness than ever in my life before. There can be no such thing as disappointment to me, for I have no desire but that God's will may be accomplished."

3. "Two things" (said the late Rev. *Samuel Pierce*), "are causes of daily astonishment to me: The readiness of Christ to come from heaven to earth for me; and my backwardness to rise from earth to heaven with him. But, oh! how animating the prospect! A time approaches when Christians shall rise to sink no more: to 'be forever with the Lord.' To be with *the Lord* for a week, for a day, for an hour; how sweetly must the moments pass! But to be *forever* with the Lord,—*that* enstamps salvation with perfection; that gives an energy to our hopes, and a dignity to our joy, so as to render it *unspeakable and full of glory!*"

He also said: "It has pleased God lately to teach me more than ever, that HIMSELF is the *fountain* of happiness; that likeness to him, friendship for him, and communion with him, form the basis of all true *enjoyment*. The very disposition, which, blessed be my dear Redeemer! he has given me, to be anything, do anything, or endure anything, so that his name might be glorified,—I say the *disposition* itself is heaven begun below."

4. Lady Glenorchy, of Edinburgh, offering one day to read to her minister (then upon his death-bed), a passage in one of Hill's Sermons, he said: "O, no; read the Bible; all other writings are insipid to me—they are the words of men, and some of them are good; but the words of God are my delight.. *One promise* gives me more comfort than all the writings of men. I have no relish for any book or conversation, that does not bring them to my remembrance."

The Religious World.

SOUTHERN AID SOCIETY.—The first anniversary of the Southern Aid Society was celebrated in the Mercer Street Church on Thursday evening of last week. The President of the Society, James Boorman, Esq., occupied the chair, and Rev. Dr. Hutton opened the exercises with prayer. The Treasurer's Report was read by Gerard Hallock, Esq., and is as follows:—

Since the organization of the Southern Aid Society, about a year since, there has been received into its treasury from all sources an aggregate of $4,595 12

Disbursements during the same period as follows:—

To Synod of Kentucky, New School,	$500	
Synod of Mississippi, do.,	500	
German Reformed Classes of N. C.,	300	
Domestic Miss. Soc. of Richmond, Va.,	400	
Rev. James Stratton, Dorchester Ch., Summerville, S. C.,	250	
Rev. W. W. King, Garden Valley, Texas,	200	
Rev. Mr. Lafferty, Corpus Christi, Texas,	150	
Rev. Cornelius Gates, Fairfax Co., Va.,	120	
Salaries,	1,344 32	
Travelling expenses of General Agent, Southern tour,	163 65	
Printing, Constitution and Address, Circulars, &c.,	90 25	
Office furniture, rent, fuel, and all other expenses,	254 66	
Total disbursements,		4,272 78
Leaving balance in Treasury, Oct. 5, 1854, of		$322 34

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Rev. Dr. Stiles, Corresponding Secretary, then read the Annual Report, which discussed four points: *First*, Religious destitution, in our country, lies largely at the South. This is proved by the face of society North and South; and especially by the superiority of the Northern ministry in number, education, time of labour, and access to the field. *Second*, That Missionary power (both men and money), are largely located at the North. The six largest denominations of the country at the North possess of invested property $45,000,000; at the South but $14,000,000. *Third*, That missionary expenditure is very abundant upon the North; very sparing upon the South. Of 2452 Missionaries annually commissioned by said denominations at the North, 2402 labour at the North, and only 57 are sent to the South. Of $418,000, more than $400,000 is spent upon Missions at the North, and less than $10,000 upon Missions at the South. The *Fourth* point in the Report pressed this inquiry: Does Christian wisdom or kindness justify this, our almost entire oversight of the Missionary claims of our Southern countrymen? Twice as large a dispensation to the West had not surpassed their necessities, nor our abilities. But if we can do so much for the West, why should we not also encourage the South? They are equally constituent and necessitous portions of our common country. Surely the alleged political and moral offences of the South enlarged a thousand fold in the conduct of a foreign nation, would not justify us in declining to send them the Gospel! Therefore the fact that the South is an integral portion of our country, does not absolve us from the obligation. The Report argued that there was no probability that any pre-existing organization would ever adequately do this work; inasmuch as the same causes which had prevented them from accomplishing it hitherto, would probably produce the same effect in future.

The Society was described as *national* in spirit,—operating in the South, simply because national destitutions lay there; and as confiding in its mode of action, intrusting the selection of the Missionary and his location to Southern organizations, to the men whom God has assembled on the ground to build up his kingdom.

Ordination in Yale College.—Rev. George P. Fisher, the recently appointed Professor of Divinity in Yale College, was ordained pastor of the church in that institution, on Tuesday, October 24. A large council was convened by the church for that occasion, including several churches in Massachusetts. The examination of the pastor-elect was held in the Theological lecture room, which was crowded with a co[illegible] of clergymen and of students in Theology. It was thorough and highly satisfactory to the council, though without that logical sharp-shooting among the examiners over the head of the candidate, which is sometimes seen on such occasions. At the public solemnities (which were held in the North Church, for the accommodation of a larger assembly than could be contained in the College Chapel), the introductory prayer was by Rev. Mr. Ropes of Wrentham, Mass., of whose church Prof. Fisher was a member; the sermon was preached by Professor Park of Andover, from 1 Cor. 6: 17, on the union between Christ and believers; the consecrating prayer was offered by Professor Fitch, the immediate predecessor of the new pastor; the charge was given by Pres. Woolsey; the fellowship of the churches was expressed by Rev. Dr. Dutton, and the closing prayer was offered by Rev. George Bushnell of Worcester.

Many alumni and friends of the College will ask, Who and whence is the new Professor of Divinity, the successor of Fitch and of Dwight? Professor Fisher is a graduate of Brown University. He pursued his theological studies partly at New Haven and partly at Andover, and since the completion of his seminary course he has studied in Germany. He is identified with none of the schools or parties in the theology of New England or elsewhere.—*Independent.*

New York Schools.—The City Superintendent to the Board of Education says, that from the census of 1850 it appears that the whole number of children between the ages of five and twenty then residing in the city was 150,765, and the whole number attending schools of every description during the preceding

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year was only 76,685, leaving 74,080 not in attendance on any school. Assuming the rate of increase in this portion of the population during the five years succeeding the report referred to to be only 25 per cent., we shall have, in 1855, 190,000 of an age to attend school. Of this number 125,000 have attended the public schools, during a portion of the year, while the regular average attendance will not amount to more than 50,000.

As a very large portion of the young who go to trades leave school at the age of twelve or fifteen, and the above enumeration extends to the age of twenty, we infer that a very large proportion of all who should be in school are in a course of education in our various institutions. The report is gratifying to the friends of universal education.

The Church in Mexico consists of an archbishop, eight bishops, and about 10,000 inferior clergy of all sorts. It is the richest church establishment in the world; its landed property, mortgages, and rents, being estimated to be worth about $150,000,000, to say nothing of the untold millions invested in cathedrals and church edifices, which are of the most solid and costly construction. With their gold and silver vessels, candlesticks, and other ornaments, these buildings, of which there are 108 in the City of Mexico alone, are estimated at $50,000,000. The revenues of the clergy are still very large, though not so enormous as when Mexico was a Spanish colony. At that time, the annual income of the archbishop was $130,000, and that of the eight bishops united $409,000.

Immigration.—It will be seen from the following table, that the immigration at New York this year is likely to exceed that of any former year. The number of immigrants already arrived, very near equals the entire immigration of last year:—

	1853.	1854.
January,	4,901	15,514
February,	11,954	4,446
March,	9,685	3,758
April,	23,283	31,148
May,	30,212	54,078
June,	45,758	25,807
July,	22,898	35,247
August,	33,632	29,416
September,	30,288	25,759
October,	23,201	38,378
November,	31,485	
December,	17,824	
	284,945	273,551

The proportion of Germans continues to augment. The immigration of the past month, classified according to nationality, is as follows:—

Germans,	20,247	French,	821
Irish,	9,737	Spanish,	977
English,	5,308	Swedes,	452
Scotch,	429	Welsh,	212

Inauguration of Dr. Plumer at Alleghany Seminary.—The inauguration of Dr. Plumer took place on the 20th of last month. The addresses by Dr. Swift, and by the new Professor, made a deep impression. We shall notice them when they are published.

Scotch and English Statistics.—The increase of town population seems to imply that the great towns will be the birthplace of a large portion of the people of Great Britain; and it is distressing to mark the waste of infant life in our large cities. 80,000 children are born annually in London, and a fifth of them die in their first year—nearly twice as large a proportion as in Westmoreland. The children born in Manchester are reduced to half their number in six years. It

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speaks ill for the longevity of the London-born that the adults are 100,000 fewer than the persons under 20, while of the English generally the adults are in a majority of 1,250,000. An eighth of the births in England and Wales take place in London, but London only keeps its population an eighth of the whole by the aid of immigration.

Of the Scotch in England (130,087), the proportion of the young (under 20) is remarkably small—not a fourth of the whole, whence it is presumable that the Scotch do not so frequently enter England in families as singly; of the English in Scotland the proportion of the young is nearly twice as large. The migration from Scotland into England is supposed to be at the rate of about 5000 a year; the migration from England to Scotland is about 1700 a year. One person in eleven of the inhabitants of Scotland was born beyond its borders; of the inhabitants of England one in twenty-four. The Irish in Great Britain were 419,256, in 1841, and had increased in 1851, to 733,866, the migration from Ireland into this country being supposed to average 40,000 a year; but the current has of late years been diverted to America. The majority of the Irish immigrants come to the large towns; there are 108,548 in London, 83,313 in Liverpool, and 52,504 in Manchester. A very large proportion (184,155) are in the southern counties of Scotland. Of Englishmen abroad a very imperfect account was obtained. The number of foreigners in Great Britain was 56,665. But it must be remembered that, as well in the case of foreigners as of Scotch and Irish people here, their children born in England are reckoned among the English.

THE WALDENSES.—At the late meeting of the *Evangelical Alliance* in London, the Rev. Baptist W. Noel spoke as follows concerning his recent visit to the Waldensian Churches:—

"When I visited the valleys seventeen years ago, these prayer meetings only exposed those who met in them to contempt, derision, and persecution. They were sometimes beaten, and often hooted; but now they were in perfect peace, and associated with the Churchmen of the valleys in thorough fraternization. It was the Vaudois Christian Union, then, which had summoned the meeting at the Balsille, to which 3000 persons responded. Such a response was remarkable, for the Vaudois are peculiarly poor. They gather their livelihood, for the most part, from the barren mountain, with incredible labours. Their harvests grow upon the sides of the mountains far up in the skies, where you would think a man could not tread; and as the rain washes down the light soil, the whole of their fields would be washed away, leaving nothing but bare rock, if they did not carry up the soil upon their shoulders every other year. Their other labours are of a similar kind. This meeting was in the midst of harvest, when every day's sunshine was of the greatest importance; yet three thousand men and women, all hard workers, (for the women work as hard as the men), had come from considerable distances, twelve or fourteen miles, across the loftiest mountains, in order to be present. (Hear, hear.)

"Next let me observe, that nearly all the ministers of the valleys, were there. The Moderator introduced to the meeting my friend, M. Roussell, who made an excellent speech. Our brother, Dr. Thompson, who accompanied Mr. Henderson and myself, were also introduced. The Vice Moderator, the Secretary of the Vaudois Table, which is their executive authority, and Mr. Malan, a Vaudois deputy—the only deputy in the Chamber who is a Vaudois—and nearly all the pastors, were present. Now, when Neff visited the valleys, in 1826, he did not find a single congenial evangelical pastor. They were all cold and worldly; of one of them he said, he could hold no conversation with him whatever on spiritual subjects. Now, however, the pastors fully and freely responded to the invitation of the Vaudois Christian Union, and expressed their pleasure at the efforts made to promote the gospel, and their satisfaction at witnessing so much Christian union among the brethren. (Hear, hear.) That alone will serve to intimate, what I may also state from personal knowledge, that nearly all the Vaudois pastors have become evangelical."

DEATH'S WORK IN NEW YORK CITY.—The Annual Report of the City Inspector, for the year 1853, has just been issued from the press of the Corporation

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Printers. In addition to the usual exhibit of the mortality for the year, it contains a tabular statement of the number of deaths that have occurred for the last fifty years, ending 1st January, 1854, together with prevailing diseases, &c. The following summary will be found interesting:—

YEAR.	POPULATION.†	TOTAL DEATHS.	YEAR.	POPULATION.†	TOTAL DEATHS.
1804,*	60,489	2,125	1829,	166,086	5,094
1805,*	75,770	2,344	1830,	202,589	5,537
1806,	"	2,225	1831,	"	6,363
1807,	"	2,312	1832,*	"	10,359
1808,	"	2,014	1833,	"	5,746
1809,*	"	2,108	1834,*	"	9,082
1810,	96,373	2,167	1835,	270,089	7,082
1811,	"	2,524	1836,	"	8,009
1812,	"	2,553	1837,*	"	8,732
1813,*	"	2,283	1838,	"	8,053
1814,	"	1,974	1839,	"	7,953
1815,	100,619	2,507	1840,	312,710	8,474
1816,*	"	2,739	1841,	"	9,115
1817,	"	2,527	1842,	"	9,176
1818,	"	3,263	1843,	"	8,693
1819,*	"	3,176	1844,	"	8,875
1820,	122,706	3,515	1845,*	371,223	10,983
1821,	"	3,542	1846,	"	11,318
1822,*	"	3,231	1847,*	"	15,788
1823,	"	3,444	1848,*	"	15,919
1824,*	"	4,341	1849,*	"	23,773
1825,*	166,086	5,018	1850,	515,394	16,998
1826,	"	4,973	1851,*	"	22,024
1827,	"	5,181	1852,	"	21,601
1828,	"	5,181	1853,*	"	22,702

The City Inspector embodies in his table a statement of the number of persons from foreign countries arriving at this port since May 5, 1849, when the Emigration Commission was instituted, which he considers as largely increasing the mortality of the city. It was among these that the ship fever raged so severely in 1847 and '8, and '51. The following are his figures:—

1847, from May 5,	129,062	1852,	300,991
1848, do.,	189,176	1853,	284,945
1849,	220,603		
1850,	212,706	Total,	1,627,174
1851,	289,601		

The imperfect regulations providing for a record of the deaths within the city, which have existed until within the past few years, is manifest from the Reports for those years in which epidemics prevailed. In the general panic, as the Inspector intimates, large numbers were buried in haste, without any note being taken of their demise.

The ratio of the reported deaths to the population for the several successive census periods is as follows:—

1805,	1 to 32·98	1830,	1 to 38·97
1810,	1 to 46·49	1835,	1 to 40·87
1815,	1 to 41·43	1840,	1 to 39·74
1820,	1 to 37·19	1845,	1 to 37·75
1825,	1 to 34·78	1850,	1 to 33·52

* The asterisks denote the years in which the city suffered from epidemics, and the type of disease, viz.:—1804, small-pox; 1805, yellow fever; 1809, yellow fever; 1813, yellow fever; 1816, small-pox; 1819, yellow fever; 1822, yellow fever, lower part of city closed; 1824, small-pox; 1825, drinking cold water, very fatal; 1832, cholera, first invasion; 1834, cholera and scarlet fever; 1837, scarlet fever; 1845, small-pox; 1847, ship fever; 1848, ship fever and small-pox; 1849, cholera; 1851, ship and scarlet fevers and small pox; 1853, small-pox, sun stroke.—*New York Observer.*

† According to the last census.

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The Report presents many other points of interest, but as it is designed to give an abstract of his semi-centennial statistics only, they will not now be referred to. —*Courier.*

Missions in Turkey.—The Rev. Cuthbert Young, one of the speakers who followed Mr. Noel, referring to the missionary labours in Turkey prosecuted by the American Board, said:—

"In Palestine and Syria the work was very encouraging. The most interesting movement was among the Armenians. Fifteen evangelical churches had been organized in Turkey at the commencement of 1854, and several others would soon be formed. Toleration was now much more generally extended to Protestants than before, especially since the beginning of the present war. Mr. Young concluded by making an appeal for the Society in Aid of the Turkish Missions; which, he said, had no agency of its own, but devoted its contributions to other bodies (especially the American Board) who had missionaries in Turkey. It had lately sent between £500 and £600 to the Armenian Missionary Board, in furtherance of the cause in that district."

Will of Leonard Woods.—The will of the late Dr. Woods, of Andover, contains legacies of one hundred dollars each for the following Societies: American Tract Society, American Board of Commissioners of Foreign Missions, Massachusetts Missionary Society (for Home Missions), Doctrinal Tract and Book Society, Colonization Society, and American Education Society. In his will he remarks: "With all these Societies I have been long connected, and I make the above mentioned small bequests to them as a token of my cordial attachment to them, and my devout desire for their prosperity in all time to come." Dr. Woods, in his will, directed that there should be no inscription on the stone which may mark the place of his grave except the following: "Rev. Leonard Woods, D.D., born in Princeton, Mass. June 19, 1774; graduated at Harvard College, 1796; ordained as minister of the gospel, at West Newbury, in 1798; inaugurated as Abbott Professor of Christian Theology, in 1808; resigned his office in 1826; died ——, aged—." He left his manuscripts in charge of his son, President Woods, of Bowdoin College.

Ministers of the Episcopal Church.—The Rev. *G. H. Clark*, of Savannah, Georgia, in a late sermon, makes the following statements, as to the supply of ministers in the Episcopal Church:—

"In the reports to the General Convention of 1850, *Virginia* returned one hundred and seventeen clergymen; in the Convention of 1853, she returned one hundred and seven, showing a loss of ten; and I remember that the Bishop of Virginia said, about a year ago, there were between twenty and thirty vacant churches and missionary stations in his diocese. In the General Convention of 1850, *North Carolina* returned thirty-nine clergymen; in 1853, she returned but thirty-six. In the Convention of 1850, *South Carolina* returned sixty-eight clergymen; in 1853, there appears no increase. *Georgia* returned, in 1850, twenty-seven; in 1853, she returned but twenty-seven, though the State in these three years was highly prosperous, constantly increasing in her resources and her population. *Florida* returned eight clergymen in 1850; she returned eight in 1853. *Alabama* returned twenty-four in 1850; she returned twenty-three in 1853. *Louisiana* returned twenty-five in 1850; she returned but twenty-two in 1853. *Kentucky* reported thirty-one in 1850; and thirty in 1853. *Ohio* reported seventy-two in 1850; she reported seventy in 1853.

"Some States have gained in these three years. *New York* alone has swallowed up twenty-eight of the eighty-five new clergymen,—one-third of the whole year's supply. *Massachusetts* secured ten; *Pennsylvania* ten; *New Jersey* eight; *New Hampshire, Vermont, Rhode Island, Connecticut, Delaware, Maryland*, two; leaving nineteen of the eighty-five to be appropriated to the greatest missionary country which the world has seen since St. Paul and his fellow-labourers went out over the Roman Empire; seventeen clergymen in three years, for a country that runs up its population four or five millions every ten years,—a

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country which embraces, besides others, the vast Territories of Texas, Iowa, Oregon, Minnesota, and California; where Romanism and Mormonism, and Infidelity and Speculation are doing their work; doing it rapidly; doing it, we fear, permanently;—a country which, with its wealth, and its energy, and its resources, will soon look down on the narrow region between the Atlantic and the Alleghanies, and hold at her disposal, in a very great degree, the destinies of the Christian and the heathen world."

STATISTICS OF CHURCH MEMBERSHIP.—The following "Note" was appended to the manuscript copy of the Rev. J. Few Smith's sermon, which has just been published in the November number of the *American National Preacher*. Owing to the length of that discourse, it is necessarily omitted in the printed copy for want of room. As the statistics contained in it serve to illustrate some portions of the sermon, and are too valuable to the reading public to be lost, permit me to request its insertion in the *Evangelist*.

EDITOR OF AM. NAT. PREACHER.

The following statistics, prepared and read at a public meeting by one whose acquaintance with the subject entitles his statements to the highest confidence and respect, will throw light on some points alluded to in the discourse. In preparing them, use was made of the Minutes of the Presbyterian General Assembly, *Old School*, for 1851, of the Presbyterian General Assembly, *New School*, for 1853, and of the *Congregational* Year Book:—

Whole number of churches connected with these denominations, 5,896; of these 1,149 did not exceed 25 members.

Number over	25,	and not	exceeding	50,	1,287
"	50,	"	"	100,	1,527
"	100,	"	"	150,	846
"	150,	"	"	200,	458
"	200,	"	"	300,	355
"	300,	"	"	400,	159
"	400,	"	"	—,	97

The Minutes of the New School General Assembly, for 1854, give the whole number of churches at 1,661.

Number not exceeding	25,				370
" over	25,	and not	exceeding	50,	342
"	50,	"	"	75,	222
"	75,	"	"	100,	170

Whole number not exceeding 100, 1,104, or just about two-thirds of 1,661.

A glance at these statistics, will show why so many of our churches are unable to support the ministry.—*Evangelist*.

Popular Readings.

CLOSED IN CONSEQUENCE OF THE DEATH OF MR. ———.

PASSING a fashionable store in one of our crowded thoroughfares, this morning, I saw posted upon its closed shutters the above thrilling but familiar announcement.

Go with me now to the late residence of its proprietor, where lies robed in the habiliments of the grave, that once strong, active, and thriving man of business.

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The sad and gloomy appearance of the house, as you enter with noiseless tread—the tearful faces of that bereaved family, bear solemn witness that its head is gone.

And as you stand over the couch on which has been placed that death-stricken form, you realize with vivid distinctness the terrible import of those words, "closed in consequence of death."

Those eyes, which but a few short hours since looked with loving tenderness upon that now heart-smitten companion, and their offspring, are closed—those lips, from which were wont to come expressions of love, paternal affection, and friendly regard, are closed. Those ears, which were open to the cry of distress, or the words of endearment or affection, are closed. All "closed in consequence of death."

His joys and sorrows, business transactions and bargains, his social and business relations for this life, and his hopes and fears for the future, are all closed; probation with him is closed, and he who has been the principal actor in all these scenes, the prosperous merchant, the devoted husband and father, the faithful and tried friend, has gone to render up an account of his deeds done on earth. And that account is finally and forever closed. "Closed in consequence of death."

J. H.

WORKING OF THE MAINE LAW.

The experience of Connecticut during the period in which the Maine Law has been in operation, has greatly confirmed the convictions of the friends of the measure. Governor Dutton has written a letter on the subject, which we should be glad to have every doubtful mind to ponder. We should have been glad to publish it before the election, in the hope that its striking facts might influence some voter; but it will not be without its weight at any time. It is as follows:—

"I hazard nothing by asserting that no candid enemy of the law will deny, that it has proved more efficient than its most sanguine friends anticipated. It has completely swept the pernicious traffic, as a business, from the State. An open groggery cannot be found. I have not seen a person here in a state of intoxication since the first of August. In our cities and manufacturing villages, streets that were formerly constantly disturbed by drunken brawls, are now as quiet as any other. The change is so palpable that many who have been strongly opposed to such a law, have been forced to acknowledge the efficacy of this. At the late State Agricultural Fair it was estimated that on one day from 20,000 to 30,000 persons of every condition in life were assembled, and not a solitary drunkard was seen, and not the slightest disturbance was made—the effect was so manifest, that the law has been regarded with more favour since than it was before.

"The statistics of our courts and prisons prove that criminal prosecutions are rapidly diminishing in number. Some jails are almost tenantless. The law has been thoroughly executed with much less difficulty and opposition than was anticipated. In no instance has a seizure produced any general excitement. Resistance to the law would be unpopular; and it has been found in vain to set it at defiance. The longer the beneficial results of the law are seen and felt, the more firmly it becomes established. The ridiculous idea, so industriously circulated, that the sanctity of domestic life would be invaded, has been shown to be a mere bugbear. *The home of the peaceable citizen was never before so secure.* The officers of the law have no occasion to break into his dwelling, and he is now free from the intrusion of the lawless victims of intemperance.

"Connecticut, by her own law, and the laws of the adjoining States of Massachusetts and Rhode Island, is now effectually guarded against the invasion of one of the worst enemies of the human race on all sides *except the west.* The principal obstacle in the way of complete success consists in the importation of liquors from the city of New York into this State in casks and demijohns professedly for private use.

"May we not indulge the hope that this evil may soon be remedied, and that as

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the Empire State is the first in population, wealth, and influence, she will stand foremost in this great effort to repress immorality and crime, and to promote the happiness of the human race. Certain I am if her citizens once try the experiment of a stringent prohibitory law, all the gold of California would not tempt them to abandon it.

"With the highest respect,
"Your obedient servant,
"HENRY DUTTON."

A BEAUTIFUL SIMILE.

JONATHAN EDWARDS describes a Christian as being like "such a little flower as we see in the spring of the year, low and humble on the ground; opening its bosom to receive the pleasant beams of the sun's glory; rejoicing as it were in a calm rapture; diffusing around a sweet fragrance; standing peacefully and lowly in the midst of other flowers." The world may think nothing of the little flower —they may not even notice it; but nevertheless, it will be diffusing around a sweet fragrance upon all who dwell within its lowly sphere.

TO AUTUMN.

BY KEATS.

SEASON of mist and mellow fruitfulness,
  Close bosom friend of the maturing sun,
Conspiring with him how to load and bless
  With fruit the vines that round the thatch eaves run;
To bend with apples the mossed cottage trees,
  And fill all fruit with ripeness to the core:
To swell the gourd, and plump the hazel shells
  With a sweet kernel; to set budding more,
And still more later flowers for the bees,
  Until they think warm days will never cease,
For summer has o'erbrimmed their clammy cells.

Who hath not seen thee oft beneath thy store?
  Sometimes whoever seek, abroad may find
Thee sitting careless on a granary floor,
  Thy hair soft lifted by the winnowing wind;
Or on a half-reaped furrow sound asleep,
  Drowsed with the fume of poppies, while the hook
Spares the next swath with all its twined flowers;
  And sometimes like a gleaner thou dost keep
Steady thy laden head across a brook;
  Or by a cider-press with patient look,
Thou watchest the last oozings, hours by hours.

Where are the songs of Spring? Ay, where are they?
  Think not of them, thou hast thy music too,—
While barred clouds bloom the soft dying day,
  And touch the stubble plains with rosy hue;
Then in a wailful choir the small gnat mourns
  Among the river sallows, borne aloft,
Or smiling as the light wind lives or dies;
  And full-grown lambs bleat loud from hilly bourns,
Hedge crickets sing; and now with treble soft,
  The redbreast whistles from a garden croft.

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THE VOICE OF AUTUMN.

BY W. C. BRYANT.

THERE comes, from yonder height,
A soft repining sound,
Where forest leaves are bright,
And fall like flakes of light
To the ground.

It is the autumn breeze,
That, lightly floating on,
Just skims the weedy leas,
Just stirs the glowing trees,
And is gone.

He moans by sedgy brook,
And visits, with a sigh,
The last pale flowers that look,
From out their sunny nook,
At the sky.

O'er shouting children flies
That light October wind;
And, kissing cheeks and eyes,
He leaves their merry cries
Far behind.

And wanders on to make
That soft, uneasy sound
By distant wood and lake,
Where distant fountains break
From the ground.

No bower where maidens dwell
Can win a moment's stay;
Nor fair untrodden dell;
He sweeps the upland swell,
And away!

Mourn'st thou thy homeless state,
Oh, soft, repining wind!
That early seek'st, and late,
The rest it is thy fate
Not to find?

Not on the mountain's breast,
Not on the ocean's shore,
In all the east and west;
The wind that stops to rest
Is no more.

By valleys, woods, and springs,
No wonder thou should'st grieve,
For all the glorious things
Thou touchest with thy wings
And must leave.

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DANGER FROM POPISH EDUCATION.

A GENTLEMAN in New York who is in circumstances which qualify him to judge correctly on this subject, has recently called our attention to a matter of the greatest importance. It is the insidious influence of Rome in some of the female schools of this city; nor is the evil confined to New York. There is more or less of it to be seen in all our great cities. We will make the case so plain to our friends "that he may run that reads."

It is this: certain foreigners, chiefly French ladies, who are Roman Catholics, have established female seminaries, in which, as they affirm, the pupils have great advantages for learning the "accomplishments"—music, drawing, and especially the French language. They profess to have, and do have, foreign teachers, who speak French, and other foreign languages. A great effort is made to create the impression, as false as it is common, that these things can nowhere be so well learned as at these seminaries,—just as if Protestant French people, Italians, and Germans can not be found who can teach the French, Italian, and German languages, and also music and drawing, as well as Roman Catholics from France, Italy, and Germany!

Well, what has been the consequence? Many Protestant families, especially those of the richer and more fashionable classes, have been induced by these professions and representations to send their daughters to schools where the teachers of the "accomplishments," especially the French, are for the most part ladies, who are zealous adherents of the Romish faith, and often secret, if not open, propagators of its dogmas and rites. They avail themselves of the favourable opportunities which they have to instil into the uninstructed minds of these youth, the dangerous and deplorable errors of Rome. The poison operates silently, but effectively, as subsequent years reveal.

The gentleman to whom we referred, informs us that he occasionally looks into the Roman Catholic Church in Eighth Street (within whose walls the great and good Dr. Mason preached the glorious Gospel when it stood in Murray Street), in which Rev. Dr. Forbes, once an Episcopal minister, is the officiating priest, and recognizes among the auditors not a few ladies who were once pupils in Madame C——'s celebrated school, and others of a similar description. Many of these ladies belong to old Protestant Dutch and American families, who were brought under the influence of Rome in the way which we have just described.

Still more and no better: in the schools in question, it has been a common thing for the keepers of them to invite their pupils, whether boarders or day-scholars, of sufficient age (especially the former), to their *soirees*, at which they are introduced to young gentlemen—merchants, merchants' clerks, etc.—from foreign lands, by conversing with whom they may, it is boasted, improve their French, Italian, etc. Well, what has happened? Just what might have been expected, and was intended. Many of these young ladies, of old Protestant American families of wealth, have married foreigners, Roman Catholics for the most part. In this way Rome has gained a foothold in several of the influential, fashionable families which are nominally Protestants. These encroachments of Rome are frequently made in families that are not only of a fashionable and worldly character, but also of a class of Protestants who have by a sort of instinct, or from a want of all proper Protestant instruction, a strong *leaning* toward Romanism.

The danger which Protestants run in sending their children, especially their daughters, to Roman Catholic schools, is strikingly and deplorably illustrated by what has been going on in this city for the last twenty or thirty years. When will they be wise? Roman Catholic Seminaries! we have seen many of such schools, male and female, in various countries, and we have never yet seen one which we would call a first-rate school. They may give more attention to the French language—we speak of those in this country which are intended for the education of the "higher," or, rather, "fashionable" classes; but they fail sadly in the more important branches. They are superficial establishments in all respects. This is true of the Roman Catholic Colleges in this country, even of those

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which are in the hands of the Jesuits. They excel in nothing, unless it be in teaching boys to read and talk Latin, and this more in a *parrot-fashion* than anything else. But we cannot pursue the subject further at the present. We have only to ask again, when will our Protestants be wise in regard to this subject?—*From the Am. and For. Chr. Union.*

LOSS AND GAIN.

I REMEMBER (says the Rev. George Burder) reading of a woman whose house was on fire. She was very active in removing her goods, but forgot her child, who was sleeping in the cradle. At length she remembered the babe, and ran with earnest desire to save it. But it was now too late! The flames forbade her entrance. Judge of her agony of mind when she exclaimed, "O, my child! my child!" Just so it will be with many a poor sinner, who was all his life "careful and troubled about many things," while the "one thing needful" was forgotten. What will it then avail for a man to say, "I got a good place, or a good trade, but lost my soul! I got a large fortune, but lost my soul! I got many friends, but God is my enemy! I lived in pleasure, but now pain is my everlasting portion! I clothed my body gaily, but my soul is naked before God!"

CHRIST OUR REFUGE.

IT is nature that teacheth a wise man in fear to hide himself, but faith and grace doth teach him where. Fools care not where they hide their heads. But where shall a wise man hide himself when he feareth a plague coming? Where should a frightened child hide his head but in the bosom of his loving father? Where a Christian, but under the shadow of the wings of Christ his Saviour? "Come, my people," saith God in the prophet, "enter into thy chamber, hide thyself." But because we are in danger, like chased birds, like doves that seek and cannot see the resting-holes that are right before them, therefore our Saviour giveth his disciples these encouragements beforehand, that fear might never so amaze them but that they should still repair to him for comfort, counsel, succour. For their assurance whereof, His "peace he gave them, his peace he left unto them; not such peace as the world offereth," by whom his name is never so much pretended as when deepest treachery is meant; but "peace which passeth all understanding," peace that bringeth with it all happiness, peace that continueth forever and ever with them that have it.—*Hooker.*

NOT ASHAMED OF HIS RELIGION.

DARTMOUTH COLLEGE, on the Connecticut River, at Hanover, New Hampshire, is one of the oldest and most respectable colleges in our country. It was named in honor of Lord Dartmouth, an English nobleman, who gave a large sum of money to endow it. There is a fine picture of him in one of the college halls. He was young, and handsome, and rich, and accomplished; but he had something far better than all these,—he had *piety*. He loved and honoured his Saviour, and although at the time when he lived it was the fashion to mock at serious things, he was never ashamed of his religion. The king and some noblemen agreed, on one occasion, to take an early morning ride. They waited a few minutes for Lord Dartmouth. On his arrival, one of the company seemed disposed to call him to account for his tardiness. "I have learned to wait upon the King of kings before I wait upon my earthly sovereign," was Lord Dartmouth's answer. No matter what he had to do, or who wanted him, reading the Bible and secret prayer were duties which he never put off. Let us remember his example, and be faithful to God as he was.—*Child's Paper.*

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ENGRAVED BY J. BANNISTER.—THE ORIGINAL BY BENJ.ᴺ WEST.

WILL.ᴹ PENN'S TREATY WITH THE INDIANS, 1682.

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THE

PRESBYTERIAN MAGAZINE.

DECEMBER, 1854.

Miscellaneous Articles.

THE EXTENT OF THE ATONEMENT.

No. II.

In a former article under this head, we presented some arguments in favour of the doctrine of a limited atonement, and intimated others, which it is our present purpose to lay before our readers, so far as space will permit. And, in order that the real question at issue may not be lost sight of, we will take the liberty of re-stating it. It is simply this, "What was the design of the Father in giving his Son to die for man, and what was the purpose of the Son in dying?" Was it the design of the Godhead, by the suffering and death of Christ, to cancel the guilt of an apostate world, and restore to the divine favour the whole family of man? Or was it to render salvation simply possible, for all who should avail themselves of the offered grace? Or was it to atone for the sins of an elect number, determined upon in the counsels of eternity? If we can determine which of these three objects was aimed at, in the advent and death of Christ, the question, as stated above, is solved. According to the first and third of these views of the atonement, the extent of it is determined by the will of God; whilst according to the second, the extent is made to rest altogether on the will of man, and that, too, upon man's unregenerate will. In other words, two of the three theories just propounded, leave the final issues of the economy of grace, with God; whilst one of them, delivers all into the hands of man. The first cannot be entertained, for it is nothing but blank, vulgar Universalism. It is true it acknowledges an atonement for sin, but the salvation it proclaims, is not a deliverance from sin's bondage, or sin's defilement. The choice, therefore, is between the second and third; and upon which that choice must fall, we hope to make

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apparent, by a presentation of the arguments, indicated in a former paper.

That it was the design of the Father, in the delivering up of the Son to death, to save some only, of our fallen race, may be inferred from the proposals made by him, and the obligations he assumed, in the covenant of redemption. Whether men will admit the use of the term, covenant of redemption, or not, they must admit what is equivalent. It cannot be denied that the Scriptures speak of a transaction,—call it what you will,—in which the Father invokes the Son to undertake the work of redemption, and promises him support and protection in the prosecution of it, and a reward upon the conducting of it to a successful issue. In the course of this transaction, there is given to the Son, a people, numerous, it is true, as the dew-drops in morn's womb, but still definite, determined in number, by him who conveys them. This people, thus conveyed by the Father, and accepted by the Son, are exposed to the divine wrath, and enemies to God. The Son in accepting them, undertakes to bring about a reconciliation, to reconcile God to man, by making an atonement for sin, and man to God, by the removal of the native enmity of the carnal mind, and the impartation of the spirit of adoption. In order to this he takes the law-place, assumes the legal standing of those for whose redemption he engages, their sins are laid on him, their iniquities he bears. On the other part, the Father engages, that this mediatorial work shall have its legitimate reward, that those, for whose sins the Son should atone, should be given him for an inheritance, a kingdom, a crown. Such a transaction as this, the Scriptures do most undoubtedly detail, as every reader of his Bible must be aware, and as the following citations will most abundantly prove. "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." "The Lord hath laid on him the iniquity of us all." "It pleased the Lord to bruise him; he hath put him to grief: 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: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." "Even as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." "Keep through thine own name, those whom thou hast given me;" "All that the Father hath given me shall come unto me." We think it unnecessary to multiply quotations. Those already given will suggest others, and indicate the fertility of that field of scripture, from which they have been taken.

Now whilst these passages express, and imply a covenant, between the Father and the Son, they teach, most explicitly, that it was a certain number of the fallen sons of Adam, that was given

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to the Son in that covenant. These it was the design of the Father to redeem, and for their redemption he required the Son to lay down his life. No language can be more express on this point, than that employed in some of the passages given above. They certainly teach, that the Father intended, by the gift and death of His Son, not to cancel the guilt, and wash away the defilement, of the sins of the whole family of man, but from the wreck and ruin of that family, deserving, as the whole race was, of an eternal banishment from his presence, and the glory of his power, to call out, and regenerate, and sanctify unto himself, a peculiar people, a people diverse from the common mass of humanity, a people, who whilst in the world, should, nevertheless, not be of the world, either in their attachments, or their final destiny. This people he himself chose out from a world lying under the curse of a broken law, exposed to the outpouring of his own vindictive wrath, and gave into the hands of his well-beloved Son, prior to, and in order to their redemption. It is true, the language, in which this gift is in some cases mentioned, bears the stamp of a very wide generality. It is, for example, said, Psalm 2, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Here the terms in which the gift is couched, are certainly very comprehensive; but before anything can be argued from this proposal of Zion's God, to Zion's King, it must be clearly made out, that the heathen, and the uttermost parts of the earth, are given over to the Messiah for the express purpose of redeeming all, and applying to all the redemption purchased. This, however, cannot be made out, for the object intended in this gift, as stated in the immediate context, is not redemption, but governmental control. It is not, "thou shalt redeem them all," but it is, "thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel." This passage, therefore, has reference, not to the extent of the atonement made by Christ, but to the extent of his governmental authority and control among the nations of the earth. The scope of the passage is precisely that of one already quoted, where it is said, that the Son has given him of the Father, power over all flesh, that he should give eternal life to as many as the Father had given him. It is absolutely necessary, to the achievement of the work committed to his hands, that this authority should be vested in him, that he should embrace among his kingly prerogatives, the right of restraining, and conquering, all his and our enemies, as well as the right, and the power, of subduing us unto himself. Nor is it at all inconsistent with this interpretation, to regard the heathen as a whole, given to Christ, in order that from their myriads, he might call out, and sanctify, and conduct to glory, those whom he should actually redeem. It is not against such an interpretation we speak, but against that, which would place this

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scripture out of the pale of the analogy of faith, by confounding a merely governmental authority, with an actual redemption.

It may be laid down, then, as a universal rule, a rule from which there cannot be pointed out one single departure in the whole word of God, that when such general terms as those just referred to are employed, it is not intended to designate by them the subjects of redemption. And on the other hand, when the subjects of redemption are spoken of, there is no term employed from which the issues usually contended for, by the opposers of the doctrine of a limited atonement, can be inferred. Those universal propositions, which are found in the Scriptures, do not affirm that Christ died for all, and made satisfaction for all, according to the purpose of the Father and the Son, in the covenant of redemption; but are to be restricted either to the universality of Christ's mystical body, or to be referred to the removal of that distinction between Jew and Gentile, which existed up to the time, in which the sacrifices which were under the law, and the ceremonials connected with them, were abolished by the one great sacrifice for sin. Such a universality as this, is again and again reiterated, throughout the divine record, first by prophets, and afterwards by apostles; but a universality affirming, or implying a universal satisfaction, atonement, and consequent reconciliation, for all the sons of Adam, is nowhere to be found. Wherever the Father is set forth as confiding to the Son a people, for the purpose of redemption, the terms used are such, as to preclude the possibility of a universal extension. There is always some qualifying, or restricting term added, to show that those conveyed in the covenant, are determined, as to their numbers, by him who conveyed them. What language could be more definite, than that of our Saviour in his great intercessory prayer, where he again and again speaks of those whom the Father had given him? Surely such language must be intended to teach, that some only were conveyed to Christ in the covenant of redemption. Between this conclusion, and the wholesale salvation of Universalism, there is no middle choice; for to as many as the Father conveyed, was Christ empowered to give, and certainly did actually impart, eternal life. And, consequently, if all were given him, all must eventually be saved. All the passages enumerated bear witness to the same momentous, and to the believer, precious truth, that God the Father, in that everlasting covenant made with the Son before the foundation of the world, gave to him every child of redemption. There is no possibility of explaining these texts so as to include within the purpose of the Father, and within the provisions of the covenant, the whole family of man. The one utterance, "All that the Father hath given me shall come unto me," is, of itself, enough to establish the doctrine of a limited atonement. It shows us the eternal purpose, from which there can be no deviation. All that the Father hath given, and consequently all for whose deliverance his faithfulness

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is pledged, and consequently all for whom the Son undertook, must undoubtedly reach that inheritance, which the life, and the death, of the Redeemer have secured. If, then, as has been already shown, the extent of the atonement is to be determined by the purpose of the Father in giving his Son to die; and if, as is manifest from the part the Father took in the covenant of redemption, that purpose embraced, in its intentions, a certain number, and not the whole family of man, the conclusion of a limited atonement is inevitable.

But there is still another avenue in this transaction between the Father and the Son, through which we may approach and look upon the divine purpose, respecting the extent to which the benefits of Christ's death should reach. As this purpose is manifested in the numbers given to the Son, so is it equally manifest, from the numbers which the Father covenanted to invest with the purchased possession. That the number for whose establishment in glory the Father pledged himself in the covenant of redemption was not co-extensive with the human race, one would think, should require but little argument, and that it was co-terminous with the number given to the Son to redeem, would seem to be equally apparent. But even on these points there are some valuable utterances in the record itself. It is thus the Psalmist speaks of the engagement entered into by the Father. "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations." Here the Father covenants, and goes through all the formalities and solemnity of an oath, binding himself to establish the *seed* of him who was David's lord, and David's son, and build up his mediatorial throne to all generations. The question is, "Who are these seed whom the Father thus solemnly engages to establish forever?" Are they those whom the Father has given to the Son? Undoubtedly they are, for when he presents himself with his ransomed ones, to give in an account of his mediatorial work, his language is, "Behold, I and the children which thou hast given me." No children, no seed does he possess, but those children whom the Father has given him, and that seed which is the travail of his soul. Those who are born into his family are born into it in accordance with the divine will. They are those who are born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." When, therefore, it is said that the Father has pledged his truth and righteousness for the final glorification of the Messiah's seed, the only legitimate inference is, that he has pledged himself for the salvation of all conveyed to his son in the covenant of redemption. And as the number of those thus conveyed was determined, and fixed, and recorded in the Book of Life, it follows, that the company which he was bound to raise to the dignity of sons, and invest with the royalty and the priesthood of heaven, is just to embrace that number upon which, in his sovereignty and

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infinite wisdom he had fixed from all eternity. It was in the redemption of these he engaged himself to hold the Redeemer's hand, and to keep him. And it is upon the assumption that the atonement should reach to these only, that Christ proceeds in that great intercessory prayer—that prayer in which we have such an insight into the inner sympathies of the Redeemer's soul, and into the mysteries of the covenant. His request in that momentous hour is commensurate with the extent of the Father's gift. "Keep through thine own name those whom thou hast given me." "Father, I will it, that those whom thou hast given me be with me where I am, that they may behold my glory." Everything he is claiming throughout this prayer he claims on the ground of his own finished work. "I have glorified thee on the earth, I have finished the work which thou gavest me to do. And now, O Father! glorify thou me with thine own self, with the glory which I had with thee before the world was." When, therefore, we find him interceding for those only whom the Father had given him, the inference is, that for these alone had the Father covenanted—that these alone had he engaged to keep, and invest with the purchased possession—that these alone was the Saviour to receive, as the reward of his sufferings and death. To claim less than the stipulated reward, less than his blood had bought, less than the Father had promised, less than he was bound to give, would certainly seem a strange procedure on the part of him who loved the Church, and gave himself for it, that he might sanctify and cleanse it, and present it to himself. Ah, no! this is not the conclusion to which we are conducted by that amazing law which stooped from the glories of the upper sanctuary, to the abasement of Bethlehem, and the life of the man of sorrows, and the agony of Gethsemane, and the darkness and horrors of the Crucifixion. Assuredly the Son of God, in that hour when the clouds of the last conflict were gathering around him, making ready to discharge their freights of anguish on his head, asked from the Father all he had engaged to give. And as he asked those only whom the Father had given, we must conclude, that for the deliverance of these alone, upon the payment of their ransom-price, had the Father pledged himself, in his covenant with the Son. Whether, then, we regard the Father as conveying a people to his Son, or as sustaining the Son in their redemption, or as bestowing upon the Son the reward of his obedience and death, we are pointed to the same conclusion—that it was his determinate purpose to limit the extent of the Atonement.

Thus stands the argument for a limited atonement, as viewed from the position occupied, or the part taken by the Father in the covenant of Redemption. From this we pass on to the position occupied by the Son. And from this point, also, we discover a limited, described horizon. Now, as in the previous argument, the questions were, "Whom did the Father give; for whose deliverance did he sustain the Son, and with whom did he reward the suffering

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Redeemer?" So here the questions are, "For whom did the Son undertake? For whom did he give himself?" Was it for the whole family of man, or only for a determined number? This is a subject on which we are not left to conjecture. Abundant and bright are the rays which concentrate to dispel the darkness which necessarily invests the unsearchable purposes of Jehovah, and there is no spot which they combine to render more luminous than the one now brought within the field of vision. Did the Redeemer undertake for all? Did he lay down his life for all? Hear himself in reply. "I am the good shepherd, the good shepherd layeth down his life for the sheep." "Ye believe not, because ye are not of my sheep. My sheep hear my voice and I know them, and they follow me." "And other sheep I have, which are not of this (the Jewish) fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." Here are the people for whom Christ has undertaken, for whom he lays down his life, and to whom it is his purpose to give the kingdom. The question is, Who are they? Is it the whole family of man, the Saviour is here describing? Is it even the whole family of Abraham? Surely there can be no mistake here. The language is too definite, the characteristics of his people too marked, to admit of any misrepresentation. Those whom he received as his inheritance, and for whose deliverance he entered upon our world, are distinguished from the common mass of humanity—from the common mass of the descendants of Abraham, as well as from the common mass of the Gentiles, by the title and designation of sheep, and prove themselves to be his sheep, by hearing and following him. It is not, be it observed, that their hearing, believing, and following the Saviour, constitute them his sheep, but that these acts are the evidence of their being already his. It is not that their believing brings them within the provisions of the covenant, and renders them the object of the shepherd's love, but it is, that their believing is the result and the proof of their being already within the bonds of that covenant, and within the embrace of that everlasting love. They become his sheep *de facto*, because they have been his sheep *de jure*.

This is the only view of the inheritance of Christ among his people, that will at all harmonize with the passage above cited, where he says, that he has other sheep which are not of this fold, which also he must bring, and who are to hear his voice. Here we have it, on his own authority, that he had sheep *de jure*, which, as yet, he had not *de facto*. All that company which it was his purpose to call, out of every kindred, and tongue, and people, were his, prior to their actual vocation. And when, under the conduct of his mediatorial government, his messengers make known the tidings of salvation, and those tidings are received by any of the sons of men, there is just an actual manifestation of a purpose as old as eternity, and of the extent of a flock, whose magnitude had been determined before the foundation of the world. And just as

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the flock is, so is the atonement. As the flock was restricted in number, and determined as to its magnitude in that covenant, to whose terms our great high priest agreed, so also were the legal effects of the sacrifice he made. As it was the guilt and misery of that little flock which worked his sympathies, and called him from his place in the bosom of the Father, so it was his purpose to cancel no other guilt, and to help no other misery. The argument is exceedingly simple,—so simple, indeed, that the unfolding of it seems as the unfolding of that which is already manifest. Christ died for his people; but his people are a determinate number, therefore Christ died for a determinate number; and, therefore, the benefits of his death, or the atonement he made, must be limited. This is the sum of the whole matter, so far as the purpose entertained by Christ goes to fix the extent of the salvation he procured.

R. W.

THE PARABLE OF THE FIG-TREE.

Luke xiii. 6–9.

BY THE REV. W. M. SMYTHE, A.M., ALA.

THE parables are lovely caskets of the most precious materials, embellished with simple, yet most heavenly truths; and when the key is put into our hands, and we open them, the jewels they contain, appear to surpass all worth. What Luther said of scripture in general, that it is a garden of God, with many beautiful trees full of the most precious fruit, may be said, more especially of the parables, in which is treasured up an inexhaustible store of instruction, consolation, warning, and admonition.

The parable which we have chosen for our exposition is not inferior to any which our Saviour delivered; for it brings before us the great contest which is now going on between justice and mercy, in relation to our present condition. We are told, "*A certain man had a fig-tree planted in his vineyard.*" This certain man is our God, and the vineyard here is an emblem of the *whole earth*, and the fig-tree, of the *Jewish people*, who were selected and appointed that they should bring forth much fruit, to the honour and glory of God. But it may also have a *general* application, and refer to the *Christian Church*, and to each individual *Christian*,—Grotius adopted the former view, while Ambrose adheres to the latter. Cumming says that the tree denotes *man*, who was placed in the most favourable circumstances, to grow in grace and in the knowledge of God.

"*And he came and sought fruit thereon, but found none.*" The circumstance related in Matt. 21, of Christ having blasted the fig-

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tree, from which he had sought fruit, affords a palpable and striking proof of this. No doubt the tree presented all the appearance of fruitfulness. Healthy and full of leaves, and under the constant care and attention of a most faithful vine-dresser.

"*Then said he to the dresser of the vineyard, Behold these three years I come, seeking fruit on this fig-tree, and find none.*" Concerning the *three years*, many explanations have been given—Augustine thinks they refer to the times of the *natural law—the written law*, and now of *grace*. Theophylact says, "Christ came *thrice*, by Moses, by the Prophets, and thirdly, in his own person." Olshaussen thinks they mean the three years of the Lord's open ministry upon earth. Cumming presents another interpretation, which seems beautiful and appropriate; that *childhood* is the first year, *manhood* the second, and *old age* the third; and that God comes to us when young, comes to us in manhood, then comes to us in old age; still seeking the visible fruit of our union, communion, and fellowship with him. But what is the result? No fruit appears; it is barren and injurious. *Cut it down; why cumbereth it the ground?* Our translation here is faulty. It has omitted the word καὶ (also) which is really the *key word* of the sentence. Wherefore should the tree stand, when besides being itself barren, it *also* injures the soil in which it is set. Like the upas tree, while it draws to itself the nourishing moisture out of the earth, and extends its shadow far and wide, nothing can flourish in its neighbourhood. The word *cumber*, implies more than that it occupied the place, which might have been filled by a fruit-bearing tree. In the Geneva translation the passage reads thus:—"Why keepeth it the ground barren?"

"*Lord let it alone this year also.*" This is evidently the language of Jesus Christ, the *Intercessor* for men. We see here, that there is only a short and determinate period given for repentance. *Now* is the accepted time, *now* is the day of salvation. Now God is willing to be reconciled to us, yet we are constantly putting away from us the offers of love and mercy. But the intercession of the Saviour breathes the most heart-felt love. Let it alone, this year also, *till I shall dig about it, and dung it.* The *digging*, or turning up of the ground, indicates the removal of the hindrances, and the *dunging*, points to the application of new juices of life. By these appliances, is signified that means of grace, which in God's dealing with men, are so often employed, to soften the heart, and to prepare it to bring forth the peaceable fruits of righteousness;—so Theophylact explains, the *digging* and *manuring* of unfruitful trees, "Though they were not made better by the law and the prophets, nor yielded fruit of repentance, yet will I water them by my *doctrines* and *passion*, it may be, they will then yield fruits of repentance."

Rosenmüller quotes a very curious receipt from an Arabian writer, for making a barren fig-tree bear fruit, which seems to cast

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some light upon this parable. "Thou must take a hatchet, and go to the tree with a friend, unto whom thou sayest: 'I will cut down this tree, for it is unfruitful.' He answers, 'Do not so, this year it will certainly bear fruit.' But the other says: 'It must needs be, it must be hewn down,' and gives the stem of the tree three blows with the back of the hatchet. But the other restrains him, crying: 'Nay, do it not, thou wilt certainly have fruit from it this year; only have patience with it, and be not over hasty in cutting it down; if it still refuses to bear fruit, then cut it down.' Then will the tree that year be certainly fruitful, and bear abundantly."

The Lord yields to the solicitation of the vine-dresser. It is spared, *and if it bear fruit, well; and if not, then after that thou shalt cut it down.* What were the results of these labours, and the fate of the tree, is left undetermined by the parable; neither is it of any benefit to us to know. What the Saviour had in view by this parable is of more importance. We know what befell the Jewish Church, and also what has happened to particular Christian churches, as a fulfilment of divine threatening for their unfruitfulness; and as a proof of the truthfulness, goodness, patience, and righteousness of God.

It will be readily perceived by the reader, that principles are here involved, which are applicable to a large class of individuals.

God has given us distinguished privileges. We have been highly favoured above millions of the human family, and the first lesson we should learn from the parable is this: that we are here, in one sense, in a state of trial. God has planted us in the Church, in the most favourable place to bring forth fruit. He has not left us in the wilderness of the world; we are in his vineyard, under the daily care of the vine-dresser, the Lord Jesus Christ, and his ministers. But look at the ingratitude and impenitence of those for whom God has done so much. Instruction has been given us without measure; various and salutary discipline has been administered, valuable seasons have been sent to us, to warrant the most profitable results. God has sought for fruit, he has found none, though we seemed green and flourishing, and our boughs covered with leaves. Like Israel of old we are an empty vine, and when we do bring forth fruit it has been unto ourselves.

But God will not always bear with such unfruitful professors. His spirit will not always strive with man. God gave us a place in his Church to be useful; and if we do not fulfil our Maker's design, we shall be cut down as cumberers of the ground. First for our *barrenness*, and secondly, because we are a *hindrance* to others that are around us. We are guilty because we have done wrong, because we have received the grace of God in vain. In our youth, manhood, and riper years, we have lived without any living perception of the goodness and mercy of our heavenly Father, or of the reality of Christ's gifts, and of the presence and

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influence of the Holy Spirit. Not only are we destitute of fruit, but our influence has been *baneful* to others. We have diffused our sentiments of worldliness, and encouraged others in sin by our example and wicked conduct. The fig-tree, by its wide spread branches, intercepted the sunbeams and rain-drops from the lesser plants; it occupied genial soil that might have had better trees planted on it; and therefore, it must be cut down, as useless and pernicious. So it is true of many who have a name and a standing in the house of God; they are not merely unprofitable servants, but have a mischievous influence, by their corrupt maxims, and loose conversation, which prove a stumbling block to others in the way of their attaining salvation. It is a painful thought, that thousands stumble into hell through the walk and example of those who profess to love the Lord Jesus Christ. What will God do with such, but remove them from the ordinances and blessings of the gospel. We have seen this illustrated in the history of others. Look at the seven churches of Asia, where are they now? They have been cut down, and cast out of the vineyard of the Lord. But, for us, mercy is still pleading, saying, Let them alone, destroy them not this year, give them another opportunity to repent of their sins, and turn to the Lord. More culture may secure the expected fruit. I will employ the appropriate means for securing sincere repentance. I will cause truth to shine into the dark heart. I will convince the understanding. I will enlighten the conscience, and when the love of God and the bleeding compassion of the Saviour are brought before them, perhaps they may bring forth fruit unto repentance.

Now, if after all the means which have been employed, if after all the consecrated mercies that have come down from God, like the tender showers, and sunbeams, to mature and prepare, and ripen us for eternity, we remain barren and unfruitful, the justice of God will cut us down, and consign us to everlasting burnings. Mercy will not interpose any further. Our day of grace is spent. The Holy Spirit has taken his final farewell, and we are left the victims of remorse, with the forebodings of the judgment preying upon our guilty conscience.

THE LADDER OF ST. AUGUSTINE.

BY HENRY W. LONGFELLOW.

SAINT AUGUSTINE! well hast thou said,
  That of our vices we can frame
A ladder, if we will but tread
  Beneath our feet each deed of shame!

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All common things—each day's events,
  That with the hour begin and end;
Our pleasures and our discontents
  Are rounds by which we may ascend.

The low desire—the base design,
  That makes another's virtues less;
The revel of the giddy wine,
  And all occasions of excess!

The longing for ignoble things,
  The strife for triumph more than truth,
The hardening of the heart, that brings
  Irreverence for the dreams of youth!

All thoughts of ill—all evil deeds,
  That have their root in thought of ill,
Whatever hinders or impedes,
  The action of the nobler will!

All these must first be trampled down
  Beneath our feet, if we would gain
In the bright field of fair renown
  The right of eminent domain!

We have not wings—we cannot soar—
  But we have feet to scale and climb
By slow degrees—by more and more—
  The cloudy summits of our time.

The mighty pyramids of stone
  That wedge-like cleave the desert airs,
When nearer seen, and better known,
  Are but gigantic flights of stairs.

The distant mountains, that uprear
  Their frowning foreheads to the skies,
Are crossed by pathways, that appear
  As we to higher levels rise.

The heights by great men reached and kept,
  Were not attained by sudden flight,
But they, while their companions slept,
  Were toiling upward in the night.

Standing on what too long we bore
  With shoulders bent and downcast eyes,
We may discern—unseen before—
  A path to higher destinies.

Nor deem the irrevocable past,
  As wholly wasted—wholly vain—
If rising on its wrecks, at last,
  To something nobler we attain.

GRAHAM'S MAGAZINE.

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LAST HOURS OF CAPTAIN GEORGE P. UPSHUR, OF THE UNITED STATES NAVY.*

U. S. FRIGATE CUMBERLAND,
Spezzia, Bay of Sardinia, Nov. 3, 1852.

DR. GEORGE L. UPSHUR.

DEAR SIR,—With mingled emotions of regret and pleasure, I announce to you the death of Captain GEORGE P. UPSHUR, U. S. N., which occurred on board the U. S. Sloop of War Levant at six o'clock this morning.

I sorrow, because in the death of Captain Upshur the service has lost one of its most intelligent, efficient, and deservedly popular officers, and rejoice, because he has made a safe voyage from the turmoils and afflictions of earth, to the undying beatitudes of heaven. Believing as I do that you will be pleased to learn something with regard to his religious feelings and views during the closing hours of his life, I have determined to give you that information in the form of a journal I have kept from day to day since it has been my privilege to visit him.

Sept. 26.—For several days past I have felt deeply interested in the condition of Captain Upshur. I desired much to visit him, but as I had not the pleasure of his acquaintance, and knew nothing of his religious views and feelings, it was thought best to defer it till he should express a desire to see me. This morning, however, I determined to make the effort, and accordingly went on board and announced to him, through Dr. Minor, I was there, and would be pleased to see him. I was admitted without delay, received by him with a degree of cordiality I did not expect to meet with, and found no difficulty in introducing the subject of religion. He informed me that for several years past, his mind had been much exercised about his soul's salvation, that he was a member of the

* Captain GEORGE P. UPSHUR, of the U. S. Navy, was born about the beginning of the present century in Northampton County, Va. He was a brother of the late Secretary Upshur, who came to a melancholy end by the explosion on board "The Princeton." Captain UPSHUR was, at one period of his life, rather unsettled in his religious views; but, upon more mature examination, he embraced Christianity as the only true system, and some years before his death made a profession of religion in the Episcopal Church, in which he was trained. This narrative of his last years was prepared by the Rev. V. ESKRIDGE, chaplain of the ship of war Levant. It is now published, with the concurrence of some of the relatives of the family, in the hope that it may do good, especially to those who are engaged in the military or naval profession. The manuscript having been submitted to the perusal of the Rev. SAMUEL BEACH JONES, D.D., then on a visit to "*the Eastern Shore*," it was by him furnished to the editor of "The Presbyterian Magazine," who concurs in the judgment that its publication is adapted to be useful. We hail the exhibition of experimental piety, in whatever sect it may be nurtured into life by the grace of God. Christianity, wherever found, is to be loved and imitated; churchianity, wherever seen, to be condemned and shunned.—ED.

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Episcopal Church, but had never received a satisfactory assurance of his acceptance with God, a blessing he desired above everything else. I explained to him, as God gave me ability, the great scheme of human redemption, and pointed him to the cross of Christ as the only point upon which helpless sinners can hang a hope of heaven. He listened with much interest, was deeply affected, and I left him earnestly struggling for liberty.

Sept. 27.—I found Captain Upshur sinking, but perfectly rational. In reply to my inquiry, "I hope you can tell me you love God and feel that Christ is your Saviour, all sufficient," he said after a pause, "I think so, yes, I know I love God and feel that Christ is the only foundation of my hope. I can and will trust him under all circumstances," and while he spoke, the heavenly expression of his countenance gave evidence of the truth of what he said. I presented to him several precious and appropriate promises, and left him rejoicing in God.

Sept. 28.—Captain Upshur is failing, but though weak in body, he is strong in faith, giving glory to God. In speaking of the plan of salvation, he said, "Oh what a blessing, and what a privilege to rest our all upon it. Thank God for this blessing; it is worth ten thousand worlds." He then said he desired to receive the holy communion once more before he died, and wished all the officers in the squadron, who belonged to any branch of the Church, to unite with him at ten o'clock to-morrow.

Sept. 29.—At ten o'clock this morning, according to previous appointment, Dr. Hunter, Lieut. Strong, and myself, entered Captain Upshur's room, and found him weak in body, but still strong in faith, and happy in God. While I was consecrating the elements, he lay with his eyes closed, and seemed lost in holy communion with his Maker. When I presented to him the symbols of the broken body and spilt blood of our Lord Jesus Christ, he received them with an expression of countenance which indicated, more clearly than words can do, mingled emotions of gratitude and humble trust. For a short time afterwards he was silent, and evidently felt

> "That speechless awe that dares not move,
> And all the silent heaven of love."

Addressing himself to me he said, "I thank you, sir, for your kindness to me. Oh what a privilege, what a privilege; oh, that I could spend the few days I have to live in holy communion with God! but I regret I cannot; my disease makes my mind wander sometimes." I told him God knew all about that, and would accept the will for the deed. "Yes," he said, "he will, I know he will; I thank you for the suggestion." He then called his servant, and after giving him some directions about temporal things, said, "Caleb, if you remain in Norfolk after I am gone, be kind and affectionate to all. Observe the laws and avoid difficulties, but

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above all, Caleb, wherever you go, live for God, and meet me in heaven." Turning to me, he said, "Mr. E., when you return to Norfolk, I wish you to see my sisters and nephews, and tell them of the conversation we have had, of that which is now going on, and of what has taken place this morning;" and with an expression of countenance I shall never forget, added he, "tell them I have not abandoned my God, nor has he abandoned me, at the closing hours of my life. They will be pleased to hear it. I have four nephews; three of them are members of the Church, and I trust the other will be before you return."

When about to leave him, he held me with both hands, and said, "I thank you, I thank God I ever saw you, and that he has ever put it into your heart to give me the comfort you have. God bless you, my dear friend, I hope I shall meet you in heaven."

Sept. 30.—Captain Upshur is indeed highly favoured of the Lord. While nature is evidently giving way at every point, his mind remains unimpaired, and his faith as firm as the evidence upon which it rests.

"While no cloud doth arise
To darken his skies,
Or hide for one moment the Lord from his eyes."

To-day he spoke of his parents and friends who had died in the faith, and of those who are still striving to enter in at the strait gate, of the happy family association which death had broken up, and of the arrival of that blessed day when a reunion shall be formed to be broken off no more. While thus anticipating the future, he frequently exclaimed, "Thank God! Glory! thank God!" When about to leave him, he said, "God bless you, I wont say you, but brother; we are brothers, the same God is our father, the same Jesus is our Saviour, and I hope the same heaven will be our home. God bless you!"

Oct. 4.—Since the above date, I have visited Captain Upshur regularly, and always found him strong in faith, and rejoicing in hope. This morning he appeared to be rapidly sinking, and in a few hours, without a change, will enter the haven of eternal repose. He talks but little, and is perfectly rational. In reply to my inquiry "how are you, this morning?" he said, "I am sinking, my ropes and blocks are giving way, but I love God, and rest my all on Christ."

Oct. 11.—Captain Upshur continues to waste away every hour, and is becoming weaker every hour. This evening I found him for the first time under the influence of temptation. The wicked one had induced him to fear that he was deceived with regard to his acceptance with God and meetness for heaven, and that his sufferings were protracted as an evidence of this deception, and as a punishment for his sins. I told him, that however protracted and acute his sufferings might be, they could not atone for one sin; that Christ had paid the whole debt, and satisfied the claims of justice, and

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God only required him to believe. He replied, "I do believe." "Then," said I, "the promise is yours, 'whosoever believeth shall not perish, but have everlasting life.'" He then inquired, "Can you imagine why it is that God prolongs the life of such a helpless and unprofitable creature as I am?" I replied, "God is too wise to err, and every dispensation of Providence, however mysterious to us, is based upon reasons obvious to the divine mind, and I think I see one reason at least why you live. There are many around you who have never witnessed the death of a Christian, and are strangers to the manifestations of grace by which you are sustained. They are learning lessons in religion they never knew before, and receiving impressions which I hope will lead them to the cross and to endless life." "Do you think," said he, "one impression has been made?" On being answered in the affirmative, he said, "Thank God! glory to God! then I'll suffer, yes, I'll suffer on until my Master says it is enough; come up higher."

After singing,

> "Let this feeble body fail,
> And let it faint or die," &c.

we bowed around his bed, and while engaged in prayer, God manifested himself as he had never done before. The last lingering cloud was driven from his moral sky, and his redeemed spirit filled unutterably full of glory and of God. He felt indeed the force and truth of that beautiful sentiment of Dr. Young:

> "The chamber where the good man meets his fate
> Is privileged above the common walk of virtuous life,
> Quite on the verge of heaven."

After a short interval, he called his nephew, who was present, and said, "George, my dear boy, look on me. You must come to this, and nothing but religion can sustain you here. Oh, give your heart to God while you are young, and serve him while you live; you will never regret it."

This scene was deeply affecting, and made an impression on my mind with regard to the consolations of our holy religion, and the sustaining power of divine grace, which neither the lapse of time nor the awful sweep of eternity can erase.

Oct. 20.—For two days past, Captain Upshur has been in heaviness through manifold temptations, but to-day his faith is unshaken, his hope firm, and his prospects as bright as a sunbeam. In reply to my inquiry, "How do you feel to-day?" he said, "I suffer much. I cannot tell how much I do suffer, but bless God, he sustains me, his grace is sufficient for me, I love him. Yes, I love him with my whole heart; though my body is weak and dying, my soul is full of life, light, and love. Oh, my dear friend, talk about the Lord, and help me to praise him for his goodness to me." After a short pause he said, "I want to sing; I want to sing that song 'Unto

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him that loveth us and washed us from our sins in his own blood, and made us kings and priests unto God, to him be glory and dominion forever and ever, amen. While singing his favourite hymn, "There is a land of pure delight," he said he was filled with joy unspeakable, and full of glory, and he frequently exclaimed, "Amen, glory to God, praise his holy name! Come, Lord Jesus, come quickly!" He then said to me, "My dear friend, when you return to Norfolk, see my dear sisters; tell them I have fought the good fight, and die in the Lord; tell them to hold fast their profession, and never forget the one thing needful. God bless them. God bless my dear nieces. I believe they have given their hearts to Christ, and will meet me in heaven."

Nov. 2.—Since my last date I have visited Captain Upshur regularly, and always found him strong in faith, happy in God, and rejoicing in hope. To-day his disease assumed a more serious form. His mind has sunk under the infirmities of the body. About midnight, after suffering much, he became composed, perfectly rational, conscious of his situation, and happy in the prospect of a speedy deliverance. Finding him rapidly sinking, and anxious to receive his last item of testimony in favour of the sustaining power of divine grace, Caleb inquired, "Do you still love the Lord, and feel that Jesus is with you?" He promptly replied, "Oh yes, oh yes. Alleluia! Alleluia! Alleluia!" In fifteen minutes he ceased to breathe, and with an immortal tongue, and in a strain such as earth has never heard, he no doubt continued to sing, "Alleluia! Alleluia!"

During my ministry, I have visited many of God's people in sickness and death, and have seen many displays of divine power and goodness, but never have I witnessed more complete triumph over the agonies of dissolving nature, the sting of death, the terrors of the grave, and the solemnities of the future, than was exhibited in the case of Captain Upshur. I do hope, sir, you will cause a minute account of his death to be published in some of the papers extensively read by the officers of the navy, as the dying testimony of a man of Captain Upshur's intelligence in favour of our holy religion cannot fail to have a most happy effect, especially where he is known. Devoutly praying that we may follow his example and reap his reward,

I remain, sir,
Your obedient servant,
VERNON ESKRIDGE,
Chaplain U. S. Navy.

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DR. FRANKLIN ON CHURCH EXTENSION.

From a Memoir of the Rev. SAMUEL JOHNSON, D.D., First President of King's (now Columbia) College, New York, in the Churchman's Magazine of 1813.

WHEN Dr. Franklin was engaged in founding the college in Philadelphia, he consulted the Rev. Dr. Johnson, Episcopal Church Missionary at Stratford, Connecticut, as to the plan of education to be adopted, and strongly urged him to accept the Presidency of it. This offer Dr. Johnson was, from private reasons, obliged to decline.

Dr. Franklin, as an additional inducement for his removal to Philadelphia, proposed to get a new Episcopal Church erected for him. Upon Dr. Johnson's expressing doubts as to the propriety of this measure, he endeavoured to remove the difficulty by some arguments strongly characteristic of the man.

"Your tenderness of the Church's peace is truly laudable; but methinks, to build a new church in a growing place, is not properly *dividing* but *multiplying*, and will really be the means of increasing the number of those who worship God in that way. Many who cannot now be accommodated in the church, and go to other places or stay at home, would go to church. I had for several years nailed against the wall of my house, a pigeon-box that would hold six pair, and though they bred as fast as my neighbours' pigeons, I never had more than six pair; the old and strong driving out the young and weak, and obliging them to seek new habitations. At length I put up an additional box, with apartments for entertaining twelve pair more, and it was soon filled with inhabitants by the overflowing of my first box and of others in the neighbourhood. This I take to be a parallel case with the building of a new church here."

Household Thoughts.

A HOME THAT IS GONE.

DEATH, that strange and terrible monarch, brings many changes in its train besides the loss of its victim. They are light, certainly, compared with the great blow which it strikes; in some instances, they are so slight as to be entirely swallowed up in the one overwhelming grief; but when the head of a family is taken, when the strong man on whose arm all have leaned, and on whose advice and counsel all have relied, is gone, then with the heart-sickening

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pang come other griefs and other trials, hardly less hard to bear, because so intimately connected with the stroke which felled the master mind.

While I write, there comes a sad shade over my heart, as thick memories of the loved and lost, crowd one upon another. How can I ever forget those scenes, now so lately past, and all so vivid in my memory! It is my fervent prayer that amid all its ravages, time may spare to me in all their freshness, these recollections of the home I have lost! Have you ever lost a home? If you have all your life been a wanderer from house to house; if each succeeding spring time has brought with it the upholsterer, the painter, the carpenter, and the carman, with all the dread paraphernalia which attend the operation of "moving," then you cannot know in the full, true sense of the word, what is meant by *a home!* But have you ever lost, irrevocably, the home of your childhood, where your youth was passed, and your manhood attained? Was it all accomplished by one fell swoop, which bore away a parent and friend, home, all? Then you know, in its full bitterness, what it is to lose a home.

What a dear old home that was to all within! Its spacious rooms: its long halls: its rambling, crazy, old-fashioned outbuildings: the barn, the garden, the old willow tree, with its stately, solemn branches: the orchard of cherry trees, the open lot, where many a kite was raised, and many a gambol played!

It was a large, old-fashioned house, built long ago, when timber was abundant, and there was no need of economizing material in its structure. A broad piazza skirted three sides of the building, well covered, and a grand place to play in rainy weather. The rooms were large and lofty, the fire-places wide and generous, countless cupboards and cubby-holes it had, and long winding passages, and bull's-eye windows, and funny little nooks and corners: bringing great care to the housewife, to keep all clean, but grand for the youngsters on a winter day. And then the garret! There never was anything like that garret! There was a swing, which hung from a beam, to our childish eyes very high, and far out of reach, and there was a huge, old-fashioned chair, and piles of beds and bedding in one corner, and old chests, full of all manner of strange and wonderful things, which we must not touch. Then there were games, and romps in the long winter evenings, the quiet book, the studies, the stories, and the final "good night."

But these are childish remembrances, common to every home where childhood's gay laugh has rung, and where home has reigned. There are other memories of youth, of school-boy days, and later yet, when boyhood has grown to manhood, of college vacations, of the yearly memories about the loaded table of a New England Thanksgiving.

But trial and affliction are often, nay always, nearer than we imagine; we put off the day of trouble till it comes upon us with

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a shock. Perhaps it is better thus, than to be ever cherishing forebodings of evil that may never come.

The head of the family, the prop and stay of the household, grows worn and weak from protracted professional labor. The physicians say he must go abroad. They know not the fatal disease that was preying at his vitals. A few short months roll by, and the invalid returns. He is no better: he has failed somewhat, is thinner, and has less strength—it is but the fatigues of the voyage, he will grow better soon. But no! day by day he fails. The morning prayer is shorter than formerly, and another takes the Book to read. But one day he keeps his bed. He will be down to dinner perhaps! No, he will feel better on the bed. But when the shades of evening draw down, a sudden change comes over the dear face. He is the first to speak: "I feel that it is the beginning of the last conflict." We are called about the bed: a parting word to each, one look of tenderness and love, the folded hands, the silent, fervent prayer, and the Christian soul has fled. The kind and loving husband; the loved, revered, indulgent father, is gone. Oh! the sweetness of that death-bed! Oh, the calm glory of that dead face! I felt in my heart, the voice that said to John: "Blessed are the dead which die in the Lord."

Then came the dreary desolation, which death always brings in its train. The feeling that something is missing, wanting, that somebody is absent, and then the crushing sense of the truth. Weeks passed, a few months, and then the dear old house must be left. It was wanted by those into whose hands it fell, and the family which for a quarter of a century had occupied it, must go. With sad hearts, we took our last farewell, as from an old friend; each room, every article, was endeared by many ties. The garden which it was so often *his* delight to watch and tend—the trees, the flowers, all must be left. With loitering steps, we bade the dear old home "good-bye," and left it in other hands.

That very day, many men were busy upon the house, and ere long, all was levelled with the ground. A few weeks passed, and a monster building rose slowly from the ruins, and now the old willow-tree in the garden is all that is left to speak of the home that is gone.

Time has softened the sting of the first grief, and now the pleasant memories are almost all that are left. For with thoughts of that home that is lost, will ever come, the thought of him,

"Not lost, but gone before,"

whom we shall see again. And the gentle warning comes with double force, "Lay not up for yourselves treasures upon earth," and the sweet assurance, that while this "earthly tabernacle is dissolved," we may yet be sure, that there is still another and a better home, "a house not made with hands."

L. L. W.

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GUARD AGAINST EVIL COMPANIONS.

WOULD parents make a more effectual application of their religious influence, let them *guard their children against evil associates.* Let them say with David, "He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight." Let them say with Solomon, "My son, if sinners entice thee, consent thou not."

The Bible declares, "Evil communications corrupt good manners." And, "He that walketh with wise men, shall be wise; but the companion of fools shall be destroyed."

It is not wise to exclude the young from society. Their social feelings should be gratified by proper company. But great care should be exercised in the choice of their companions. It may not be possible to prevent contact with evil. Indeed, contact with evil under such circumstances as will lead to resist and overcome it, is a part of that moral gymnasium by which our virtuous principles and habits are strengthened, just as the muscles of the body are strengthened by exercise. The child that overcomes to-day gathers strength thereby to overcome to-morrow. Divine aid is needed, it is true, but divine aid operates in *strengthening principles* in the use of appropriate means. But till their moral principles are confirmed, children should be carefully guarded from evil, lest instead of overcoming the weight, it fall and crush them.

L. Y.

FAMILY DISCIPLINE.

To give greater efficiency to the religious influence of the parental relation, *family discipline* should be faithfully exercised.

The levelling system of the present age, is nowhere more unfavourable than in the family. Obedience is the first lesson that should be taught. If this lesson is well learned, all others become easy. We plead not for *severity*. Tyranny is offensive to God. "Ye fathers, provoke not your children to anger, lest they be discouraged." But the parent's authority ought to be *early*, *absolute*, and *entire*. The rod is an ordinance of God. "He that spareth the rod hateth his son." "A child left to himself bringeth his mother to shame." Disobedience to parents will lead to further disobedience to God, while the child that regards the authority of a religious parent, will almost certainly learn to regard the authority of God.

But while the parent demands obedience, let the child be fully aware that it is for no selfish purpose, but because the parent seeks God's glory, and the child's temporal and spiritual good.

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Historical and Biographical.

SYNOD OF BALTIMORE.

THE printed minutes of the first sessions of this new Synod, recently held in the City of Washington, D. C., have just been received. It may not be uninteresting to its friends, now that their hopes have at length been realized, and the body is fully organized, to see some account of the various attempts to secure the formation of a synod upon the ground now occupied by this body, that have been frustrated by different causes during the last quarter of a century. It may serve as a help for its future history.

The first proposition to erect a synod covering this region appears to have been made by the Rev. Dr. Balch, of Georgetown, who moved in the Synod of Philadelphia, at their session held in Baltimore, October, 1831, that "application be made to the next General Assembly, to divide the synod, by setting off the Presbyteries of Lewes, Baltimore, and District of Columbia, to be constituted into a new synod. This motion was laid upon the table until the next meeting of the synod."—*Printed Minutes of Synod*, 1831, p. 12.

At the sessions held in Lewistown, in 1832, "the unfinished business of the last year was called up, viz.: the division of synod, when it was resolved that the subject of the division of synod be sent down to the presbyteries, and that they be required to send up their views and opinions thereon to this synod at its next meeting."—*Printed Minutes*, 1832, p. 8.

The next General Assembly, however (May, 1833), before the presbyteries had an opportunity to send up their opinions to the Synod of Philadelphia, received an application from the Presbytery of East Hanover (Synod of Virginia), for a new synod, to be composed of the Presbyteries of East Hanover, Baltimore, and District of Columbia, to be called the Synod of the Chesapeake, which seems to have been fully discussed, and it was "Resolved, that the application be granted, and that a new synod be, and hereby is erected, to be called the Synod of the Chesapeake, and to be composed of the Presbyteries of the District of Columbia, Baltimore, and East Hanover. Resolved, that the Synod of the Chesapeake hold its first meeting in Georgetown, D. C., on the fourth Thursday of December next, at eleven o'clock A. M., and be opened with a sermon by the Rev. Stephen B. Balch, D.D., or in case of his absence or inability to act, by the next oldest minister present." —*Minutes of Assembly*, 1833, p. 479.

In July following, the Presbytery of Baltimore unanimously

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adopted a solemn act and protest against the act of the Assembly of 1833, in erecting the Synod of the Chesapeake, which the members had declined attending the previous autumn, and prayed the Assembly of 1834 to dissolve the new Synod, "as having been improvidently constituted, for the following reasons." The reasons are argued at great length. We here give a brief synopsis of them. 1. We are *satisfied* with the ecclesiastical connection heretofore existing with the Synod of Philadelphia, and prefer it to that now attempted to be forced upon us. 2, 3, 4. We did not know that any application would be made for such a synod. We never consented to it, nor authorized our delegates to express any opinion on the subject. 5. The permanent clerk of the Assembly, under a decision of the moderator, mutilated and altered the act passed by the Assembly, which made the existence of the synod conditional on the consent of the presbyteries to be embraced in it, so as to make it absolute. 6. Although the General Assembly has the power of erecting new synods, yet there was "an unsuitable haste, a disregard of the wishes of some of those directly interested, an ignorance of the mind of one of the two synods divided to make the new one, and as it appears to us, a disregard of the general good, amounting to a clear violation of the spirit of the constitution." 7, 8. Our personal convenience, happiness, improvement, official usefulness and influence, and the promotion of religion in our limits, will be better subserved in our former connection than in that proposed. 9. The new synod is likely, if permitted to exist, to continue for years a small, weak, inefficient body, as it will contain only thirty-three ministers (but fifteen of whom are pastors), and no more than twenty-four churches, making it smaller than some presbyteries, which is calculated to bring our whole cause into disrepute. 10, 11. The greater part of the country covered by the new synod has for years been changing its condition, by the gradual increase of the black upon the white population, with the consequent dilapidation and ruin attending such a transition. In 1832 only six rural churches, with 282 members, were reported by the three presbyteries embraced in the proposed synod. From the drawing a synodical line round this region injury is apprehended to the cause of truth. 12. One of the original motives which prompted the effort to erect the Synod of the Chesapeake, being to procure the patronage of this presbytery for the theological institution in Prince Edward County, Va., we are totally unwilling to go into a connection from which hopes will arise that we cannot fulfil, or to be forced into a situation which the fair exercise of our feelings may hereafter subject us to the charge of disloyalty. 13. The continuance of the new synod will render it difficult if not impossible to divide the Synod of Virginia, so as to promote the convenience of its members, or the general good. 14. Fully impressed with the truth and justice of these statements, reasons, and views, we do Resolve, 1, That this new synod has been

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unconstitutionally and unwarrantably obtained, and that therefore we will not recognize it as a Presbyterian synod at all, nor do any act, which will give it existence or validity. 2. That, out of respect to the General Assembly of our Church, we will abstain from claiming or exercising our right as members of the Synod of Philadelphia, from which we have been attempted to be cut off in the foregoing manner, until we make the attempt to have justice done to us in a regular manner. 3. That the Synods of Virginia and Philadelphia be respectfully requested to aid us in our appeal to the next General Assembly for redress; and that a commissioner be appointed by this presbytery to each of those bodies, to lay this protest before them; whereupon R. J. Breckinridge was appointed commissioner to the former, and George W. Musgrave to the latter synod. 4. That the Presbyteries of East Hanover and the District of Columbia, be earnestly and affectionately requested to give up the prosecution of an object, which, to say the least, is of doubtful utility to them, and exceedingly objectionable to us, and that William Nevins and A. George be a committee to communicate this in the most respectful manner to those presbyteries. 5. That the General Assembly be requested to dissolve the Synod of the Chesapeake, or to repeal every act that was designed to unite this presbytery to said synod; and to declare our connection to be as heretofore with the Synod of Philadelphia.—*Minutes of the Presbytery of Baltimore*, pp. 92–97.

The same year (October, 1833), the Synod of Philadelphia, at their sessions held in Columbia, adopted the following report of a committee appointed on this protest. "The committee appointed to consider the act and protest of the Presbytery of Baltimore, in relation to the formation of the Synod of the Chesapeake, by an act of the last General Assembly, respectfully report, that in compliance with the request of the Presbytery of Baltimore, they have deliberately reviewed the proceeding which has occasioned dissatisfaction and complaint, and in view of the premises recommend the adoption of the following resolution, viz.:

"1. In the opinion of this synod, the erection of the Synod of the Chesapeake was inexpedient, under the circumstances of the case, inasmuch as it was done precipitately, and without previous inquiry into the wishes of the respective presbyteries most deeply interested in the measure, and at least of one of the synods to which several of these presbyteries appertain. While the authority of the Assembly in the erection of new synods is not questioned, it is believed that the constitution never contemplated the exercise of this authority, in ordinary cases, without a consultation of the wishes of the presbyteries concerned,—a proceeding dictated alike by Christian courtesy, and a regard to the peace and harmony of the Church.

"2. This synod feels aggrieved by the violent separation of one of its presbyteries from its existing ecclesiastical relation, in which

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the synod and presbytery were mutually happy and contented, and by its connection with another body, in which, as is strongly alleged, its comforts will be impaired, and its usefulness materially retarded.

"3. In the opinion of this synod, the act of the Assembly complained of, should either be rescinded, or so modified as to afford relief to the Presbytery of Baltimore; and they do therefore earnestly pray the next General Assembly to reconsider their proceeding in this case, to give due weight to the arguments and reasonings incorporated in the protest of the Presbytery of Baltimore, and to afford that redress which will satisfy the protestants, and meet with a grateful acknowledgment from this synod."—*Printed Minutes of Synod of Philadelphia*, 1833, p. 8.

The next year, the General Assembly committed these applications to have the Synod of the Chesapeake dissolved, together with an application from the Presbyteries of Lewes, Wilmington, and Philadelphia 2d, to be constituted into a new synod, to a special committee, whose report was adopted, and is as follows, viz.: "Resolved,

"1. That the Synod of the Chesapeake be, and the same is hereby dissolved. 2. That the Presbytery of East Hanover be restored to the Synod of Virginia. 3. That the Presbyteries of Baltimore and District of Columbia be restored to the Synod of Philadelphia. 4. That the Second Presbytery of Philadelphia, and the Presbyteries of Wilmington and Lewes be and the same hereby are erected into a new synod, to be called the Synod of Delaware;* that they hold their first meeting in the Second Church, Wilmington, on the fourth Thursday in October next, at eleven o'clock, A. M., and that the opening sermon be preached by the

* The Synod of Delaware was an "elective affinity" synod. The General Assembly of 1831 had resolved, on application of the New School members of the Presbytery of Philadelphia, during the controversy respecting Mr. Barnes, "That it will be expedient, as soon as the regular steps can be taken, to divide the Presbytery of Philadelphia, in such a way as will be best calculated to promote the peace of the ministers and churches belonging to the presbytery." The synod refused to take the steps, when "certain members" of the presbytery complained to the Assembly of 1832, which erected the second (elective affinity) Presbytery of Philadelphia. The presbytery was, after considerable difficulty received by the synod, then reunited to the Presbytery of Philadelphia, which was again divided, but by the geographical line of Market Street. A complaint and appeal was taken to the Assembly of 1834. This assembly again erected the third (elective affinity) Presbytery of Philadelphia. In order to protect this presbytery from the Synod of Philadelphia, the Assembly formed the elective affinity Synod of Delaware. The Synod of Philadelphia, in 1834, sent a memorial to the Assembly of 1835, to dissolve the Synod of Delaware, which was done by the Assembly.

The Presbyteries of Lewes and Wilmington had sent a letter to the Presbytery of Baltimore, in 1834, inviting it to unite in an application for a new synod. But the Presbytery of Baltimore declined, deeming such a synod neither desirable nor expedient. At the same time, it was resolved, that if any division of the Synod of Philadelphia be made, this presbytery would prefer to have it consist of the Presbyteries of Winchester, District of Columbia, Baltimore, New Castle, Wilmington, and Lewes. And further, that the subject of a division should be first considered and acted upon by the synod itself.—*Minutes of Presbytery of Baltimore*, p. 122.

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Rev. James Patterson, or in case of his absence, by the oldest minister present."—*Printed Minutes, General Assembly*, 1834, pp. 30, 37.

In 1838, after the division, the General Assembly appointed a committee of fifteen, Rev. R. J. Breckinridge chairman, to take into consideration the state of the Church. On the report of this committee, a minute was adopted, recommending to the synods, 1. The equalization, on just and convenient terms, of the presbyteries in the bounds of each. 2. To make the presbyteries throughout the church stand, as far as possible, upon terms of common right and equality.—*General Assembly, Printed Minutes*, p. 46.

In October of this year, the Presbytery of Baltimore, on the recommendation of this committee, on the above minutes of the Assembly, of which Rev. R. J. Breckinridge was chairman, adopted the following minute, viz.: "The Presbytery of Baltimore would respectfully represent to the Synod of Philadelphia, that in case of any material alterations of the state of the synod, as to its geographical boundaries, or its constituent parts, it ought to be so divided, by a line running west and northwest from the ocean, as to make two synods, as nearly equal as may be, with the cities of Philadelphia and Baltimore in different synods. This Presbytery would also pray the Synod of Philadelphia to have an eye to this subject, in any action which may be had on the subject of equalizing the presbyteries, which by a minute in the last Assembly's records is referred to the synods respectively. So that nothing may be done by the synod which will tend to prevent such a division of the synod itself as is hereinbefore suggested." This was the first step that was taken with reference to such a division as was effected by the Assembly of 1854.

At the meeting of the Synod of Philadelphia, held in Lancaster, in 1838, Messrs. Breckinridge, W. Latta, M'Kinney, and others, were appointed a committee to examine and report a plan for the division of this synod, and to be by the synod laid before the next General Assembly for final action. This committee reported, that in the judgment of a majority of the committee, no steps to allow a division ought to be taken under present circumstances. On a motion to adopt, it was Resolved, that the interests of the Church require a division of this synod. The committee subsequently reported, that in their opinion the Presbyteries of Carlisle, Huntingdon, and Northumberland, should be constituted a synod, to be called the Synod of Susquehanna. This report was accepted and adopted; and the stated clerk was directed to send up to the next General Assembly an attested copy of this minute, together with a request that a synod should be constituted accordingly. This the General Assembly of 1839 refused to grant.—*Printed Minutes, Synod*, 1838, pp. 5, 7, 8. *Printed Minutes, General Assembly*, pp. 151, 156.

At the sessions of the Synod of Philadelphia, in Washington,

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D. C., 1842, Dr. R. J. Breckinridge moved, on account of the extensive bounds of this synod, that it be divided into two or more parts, which motion, on motion of Dr. Engles, was referred to the presbyteries for their consideration, with the direction that they report their action, and vote by ayes and nays on it, to the synod at its next meeting. *Printed Minutes*, p. 6. At their sessions the next year, in Baltimore, the presbyteries were called upon to report what action they had taken upon this subject: from which it appeared that the Presbytery of Philadelphia had decided unanimously (31 votes) against a division; the Second Presbytery of Philadelphia for a division (12 ayes, 1 nay); the Presbytery of New Castle for a division (16 ayes, 6 nays, 2 excused); the Presbytery of Carlisle, unanimously against a division; the Presbytery of Huntingdon, unanimously against any division, except such a one as would include this presbytery in a synod with Northumberland, Carlisle, and Donegal Presbyteries; and the Presbytery of Northumberland, unanimously against any division (37 votes). *Printed Minutes*, p. 14.

In 1844, the Presbytery of New Castle petitioned the Synod of Philadelphia, at their session held in Lewistown, for a division of synod, which, after a majority and a minority report upon it, was indefinitely postponed. *Printed Minutes*, pp. 11, 14.

In 1847, at the meeting held in Lewisburg, Dr. Cuyler moved that a committee be appointed to take into consideration the expediency of dividing the synod, which motion prevailed, and a committee was appointed, and reported in favour of a division. On the question of adopting the report, a division was called for, and it was lost, twelve voting in favour of a division, and forty-two against it. *Printed Minutes*, pp. 6–9.

In 1848, at the meeting held in Lancaster, a committee, consisting of a minister and elder from each presbytery, of which Dr. Woods was chairman, was appointed to report on the expediency of dividing the synod. The committee reported a resolution, that it is expedient to divide this synod, which resolution was *amended*, and finally adopted as follows, viz.: Resolved, that it is in expedient to divide this synod. The vote is not given. *Printed Minutes*, pp. 6–8.

In 1853, at the meeting held in Philadelphia, it was resolved again, that a committee be appointed to consider the expediency of making a division of synod, and report a plan, if they think proper. This committee, consisting of one or more from each presbytery, of which Dr. M'Kinley was chairman, reported unanimously in favour of a division, and submitted a plan for the same. When the report was taken up, the whole subject was on motion indefinitely postponed. Near the close of the sessions, however, the following resolution was introduced and adopted: Resolved, That the following questions be sent down to the presbyteries embraced in this synod, and that they be requested to communicate their answers

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to the synod at its next stated meeting, viz.: Ought the synod to be divided? And if so, what should be the dividing line? *Printed Minutes*, pp. 9, 10, 11, 17.

At an adjourned meeting of the Presbytery of Baltimore, held soon after the adjournment (Third Church, Baltimore, Oct. 27th, 1853), it was resolved, that the Presbyteries of Eastern Shore, New Castle, Donegal, Carlisle, and Huntingdon, be invited to unite with us in requesting the next General Assembly to erect them, or any three of them that may unite in the request, into a synod, to be called the Synod of ———. The above motion, with the whole subject of division, was subsequently referred to Messrs. Galbraith, Robinson, and Plumer, to take such action in the premises as may seem expedient.

At the next stated meeting of this presbytery, held in the Second Church in Washington City, April, 1854, the subject of the division of the Synod of Philadelphia was taken up, and it was resolved, that an overture be presented to the next General Assembly, requesting that body to erect a new synod out of the Presbytery of Baltimore, and any two or more contiguous presbyteries that may desire such an arrangement. In this request the Presbyteries of Winchester, Carlisle, and Eastern Shore united. At an adjourned meeting of the Presbytery of Baltimore, held in the Fifth Church, Baltimore, May, 1854, Mr. Cross gave notice for himself, and as many as might unite with him, of their intention to protest at the next meeting of the General Assembly against the formation of a new synod. This protest was signed by a number of the members of the presbytery, and forwarded to the Assembly. At the same meeting, the commissioners of this presbytery to the General Assembly were instructed to urge upon that body the formation of a new synod, confer with the commissioners of presbyteries disposed to unite with us, and make all necessary arrangements for the time and place of its first meeting.

At the meeting of the General Assembly in Buffalo, 1854, the Committee on Bills and Overtures reported: Overture No. 1. For the division of the Synod of Philadelphia, with a view to the formation of a new synod, to consist of the Presbyteries of Baltimore, Carlisle, and Eastern Shore, in the Synod of Philadelphia, and the Presbytery of Winchester, in the Synod of Virginia. The committee report this overture without expressing any opinion in regard to the expediency of the measure proposed, recommending that the papers connected with it be read in the following order: 1st. An extract from the minutes of the Presbytery of Baltimore. 2d. A communication of the commissioners from the Presbytery of Carlisle. 3d. A resolution from the Presbytery of Eastern Shore. 4th. An extract from the minutes of the Presbytery of Winchester. 5th. A protest from certain members of the Presbytery of Baltimore. This report was adopted, and after the reading of these papers, the following resolution was moved by Mr. Robinson, viz.:—

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Resolved, That the requests of these four presbyteries be granted, and that the Presbyteries of Carlisle, Baltimore, and Eastern Shore, from the Synod of Philadelphia, and the Presbytery of Winchester, from the Synod of Virginia, be hereby set off and constituted a new synod, to be called the Synod of (Baltimore), which body shall meet in the F Street Church, in the City of Washington, on the last Tuesday (31st) of October next, at half past seven o'clock P.M., and be opened with a sermon by the Rev. William S. Plumer, D.D., or, in his absence, by the oldest minister present, who shall preside till another moderator be chosen, and that thereafter, the synod convene at their own adjournment. After an extended discussion, the resolution was adopted, and the blank was filled with "Baltimore," as the name of the new synod.

In accordance with the above resolution, the new synod met in the F Street Church, in Washington, on the last Tuesday of October, 1854, at half-past seven P.M., and was opened with a sermon by the Rev. Elias Harrison, D.D., from ———, Dr. Plumer having been previously dismissed to the Presbytery of Alleghany City. The Rev. N. G. White, of the Presbytery of Carlisle, was elected moderator, Rev. R. C. Galbraith, of the Presbytery of Baltimore, and Rev. James R. Graham, of the Presbytery of Winchester, clerks. The Rev. Thomas E. Peck was elected stated clerk, and Mr. Coulson, treasurer.

SYNODICAL.

Review and Criticism.

THE ATTAINMENTS OF MEN IN SECULAR AND RELIGIOUS KNOWLEDGE, CONTRASTED. A sermon, preached in the Church of Rev. H. A. Boardman, D.D., on Sunday, October 8, 1854. By the Rev. JOSEPH H. JONES, Pastor of the Sixth Presbyterian Church. Publisher, Joseph M. Wilson, southwest corner of Ninth and Arch Streets, Philadelphia.

THIS sermon, as appears from the correspondence on the first page, has been published by request of some eight or ten gentlemen, who were present at the time of its delivery. In this age, when *beautiful* discourses are in such high repute, it will be regarded as no *faint* praise to say, that its *smooth*, *ornate*, and even *elegant* diction, fully meets the demand made upon our preachers, particularly in our large cities, by the public *taste*. But as for ourselves, we deem this commendation to be far inferior in its importance, to the *lucid*, *logical*, and *able discussion*, for which the sermon is characterized, upon a highly interesting and important topic. To *intelligent* and *thinking* men, and especially those who are disposed to magnify scientific attainments, at the expense of divine revelation, we particularly commend this sermon, as being eminently

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adapted to correct this error, and prepare their minds for the reception of the Christian religion as unfolded in the Holy Scriptures.

THE CHARACTERISTICS AND LAWS OF FIGURATIVE LANGUAGE. By DAVID N. LORD. Designed for use in Bible classes, Schools, and Colleges; New York. Franklin Knight, Nassau Street. pp. 306.

The author of this work is the editor of a well-known quarterly, entitled "The Theological and Literary Journal;" and its design appears to be, by settling definitely the characteristics and laws of figurative language, to establish those principles of biblical interpretation, which it has been one of the main objects of the above quarterly to apply to Scripture prophecy, and to prove thereby the personal reign of Christ on earth. He accordingly enumerates the several kinds of figures, and shows their nature, &c., very much after the course commonly pursued by other authors on the same subject; after which he proceeds to the application and results of the laws of figures, to the interpretation of Scripture. These occupy about one-half of the volume, in which he advocates the *literal* view, in opposition to the *spiritual*. The work is written with ability, and is well adapted to extend the author's views of Scripture prophecy. If he succeeds in convincing his readers that the laws of figurative language are as fixed and invariable as those of mathematics, and their results as definite and certain as the demonstration of a mathematical theorem, it will be difficult to evade the conclusion at which he arrives in their application. Hence, if the book should be used according to its design, viz., "in Bible classes, schools, and colleges," it should be examined with much care and caution, with the utmost candour, and yet with a disposition thoroughly to scrutinize its principles. This we presume the author expects and desires; and the great importance of the conclusions involved demands this course. If these are true and scriptural, they should be cordially embraced; if otherwise, let their fallacy be detected and exposed.

THE PREMIUM ESSAY ON THE CHARACTERISTICS AND LAWS OF PROPHETIC SYMBOLS. By the Rev. EDWARD WINTHROP, A.M., Rector of St. Paul's Church, Norwalk, Ohio. New York, published by Franklin Knight, Nassau Street. pp. 191.

The occasion of this "Essay" was the offer of premiums for three essays on this subject, only one of which was awarded. The adjudicators were the Rt. Rev. Charles M'Ilvaine, D.D., D.C.L., the Rev. Alexander T. M'Gill, D.D., and the Rev. John Forsythe, D.D. The favourable decision of three men, so distinguished as these, is an ample testimonial of its superior merit. But as they have not stated in what particulars they regarded it as meritorious, we must draw our own conclusions from a perusal of the volume. It is not an original production. We have read, from the beginning of its publication, the "Theological and Literary Journal," referred to in our previous article, and we have not found in this "essay" an important thought which we had not seen before in the above-named quarterly.

It is, however, a good compilation of those materials which lay scattered through a series of numbers, reaching back some four or five years. The propositions are clearly stated and well arranged, the Scripture proofs are sufficiently copious, the discussion is lucid, and the language smooth and forcible. In one respect he excels his prototype, viz., that he ex-

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hibits far more of the *suaviter in modo;* the absence of which we regard as a serious fault in that able and otherwise well-conducted "Journal."

The subject of the "essay" is one of great importance; and we are acquainted with no work which contains, in the same compass, so much material for thought on the laws of symbols as this. We therefore, without committing ourselves to the correctness of its views, recommend the volume to the careful attention of biblical students.

A FAREWELL DISCOURSE, delivered Oct. 8th, 1854, on the occasion of resigning the charge of the First Presbyterian Church of San Francisco, California. By ALBERT WILLIAMS, five and a half years pastor of the said Church. San Francisco, 1854.

The Rev. A. Williams was one of the pioneer missionaries of our Church in California, and he has done excellent service there in the cause of his Master. His farewell discourse is an appropriate memorial to his congregation of his devotion to their spiritual interests. His text was 1 Thess. 2:19, 20. We present some extracts relating to the history of the establishment of our Church in California.

"It was not until the third Sabbath (the 19th) of January, 1851, that our first church edifice was completed and opened for the worship of Almighty God. For the prosperity which attended the congregation during the continuance of that building, a gradual preparation had been made in its increasingly flourishing condition up to the time of entering the new church. To many in San Francisco and California, that structure, tasteful and attractive, is well remembered, with the more pleasing impression and livelier interest, from the fact that it was the first of churches in this city and state, erected with any special regard to taste and style in architecture. But it was not long spared by that devouring element, which so repeatedly has laid the greater and more valuable portions of this city in ashes. As a congregation, we were made to experience, how sadly and heavily many now present will recollect, the reverse which that last general fire, of all the most widely felt by the resident population, produced. The loss was not that of the church edifice alone, though in that respect it was by no means inconsiderable, but added to this were the scattering of our congregation, the heavy personal losses of many of our people, the want of any suitable and commodious place of holding religious services, and what was the most embarrassing of all, a pervading feeling and fact of inability in the kind which could have been wished to rebuild. This plain and unpretending structure in which we now worship (with the pulpit, and chandeliers, and a part of the pews saved from the first church), while it has answered the purpose of a sanctuary for the congregation, and has been to the present time, too good to be torn down, is itself an evidence of the discouragements of the summer of 1851, subsequently to the great fires of May and June of that year.

"It is not, I trust, with any feeling of murmuring or complaint that I recite to you to-day that darker portion of our history. The will of God be done. And the piety which reared that 'holy and beautiful house,' could and did, I believe, as cheerfully present and ascend with the incense of its costly sacrifice, an offering devoted and acceptable to God.

"From the time of the destruction of the first church, the gatherings and services of the congregation, awhile diminished in numbers, were regularly kept up. Dating from the period of the completion of this present edifice,

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the congregation again rallied in numbers and strength, and spiritually, has since, more than before, prospered; and without boasting, but only in the statement of a fact, I may add, has maintained in the number of its communicants its leading position among the Protestant churches of the city and state. And with less of outward circumstance and show than, in these days of improvement, are wont to be desired in connection with the public worship of the sanctuary, with even less of external conveniences than many of ourselves could have wished, yet have we not learned, and well, in the heightened spiritual pleasures of the house of prayer, in the word of God, the prayers and praises and sacred songs of Zion, that it is the truth which enlightens, and the Spirit sanctifies, and a pure spiritual devotion alone bears the soul of the worshipper away and upward from earth to heaven; while assuredly

> " 'Tis not the pageantry of show,
> That can impart devotion's glow,
> Or sanctify a prayer.'

"Such, I am certain, has been the experience of not a few, the worshippers in this humble sanctuary of the Most High and his people. And were our Apostle even present, he would, I am persuaded, apply to such as you anew, as I am prompted to do, his words of exulting congratulation: 'For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.'

"While our distinctive character in doctrine and polity has been well known, and we have been careful to avoid all compromises with fundamental and essential error, not among yourselves, alone, has your Christian zeal been manifested. I rejoice in the fact, that your sympathies have not been so restricted; but rather, that your hearts and hands have entered, in union with others, or by yourselves, into all the projects and useful walks of life, open before you. Some of the charitable institutions of the city have had their origin in our very midst; while, to further the interests of education, and missions, and the Bible and Tract causes, and the City Sunday School Union, and the religious associations, and improvement of young men, you have hardly fallen behind the most zealous and active in these enterprises. In such things I do truly rejoice, being most gratified in having seen you ever aiming and striving to act upon the rule of 'doing the greatest good to the greatest number.'

"It is interesting to look upon this church, as taking its place among 'the first things,' in the modern history and improvement of California. Many beginnings of new enterprises in this country has it been my lot to witness; many of our mere social and civil organizations and institutions which have sought the alliance and fostering care of religion. I regard especially the early establishment of our churches here, as auspicious omens for this land, in its future prosperity and magnificence and glory. I look upon the great institutions of the country, and the government of the Union over it, as the more interesting, because that government, and the institutions it has established, have been inaugurated under the high sanction and sacred influence of the cause of Christianity. The Territorial Convention, in 1849, acknowledged and invoked the aid of religion, in forming a constitution for this state; the first public thanksgiving, in November, 1849, a most agreeable surprise, made proclamation of our

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dependence upon the care of Divine Providence, and of the gratitude due for the blessings, common and special, of our social and religious welfare. So have our legislative bodies, and public occasions, in various pageants and celebrations, proved that prayers are not confined to churches, but are proper and necessary, and this is a prevailing public sentiment, for all times and interests. These are happy omens for the future. Indeed, beneath all the ruffled agitations of society, and the strifes and excitements of the times, there is here a deep, steady under-current of morality and religion; and though, as is usual in this world, the best influences do not make the most noise, yet is there the more silent, yet not the less powerfully operative influence of the church and its institutions, continually helping forward, on these shores, the great cause of truth and righteousness."

The Religious World.

Missionary Movements of the Methodist Church—Appropriations of the Missionary Committee.—At the annual meeting of the General Missionary Committee and Board of Managers of the Missionary Society of the Methodist Episcopal Church, held in New York, on the 15th and 16th inst., the following appropriations were made for the support of the missionary work of the Methodist Episcopal Church, for the year 1855, viz.:—

I. FOR THEIR FOREIGN MISSIONS.

a. To Liberia, Africa,	$36,407
b. To China,	10,000
c. To Germany,	10,000
d. To France,	5,000
e. To Norway and Sweden,	2,000
f. To India,	7,000
g. To South America,	2,000
h. To New Mexico,	3,000
Total amount for Foreign Missions,	$75,907

II. FOR DOMESTIC MISSIONS.

1. Among the German population of the country,	$46,700
2. Foreign population other than German, viz.: Scandinavians, French, Welch, and Chinese,	17,850
3. Indian Missions,	16,340
4. Among our native population, distributed through thirty-eight different annual conferences,	103,203
Total amount of Domestic Missions,	$184,093
Making an aggregate appropriation of,	$260,000

A Good Legacy.—John Burnett, a merchant of Aberdeen, Scotland, some sixty or eighty years ago, left a portion of his estate, the proceeds of which were to be applied at the end of every forty years, to rewarding the author of the best

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two Treatises or Essays on the character of God and His Providence, at the same time obviating difficulties regarding His wisdom and goodness. The premiums are to be awarded the present year by Professor Powell of Oxford, Henry Rogers, and Mr. Isaac Taylor, the well-known author:—the first being £600. 208 Treatises have been given in; the adjudicators state that some of them are of a high order of mind, and furthermore that their award will shortly be made. The subject excites great interest in the literary Christian circles of Scotland and England.

Circular of the People's College of the State of New York, pp. 12. Objects of the Institution.—1st. The objects of this institution are to impart such a thorough scientific and practical education, as will qualify its graduate for discharging the practical duties of life.

2d. To open the halls of science to all classes and conditions of society, by reducing the cost of tuition, board, and clothing, and enabling the student to defray the greater portion of the expenses in labour.

3d. To qualify graduates for entering at once upon the business of their choice, by giving not only a theoretic, but a full, systematic, and practical course of instruction, illustrative of the principles and laws upon which their business is based, and should be conducted.

4th. To elevate labour, by requiring every student to work upon the farm, or in the shop, a certain portion of every working day, thus giving to each student the physical exercise necessary to secure health, while acquiring a scientific and practical education.

5th. To educate not only the young, but to afford adults also opportunities for pursuing any favourite branch of study, by establishing regular courses of lectures upon practical science.

Theological Seminary of Reformed Dutch Church.—We have received the catalogue for 1854–5, of the officers, alumni, and students of the Theological Seminary of the Reformed Dutch Church at New Brunswick, New Jersey, from which we learn that there are now connected with the Institution 27 students, 11 in the senior, 11 in the middle, and 5 in the junior class—total 27. The alumni number 369, of whom 238 are connected with the Dutch Church, 26 are settled in other churches, 39 are deceased, and 6 have seceded.

The sum of $25,000 has recently been given for the purpose of erecting a Theological Hall.

Borneo.—At the instance of Sir James Brooke, the Rajah of Sarawak, and other influential personages, the government has appointed a bishop of Borneo. The clergyman selected for this office is Dr. M'Dougall, formerly a medical gentleman in connection with King's College. Several clergymen will accompany the Bishop as missionaries of the native tribes, who, within the last few years, have repeatedly invited the settlement of Christian teachers. In this vast island there are at present only four missionaries, all connected with the Society for the Propagation of the Gospel. Should men of scriptural views and genuine religious principle be selected for the work, this country may become a promising field of evangelical exertion.

Episcopal Dioceses of British America.—In the seven Dioceses of British North America,—Nova Scotia, Fredericktown, Quebec, Montreal, Toronto, Rupert's Land, and Newfoundland, the Society for Propagating the Gospel maintain wholly, or in part, two hundred and eighty-seven missionaries, at an expense of £24,000.

Jews in the United States.—According to the synagogue rolls, there are more than 120,000 Jews in the United States.

Jewish Preachers.—There are upwards of fifty converted Jews now exercising ministerial functions in the Church of England.

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The Departing Year.

DECEMBER.

WANING, waning is the year,
  Like the sound of music low;
Melancholy steps are near,
  And the days are marching slow.

Voices echo from the Past—
  Ghosts of bygone days are here;
Softened gloom pervades the air,
  'Tis the twilight of the year.

Pale December in its shroud,
  Thick with flowers brown and sear,
Bears the death seal on its brow,
  Waiting for the icy bier.

From the buried Past uprise,
  Phantom years in long array,
Chanting dirges mournfully,
  While the pale year wanes away.

Go, and when thou art a wreck,
  Stranded on the shore of Time,
We will list in memory,
  To thy voice's mournful chime.

Waning, waning is the year,
  Like the sound of music low;
Melancholy steps are near,
  And the days are marching slow.

F. K. W.

HARTFORD, Dec. 21, 1853.

THE HOUSE OF OUR PILGRIMAGE.

"THE house of my pilgrimage!" How appropriate this language to every dwelling-place of man. We may deem ourselves but sojourners, in respect merely to the present life. From that paternal mansion on which our infant eyes first opened, and where all, to the apprehension of childhood, seemed stable as the hills around it, how soon passed we forth. Beneath another rooftree we slept, through other windows gleamed the light of opening day. By the old hearthstone where, at eventide, the dear household band loved to gather, silence and desolation reign now, or only the voice of strangers is heard. As years have passed away, change has succeeded change; new homes have been found, and newer still have been sought. What wanderers have we ever been—how, in our greatest permanency, like those who tarry but for a night. Or, if some of us—the rare

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exceptions in a congregation like this—have thus far been mainly stationary, we know not what the morrow may bring forth. We may be called, like the traveller over the desert, or the nomad of the East, to strike our tents, as it were, and hasten onward to another of the resting-places in the journey of life. Nay, had we but one home for a whole lifetime, yet in view of eternity—so near to us, so soon to be our dwelling-place—we should still seem to ourselves but strangers and pilgrims here. We might still say, "Here have we no continuing city." Though threescore years and ten be the measure of life, or if by reason of strength it be fourscore years, yet few as well as evil are its days. They are "as a shadow, and there is none abiding." He, who but as yesterday was a prattling child, the intervening changes all passed of the night—comes now, from "the house of his pilgrimage," an old man upon his bier, to his last resting-place.

Unstable as are all things around us, and brief as life is, how happy are they who have laid hold joyfully and firmly upon the permanent things of eternity! Their earthly habitation may be ever so temporary, but amid its decays, or the farewells with which they leave it, they can say unto God, "Thou art our dwelling-place." The world may pass away, and the lust thereof, or they themselves may be called away from earth, but "the word of God shall stand forever." While all else is but shifting sand, that is an unyielding rock beneath their feet. As the worldling comes to his dying hour, he can think of mirth that has been folly, and of laughter that has been madness. Songs he may have listened to, or have uttered, whose harmonies seem now as discords, whose every echo falls now on his ear as the death-knell of his soul. But thrice blessed is the man who can truly say, as the shadows of life's evening are deepening around him, and the scenes of the spirit-world are opening to his view, "Thy statutes have been my songs in the house of my pilgrimage.—*Rev. Dr. Smith's Discourse.*

THE PASSING YEAR.

From the old woods, dim and lonely,
Comes a moan;
There the winds are sighing only—
Summer's gone!
All the bright and sunny hours,
And the green and leafy bowers,
With the summer's latest flowers,
Are faded now;
And the brow
Of the waning year,
Has been twined with dying leaves;
And the gathering of the sheaves
Tells us, Autumn's here.

Now the winds go loudly moaning,
Through the vales;
And the forest trees are groaning
Mournful tales
Of decays that swiftly gather,
Of the coming wintry weather,
Of the snow, that like a feather
Soon will fall;
And the call
Of death is sighing,
Over all the rippling streams;
And the summer's ling'ring gleams
Are sadly dying.

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'Tis the waning, waning twilight
Of the year
That hovers now, all strangely bright,
Round us here;
And soon the year will pass away,
Like the light of an autumn day,
Adown the winter's dim highway
To its tomb;
And the gloom
Of the silent land
Will rest on the bright years flown;
And the winds of time will moan
O'er the dreamless band.

HARTFORD COURIER. H. T. S.

A TIME TO DIE.

"THERE is a time to die!" For whom? Oh, for all of us—for *you* to die, and for *me*. Difficult I know it is to realize this—most difficult to impress it on the living conscience. I can believe that others are mortal. I can believe that *you* are mortal. I can believe that the dearest ones on earth will lie cold, and shrouded, and coffined in the grave. But, alas, I can scarcely bring it home to my own heart, that death will come to *me*—that this hand will soon be pulseless—this voice soon be hushed for ever—this heart beat no more—this forehead be pressed down by the coffin lid and the cold, dark earth. But yet, sure as God liveth, it comes—death comes—to all! Youth, beloved youth, you will die ere the spring brightens. Aged man—you whose hoary head is a crown of glory in our midst—a few more days, and those gray locks will be put away from that forehead for the mourners to look upon. Dear child, you will lie in a little coffin, cold, senseless, silent as the dead lie. Man—man in your noble stature, and unbent strength—that flashing eye will fade—that mighty heart will break. Oh, I see it! A darkened chamber—friends gathering silently and sadly—beloved forms pressing to the bedside—a pale face—a convulsed framework. Oh I hear it—the wild farewell—the breath drawn gaspingly—the broken-hearted sobbing of mother, of husband, of wife, of child. Oh, I see it!—the shroud—the coffin—the bier—the funeral train—the open grave! But whose? do you ask—whose? alas, yours! and yours! Oh, my God! what, what is life! A cloud, a vapour, a dream that vanisheth—a tale that is told—a walk blindfold amid open graves, and on the brink of great precipices. Think of it—oh, think of it—"An appointed time to die!"

In yonder prison there lies a man appointed to execution. All appeals for executive clemency have been in vain. On such a day, in such a month, he dies. Oh, if he could come and stand in this place, how he would preach to you! How think ye time seems to him? How terrible these morning and evening bells that measure his being. How awful the slow movement of sunbeams along his dungeon walls! How wild each hourly stroke on the great time-keeper. How every sound on the dull ear, and every shadow that creeps through that gloomy cell—seems the footfall, the whisper, the shadow of that dread thing, Death! And yet is he nearer to death surely than we? Why, where is death—away yonder? Nay, sirs, he is here—here—sitting in these seats—walking through these aisles—his shadow falls between speaker and hearer—*death is here!* Where is eternity—years away? Nay, here—just behind the curtain. Hark! this little knock sounds through—death and eternity are here. We sometimes picture life as a great path, leading to a precipice, but this is not true; it is a narrow path, right along a precipice! The verge crumbles now! The awful abyss yawns at your feet just now! Oh my God! write it on our hearts—

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send from the grave of the glorious dead a voice to bring the mighty truth in thunder on our slumbering souls—*There is a time to die! There is a time to die!* —*Rev. Charles Wadsworth.*

LINES SUGGESTED BY THE CLOSING YEAR.

STILL faithful to the central sun,
  Again completes the ancient sphere;—
The silent race so often run
  Again resumes its old career.
Ah! who may tell how very near
  The solemn period draws to some,
The era of an endless year
  That soon or late to all must come?

Frail man pursues, with eager race,
  Where Pleasure holds her dreamy sway;
The fleeting shadow shuns embrace,
  And mocks him in his cloudy day.
But still he loves to walk astray,
  Though sad experience cries, "Beware,"
And, passion-driven, becomes the prey
  Of many an unsuspected snare.

He treads, all reckless in his path,
  The dust of generations fled;
Around him lies a land of death,
  Disclosing many a recent bed.
He knows his own will soon be made,
  And little recks, when time has flown,
That all the living and the dead
  Must stand before the great white Throne.

But, when ascends that Throne the Just,
  O whither shall the sinner run?
The trumpet sounds,—he starts from dust;—
  Behold creation's wreck begun,—
The flaming world—the falling sun—
  The heavens a whirling fiery scroll,—
While yon dread Eye, which none can shun,
  Is piercing all his ruined soul.

Yet thoughtless man, with stubborn will
  And wayward footsteps, loves to range
The crooked paths of folly still,
  All reckless of his last great change;
And still have envy, pride, revenge,
  Within his breast their dark abode,
And every thought that can estrange
  His guilty spirit from its God.

EDINBURGH, December, 1853. A.

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COMFORT IN GOD'S GOVERNMENT.

CHRISTIANS! here is matter of joy for you! God reigns over the world, and although wickedness abounds, and sorrows now prevail, yet the world is in good hands, and all its affairs are under the control of a wise and powerful God. Ay, and the time is coming, when great voices shall be heard in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ!" Moreover, Christian, your God reigns over the Church. Ay, and "Zion enjoys her Monarch's love." God is in the midst of her. God will help her, and that right early. Look upon Zion! the city of our solemnities. Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down. Not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken; but there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby! But God reigns not only over the world and the Church. He reigns over all things! Then, believer, remember, He reigns over you and yours! All your interests are safely lodged in his hands! Has sorrow entered your dwelling? Has deep affliction come upon you? O remember! He who notices the falling sparrow will not forget the children of his love. Fear not, in the sight of your heavenly Father you are of more value than many sparrows. All your trials are known to him. Your sighs are heard. Your tears are in his bottle; and the promise is, "All things shall work together for good to them that love God." Yes, thank God!

"There is a day of sunny rest,
For every dark and stormy night;
And grief may hide an evening guest,
But joy shall come at morning light!"

Rev. Dr. Baker.

MEDITATION.

MEDITATION is like the watering of seed—it makes the plants of grace to flourish, and the fruits of grace to ripen.

Meditation is the wing of the soul.

The meditation upon truth hath more sweetness in it than the mere remembrance of it. The memory is the chest where truth is laid up—meditation is the palate to feed on it. The memory is like the ark, where the manna was laid up. Meditation is like gathering the manna, and feeding upon it daily. A sermon remembered, but not ruminated, will only increase our condemnation.

Without meditation, the Word preached may increase notion, but not affection. There is as much difference between the knowledge of a truth and the meditation of a truth, as there is between the light of a torch and the light of the sun.

He that loseth his heart in the morning, in the world, will hardly find it again all the day after.

Meditation doth make the heart serious—it is as ballast to the ship. Meditation consolidates a Christian. Solid gold is best. The more serious a Christian grows, the more spiritual he is; and the more spiritual he becomes, the more will he resemble the Father of spirits.

It is better to meditate on one sermon than to hear five. If an angel were to come down from heaven and preach to men; yea, if Jesus himself were the preacher, none would profit without meditation. The bee sucks the flower, and then works it in the hive, and it becomes honey. We must not only suck the flower of the Word, but work it in the hive of the heart.

Meditation fits for prayer, and makes the pulse of the soul beat strongly after

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God. The lamp of prayer will soon go out, unless meditation cherish and support it. When the soul is on the mount of meditation, then is the heart in tune for prayer.

Meditation is the saints' prospective-glass, by which they see "things invisible." It is the golden ladder, by which they ascend in holy imagination to heaven. It is the dove sent out, and which brings back the olive branch of peace.

PROVIDENCE.

PROVIDENCE is the hand that turns all the wheels in the universe; it is the pilot who steers the ship of the creation. Providences are sometimes dark—often difficult to decipher: God often writes a shorthand—his providences are often secret, but always wise.

The transactions of Providence are not seen clearly at first; the painter at the first makes but a rough draught of his picture—first a hand, then an eye; but when he hath filled up every part and laid on his colours, it is beautiful to behold: we who live in this age of the Church see but a rough draught of God's providence, but when we reach heaven, and see all the lineaments of God's providence drawn out and completed, all will be perfection, and wisdom, and mercy,—kindness and love will seal the whole.

God's providence is greatly to be observed; but we are not to make it the rule of our actions: "Whoso is wise will observe these things." It is good to observe providence, but we must not make it our rule to walk by: providence should be to the Christian as his diary, but not his Bible.

FAREWELL TO THE DYING YEAR.

FAREWELL, then, dying Year!
For all the joys which thou hast scattered
Round our hearts, our homes and hearths, bear
Thou our songs of praise and thanks, swift
Onward, upward to thine Author.
Thank Him for precious hopes,
Thank Him for answered prayer;
Praise Him who bears that spirit up
Which thou hast crushed with care.
Thank Him for bleeding love,
Thank Him for realms of light;
Praise Him that earth's poor broken ones
Will find in Heaven no night.
Then, fare thee well, beloved Year!
Must I now give thee my last tear?
A sigh for thee, so quickly past,
A sigh because thou couldst not last,—
And mourn o'er Time so quickly fled,
Gone with the ancients to be wed?
Then, fare thee well! yes, fare thee well!
One less stroke on Time's great bell,
Ere the tide of rushing years,
Surge and roll in blood and tears,
Ere the hearts, which with mine beat,
Rest with me where old years meet.

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