

American Presbyterian

Vol. VI, No. 41.—Whole No. 310.

PHILADELPHIA THURSDAY JUNE 12, 1862.

GENESEE EVANGELIST.—Whole No. 838

Porty.

The Only Way to Heaven.

"The Road to Heaven is the Royal Road of the Cross."—THOMAS A. KEMPIS.

We may spread our couch with roses
And sleep through the summer day,
But the soul that in sloth reposes
Is not in the narrow way.
If we follow the chart that is given,
We never need be at a loss.
For the only way to Heaven
Is the royal way of the Cross.

To one who is reared in splendor
The cross is a heavy load,
And the feet that are soft and tender
Will shrink from the thorny road.
But the chains of the soul must be riven,
And wealth must be held as dross,
For the only way to Heaven
Is the royal way of the Cross.

We say we will walk to-morrow
The path we refuse to-day,
And still with our lukewarm sorrow
We shrink from the narrow way.
What healed the chosen eleven
How the fortunes of life might lose,
As they followed their Master to Heaven
By the royal way of the Cross?
—Clementine.

THEODORE FREILINGHUYSEN.

THE AMERICAN WILDERNESS.

He was distinguished for his sterling honesty, thorough conscientiousness, unbending integrity, and great self-possession, with kind consideration for others, and generous, large-hearted sympathy, and large-minded views of men and things. Few men enjoyed so rare a reputation for these essential virtues amid the temptations of professional and public life. While some of his eminent contemporaries were hopelessly ruined by the vices of the capital; while he moved amid the same exciting scenes, at a very critical period of our congressional history, his senatorial robes were always white, and his example was lustrous with undiminished moral and religious light for all. Yet he was a very humble man. He did not appear to think of himself more highly than he ought to think. He did not take the highest place at the feast, but waited until the Master of the feast came and said to him: "Friend, come up higher."

Perhaps the best designation of his character would be his purity. No miser's covetousness wrote its hateful legends on his calm brow. Nobody looked in his shadow for "reason, strength, and spirit," for lurking cunning, and for that peculiar malice which hardened age sometimes steals its withered nerves. He was like the crystal, solid but translucent; you could see through him, and love him, because he unobtrusively sought and bore the test of sunlight. Like Nathaniel, when he came to Jesus, he was "an Israelite indeed in whom there was no guile."

Another prominent trait of his Christian character was his faithfulness. He could "reprove, rebuke, exhort, with all long-suffering and gentleness." He did this with an authority which only goodness can command. The righteous indignation which the sacred writers show against sin, and their fidelity to truth, and to the transgressor, were richly displayed in the habitual conduct of Mr. Freilinghuyesen. It was this which kindled his burning eloquence at the bar in behalf of the oppressed, and against the culprit; which flamed like tongues of fire in his senatorial speeches against the wrongs of the Indians, and against the Sabbath mails; and which enabled him to confront his own party, and its great leaders, and the administration, which he opposed whenever the occasion demanded it. It was this faithfulness, too, which made his very presence and character a rebuke to the world, and against all iniquity in high places. It was this, again, with which, like a prophet, he is said to have reproved, and melted, and subdued the profane impatience of a great leader, whom he loved, and who had vainly tried to bring him over to his views on an exciting topic. "I will not stay in the room with you, if you indulge in this wicked profanity. My ears shall not be tickled by it. When you can talk to me like gentlemen, or a Christian, I will return, but I will never speak to you till then." And was not the answer characteristic of the great man who replied: "Come back, Freilinghuyesen. I am all wrong. Forgive me. Forgive me. I will be guilty no more!"

During his career as an educator of youth, in the University and in the College, this influence was like an atmosphere around him and his pupils, and the institutions. When he reproved, it was not for any wrong, if they felt his momentary indignation, they could not get away from his loving heart. They knew his goodness, and many a youth will carry to his grave the tender memory of his private exhortations, his faithful warnings, his generous pity, and his unflinching love. Few could more readily speak a word in season to the young, for Christ and the soul, than this beloved man of God. One of his students lately told me that the last conversation with him, as he joined him in the street, and they walked a few squares together, was on the subject of his personal salvation. He was an unconverted young man, but he felt the charm and the irresistible appeal; and all the more when but a few days later those eloquent lips were cold in death. Religion was not with him a matter of form, or of common-place talk, but it was daily life. It was "a well of water within him springing up into everlasting life." "A well of salvation from which he and others drew water with joy."—Rev. W. J. R. Taylor.

THOROUGH CONVICTION OF SIN.—In one of the regiments of our army, an Irish Catholic, whose mind had been deeply impressed by the Spirit of God, came to the chaplain for instruction. True to his religious training, he began confessing his sins. "Said he, 'I don't want to tell you about my sins. I just want to say that I'm a mass of sinners. I tell you the truth, sir, I'm a mass of sinners, and nothing else.' Taught by the Spirit and nothing else." Taught by the Spirit and nothing else. "I don't want to tell you about my sins. I just want to say that I'm a mass of sinners. I tell you the truth, sir, I'm a mass of sinners, and nothing else." Taught by the Spirit and nothing else.

OUR FOREIGN CORRESPONDENCE.

To the Christian who can say, as he looks on the works of God around him, "My Father made them all," the beauties and the promises of spring afford many delightful proofs that the great Creator and Preserver of all, is as mindful of His covenant as to the seasons of the year. The contemplative soul of the believer readily rises from the lower covenant to the higher, one of whose promises respects giving the heathen to the Mediator for His inheritance, and the uttermost parts of the earth for His possession; and every record of the spread of the Gospel is hailed by Him as the harbinger of the summer of our world, when that knowledge which is "life eternal" shall universally prevail. The church should be far more thankful to her King and Head than she is for every conversion, at home and abroad, she learns of; for it is a priceless soul saved, which proclaims the Redeemer's glory. While she prays for the extension and establishment of Messiah's kingdom on the earth, she should not forget to thank for every evidence of progress. Is it not the duty of Christians everywhere to pay thanks and render thanks, rather than speak them? I believe it is at once the duty and the privilege of all who love the Lord Jesus in sincerity and truth to raise monuments of their gratitude in deeds, and sacrifices, and sufferings, and words of love. Their holy life should be their monument. How is it with you, Christian reader? Are you grateful and thankful for the success of the Gospel? Advice and see what answer you can give before an omniscient God to this question.

FOREIGN.—THE KARENS.

Our gleaming from the *Foreign* field this month is not abundant. Nevertheless we have gathered a few choice specimens. Every one of which the eye of faith reads this inscription: "The Lord God omnipotent reigneth; not by might, nor by power, but by His Spirit, saith the Lord of hosts." The report of the Lord's work among the Karens (of Burma) for the last year is delightfully interesting. It speaks of triumphs in new quarters, and of the return of some back-sliding villages to the worship of the only living and true God. Writing on the subject, Dr. Mason—a laborer among the Karens—says: "They are a remarkable people, and a remarkable change has come over them, like the change of the lion to the lamb; and the most remarkable feature, to my mind, is the number and talent of the native preachers God has raised up." Almost one hundred and fifty stations, at most of which schools have been in operation, stand upon their feet in the "sacramental" host of God. A missionary at Oromiah speaks of the feeling manifested by the pupils in one of these educational establishments at the close of a solemn Sabbath, as follows: "Just at dark Gervogis (one of the teachers) came in to tell me that after supper the boys went to the school-room, to have a prayer meeting alone. He was soon attracted by the sound of weeping, and went in, finding nearly the whole school weeping. With streaming eyes they spoke and prayed. Similar indications of deep religious feeling were visible in the girls' assembly also. The pupils, with heads bowed upon the benches before them, and unable to repress entirely the sobs which betokened their deep feelings, listened to the prayer of the teacher, and then engaged in prayer. They were unwilling to leave the room; but at length they were persuaded to retire to their own apartments, where many of them continued in prayer till far in the night." How gratifying to hear of sinners calling upon our God, that they may be saved! "The wind bloweth where it listeth, and thou hearest the sound thereof," and the sound in Persia is like what was heard in America and Ireland two or three years ago.

REVIVAL IN PERSIA.

The spirit of the Lord has been breathing upon the spirit of the Lord's servants in Persia, causing the dead to live, and stand upon their feet in the "sacramental" host of God. A missionary at Oromiah speaks of the feeling manifested by the pupils in one of these educational establishments at the close of a solemn Sabbath, as follows: "Just at dark Gervogis (one of the teachers) came in to tell me that after supper the boys went to the school-room, to have a prayer meeting alone. He was soon attracted by the sound of weeping, and went in, finding nearly the whole school weeping. With streaming eyes they spoke and prayed. Similar indications of deep religious feeling were visible in the girls' assembly also. The pupils, with heads bowed upon the benches before them, and unable to repress entirely the sobs which betokened their deep feelings, listened to the prayer of the teacher, and then engaged in prayer. They were unwilling to leave the room; but at length they were persuaded to retire to their own apartments, where many of them continued in prayer till far in the night." How gratifying to hear of sinners calling upon our God, that they may be saved! "The wind bloweth where it listeth, and thou hearest the sound thereof," and the sound in Persia is like what was heard in America and Ireland two or three years ago.

THE BIBLE IN TURKEY.

During the year 1861, in the city of Constantinople 4972 copies of the Scriptures, in twenty different languages, were circulated by the various Bible and missionary societies represented there. Only 137 copies were distributed gratis, and 55,000 copies were received by those sold. These figures do not include the Bibles sent out from the city for circulation in other places. It has been reported that of late years the Sultan occasionally reads the word of God. Surely these things indicate the *waning* of the crescent and the *waning* of the cross. Every careful observer of the signs of the times must see that Islamism, like the serpent, is fast slipping on her last legs, and they are not good. The Euphrates is being steadily dried up; but when this process shall terminate is not for us to say.

A CASE OF PERSECUTION.

A young Turk, who was an anxious inquirer, and professed, at least, respect for Christianity, has been imprisoned and heartlessly abused by the authorities. It is rumored that he has recanted, but it is manifest his persecutors are not disposed to accept his recantation, for he is still in chains. Sir Henry Bulwer, the British ambassador, has called the attention of the Turkish government to the case, but as yet nothing has been done for the relief of the poor sufferer or the punishment of his oppressors. Beyond all doubt it is the duty of every Christian nation's representative in Constantinople to reconstitute with the Porte on this, and similar cases that may occur, which violate the letter and the spirit of its own enactments as to religious freedom throughout the empire.

AFFAIRS IN ITALY.

The affairs of Italy continue to demand and receive a large share of public attention among the European nationalities. Political physicians are taxed to the utmost to heal Italy's disease. It is pleasant and encouraging for her friends that the large majority (which, in fact is becoming larger every day) of the faculty are perfectly unanimous in their opinions as to the malady and the medicine. The disease is called the Papacy

—an unholy combination of Church and State, an unholy union of priest and prince— which has brought on the decrepitude of a premature old age. The only remedy is the separation of the civil from the ecclesiastical power of the Pope, and placing the country under a constitutional government, with Victor Emmanuel at the head of it, and Rome as the capital of the kingdom. It is worthy of being noted that the essential ingredients in the prescription are taken, unconsciously and unintentionally, perhaps, from a very old pharmacopoeia, of whose contents many of these medical attendants are profoundly ignorant. It is not to be wondered at that there are a few of the old school who shout the *young ideas* of their brethren, and maintain that the Papacy is the very life of Italy, and the only remedy for the troubles that now distress her, brought on by the king of Sardinia and those who sympathize with him.

The night of the 11th of April, A. D. 1862, should be held in remembrance by all the Roman Catholics throughout the world, while grass grows and water runs, if there be such men so long, because of the defense of the present Papal regime, made in the British House of Commons by the immortal trio, Bowyer, Hennessy, and Maguire. Perhaps there never was a greater amount of fiction employed in supporting a sinking cause than the said three Parliamentary orators made use of on that memorable night. Layard, Gladstone and Palmerston entered most cordially into the discussion, and gave a withering exposure of the Papal defenders' speeches, and their enthusiastic cheering from all sides of the house. In his speech Mr. Layard gave some very valuable information as to the social state of Italy, which is rapidly improving, despite all opposition.

EDUCATION IN ITALY.

The following quotation on education cannot fail to be interesting to our readers: "In Bologna—the quondam seat of the public-schools had been doubled in fifteen months. In 1861-62 the communa voted 200,000 for education. In Ancona, where the population had increased to the extent of between 2000 and 3000 in eighteen months, four new schools for boys and two for girls had been opened, and Sabbath schools, which were formerly altogether prohibited, were now allowed. In Naples, within the last three or four months, a university public instruction was not only neglected, but forbidden. During the last few months crime had diminished in Bologna 60 per cent." Nothing could stand before the inexorable logic of such facts and figures as the foregoing, which are highly significant of bona fide progress, so that the *post hoc, ergo propter hoc* arguments of Bowyer, Hennessy and Maguire failed to carry conviction to the mind of any who knew their rights, and from the left.

FRENCH OCCUPATION OF ROME.—MAY MEETING.

Lord Palmerston, in his speech, which was characterized by his usual vacillating and uncertain sound as to the French occupation of Rome, which he pronounced to be a positive violation of the non-intervention policy to which the imperial government of France is publicly pledged. He also expressed a hope that this breach of national faith would speedily be brought to an end by the withdrawal of the soldiery of France, and leaving Italy for the Italian people to settle for itself, the utterance of this official opinion by the English premier had a great effect in the continental circles. The Italians have been encouraged by it, and Napoleon has been taking his mysterious policy a little. The Venetian question is still in *status quo*. The course of Garibaldi through the country is a series of ovations, and his daily advice to the enthusiastic crowd is to hold themselves ready for service on the battle field.

Perhaps by this time the long announced "May Meeting"—a species of council called by the Pope—has been held in Rome, for the avowed purpose of canonizing the Japanese martyrs, who, if they had any hope of such an honor, must have had a sick heart many a long year ago. It is commonly supposed that this council is called for another purpose, and will transact other business than the canonization of the martyrs of Japan. The general impression in both Italy and France is, that this "clerical meeting" is really called to consider the subject of the Pope's temporal authority, with the view of inserting it among the articles of faith of the Holy Apostolic Roman Catholic Church. The French bishops are prohibited from attending by the civil power; and the Italian authorities declare that they should know how to punish any bishop who should play the traitor to his country. Addresses and remonstrances, drawn up and signed by the regular and secular clergy in various places, have been transmitted to his Holiness, beseeching him to abandon the temporal power, or warning him against making it a *dogma* or article of faith. "Poor man!" He is a creature of circumstances, after all, and as such, he declared, in a recent document, "that the temporal power is not, and never can be, a *dogma* in the church, but that it is a necessity for the church in the actual arrangements of Providence." This utterance contains an amount of jesuitism that outstrips any single display of Ignatius Loyola himself—the terrestrial father of the Jesuits.

THE EVANGELICALS—CHURCH PERSECUTION.

The labors of the Evangelicals in Italy are becoming more abundant and their prospects brightening, though more slowly than the sanguine desire. The poor have the Gospel preached, and hear it gladly. The number of places in which the Gospel is being done all during last year, and with few exceptions, the old places of Protestant worship are better attended. The Bible Societies are prosecuting their work very successfully by means of *colporteurs*, of whom there are about fifty employed at present. This is the swiftest time. The harvest is not yet, but it may not be far off. O that the Lord may raise up and send forth laborers into this inviting field, so long overrun with the most noxious weeds! The Spanish authorities are proceeding mad against dissenters who will read

the Word of God, and worship God according to the teaching of His Word, and the dictates of an enlightened conscience. Nearly thirty such persons are said to be in prison at this moment for doing so, and as yet nothing has been done to relieve them. Others—the number not known—have suffered severely in various ways. On behalf of some of the prisoners the English government and the Evangelical Alliance interferred, but without success. How long shall it be the "reign of terror" shall cease in the territory of religion? O that the persecuted in Spain may be faithful unto death, and find the Lord a present help in their time of trouble.

HOME.—THE EXHIBITION.

The opening of the Exhibition has been a great success, though the absence of the Prince Consort was felt, and spoken of, by many. It is calculated that about 88,000 persons were present that day. The articles exhibited by the British subjects, are worth more than those exhibited by all other nations together. It is supposed that the American was having a somewhat content against the Exhibition of this year. Arrangements have been made for preaching the gospel to foreigners in several languages, and for circulating the Scriptures among them. O that multitudes of this great gathering may hear in their own tongue wherein they were born, the wonderful works of the redeeming God, and be converted by them, carrying with them to their own homes the pearl of great price in the basket of a new heart.

OUR STRUGGLE.

Destitution prevails to a considerable extent in the manufacturing districts of England, in consequence of the cutting off of the cotton supply. It is to be hoped this state of matters will not last long, and will not induce the English Government to interfere in the American quarrel, which, it appears, Napoleon is anxious to have his hand in settling. The war between England and France, before they would take part in the manifestly struggle, to "read, mark, learn, and inwardly digest" the words of Solomon, in Prov. xxvi. 17. The progress the Federal cause is making in America, is highly gratifying to great numbers here, whose sympathies are with the slaves. Surely the South will soon be prepared to surrender, and return a penitent, to the Union.

The "Black Bartholomew's day" is giving rise to much bitterness between the Evangelicals in the Establishment, and Dissenters. It is a pity that Non-conformist orators should charge evangelical ministers of the Church of England with dishonesty and the like. In consequence of such charges, Dr. Miller, of Birmingham, a most worthy man, has withdrawn from the local committee of the Bible Society. Every care should be in all discussions, to deal with the facts, and not with persons, as demonstrated once more by this case. Here I am reminded of an attack made at one of the Dublin April meetings, against Dr. Cooke, of Belfast, and against the Irish Presbyterian Church, of which the venerable Doctor was the representative. The speaker, a prelate bigot, was reasonably interrupted and sharply rebuked by Lord Roden, who occupied the chair.

The English Presbyterians have resolved on raising this year £10,000 for the erection of a college for the training of their own ministers. The movement is as important as it is noble, and well worthy of success.

Perhaps the most wonderful of the London missions, is that to the *public houses*. The English Presbyterians are giving rise to much bitterness between the Evangelicals in the Establishment, and Dissenters. It is a pity that Non-conformist orators should charge evangelical ministers of the Church of England with dishonesty and the like. In consequence of such charges, Dr. Miller, of Birmingham, a most worthy man, has withdrawn from the local committee of the Bible Society. Every care should be in all discussions, to deal with the facts, and not with persons, as demonstrated once more by this case. Here I am reminded of an attack made at one of the Dublin April meetings, against Dr. Cooke, of Belfast, and against the Irish Presbyterian Church, of which the venerable Doctor was the representative. The speaker, a prelate bigot, was reasonably interrupted and sharply rebuked by Lord Roden, who occupied the chair.

The English Presbyterians have resolved on raising this year £10,000 for the erection of a college for the training of their own ministers. The movement is as important as it is noble, and well worthy of success. Perhaps the most wonderful of the London missions, is that to the *public houses*. The English Presbyterians are giving rise to much bitterness between the Evangelicals in the Establishment, and Dissenters. It is a pity that Non-conformist orators should charge evangelical ministers of the Church of England with dishonesty and the like. In consequence of such charges, Dr. Miller, of Birmingham, a most worthy man, has withdrawn from the local committee of the Bible Society. Every care should be in all discussions, to deal with the facts, and not with persons, as demonstrated once more by this case. Here I am reminded of an attack made at one of the Dublin April meetings, against Dr. Cooke, of Belfast, and against the Irish Presbyterian Church, of which the venerable Doctor was the representative. The speaker, a prelate bigot, was reasonably interrupted and sharply rebuked by Lord Roden, who occupied the chair.

Who will be the successor of Dr. Cunningham? This is not a momentous question, as the office is not a ministerial one, and the duties are not of great importance. The Rev. Mr. Duff, of Glasgow, is a most worthy man, and well qualified for the office. The Rev. Mr. Duff, of Glasgow, is a most worthy man, and well qualified for the office. The Rev. Mr. Duff, of Glasgow, is a most worthy man, and well qualified for the office.

Temperance lecturers are actively prosecuting their philanthropic work, and arrangements are being made for another series of open-air processions by which the Gospel is brought to many who are otherwise inaccessible. There is little doubt that if Dr. Candlish accept the appointment, he will exchange the pulpit of free St. George's for a desk in the New College. The Rev. Mr. Duff, of Glasgow, is a most worthy man, and well qualified for the office. The Rev. Mr. Duff, of Glasgow, is a most worthy man, and well qualified for the office.

Reader, time is slowly and swiftly passing. What art thou doing for the cause and glory of the Lord who bought thee? He has given thee a talent or talents, and said, "occupy till I come." Thyself upon the Rock—Lock of Ages—seeing others ready to perish in the mighty waters, from which thou hast been rescued, is it thy duty to do all that in thee lies, to save them? To save them, by pointing them to the Saviour, and pressing them to accept him in the *accepted time, even now*, is thy duty. S. M. M.

PRESBYTERIAN HISTORICAL SOCIETY.

The Annual Meeting of the Presbyterian Historical Society, was held in the United Presbyterian Church, Race street, below Fifteenth, on Thursday evening, May 16th.

The chair was occupied by the Rev. Professor James M. Wilson, one of the Vice-Presidents, by whom the exercises were opened with a psalm and prayer.

The annual report was read by the Rev. Dr. Samuel J. Baird, Corresponding Secretary. Upon motion of Colonel James Ross Snowden, seconded by Rev. Dr. J. Patton, it was adopted, and ordered to be published.

The Rev. Samuel O. Wylie offered the following resolution: Resolved, That Presbyterianism, in its essential and distinctive elements, is an active agency in promoting the well-being of individual and social man, and is justly entitled in its doings and sufferings, to careful preservation in the annals of the Christian Church.

We are assembled this evening, said Mr. Wylie, as a historical society, to preserve the history of our denomination, and to prepare materials for constructing the history of a form of Christian polity, as set forth by the memories of the past, the experiences of the present, and the hopes of the future. History, in every aspect of it, is of the first importance. "What the experience of many long years is needed to teach may be learned in few hours of careful and patient reading of history. The grandest and most instructive of all histories is that of the Christian Church. More than all other influences combined, the Church gives character and direction to the great current of human events. Whatever happens, happens for her. An association comprising in its membership the excellent of the earth, cannot but have a bright and glorious history. What is true of the whole Church in this respect is measureably and in large measure true of the Presbyterian Church. Her position is, that of Judah among the tribes. In the great moral conflict that is raging in the world between right and wrong, truth and error, the department of greatest responsibility, and toward which most eyes are directed with hope, is the Presbyterian department.

The distinctive elements of the Presbyterian system are chiefly three: 1. The supreme and all-sufficient authority of the written word of God in all matters pertaining to religion—the sole and exclusive sovereignty of Christ as King in his own Church—and the complete parity of all ordained ministers. These distinctive elements are elements of power, and make Presbyterianism an active and efficient agency in promoting the well-being of individual and social man. It has always been, and still is, the fast and true life of knowledge. Education in the largest and best sense of the term, combining the culture of intellect and heart, has seen its brightest and palmiest days under Presbyterian direction and control. The Kirk and the school commonly go together. It is the highest type of Protestantism. Its patronage is decidedly on the side of pure Scriptural morality. The most orderly, law-abiding, moral and religious communities are Presbyterian. The sympathies of a pure and thorough Presbyterian are with, and its efforts are on the side of, liberty. No other Church can boast of martyrs for liberty, so many and illustrious as the Presbyterian Church. She is compassed about with a great cloud of witnesses.

Our Presbyterian Historical Society will be a great blessing to us—a monument to those who come after us—that Presbyterianism, with its excellencies and glories, was the common heritage and under the joint and common guardianship of their fathers, and that it is and ought to be the common inheritance and under the joint and common protection of their children.

The Rev. Dr. Samuel J. Baird offered the following resolution: Resolved, That Presbyterianism, in the United States has a history which, in its relations to our civil institutions and liberties, to the cause of education and social culture, and to the paramount interests of Christ's kingdom, here and in heathen lands, is worthy, and ought to be put upon perpetual record, to the glory of God, and the instruction of coming generations.

Dr. Baird remarked that there are two fundamental notions claimed of God for the welfare of man—the church and the State. These are twin sisters; and if, among the nations of Europe the fatal error had been committed, of chaining the church in vassalage to the throne of the state, or the reverse, it is none the less true that their relations are most intimate, and that they ought legitimately to exert upon each other influences, and extend to each other a recognition and a respect. The importance of the relation to them both and to the well-being of man.

Republicanism and Presbyterianism.

If the church and state are thus related to each other, it is yet truer that republicanism in government, and Presbyterianism in the church, are twins, born of the same essential principles, and displaying similar features of organization, and in perfect harmony as to their spirit and effects. "The republican tendency of Presbyterianism is illustrated in its whole modern history,—at Geneva; in Holland; in the English commonwealth, prior to the independent usurpation of Cromwell; and in the United States. This has been well understood by monarchists always. Queen Elizabeth's counselors taught her that the elective principle of Presbyterianism, its deliberative courts, etc., would work detriment to her royal authority. The "Martyr" of prudence, Charles I. declared that there was not a wiser man since Solomon than he who said—"no Bishop, no King."

Influence of Presbyterianism on our Civil Institutions.

We might, therefore, confidently conclude, *prima facie*, that the Presbyterian Church in this country must have exerted a powerful influence upon the character of our institutions, and the establishment of our liberties. It was the mark of a distinguished American statesman, not a Presbyterian, that the excellence of the Constitution of the United States was illustrated by the fact that it had been initiated by so large and intelligent a body of Christians as the Presbyterians of this country. He was probably aware that our constitution was framed by the dissenting Westmen, one hundred and forty years before the Constitution of the United States had existed.

The speaker would present a single fact, in illustration of the intimate relation sustained by the Presbyterian Church—the only loyal church south of New-England during the revolution,—to the independence and institutions of America. Our imprimatur is

inscribed in unerasable characters on the very face of the Declaration of Independence itself.

The Presbyterian Origin of the Mecklenburgh Declaration.

Dr. Baird here exhibited a copy of that declaration of independence which was adopted by the committee men of Mecklenburgh county, North Carolina, on the 20th of May, 1775—more than a year before the national declaration. The convention by whom this declaration was adopted and signed consisted of twenty-seven delegates, all of whom were Presbyterians; at least nine of them, including the President and Secretary, ruling elders, and one a minister of the Presbyterian church—the Rev. Hezekiah J. Balch. Not only was this the oldest American declaration of independence, but the first one to be signed and concluded that day before Mr. Jefferson, when he drafted that document, a *fact* of which is published in Mr. Jefferson's works, the introductory sentence, as at first written, stood thus: "When, in the course of human events, it becomes necessary for a people to advance from the subordination in which they have hitherto remained," &c. The latter clause was omitted, and its place supplied with much more fitting phraseology, copied from the second resolution of Mecklenburgh, which states: "That we, the citizens of Mecklenburgh county, do hereby dissolve the political bands which have connected us with the mother country." Again, the original draft by Jefferson declared all men to be endowed with certain "inherent and inalienable rights." In amendment the word "inherent" was erased, and the language was copied from the first resolution of the Mecklenburgh declaration, which declares every abettor of British usurpations to be "an enemy to this country, to America, and to the inherent and inalienable rights of man."

One more example: We all recognize the lofty and ringing tones of the last sentence of our declaration. It is taken from the final resolution of Mecklenburgh, which declares "That we do hereby declare ourselves a free and independent people, and of right ought to be, a sovereign and self-governing association, under the control of no power other than that of our God and the general government of the Congress; and the maintenance of which independence we solemnly pledge to each other our mutual co-operation, our lives, our fortunes and our sacred honor." Tucker, in his life of Jefferson, vol. 2, p. 41, says that "every one must be persuaded, at least all who have been minute observers of style, that one of these papers has borrowed from the other." He, however, contends that Jefferson was not the copyist. The priority of the Mecklenburgh declaration has since been placed beyond question by the researches of Bancroft. Thus, in the very language of the church of God, we have the full and complete proof of Presbyterian influence and authority, which are the signers of the document the name of our Witherspoon seals the pledge.

Presbyterianism and Education.

The resolution indicates another form of influence exerted upon the destinies of this country by the Presbyterian church, by means of education and social culture. But upon this topic I will not dwell. It has been developed by the preceding speaker. One or two suggestions. Before the common school system became the established policy of the country, who ever saw a Presbyterian church of any body which was not accompanied with a school house? Are there colleges of that part of the country where Presbyterianism prevails, how many are there that have not been founded and reared by our hands? And even of those which must be excepted, how many in which the co-operative influence, the money and the patronage of Presbyterians have not entered as important elements of success? But the immediate interests of the cause of Christ are paramount. If it be an important question whether the church of God has in her a vitality and strength adequate to the accomplishment of her own work without leaning upon the bounty of the government, our history constitutes an argument of overwhelming force on the subject. In fact, this broad land seems to have been reserved and planned by God as a theatre for the solution upon a magnificent scale, of this, among other great questions, concerning the highest interests of man. The Presbyterian church displays results accomplished, not only without State assistance but in despite of the violent opposition of royal governors, colonial legislatures and church establishments.

Its Origin and Growth.

Some time in the year 1681, or 1682, a few members of the Presbytery of Logan in Ulster—the others long in prison under the persecutions of the crown—met for the purpose of ordaining Francis Makemie, as a missionary to Barbadoes and Virginia. By him the standard of Christ's Crown and Covenant was planted on the eastern shore of Virginia. He was the first of the lineal succession of Presbyterian ministers of any branch in this country. How little did he, amid the toils of his laborious and self-denying ministry, or when impeded at the bar of Cornbury, the petty tyrant of New York, imagine the scenes we now witness, as this day there are in session, or about to meet, five denominations of Westministerians in America, embracing a membership of more than six hundred thousand, and above six thousand faithful, able and learned ministers of Christ! Such has been the growth from nothing, in less than six generations.

Renovals in the Presbyterian Church.

In another respect the history of our American church is most important and instructive to the whole church, and the history of Presbyterianism here is a history of revivals, rich in lessons of warning, of instruction and of grateful praise. The earlier history was developed amid the wonders of grace wrought under the ministry of Edwards and Whitefield, the Tennants, the Blairs and others such. The second stadium was marked by the extraordinary work, which, about the beginning of the present century, originated in the western part of North Carolina, spread through Tennessee, Kentucky, and the whole Southwest and West, and thence throughout the East, until it had reached the farthest bounds of New-England—a work

which, in some respects it bore evidence of the folly and depravity of man and cunning Satan, bore evidence, unequivocal and permanent, of being a mighty work of God's grace, the strangeness of which, in some respects, was well adapted, and effectual in breaking up the crust of indifference, ungodliness and infidelity, had covered the whole face of society as with a coat of impetuous mail—one of the lamentable effects of war and French alliance.

Our later age has been characterized by the influence of continual revivals, crowned by the last, purest and most blessed work, which has happened on our land for six years ago, in the spirit of prayer, fitting and most gracious preparation for that baptism of fire, through which we are now passing.

Now, were the facts of the past history of Presbyterianism in our land, products merely of man's agency, they would be of incalculable value for the instruction of future generations. How highly would now be prized the recovery of a new chapter from the pen of Herodotus of Lyræ! But when we recognize in all the immediate agency of the Spirit of God, in his progress in the work of Immanuel, it became our duty, and privilege of the highest order, to perpetuate the memory of such a work—to put upon record a full and faithful history of these things. For what is church history? In the sublimest vision that ever passed before mortal eyes, Ezekiel beheld the Lord high and lifted up, his throne of burnished fire placed upon the chariot of the cherubim. From that present high post of observation I gaze back, methinks, to the flaming height of that burning throne, and the lightnings of those advancing wheels. For the history of God's church is nothing else than a tracing of the course of the chariot of his glory, a marking of the progress of the cherubic wheels—an unfolding of the successive achievements of the great Prince of salvation in his progress in the work of Immanuel, over our ruins and ransomed world. My conclusion is, in the terms of the resolution, that Presbyterianism in this country has a history which is worthy, and ought to be put upon perpetual record, to the glory of God and the instruction of the coming generations of his people.

THE FREE CHOICE.

When a man becomes a Christian, he acts as a freeman; and whatever power has been exerted over him, no violation has been done to his liberty, nor has he done anything which has not been to him a matter of preference or choice.

The converted sinner acknowledges the power of God in his change. He is sensible that he has become what he is by an influence from on high. It was some such mysterious power that arrested his attention, that alarmed his conscience, that induced him to give his heart to God. But he has been sensible of no violation of his freedom. He has done nothing which he has not done freely. He was not converted by bringing a deep sleep upon him, as Eve was formed from the side of Adam, nor was an unnatural stupor diffused over his frame benumbing all his faculties, and leaving him to be moulded as the clay; but he was converted in the full exercise of his faculties, and with the entire consciousness of acting as a freeman. He has done nothing which he did not prefer to do; he has abandoned no sin which he did not choose to abandon; he has formed no new plan of living, by becoming a Christian, which he did not choose to form. One of the most free and unfettered acts of his life was that when he gave himself to God; and he has become a Christian with as much conscious freedom, and with as much of the spirit of rejoicing, as the imprisoned father leaves the gloomy cell where he has been long immured, to visit his children when his prison doors are thrown open, or as the galley-slave exults when the chains fall from his hands.

There is no act that man ever performs more freely than that of becoming a Christian. He who has been converted in the full exercise of his faculties, and with the entire consciousness of acting as a freeman, he has done nothing which he did not prefer to do; he has abandoned no sin which he did not choose to abandon; he has formed no new plan of living, by becoming a Christian, which he did not choose to form. One of the most free and unfettered acts of his life was that when he gave himself to God; and he has become a Christian with as much conscious freedom, and with as much of the spirit of rejoicing, as the imprisoned father leaves the gloomy cell where he has been long immured, to visit his children when his prison doors are thrown open, or as the galley-slave exults when the chains fall from his hands.

FRUITS OF RELIGIOUS READING.

We lately met with a farmer reading the May number of the Missionary Herald; he remarked that he had taken the Herald for thirty-three years, and read every page of every number except the one he held in his hand. What has been the result? He himself is intimately acquainted with the moral condition of the world, and the operations of the great beneficent Societies of Christendom; he has raised up a Christian family; he pays \$40 a year to support the gospel in the town where he lives; and says he will pay \$100, if it should be necessary, without grudging; we counted six certificates of Life Membership in our great benevolent Societies. We have been told, not by himself, but he gives at least a \$100 a year to various religious charities, and most of his children