

19 (15)  
THE *White*  
MINUTES AND SERMON

OF THE

SECOND

Presbyterian and Congregational  
CONVENTION,

HELD IN

THE CENTRAL PRESBYTERIAN CHURCH,

LOMBARD STREET,

PHILADELPHIA,

ON THE

28th DAY OF OCTOBER, 1857.

*C. L. White*  
NEW YORK :

DAILY PRINTER, 210 CHATHAM SQUARE, COR. DOYERS STREET.

1858.

19 (15)

J. U. White, Jr.,  
1032 Lombard St.,  
Phila'd'a, Pa.

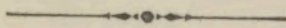
THE  
MINUTES AND SERMON

OF THE  
SECOND

✓ Presbyterian and Congregational  
CONVENTION,

HELD IN  
THE CENTRAL PRESBYTERIAN CHURCH,  
LOMBARD STREET,  
PHILADELPHIA,

ON THE  
28th DAY OF OCTOBER, 1858.



NEW YORK :  
DALY, PRINTER, 210 CHATHAM SQUARE, COR. DOYERS STREET.  
1858.

# MINUTES

OF THE

SECOND

Presbyterian and Congregational Convention.

---

IN accordance with previous announcement, a number of Colored Clergymen, Elders, and Deacons, from various parts of the United States, met a large and respectable congregation in the Lombard Street Presbyterian Church, Philadelphia, Pa., last evening, to hear the Opening Sermon by the Rev. E. P. Rogers, of the Plain Street Presbyterian Church, Newark, N. J., the Moderator of the last Convention. The devotional exercises were led by Rev. Messrs. Garnet and Wilson of New York, and Gibbs, of Troy, N. Y. The Rev. Mr. Rogers read the following passage of Scripture as his text: Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God; which he hath purchased with his own blood. Acts 26th chap. 28 verse.

The sermon manifested great care and thought in its preparation, was eloquently delivered, and listened to with profound attention. The services were concluded by the Rev. A. N. Freeman, of Brooklyn, New-York.

The Convention was called to order by the last Moderator,

and was organized by calling the roll, when the following members answered to their names, and were enrolled :

**PENNSYLVANIA.**

*From the First African Presbyterian Church, Philadelphia :*  
Minister, Rev. WILLIAM T. CATTO. Ruling Elder, J. C. WHITE.

*St. Mary-street Presbyterian Church :*

Ruling Elder, SAMUEL NICKLESS.

*Central Presbyterian Church, Philadelphia :*  
Minister, Rev. B. F. TEMPLETON. Ruling Elder, THOMAS POTTER.

*Reading Presbyterian Church :*

Minister, Rev. THOMAS P. HUNT. Ruling Elder, HIRAM FRY.

**NEW JERSEY.**

*From the Plain-street Presbyterian Church :*

Minister, Rev. E. P. ROGERS.

**NEW YORK.**

*From the Shiloh Presbyterian Church, N. Y. city :*

Minister, Rev. H. H. GARNET.

*Liberty-street Presbyterian Church, Troy :*

Minister, Rev. J. C. GIBBS.

*Siloam Presbyterian Church, Brooklyn :*

Minister, A. N. FREEMAN.

*Seventh Avenue Presbyterian Church, N. Y. city :*

Minister, Rev. H. M. WILSON. Ruling Elder, M. B. SCHENCK.

**MASSACHUSETTS.**

*From the Second Congregational church, Pittsfield :*

Minister, Rev. SAMUEL HARRISON.

**CONNECTICUT.**

*From the Talcott-street Congregational church, Hartford :*

Minister, Rev. ENNALS I. ADAMS.

*Temple-street Congregational church, New Haven :*

Minister, Rev. A. G. BEMAN.

The Convention then proceeded to elect a Moderator, by ballot, for the ensuing year, which resulted in the choice of Rev. A. N. Freeman, of Brooklyn, N. Y. Rev Messrs. Gibbs and Harrison were appointed temporary Clerks, and Rev. H. M. Wilson was re-elected permanent Clerk.

The following Committees were then appointed :

*On Devotional Exercises*—Rev. Messrs. B. F. Templeton, Wm. T. Catto, and S. Nickless.

*On Finance*.—Messrs. J. C. White and S. Nickless.

*Committee on Business*.—Rev. Messrs. Beman, of New Haven; Garnet, of New-York; Rogers, of Newark, N. J.; and Harrison, of Pittsfield, Mass.; and Messrs. Potter, White, and Schenk, Elders.

On motion, the Convention adjourned to meet in the Lecture Room of this Church, to-morrow morning at 7 o'clock. Closed with Prayer.

---

THURSDAY MORNING, OCT. 29TH, 1857.

Convention met according to adjournment. Rev. A. N. Freeman, Moderator, in the chair.

Half an hour was occupied in devotional exercises, after which the Convention proceeded to business.

The Business Committee reported through their Chairman the following resolution, viz :—“That any member of a Presbyterian or Congregational church, who shall subscribe to the rules of the Convention, and agree to pay the sum of fifty cents per annum into the general funds, shall be a member of the Convention.”

Rev. Messrs. Garnet, Adams, Catto, and others, took part in a spicy debate on the foregoing resolution. Rev. Mr. Catto moved to amend the resolution by inserting “any male member.” Rev. Messrs. Beman, Hunt, and Gibbs, also took part in this debate. While Mr. Hunt was speaking, an old man stated that he had lived 108 years, and he had always found that women were useful individuals in the church, and that without them, the churches, both white and colored, might shut their doors. While this amendment was pending, Mr. Jacob C. White offered a substitute, (which was adopted,) and then the Convention adjourned to meet at 3 o'clock, P. M. Closed with Prayer.

---

THURSDAY AFTERNOON, 3½ O'CLOCK.

Convention met according to adjournment, and was opened with Prayer by the Moderator.

The minutes of the morning session were read and approved. The Resolution, which had been introduced in the morning, defining the basis of union, was again called up. Mr. Jacob

C. White's substitute, after a brief discussion, was unanimously adopted. It was as follows :--

"Whereas, there seems to be a disposition to expand the basis of this Convention, by admitting to its membership the laity, without regard to sex, upon compliance with its rules : Therefore, Resolved, that all persons of good and regular standing as members of Presbyterian or Congregational churches, may become members of this Convention, by contributing to its funds the sum of fifty cents annually ; and also, that all such portions of the original basis of the Convention which contravene this purpose, be and are hereby repealed."

A lengthy discussion then took place, upon the time and place for the next meeting of the Convention, in the course of which Mr. J. C. White took occasion to make a statement of the colored population of Philadelphia, and the weakness of the Churches compared with the overwhelming amount of vice and iniquity which stalked in the streets in broad noon-day. He said that hitherto unknown and untried influences would have to be brought to bear upon the people in this city. The stalwart depravity must be met by mighty and self-sacrificing efforts at the hands of Christians. He hoped that the Convention would decide to meet in this city next year, for the purpose of exerting a healthy influence upon those beyond the pale of the churches.

The discussion respecting the place of meeting was very interesting and animated. Rev. Messrs. Harrison, Garnet, Adams, Rogers, Hunt, Wilson, Templeton, and M. B. Schenck, Elder, participating. It was ultimately decided that the Convention be held in the Talcot-street Congregational Church, in the city of Hartford, Connecticut, on the third Wednesday of August, 1858.

Rev. H. M. Wilson rose and asked permission to present the Convention with a large package of valuable books, together with some fifty copies of "The Presbyterian Treasure," as a donation from the Presbyterian Board of Publication. The Convention readily received the said books and papers, returned their thanks for the deep interest which that well-known and truly useful body had manifested in the Convention, and instructed the *Permanent Clerk* to communicate the same to the Board.

On motion, Mr. Samuel Nickless, Ruling Elder of St. Mary-street Presbyterian Church, was elected Treasurer of the Convention.

The Committee on Devotional Exercises reported that Rev. H. H. Garnet will preach in St. Mary-street Presbyterian Church this evening. Rev. Messrs. Beman and Adams to conduct the other exercises. The business committee further reported the following resolution, and Rev. H. H. Garnet moved its adoption :—

“Resolved, That the members of the Convention be respectfully invited to contribute the small sum of one cent weekly to the funds of the Convention for the purpose of enabling it to carry out such plans as it may hereafter adopt for the aiding of feeble churches, represented in the Convention, and also the providing for the education of suitable young men for the work of the Gospel Ministry.

The importance of this plan was canvassed at some length in a series of short addresses, by several members of the Convention, and the resolution was adopted.

On motion, Messrs. James Prosser, Ruling Elder of the Central and Thomas Black of Seventh-street Presbyterian Church, were invited to sit as corresponding members of this Convention.

On motion, Rev. Mr. Garnet's Reports of the State of the Churches were made the order of the day for Friday morning, at 10 o'clock. And then the Convention adjourned to meet in St. Mary-street Presbyterian Church at 7½ o'clock this evening. Concluded with the Benediction.

---

THURSDAY EVENING, 7½ o'clock.

Convention met per adjournment, the Moderator presiding.

---

FRIDAY MORNING, OCT. 30TH, 1857.

Convention met according to adjournment, and was opened with Prayer by the Moderator. Half an hour was spent in devotional exercises. At ten o'clock, when the Order of the Day arrived, a long debate took place, and a motion introduced to postpone the same. The Order of the Day was postponed until 3½ o'clock, P. M.

The Business Committee reported the following Resolution :

“That, inasmuch as the evils of intemperance are on the increase among all classes of the community, we therefore recommend to all our ministers and people, and especially the followers of our Lord, to discountenance in every way the use of intoxicating liquors as a beverage, and that all ministers are hereby requested to preach upon the subject.” This elicited

considerable interest, and was well sustained in several eloquent and pointed speeches, by Rev. Messrs. Adams, of Hartford; Smith and Bias, of Philadelphia; Harrison, of Pittsfield, Mass.; Garnet and M. B. Schenck, of New York. The Moderator, Rev. A. P. Freeman, took occasion to say that he would not be settled in a church where an Elder was a rum-seller or a rum drinker; either he or such an Elder would have to leave; and he took that opportunity of vindicating the churches of New York from the stigma of intemperance.

At this stage, the debate seemed to assume new interest; Messrs. Beman, of New Haven; Rogers, of Newark; Gibbs, of Troy; Hunt, of Reading; Bishop and Golding, of Philadelphia, participating. The question was loudly called for, taken, and unanimously adopted. Rev. Mr. Garnet moved that the Convention take great pleasure in recommending to the churches, the Rev. William T. Catto's Semi-Centenary Discourse, delivered in the African Presbyterian Church, Philadelphia, May, 1857. Mr. Catto stated that he had the pleasure of presenting a copy of his book to the President of the United States, who had recommended it, and ordered copies to be placed in the National Library. The resolution respecting Mr. Catto's book was adopted. And the Convention adjourned until 3 o'clock, P. M. Concluded with singing.

---

FRIDAY AFTERNOON, 3 o'clock.

Convention met according to adjournment, and was opened with Prayer by the Moderator.

On motion, Rev. Wm. Douglass, Rector of Saint Thomas' Episcopal Church, Philadelphia, Pa., was invited to sit as a corresponding member.

The session was occupied with reports from the various members, as to the state of their churches, of which the following was the result:—That in the Convention were represented 1721 communicants; 2920 attendants on public worship; 5 students for the gospel ministry; 15 Sabbath schools; 1018 Sabbath school scholars; 153 teachers; 3 Sabbath schools have 775 volumes in their libraries; 7 churches contributed for missionary and benevolent purposes, \$547; Church property valued at \$117,000; 12 ministers receive in salary, \$5,995; \$3,390 of which is paid by the people, and \$2,535 by other sources, averaging \$282 50 each from the people, and \$211 09 each from other sources, or about \$9 50 each per week—some of the salaries being as low as \$300 per annum or \$5 75 per



week. The average proportion paid by each communicant every year for the support of the gospel being about \$1 96, or \$1 16 from each attendant upon the ministrations of the pulpit. The duties expected to be performed at the foregoing rate, being as follows: Three sermons on the Sabbath, one lecture during the week, and the visitation of the sick and dying in addition to the regular visitation of the Congregation.

The report of the churches given by their respective pastors or elders, and which was deeply interesting, here closed; and the Convention adjourned to meet at half past 7 o'clock, P. M., in the First Presbyterian church, in Seventh street, below Shippen. Concluded with the Christian Doxology.

---

FRIDAY EVENING, 7½ O'CLOCK.

Convention met according to adjournment, the Moderator presiding.

After the preliminary exercises, which were conducted by the Moderator and Rev. A. G. Beman, of New Haven, Conn., the Rev. Henry M. Wilson, of New York, was introduced to the audience.

The Congregation was afterwards addressed by the Rev. H. H. Garnet at some length. Rev. Samuel Harrison, of Pittsfield, Mass., made a brief and very interesting address, and services were drawn to a close by the Rev. Benjamin Lynch, of Newtown, L. I., offering a most appropriate and impressive prayer. Mr. J. C. White, Ruling Elder of the church, and delegate from the same, made some pertinent remarks touching ministerial fidelity. The choir sang one of their best selections, and the large audience dispersed under the benediction by Rev. Mr. Harrison; the Convention standing adjourned to meet to-morrow morning at 9 o'clock, in the Lecture Room of the Central Presbyterian Church.

---

SATURDAY MORNING, OCT. 31ST, 1857.

Convention met according to adjournment. Half an hour was occupied with devotional exercises, at the close of which, the business session was commenced with prayer by the Moderator.

On motion, an Executive Committee was appointed to carry out the objects of the Convention during the ensuing year: consisting of the Rev. A. N. Freeman, Moderator; H. M. Wilson, Permanent Clerk; H. H. Garnet, E. P. Rogers, A. G. Beman, B. F. Templeton, E. J. Adams, and Messrs. White and

Schenck, Elders, who are to meet in the city of New York to transact business : three persons shall constitute a quorum. Rev. A. G. Beman was appointed Chairman of said Committee.

On motion of Rev. A. N. Freeman, it was resolved, That we hail with great satisfaction and delight the recent secession of the Southern churches from the General Assembly of the New School Presbyterian Church in the United States of America, as the result of the recent action of that body on the subject of Slavery.

This resolution elicited considerable discussion, marked throughout with great warmth, and unusual plainness and courtesy. Rev. Messrs. Garnet, Gibbs, Harrison, Freeman and Hunt, participating. The resolution was unanimously adopted.

On motion, it was resolved, That this Convention would most earnestly recommend to our people the importance of securing a good education for their children, as a means of preparing them for usefulness ; and also, as one of the surest and speediest ways to our elevation.

Rev. Wm. T. Catto introduced the following Preamble and Resolution :—

“Whereas, there is an Institution in this State, located near the town of Oxford, in Westchester county, known as the ASHMUN INSTITUTE, whose chief object is to educate young men for the Gospel Ministry, and offers all the advantages of a collegiate course of instruction ; Therefore, Resolved, that we will use our efforts to obtain students alike for this ‘Institute,’ for the New York CENTRAL COLLEGE at McGrawville, and for the OBERLIN COLLEGE ; with all other institutions of learning which open their doors to all classes, without distinction or favor.”

The foregoing preamble and resolution, after some complimentary remarks by different members of the Convention, were unanimously adopted.

On motion of Rev. H. M. Wilson, the Rev. Amos G. Beman, of New Haven, was appointed to preach before the next Convention, on the subjects of Missions and Education combined.

On motion, it was resolved, That we most deeply sympathize with the churches now vacated and in want of pastors, and that this Convention see that vacancies are filled, if possible ; provided, the filling of such vacancies shall not interfere with any arrangement made by any Presbytery to which such church or churches may belong.

On motion, Resolved, That this Convention consider it to be

the duty of its ministers, in order to extend the borders of our Zion, and the principles of religion which the Presbyterian and Congregational churches hold to be correct, to encourage the organization of churches of our order, where the number of the inhabitants will justify them in so doing ; and, that it also be the duty of this Convention to create a fund to aid in carrying out the same.

The Convention having heard a most deeply interesting statement from Rev. Amos G. Beman, in relation to the life and character of the Rev. Peter Booth, Pastor of the First Colored Congregational Church of Greenport, L. I. ; it was, on motion, Resolved, That this Convention, having heard with sorrow of the dispensation of Divine Providence of the removal by death of our brother, as we trust, from labor to reward, take this opportunity of expressing their sympathies with the family and bereaved church, and commend them to God and to the aid of his grace, which are abundantly able to sustain them.

Resolved, That we hope that the Great Head of the Church will soon send them another faithful pastor, who shall break to them the bread of life.

Resolved, That a copy of these resolutions be sent to the family of the late Rev. Peter Booth, and also to the church of which he was pastor.

On motion, Rev. A. N. Freeman was requested to preach the Annual Sermon.

On motion of Rev. E. P. Rogers, it was Resolved, That the recent decision of the Supreme Court of the United States in the case of Dred Scott, the evident design of which is, to degrade and rob the free people of color of civil and political rights, to perpetuate Slavery, and dishearten true philanthropy in the United States : is alike a sin against God, and a crime against humanity ; and that Judges Curtis and McLean, who dissented from the infamous decision, are worthy of all praise.

On motion of Rev. J. C. Gibbs, it was Resolved, That we, as ministers and elders, solemnly pledge ourselves to use renewed efforts in regard to the education of our youth, and the general spread of religious culture.

On motion, a Committee of Publication was appointed, consisting of Rev. Messrs. Garnet, Freeman, and Wilson.

On motion, Resolved, That the command of our Savior, "Go preach the Gospel to every creature," has not been, and never will be repealed : but is binding on his people in every land, and in every age.

On motion, Rev. E. P. Roger's bill for Printing was ordered to be paid by the Treasurer, and the same was paid.

The Committee on Devotional Exercises announced supplies for the various pulpits of the city, so far as they had been able to secure them.

On motion, it was Resolved, That for the better and general improvement of all connected with our churches, that this Convention recommend its ministers to encourage the people of their respective charges to subscribe for and read such religious newspapers as they may in their own mind consider the most profitable.

On motion of Rev. H. H. Garnet, the Convention hereby tenders a vote of thanks to the Trustees of this church for the use of the same, and to the families generally for their exceeding great kindness and hospitality to the members of this Convention during their stay in this city.

On motion, the (very faithful) Sexton of the church was remunerated for his services.

On motion, a vote of thanks was tendered to Mr. Herries for his able reports of the doings of this Convention.

At this stage of the proceedings, Rev. Benjamin F. Templeton (pastor of the church in which the Convention met,) rose and addressed the Convention at some length upon the interest which had been felt by the people of Philadelphia in their deliberations. He hoped that their meeting would be beneficial to all the churches, and that the fruits would be matter for an interesting report at the next Convention. He was sorry to part with so many friends who, on account of their kindred trials and difficulties had a common sympathy for each other. He hoped that prayer would be reciprocated by all, and that the spirit of Christian unity might continue to grow more and more manifest. Every one present felt that the reverend and devout brother had spoken well for the cause of grace and truth, the church which he represented, the ministry, and the Christian community of Philadelphia in general.

As Mr. Templeton closed his impressive speech, which increased in interest and tenderness to the last.

The Moderator rose, and with his characteristic simplicity and affection, replied to the last speaker, in a manner which indicated that the Great Head of the Church had selected these two hearts and tongues to close our solemn deliberations, and heal the wound about to be inflicted by the approaching separation. The Moderator said with holy, unfeigned emotion he

hoped they might all meet again, to comfort and to cheer each other's hearts, smoothing the way as much as possible through this vale of tears. The Doxology was then sung, the Benediction pronounced, and the Convention adjourned at 2½ o'clock P. M. to meet in the city of Hartford, (Conn.) on the third Wednesday in August, 1858, in the Talcott Street Congregational Church.

AMOS N. FREEMAN, MODERATOR.

HENRY M. WILSON, CLERK.

---

AN EXTRACT  
OF THE  
**OPENING SERMON,**

DELIVERED BY REV. E. P. ROGERS,

OF NEWARK, N. J.,

Before the Presbyterian and Congregational Convention,  
Assembled at Philadelphia, Oct. 28, 1857.

---

The Speaker announced as his Text, the 28th verse of the  
20th Chapter of Acts :—

“ Take heed therefore unto yourselves, and to all the flock over the which  
the Holy Ghost hath made you overseers, to feed the Church of God which  
he hath purchased with his own blood.”

By way of introduction, he remarked, that this charge from  
the lips of Apostle Paul, as well as the circumstances under  
which it was given, is solemn beyond description.

It was now about twenty years since Paul's conversion, du-  
ring which time he had journeyed from country to country,  
spreading the triumphs of the Redeemer's kingdom, and multi-  
tudes were converted and churches erected to the Living God  
through his instrumentality.

He was now returning to Jerusalem, having been on a mission  
to the gentiles, and on his way thither, he stopped at Miletus,  
a city of Asia Minor.

Not being able to go to Ephesus himself, Paul sent thither  
from Miletus, and called the elders of the church, and in the  
most affecting manner recounted in their hearing his faithful  
labors, the dangers and persecutions to which he was exposed,  
and gave them an earnest and solemn charge, a part of which  
we have selected as our text.

If we reflect for a moment (said the speaker,) on the moral condition of the world in the days of Paul, we can easily account for the earnestness and zeal which he manifested on that occasion.

Jesus, of Nazareth, and his followers were objects of hatred to the learned philosophers and idolatrous rulers, who had their own gods and their own religions, which were guarded by laws, hence a new system of religion could not fail to excite the jealousy of the rulers, and arouse the prejudices of the people.

The reputation of believers was assailed and blasted, and martyrdom stared them full in the face. And Paul, being well acquainted with these things, could do no less, when taking his final leave of them, than to bid them take heed: first, to themselves, and then to the flock over which the Holy Ghost had made them overseers.

The speaker said it was not necessary to prove that the overseers mentioned, were all ordained ministers of the gospel, for it was sufficient for his purpose to know that they were overseers of the flock, and that they were made such by the Holy Ghost.

He said he should attempt to show,

FIRST, In what way ministers should take heed to themselves.

And, SECONDLY, in what way they ought to take heed to their flocks.

And, FINALLY, consider the consequences of neglecting their duties to themselves and their flocks.

And first, ministers must take heed that they enter upon the work of the ministry, with pure motives and a Christ-like spirit. They must seek an unction from on high, their lips must be touched with hallowed fire. In all his ministerial labors it should be the chief desire, the primary object, of the ambassador of Christ to glorify God, and his language should ever be, not my will, but thine, O God, be done.

Secondly, ministers of the gospel must take heed that they make preparations to enter the sacred office by suitable mental training.

He was not prepared to say that none but graduates of distinguished institutions could be successful preachers, but it was weakness to deny that some mental as well as moral training was necessary for the man of God. Such was the nature of the work, it called for a clear head as well as a clean heart. The church had always had her learned as well as her pious

disciples. These were indispensably necessary to successfully defend the doctrines of the church, to answer the proud infidel and expose the weakness of his philosophy. Education was necessary as well for the missionary and those who labor among the illiterate, as it was for others.

Thirdly, ministers were to take heed to their own hearts—guarding them against self-deception and the temptations of the adversary; against pride and vanity on the one hand, if successful, and against depression and discouragement on the other, if souls are not given them as seals of their ministry. The minister of Jesus cannot be too diligent in guarding his heart against foes without and within.

Fourthly, ministers should take heed that the doctrines which they teach are enforced by a pious example. For it is in vain that preachers call on their hearers to let their light shine, while their own is hid under a bushel; for their hearers always wish to see them do the things which they enjoin upon others.

When the voice of precept calls one way, and the power of example another way, men will heed the latter and disregard the former.

Ministers may cry aloud and spare not, but their appeals, eloquent though they may be will avail nothing unless followed up and enforced by a pious example. If the physician refuses to apply the balm which he recommends to others, who will have faith in his prescription or integrity?

Tell me that the overseer of the flock is worldly and lukewarm, and I can easily conjecture what progress his people are making in the divine life.

Such as would be serviceable in the vineyard of Christ, must be doers as well as expounders of the word.

The speaker now passed to the second division of his subject, and inquired in what way ministers were to take heed to their flocks.

And, First, he remarked, that they were to look principally to their spiritual welfare, though not wholly disregarding their temporal. They should sympathise with them in worldly disappointments, and teach them industry, economy, and benevolence; encourage education, and the diffusion of knowledge. They should instruct them in their duties to God and to each other; their duties as husbands and wives, as children and parents, as well as members of society, must frequently be enforced.



They should be taught to remember the heathen in his blindness, to pray and contribute, to send the bright light of heaven to the ends of the earth, and thus hasten the day when righteousness shall reign, and civil and religious liberty be granted to all men.

Secondly, ministers should take heed to their flocks by guarding them against error and religious fanaticism so prevalent at the present day. They should so store their minds with sacred truth, that error can find there no hiding place. They are so to speak of original sin, of the native depravity of the heart, and so explain the nature and tendency of sin, that their hearers shall see it to be exceeding sinful.

They should urge the necessity of regeneration, and show that man is not only dependent upon God for a new heart, but also for a disposition to seek it; that sincere desire after holiness is, in every instance, the offspring of the spirit; and that God is not only the author but also the finisher of faith.

They are to hold up the character of the Son of God in all its beauty and loveliness, and to preach redemption through his blood. They are so to speak of the attributes of God, of his holiness, justice, goodness, and power; of the blessedness of heaven, and the wretchedness of hell, that their hearers shall have no desire to go after other gods.

They must guard against those religious excitements which are not of the Holy Ghost; they may increase the number of communicants it is true, but they often bring with them corruption and error, and are followed by spiritual draughts.

Genuine revivals where men are co-workers with God, are only to be encouraged by the servants of the Lord.

Thirdly, ministers must visit from house to house, so much and no more than is for the spiritual good of their flock.

"There are many ministers," says a writer, "who would better subserve the cause of Christ by spending less time among their congregations and more in their studies."

This is undoubtedly true; but this department of ministerial labor, must not be wholly neglected, for no minister can know the spiritual wants of his congregation, unless he sees them elsewhere than in the solemn assembly.

But they are not at liberty when on errands of mercy to their people to waste their time in chatting over the news of the day, telling and hearing new things, but they should always endeavor to impart some spiritual good.

Finally, the consequences of ministers neglecting their du-

ties to themselves and their flocks, were dwelt upon at considerable length.

By neglecting their duties it was said pastors brought barrenness upon their own souls. If their closets were neglected, their strength would soon become weakness. Those who dared to slumber on the lap of ease, must not be surprised if, when they awake, they are shorn of their locks and their strength has departed. If they search not the Scriptures to gather therefrom those bright ornaments which beautify the man of God, they have not the proper armour, and are not prepared to defend themselves from the swift arrows of satan.

But, what must be the condition of a flock whose shepherd is unfaithful?

A death-like slumber is upon them; not being led beside pure waters, they drink at every stagnant pool; not being fed with the bread of life, they feed upon husks. The sheep are sickly, the lambs are weak, and wolves enter the fold and scatter the flock.

The speaker concluded, by reminding his brethren in the ministry of the awful responsibility resting upon them, as overseers of Christ's flock, and urging them to faithfulness and activity in the holy work. "There never was a time," said he, "when earnest and faithful preaching was more necessary than at present."

Millions are in chains, and their manhood denied by the highest judicial authority in the land, which has recently declared that they have no rights which others are bound to expect.

A portion of the Presbyterian church had apostatized from the faith, and were teaching that God and the Bible are on the oppressor's side, and refuse to walk with those who faithfully reprove them for their sins. But the servants of God should cry aloud and spare not, fearing not what flesh can do, for Christ is still saying to his faithful servants—"Lo, I am with you."

## The State of the Churches Represented in Convention.

NAME OF CHURCH AND PASTOR.	No. of Communicants.	Attendance upon Religious Ordinance.	No. of Students.	No. of Sabbath Schools.	No. of Sabbath Scholars.	No. of Teachers.	Attendance at Bible Class.	No. of Vols. in Library.	Collected for Missionary & Benevolent purposes.	Value of Church Property.	Salaries of Ministers.	Amount received from the people.	Amount received from other sources.	REMARKS.
NEWTOWN.—Cong. Ch.; Rev. Benj Lynch. - - - -	35	60		1	23	5	5			\$3,000	\$300	\$150	\$150	Religious prospect cheering.
PHILADELPHIA.—1st African Presb.; Rev. W. T. Catto.	184	250	2	1	50	4	8	300	\$30	8,000	400	200	200	State of religion steadily progressing.
“ Central Presb.; Rev. B. F. Templeton.	230	350		1	75	12				16,000	400	150	150	State of religion good.
“ St. Mary-st. Presb.; . . . . .	75	100		1	35			300		8,000				People united.
READING.—Rev. Thos. P. Hunt. - - - -	70	130		1	50	10	3			2,500	350	300	50	State of religion steady.
NEW-YORK.—Shiloh Presb.; Rev. H. H. Garnet. - -	450	600	2	1	150	15	32	200	200	40,000	750	500	250	Religion reviving and very cheering.
“ Emanuel Presb.; Rev. H. M. Wilson. -	117	150		1	50	7	8	175	100	12,000	700	300	400	State of religion good.
BROOKLYN.—Siloam Presb.; Rev. A. N. Freeman. - -	100	225	1	1	125	20			100	5,000	800	140	660	State of religion good.
GREENPORT.—Cong.; . . . . .	20	60								500				State of religion good.
NEWARK, N. J.—Plain-st. Presb.; Rev. E. P. Rogers.	140	175		2	130	20			30	5,000	425	300	125	Prosperous.
TROY, N. Y.—Liberty-st. Presb.; Rev. J. C. Gibbs. -	60	300		1	75	6				3,500	350	150	200	Good religious feeling.
PITTSFIELD, Mass.—2nd Cong.; Rev. Samuel Harrison.	40	80		1	30				7	2,000	300			
HARTFORD, Conn.—Talcott-st. Cong.; Rev. E. J. Adams.	60	170		1	75	16				5,000	550	450	100	Religious condition improving.
NEW HAVEN, “ Temple-st. Cong.; Rev. A. G. Beman.	100	170		1	100	25				4,000				Religious feeling good.
PORTLAND, Maine.—Cong.; . . . . .	40	200		1	50	13				2,500	600	350	250	Religious feeling good.
TOTALS. - - - -	1721	2920	5	15	1018	153	56	975	\$547	\$117,000	\$5,925	\$3,390	\$2,535	

RECAPITULATION.—1721 Communicants; 2920 attend Public Worship; 5 Students for the Ministry; 15 Sabbath Schools; 1018 Sabbath Scholars; 153 Teachers; 56 persons attend four Bible Classes; Three Sabbath Schools have 975 volumes in their Libraries; Seven Churches contributed for Missionary and Benevolent purposes, annually, \$547; Church Property valued at \$117,000. Twelve Ministers receive in Salary, \$5,925; \$3,390 of which is paid by the people, and \$2,535 by other sources; averaging \$493 75 each per annum; or, averaging \$282 50 from the people, and \$211 09 from other sources, or about 19½ per cent upon the value of the Church property.