

PRESBYTERY OF EDINBURGH.

UNION WITH SECEDEERS.

Dr. Dickson said, as a majority of the Presbyteries had agreed to receive ministers of the Secession body with their congregations, into the church, and as that was now adopted by the General Assembly as the law of the Church, he rose with the utmost pleasure to state, that his excellent friend, Mr. Mackenzie (of the Original Burghers), along with his Kirk-session and congregation, had complied with the regulations laid down by the Assembly, and had instructed him to lay on the table of the Presbytery a memorial to be received into connection with the Church of Scotland. The Rev. Doctor having read the memorial, then moved that, in accordance with the act of Assembly, the minister, congregation, and kirk-session of South Gray's close church, should be admitted into connection with the Church of Scotland, and the minister consequently admitted a member of Presbytery. Dr. Dickson concluded by expressing the delight he felt in moving to admit into the bosom of the Church of Scotland Mr. Mackenzie and his congregation.

Dr. Muir, in seconding the motion, said, he was sure all would hail with delight what might be termed the first fruits which would tend to heal the breach which had so long existed between the Secession body and the Church, and which all deplored.

The Presbytery then unanimously agreed to the notion, after which the Moderator addressed Mr. MacKenzie in feeling and appropriate terms, expressing the pleasure he felt in giving him the right hand of fellowship, in name of the Presbytery, on his admission into the bosom of the Church. Mr. MacKenzie was then cordially congratulated on his admission by the members, after which, at the request of the Moderator, Dr. Dickson offered up a prayer suitable to the occasion.

The Presbytery then having disposed of some routine business adjourned.

INTERESTING EXTRACTS.

AN EXHORTATION TO THE LORD'S TABLE.

You have assembled this day in God's house of prayer and praise, and you are invited to draw still nearer to Him at that altar, which commemorates the dying love of the Redeemer, and presents to us his body broken and his blood poured forth for man.—Here then is another command, which, as Christians you cannot doubt, and yet of which alas! so many are neglectful. Why, let me ask, are any of Christian congregations, except those whose professional duties oblige them, absent when we assemble round the altar of Christ? Do we not all acknowledge, and ought we not all to love the same Saviour? Ought we not all to be looking to the same blood to cleanse, the same righteousness to clothe, and the same Spirit to sanctify us? Should we not all equally tremble at the thought of being excluded from the same table? Why do we then make a separation here.

YOUNG MEN: is it because you possess some feeling of a false and unholy shame at being seen to be so engaged? We honor the scruples of a tender conscience, however mistaken; but we are afraid that too many have no better and no wiser reason than false shame, for absenting themselves from a duty equally binding upon all. When the "Cananite was in the land" then you would not have stood with Abram at his altar; you will not be found ranged on the Lord's side in the day of battle; neither then can you hope to be among his people when they rejoice in the day of his great and final victory, "as men rejoice when they divide the spoil." Or must we attribute your absence to another motive? Is it because the licentiousness of your habits in private tell you too plainly and too truly, that while you thus live, the altar of the Lord is no place for you? O if it be so, pray, earnestly, faithfully pray, that God may grant you a clean heart, and renew a right spirit within you.

YOUNG WOMEN: why do you absent yourselves from the table of the Lord? Is it because you have suffered the trifles, the worthless trifles of the world vanity, pleasure, dress so to occupy your thoughts and hearts, that you have no real feelings for these high and heavenly ordinances, no heartfelt love for Him who appointed them? If it be so, may he whom you have forgotten, "open your hearts," by the gentle influences of his grace, as he did the heart of Lydia of old, to "attend to things belonging to your peace, before they are hid from your eyes."

MEN OF BUSINESS AND OCCUPATION: why do you absent yourselves from the table of the Lord? It is because your whole time and thoughts are so engrossed by the perishing things in which you are engaged, that you have never yet so far reflected upon the purpose for which you were sent into the world, as to feel that you are sinners, and to fly to the Saviour

for relief? May it please God to write these solemn words upon your consciences—"What shall it profit a man if he gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?"

PERSONS ADVANCED IN LIFE: Why are you absent? Is it because you have so long neglected this ordinance or the Saviour who instituted it, that you cannot rouse yourselves from your lethargy, though the opening grave be yawning at your feet? May you be brought to know that that "hoary head is a crown of glory" only "when it is found in the way of righteousness!"

My beloved brethren, I do not, God knows, say these things in bitterness of spirit, but with a single, heartfelt desire for you and for your salvation. I would if your time permit, address you thus separately and individually, and would ask you all and each why you thus trifle with a positive command of your dying Lord, the obligation of which I am certain not one among you would venture to dispute.

But it is enough. I will not urge you to that as a mere command, which you cannot perform acceptably and profitably unless you regard it as one of your highest privileges, and choicest blessings. Once obtained, by the prayerful application of God's good Spirit, a real abhorrence of sin, a sincere love for the Saviour, a disregard for the opinions, and a disrelish for the sinful pleasures of the world, and there will be no need to urge, to expostulate or to entreat. Like Abram, you will never pitch your tent without erecting your altar, and offering up your sacrifices of praise and prayer in the midst of your assembled household; you will never hear the invitations to the table of the Lord, without rejoicing in the opportunity it affords you of drawing still nearer to the God of all your mercies. You will look forward to the day of the Lord, and the house of the Lord, and the supper of the Lord, as the bright spots in your earthly pilgrimage, the green and tranquil resting places in your weary journey, where you may "with joy draw water out of the wells of salvation;" and to you communion with your redeemer, whether in private or in public in his word or at his table, will be the looked for, longed for, anticipations of an intercourse which shall never fatigue—of a communion which shall never end.—*Rev. Henry Blunt.*

AUTUMN.

The exhibition of fall scenery is eminently adapted to awaken reflection. The face of nature is undergoing a sad and melancholy change. It smiles no longer in joyousness upon the beholder, but clothed in its sombre vestments, reminds him of the process of decay. But a few months since, the earth, influenced by the genial sun and refreshing showers, brought forth its bud and blossom. The new vegetation in its fresh livery, caught the glances of the sun, and waved in the balmy breeze; myriads of insects in the exuberance of life sported over the fields, and gaily plumaged birds made the woodland and orchard vocal with their music. We recall our pleasurable sensations, as we strolled through the tall grass of the meadow, or were lulled into musing by the hum of animated nature. But the summer skies have passed away, and the winds begin to breathe roughly. The glittering insects have disappeared, the birds have sought a softer clime, and the foliage is divested of its beauty. The season for the "falling of the leaf" has come, and soon the dense forest will be no longer a covert, but bare its depths to the sunshine and storm.

Far is it from us to deny to Autumnal scenery its peculiar beauties; the rich fruits and the changing foliage will arrest the eye; yet still, to a contemplative mind, the general view awakens saddening thoughts. Many objects which lately charmed us are now sought for in vain, and wherever the eye wanders, it is reminded of the decay of nature. The symbol of death is exhibited in the withered herbage and the impression thus produced is deepened by the silence which has succeeded the hum and music of thousands of animated things. Who can contemplate the scene without being reminded that "we all do fade as a leaf!" In the spring-tide of life, we see health and glee brightening the face—they are fresh flowers of vigorous plants—but the Autumn approaches, and the hue of health and the gaiety of the countenance disappear—both the blossom and the leaf fade. Autumn is the precursor of winter. This brings a more gloomy change. The piercing winds and drifting snow, drive you from the fields where you had so often gazed with delight on surrounding beauties. So with man, the fading away of youth is the harbinger of those days in which he is disposed to say he "has no pleasure in them." The diminished sense of enjoyment, the enfeebled health, the tottering gait, are the wintry winds, which will soon prostrate the frame once glorying in its strength. There are reflections which may tend to mitigate this application of the scene. It is true spring and summer depart, and are succeeded

by the fall of the leaf and wintry storms. But the death is only partial. It is nature recruiting its strength, and in the lapse of a few months, the balmy breeze, the vivifying sun, the gentle rains will return, and nature will put off her sad habiliments, and will again rejoice in the re-creation of all her former beauties. Thus may it be with man; his present life passes away like a vain show; he fulfills his allotted period and then lies down in the slumber of the grave. As a Christian he does not die, but sleeps; this world shall know him no more for ever; but his spirit enjoys an endless life, it is transported to a more genial clime where there are no vicissitudes; where life is always in its springtide; and the body, although mouldered in the grave, shall hear the voice of the trump of God, and that which was sown a natural body shall be raised a spiritual body, and the hope in which it was deposited in the grave, shall be changed into fruition. Let then the face of nature decay, there is a heaven of unchangeable beauty; let the beautiful objects around us perish, there is an inheritance which fadeth not away; let man die—Jesus is the resurrection and the life, and he that believeth in him shall be satisfied when he awakes in his likeness.—*Presbyterian.*

OBEDIENCE A PROOF OF ADOPTION.

My religious affections and my whole conduct, are so imperfect as to fill me with shame. Every day condemns me. I have never known thee, O God, as I ought to have done. I have never loved thee with half the admiration, gratitude, and delight, which I owed thee. And all my services have been proportionably mean and defective. At this moment Christ is my only hope. I can only make mention of his righteousness. Apart from him I deserve still, not only for past sins, but for my present defects, thine eternal displeasure. Still hast thou wrought in me a vast change; which is a proof that in thy Divine Mercy thou hast made me one of thy children, and received thy prodigal back again to thy paternal favour. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." But thy grace has made me subject to it. I love thy law. All its commands seem to me holy, just and good. I do not wish to be excused from exact obedience to it all, but, on the contrary, to have grace that I may obey it. I do not know of any sinful habit which I indulge; and I wish thee to discover to me any thing in my temper or conduct, hitherto unknown to me, which is contrary to thy will, that I may alter it. By thy grace, I do not allow myself in known sin. Thy declared will is my only rule of action. And I obey thee, not more because I fear thy anger, than because I love thy ways. I love to please thee, to honour thee, to give thee thy due, and to testify my gratitude and my subjection to thee. I do not obey thee as a slave, dreading the scourge, but as a child, loving thy paternal government. And I wish from my heart to obey thy whole law, with increasing energy and affection forever. What but thy grace can have made me do this? The carnal mind is not subject to thy whole law nor can be.—Is not this subjection defective and unworthy as it is a proof that thou hast made me thy child? It is a proof of my love; for Christ said: "He that hath my commandments, and keepeth them, he it is that loveth me. You are my friends, if ye do whatsoever I command you." And thy word declares, "This is the love of God, that we keep his commandments.—Hereby we do know that we know him, if we keep his commandments. He that keepeth his commandments, dwelleth in him, and he in him."

Hence, I humbly trust that I know thee, and love thee, that thou dost own me as a disciple of Christ; dost dwell within me; and wilt therefore bring me into thy presence in heaven. Transgressors, indeed, thou wilt cast out; for Christ has declared, "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." But since thou hast made me pay thee a willing and affectionate, though a very imperfect, obedience, thou wilt never reject me. I am going to that world where all obey thee perfectly. In a measure thou hast made me meet for that world, because I delight in obeying thee, and feel that to obey thee perfectly would be perfect happiness. Wilt thou not, then, satisfy the desires which thy grace has created, and admit me to that heavenly life in which thou hast taught me to delight? O my God, I know thou wilt.

BAPTIST W. NOEL.

THE LOVE OF GOD.—When a poor lost soul is brought home to Christ, and has all his sins forgiven him, and is made a child of God, it will take up a whole eternity to express and declare the greatness of that love.—*Edwards.*