

seemed to be making similar progress among the Presbyterians of Ireland, as it was making in Scotland. He reported to his friends in that country, the determined stand which had been made in the General Assembly in Scotland, and the Secession which had in consequence taken place. The result of their intercourse, and of his communications, was an agreement on the part of the Irish, immediately to apply to the Associate Presbytery or Synod, to come over and help them. It was by this apparently fortuitous occurrence, from this small and precious seed borne by the winds, that the Secession in Ireland sprang up, and branched out to the magnitude it at length acquired.

The application from the sister island was favourably received by the Synod at its first meeting. A deputation was appointed to visit Ireland, and next year, Mr. Isaac Paton, one of those sent out, having been regularly called by the Seceders in and around Temple Patrick, was ordained among them as their pastor.

On this and other matters—on every question affecting the interests of evangelical truth, and the spread of the everlasting gospel—there was the utmost cordiality and zeal in the Associate Synod.

But the subject of the Burgess-oath controversy, which was also now introduced, although apparently of inferior importance, was that which became the most engrossing question and led on to the most serious results. God seems to have had a controversy with the early Secession Church, by permitting strife and division among them. There is reason to fear that pride was lurking in the hearts of some of the ministers, in consequence of the great prosperity which had attended their movements, and that they were not sufficiently mindful that it was God who had led them on, and crowned their efforts with so much success. At the very first meeting of their Synod, the question of the lawfulness of their members swearing the religious clause of some Burgess oaths, was introduced, although its consideration was delayed; and many meetings which followed during this year, and the two following, were occupied on this subject of controversy. But we enter not at present on the matter and merits of this ominous and eventful dispute, in which the angry passions of many good men, were allowed to give vent, and in which difference of sentiment produced alienation and hostility, and at length led on to the unhappy division of the Associate Synod, into two antagonistic and rival denominations.

We conclude this communication by presenting a list of the ministers who constituted the Associate Synod, when first formed, under the Presbyteries in which they were classed.

Presbytery of Dunfermline.

Messrs. RALPH ERSKINE, Dunfermline.
ANDREW ARNOT, Dunichen.
JAMES THOMSON, Barniskland.
ALEXANDER MONCKEY, Abernethy.
THOMAS MAIR, Orwell.
WILLIAM CAMPBELL, Ceres.
GEORGE BROWN, Perth.
JOHN ERSKINE, Leslie.

The following places were vacant in the bounds of this Presbytery, Kirkcaldy, Kinkell, Muckhart, Kinclaven, Dundee, Montrose, Ross, Murray and Buchan.

Presbytery of Glasgow.

Messrs. ERENER ERSKINE, Stirling.
JAMES FISHER, Glasgow.
DAVID SUTTON, Kilmaurs.
JOHN CLELAND, Balfour.
DAVID HORN, Cambusnethan.
HENRY ERSKINE, Falkirk.
JOHN MCCABE, Kilbarchan.
ANDREW BLACK, Cumbernauld.

The vacancies in this Presbytery were Mearns, Kilbride, Sangahar, Orr, with the congregations forming in Ireland.

Presbytery of Edinburgh.

Messrs. JAMES MAIR, Linton.
WILLIAM HUTTON, Stow.
ADAM GIB, Edinburgh.

ANDREW CLARKSON, Linlithgow.
PATRICK MATTHEW, Midholm.
JAMES SCOT, Gateshaw.
JOHN WHITE, Dunse.
GEORGE MURRAY, Annandale.
ROBERT ARCHIBALD, Haddington.
THOMAS SOMMERVILLE, Newcastle.

The vacancies in this Presbytery were, Dalkeith, Stitchel, Jedburgh, and London.

These Ministers, with a Ruling Elder from each of their Sessions, formed the Associate Synod, when it first met at Stirling, in 1745.

To be continued.

ON THE CREATION AND FIRST STATE OF MAN.

BY THE REV. ANDREW KENNEDY.

Exceedingly interesting and valuable is the information which the first pages of the inspired volume give us respecting the creation of this earth, and yon bright and glowing sun, and the fair moon, queen of night, and the shining stars which, along with her, light up so brilliantly the magnificent azure vault of the heavens. But much more interesting and valuable still, is the information which these divine pages, the only genuine ancient history of our world's beginning, afford us concerning the creation of man. For this relates to ourselves—this belongs to our own nature—this solves that question which all must have felt strongly rising within them, as soon as they began to think properly, "whence and what are we?" or rather, "what were we?" for we are not what we were at first. It is a question which He only who formed man could explain, since none but He who made him could tell how. Now in Gen. chap. i. 26, 27, and chap. ii. ver. 7, 18, 21, 22, 23, 24, we have a simple and clear statement from our great Creator, himself, in reference to our common nature at its first formation—a statement, the worth of which will appear sufficiently enhanced to all who have any acquaintance with the absurd and weak theories which have been entertained by those destitute of the Scriptures about the human origin, but which, it would be a waste of time here to repeat. Much rather let us direct the attention of those who may read this article, to the divinely-inspired account of the beginning of our race, in the single pair whom Jehovah made in all the maturity of perfect humanity.

Before entering fairly into that great subject, there are two circumstances connected with the Scripture account of man's creation, which deserve to be particularly noticed, and are fitted to give us high ideas of what he was originally.

The first circumstance relates to the *time* when man was made. He was not made till towards the close of the six days which Divine wisdom thought proper to employ in creating—when the earth had been reduced to consistency, stability, order, and covered with verdure, flowers, and trees, and replenished with the heads of the animal tribes that were to overspread it, and the sea had been brought to know its bounds, and supplied also with its living occupants; and the air filled with its feathered and musical inhabitants, and the sun had been set to rule the day, by his glorious beams, shedding light, warmth, and genial nourishment to all things; and the moon had come forth to rule the night, with her silver effulgence, and the stars, to sparkle in the sky, like so many lamps of heavenly flame: thus all things were completely and magnificently prepared for the appearance of man in the world. And did not this show that he was the chief of the works of God—the crowning production on earth of the Almighty Creator—and that all other things which had been made were intended to be subservient to his comforts, felicity, and distinction; not to feed pride and vain-glory in him, but to fill his heart with gratitude and adoring joy? Yes, it is evident from the order of the Divine procedure, that God regarded man, the last, to be the best of all his works here below, and wished to show him this by the condition in which he was made to exist, surrounded, as he found himself to be, with every thing to accommodate and please and obey him. His gracious and bounteous Maker introduced him into a finished and well-fitted up abode, supplied with every necessary and enjoyment, thus manifesting the important and favoured place which he occupied in the scale of terrestrial beings.

A second circumstance, still more indicating the dignity and excellence of man originally; was, *the solemn deliberation* with which he was made. The Deity is represented as engaging in high and planning consultation on the subject. At this point the narrative remarkably alters. Instead of describing the great Creator as saying, as in the case of his other works, "let man be," it thus speaks: "And God said, let us make man in our image, after our likeness," &c., ver. 26. With what peculiar importance, then, did Jehovah invest the human creation; and how did he thus declare that man was quite superior to, and gloriously distinguished from, every thing else which had been made to exist in the world! Not that we are to suppose that a Divine council was actually held on the occasion, any more than that God really *spoke words*, or did ought but simply exercise his omnipotent will when he gave existence to man and everything. No.