



THE
REFORMED PRESBYTERIAN.

EDITED BY

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PASTOR OF THE REFORMED PRESBYTERIAN CONGREGATION,

NEWBURGH.

VOL. X.

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude*.
"Bind up the testimony, seal the law among my disciples."—*Isaiah*.

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THE
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No. I.

THE MILLENNIUM.

(By Rev. J. Chrystie.)

In a few articles published in former numbers of the Reformed Presbyterian, there was presented an argument in opposition to the highly unscriptural views of certain "literalists," who maintain the personal advent of Christ and his reign on earth for a thousand years. The writer had intended to follow these articles with an examination of the prophetic declarations on that subject, but ill health and more pressing occupations have delayed it to the present time. The object of this, therefore, will be confined to an attempt to present a view of what the Scriptures reveal as characteristic of that highly interesting period in the future history of this Church of God, and the nations. In the remarks to be offered on this subject, occasional recurrence to former thoughts will be unavoidable, but as far practicable there shall be no unnecessary repetition.

It is a remarkable combination of facts, that the yearnings of human nature after a moral and social state, more elevated and tranquil than, as yet, has been exhibited on earth, concur with the anticipations of minds enlarged and raised above the multitude, in an expectation opened to our view only, with certainty, in the Sacred Scriptures. The restless and agitated condition of the nations, the constant recurrence, from age to age, of changes, often violently revolutionary in their character, afford incontrovertible proof that man is conscious of his imperfection, and dissatisfied with his entire present state—moral, social, and political. Society has not found its true basis; and mortifying, but conclusive evidence is spread before the human mind, that man, either destitute or regardless of a revelation from his Creator, is utterly disqualified to fashion and elevate his individual character, to arrange his social life, or establish political order upon principles or upon a foundation that shall be appropriate to his nature, happy in their results, and secure and permanent. Experience has demonstrated by the crude, the distorted, the licentious, the sanguinary, and the ever-varying and discordant usages of the nations on all these important points, that he is as incom-

petent to reform them as he is to determine and prepare for the awful realities of a future life.

The foundation for all this reform was laid in the death of Jesus of Nazareth, the Messiah, the Son of God, and the Saviour of the world. The principles necessary to be applied to the development and elevation of man's true dignity and happiness in his individual character, and to the proper arrangement of his entire social and political state, are disclosed in the Sacred Scriptures. Until that foundation is sought for and acknowledged, and until these principles are understood and applied, no adequate relief will ever be found. Man must remain tossed on the wide and tempestuous ocean of uncertainty, speculation, experiment, delusion, and disappointment.

It is, moreover, a remarkable fact in the history of Christianity, that its aim has constantly been to introduce and mingle its own holy, sanatory, and efficient elements, in the personal and social conditions and relations of man. From the testimony and death of Christ, "the Amen, the faithful and true witness," down to the present age, true Christianity has evinced the same property. It has ever found in the present condition of man, elements diametrically opposed to its own, and hence in its progress resistance on the one hand indomitable and violent, on the other a perpetual, enduring assault, incapable of being relinquished except in victory or death. Now it is obvious that this contest, this active and interminable warfare, originates not more in individual hostility, than it does in social and political repugnance. The civil and political powers of the nations have evidently borne as active a part in their resistance to the authority, influence, and claims of Christianity, as individual man: nay, here is the prominent scene of conflict—here on all the battle ground it has been the hottest; the rulers of the nations have most dreaded—have regarded with the bitterest repugnance and the most insatiable enmity—the disturbing influences of Christianity. In that quarter the quarrel between truth and error, righteousness and unrighteousness, the legitimate dominion of God, and the rebellion of apostate man, in that quarter this quarrel has been most sensibly felt and severely prosecuted. So Christ forewarned his disciples, (Luke xxi. 12;) "They shall lay their hands on you and persecute you, delivering you up to the synagogues and into prisons, being brought before kings and rulers for my name's sake:" indicating that all their persecutions should terminate in this, as the last extremity to which the others should be introductory, "being brought before kings and rulers." So also the prospective records of prophecy in the book of Revelation, throughout, exhibit the contest as mainly, indeed in the summary views there presented, as exclusively, with the antichristian rulers of the nations. So also the records of history since the inspired canon of Scripture was closed, present a continuous exhibition of the same progressive assailing process on the one hand, and the same relentless, remorseless, persecuting resistance on the other, wherein the powerful combination of political authority, the hostility of princes and rulers, or the multitude sanctioned and excited by imperial edicts, oc-

cupies so large a space, that in a general view, individual antipathy and resistance are scarcely seen.

Now what is the conclusion we are to draw from the concurrent testimony of Scripture expressed in monitory and prophetic declarations, and from an induction of facts too plain and prominent in history to be overlooked, but that Christianity asserts its claims, not less on man in his social or political relations than it does on his individual life, and that the resistance of such claims originates a contest incapable of termination until it shall be determined by a victory of the one over the other, complete and entire. To suppose the existence of a neutral territory, to be occupied indifferently by the respective parties, or to suppose that the conflict can be buried by the relinquishment of hostility, each holding its own original sway and empire, is to suppose that truth and error can dwell in peaceful and undisturbed fellowship, that legitimate dominion and open rebellion can peacefully occupy the same domain; it is to deny the veracity of divine revelation and the experience of ages. Let not therefore the rulers and the politicians of this Laodicean age imagine that because they have succeeded in disengaging themselves from any active participation in the affairs of Christianity, and have lulled the Churches into a momentary security and tranquility, by professing to have nothing to do with them or their religion—let them not imagine that abiding security and tranquility are before them. The enmity is not extinguished, it is only for a little moment suspended and intermitted. The elements of oppugnation only slumber, they are not, and never can be annihilated. The embers of unextinguished fires are yet hot—the materials are in preparation—and a flame and tempest of conflict is preparing that shall shake terribly the nations, and sweep in their progress all the vestiges of corrupt, infidel, antichristian, idolatrous, and tyrannical constitutions from off the earth, and introduce a new era in which truth, righteousness, and peace shall illumine and bless all the families and all the kingdoms of the world.

For it is most evident, both from the nature of the conflict, and the character of the parties, that such alone can be its final issue. Truth is powerful, is mighty, and must be victorious; it cannot be that her heaven-wrought panoply shall yield to lies, or her banner ever be prostrate in the dust; heaven born piety must win her way and will be heard. Christianity is of God and must obtain an ultimate and entire supremacy over man. The victory which it celebrates in the death of Christ over sin, the world and the powers of darkness, it must proclaim over all the earth, and hold it, in the meanwhile, as the pledge of her own victory and triumph over the nations.

Such is the issue presented to our view in the Sacred Scriptures, when they exhibit the future glory of the Church of God on earth, and the happiness of the nations during the Millennial period. The nature and certainty of that great event in the history of mankind, comprehending in itself so many elements and events of the deepest interest, is presented in a very brief summary, but as it is apprehended in a very lucid view, in the beginning of the 20th Chapter of Revelation, 1—6 verses.

"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years shall be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

It is evident that if we are to seek in the Scriptures for a summary and entire view of the Millennial period, from its introduction to its close, we have it in this passage. Various other parts more or less clearly look to the same event, and without it are scarcely capable of a satisfactory interpretation. To these we shall refer as occasion may require, to confirm or fill up the outline here presented. On this passage we observe,

1. This whole prophecy is couched in figurative language, descriptive of a vision beheld by the prophet, for its introduction indicates a series of imagery presented to his sight, verses 1 and 4, "I saw." Moreover, the objects described are all of a class comprehended in prophetic symbols. "The angel descending from heaven—the key of the bottomless pit—a great chain in his hand—the dragon, that old serpent—the casting him chained into the pit—the setting a seal—the vision of thrones—of the *souls* (not the bodies) of the martyred followers of Jesus"—the allusion to the mark on the forehead and on the hand—all are clearly and only figurative expressions, some of which are employed in other parts of the same book in other and different relations. In a former article, it was remarked that this figurative style is characteristic of the whole passage, and that there is but one object, in the whole vision, which can, with any face of reason, claim an exception—that is the period of time—"a thousand years;" and even of this it may with great propriety be asserted, that after all it may not be designed to indicate determinately any specific time, but only a period of long duration. It is apprehended therefore, that there can be no possible escape from the acknowledgment, that the terms employed and the objects described are all figurative, exhibiting a series of imagery highly wrought, and adapted to convey the prediction of events the most magnificent and interesting.

2. The prophet regards and describes the whole scenery as present, and as then actually unfolded to his view; "I saw"—speaking in the past time as referring to what he had actually witnessed. Could the prediction be in any sense literal, it should have been ex-

hibited to his mind as future, for it is on all hands confessed that it relates to events yet future and far remote in time from the period when the Apostle lived. And what a chasm therefore of ages between the imagery presented, and the reality they predicted. By no possible medium of interpretation therefore, can it be maintained or imagined that the description is capable of a literal realization. The things that were seen were then present and have long since passed away; the events they represented are yet to come. In what other light therefore, can the whole assemblage of objects described, be regarded, than as a vision of symbols, collectively representing in prophetic style, a magnificent series of events, combining in one view, one great movement of Divine Providence, each part of which has its peculiar import; but each and all of which are as far removed from a literal meaning, as the vision itself, in order of time, is remote from the events they symbolize and represent.

Upon this principle then let us proceed to analyze the prominent figure in the whole prophetic scenery—the *first resurrection*. The participants in this resurrection are represented as “the souls of those which were beheaded for the witness of Jesus.” At the first view of this description, we are furnished with the evidence that the language here is figurative and the objects symbolical. The soul dies not, and is incapable of that resurrection of which the body is susceptible. The advocates of a literal interpretation, must therefore be driven from every refuge; for even to support their own hypothesis, that the resurrection is literal, they must admit a figure of speech to prove that the “souls” mean the bodies of the risen, subjected moreover to the additional disadvantage, that the Scripture nowhere speaks of the literal resurrection of the souls, meaning the bodies of men from the dead. But dismissing such puerilities as unworthy of so grave a subject, we turn at once to the thing designed in this inspired prediction, which is, that at the period designated, *the witnesses for the truth, who had been, to all appearances, reduced in numbers and influence, as if prostrated in death, shall suddenly, and as to all the anticipations of human reason as unexpectedly as the resurrection itself, reappear in collective multitude, and combined power, elevated to dignity and authority, and exercising a legitimate, acknowledged, and righteous sway over and among all the nations of the earth.*

[To be continued.]

THE WAR WITH THE DRAGON.

Some time having elapsed since our last number on this subject, our readers are reminded of our present position in the progress of the war. We promised to notice, under our first general head of discussion, three distinct periods and modes of the dragon's attack. The war in heaven; the period of the flood; and the attack upon the remnant of the seed of the woman, which keep the commandments of God, and have the testimony of Jesus. Under the period of the

flood, we have noticed popular excitements—erastian tolerations—civil and ecclesiastical revolutions—errors and heresies—infidelity—popery—spurious revivals of religion—corruption of divine ordinances—schisms in the Church. And now finally,

The dragon employs *voluntary associations* in warring against the church, true religion, and divine institutions.

Man is a social being, formed and designed for society—for all associations, whether civil, religious, moral, or merely secular. In exercising the right of forming associations, as in the exercise of every other right bestowed by the Author of all human rights, we must be governed by the will of the donor as revealed in the Scripture. The Bible is given as a perfect rule for the regulation of all the social relations recognized in the divine charter of all human rights; and with this rule “the man of God may be perfect, thoroughly furnished unto, all good works.” Since the fall, the social principle is perverted and abused by the seed of the woman associating too intimately with the seed of the serpent. God has given two *Cardinal ordinances* for the good of man, and has placed these under Christ as Mediator, subjecting their constitution and administration to his authority, revealed in the Scriptures as the *only* rule by which all institutions and associations are to be directed. It has been the steady aim of the dragon since he cast out his flood against the woman, to corrupt these by voluntary and independent associations. When these *ordinances* become so corrupted as to fail in answering the end for which they were appointed; or when society becomes disorganized, then, some things may be done by the people, and some associations formed, that could not be justified in a regularly constituted state of society, when divine ordinances are lawfully administered. When existing authorities fail in effecting reform, or oppose scriptural reformation, the people may seek the desired reformation independently of them, or even in opposition to them. Such were the views entertained and often practised upon by the leaders of the first and second reformations. This subject was amply discussed by Henderson and Charles I; the former affirming the right of the people to begin reformation, and to co-operate and associate independently of existing authorities; the latter denying all right in the people to attempt reform in their primary assemblies. The arguments of the reformer sustained the *principle* of voluntary associations as inherent in the people, and to be exercised on legitimate and proper occasions. *Neal's Puritans*, vol. ii. p. 27—32. Gillespie, while he in nothing opposes the principle sustained by Henderson, clearly shows the evil of confederating with the immoral and irreligious, upon the vague and popular notions of the present age.

The question is not, however, whether all voluntary associations are sinful, *per se*; but *what* are sinful and what not; and *when* such may be formed and when not; and with *whom* we may associate, and with *whom* we may not. We offer the following considerations:

1. “Civil society is a voluntary association.” Reformation Principles, page 119. If a Convention were now called in the United States for the purpose of forming a new Constitution, it would be the duty of Covenanters, in every necessary and ordinary way, when

no immorality was involved, to associate with the people till they should be overpowered by a corrupt majority in the adoption of an immoral Constitution, to which they could not swear. On what other or contrary principle can we expect civil constitutions will be formed and adopted in the introduction of the Millennial period, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ? Rev. 11—15.

2. In an organized state of society all independent and irresponsible associations for moral purposes imply something wrong in existing organizations; or, they tend to corrupt both church and state, and to cripple their energies in promoting the welfare of man, when properly constituted. Were civil and ecclesiastical governments scripturally constituted and administered, they could not fail to answer the ends for which God ordained them. They would supersede all possible necessity for independent organizations for moral purposes. When so constituted and administered, voluntary associations can do *harm* only; and it is only when such is not the case, that any plea can be made for them whatever. Did the church and the state take the right ground concerning the evil of intemperance, there could be no plea for temperance societies: did they take the right ground in relation to human rights, there could be no ground for anti-slavery societies. The desirable end could be attained more efficiently and more to the honor of Divine institutions and the glory of their Divine Author.

3. There are confederacies positively condemned in the Bible. "Say ye not, a confederacy, to all them to whom this people shall say a confederacy." Isaiah viii. 12. Among such we may notice, *First*, Religious associations for religious or moral reform, with idolators, the scandalous and immoral. Ex. xxxiv. 4, 12. "Take heed to thyself lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee." In anti-slavery societies, the slaveholder is excluded from membership, but not the drunkard. In temperance societies the drunkard is excluded but not the slaveholder. Now, can I consistently be a member of these societies, while by so doing, I hold fellowship with two wicked characters, though I am at the same time twice pledged to the principle that it is immoral to hold such fellowship with them? By my exclusive fellowship in each society, I maintain that the drunkard and the slaveholder are too vile for yoke-fellows in a moral confederacy; yet I fellowship with the drunkard in the anti-slavery society, and with the slaveholder in the temperance society; while the truth is, it is wrong to confederate with such immoral characters for moral and religious purposes. *Second*, Conjugal covenants with heathen, Idolators, Papists, Infidels. Ex. xxxiv. 15, 16. "Lest thou make a covenant with the inhabitants of the land, and thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods." 2 Cor. vi. 14. "Be ye not unequally yoked together with unbelievers." Such intermingling with the seed of the serpent has ever been a fruitful source of harm to the church, and has tended to promote the interests of the dragon's kingdom. *Third*, Leagues

offensive and defensive, in war with the ungodly and idolatrous. Deut. xxiii. 9; 2 Chron. xxv. 7; xix. 2. "Shouldst thou help the ungodly and love them that hate the Lord? therefore is wrath upon thee from before the Lord." Jehosaphat found this a truth when too late.

4. To have a better understanding of this subject, we should notice the following distinctions: *First*, Betwixt a confederacy of peace, holding parties separate; and of war and peace, uniting parties in one common cause. *Second*, Betwixt a wicked person occasionally uniting with us, and our uniting with a party or faction. In defiance of all discipline, tares will grow up in the visible church. Matthew xiii. 24, 30. *Third*, Betwixt *voluntary* and *unavoidable* associations—as in common social intercourse among men, good and bad, in the ordinary business transactions of life, paying tax, toll, &c. *Fourth*, Betwixt those reforming and those backsliding.

5. There are associations of a doubtful character, concerning which it might be difficult to settle anything definitely by legislative enactments in the church, concerning which, church members may be at liberty to judge and act for themselves, applying general principles. Among such may be noticed, public schools and colleges, literary societies, &c. Associations for civil reform, when the immoral are excluded, may, with proper restrictions, be admissible. So Henderson seems to have contended against Charles I. Concerning all such, however, there is great danger, and great caution should be used by the christian who would keep his garments unspotted from the world.

In the application of the principles laid down, we may infer that all such voluntary associations as the following are to be condemned: *First*, Ecclesiastical associations, or fellowship in churches, corrupt, in their constitutions and administration. *Second*, Civil governments corrupt and antisciptural in their constitutions, swearing allegiance to which would bind to the maintenance of evil, either in principle or practice. *Third*, Marriages with Papists, Infidels, &c. *Fourth*, Free Mason associations, and all secret combinations of similar character. *Fifth*, Colonization, Anti-Slavery, Temperance societies, Sunday School Unions, &c. *Sixth*, Civil or mere business companies, chartered by law, and whose charters admit of Sabbath desecration, as turnpike, canal, and railroad companies. Against all such we should be admonished and warned, as wrong in themselves, and in their tendencies injurious.

1. Because contrary to the spirit of the word of God. Numbers xxiii. 9. "The people shall dwell alone, and shall not be reckoned among the nations." Isaiah xxvi. 20. "Come, my people, enter thou into thy chambers and shut thy doors about thee, &c." Jer. xv. 19, and Rev. xviii. 4. *Second*, Because of the danger of being exposed to temptation unnecessarily and voluntarily. The history of Israel of old, stands as a beacon, warning against such associations. The true interests of the witnessing church, has always been to dwell alone. And it was never more imperative upon her to observe the caution, than now during the reign of antichrist and the period

of the flood. *Third*, Because these popular organizations are employed by the dragon as engines to harm the church—destroy her influence and dishonor God's ordinances, appointed for his glory and the good of his church. Such have been their practical bearings since the disorganizing flood has raged and spread its influence through all the ramifications of society. They tend to weaken attachment for divine institutions, and foster a preference for human inventions—to weaken confidence in God's ordinances, and strengthen a reliance in the efficiency of human associations, voluntary, independent, and irresponsible. *Fourth*, All past experience warns of their evil and dangerous tendencies; especially the history of our own church in Ireland and in America, admonishes us to stand aloof.

Such is the spirit and rage of voluntarism, that divine institutions, which have for their object the good of mankind in general, and the amelioration of the condition of all the subjects of misfortune and misery, are lamentably overlooked by the most *professedly* benevolent, as being entirely inadequate, as fit instrumentality, to effect any important reform, either of a political, moral or religious character. Hence, for every species of reform supposed to be needed, a special society for the special object, and to meet the exigency, must be got up. Such a state of society suggests to the reflecting mind, that the dragon, by his corrupting and desolating flood, has succeeded in superinducing the corrupt and desolating principle, that divine institutions are to yield to human inventions, and to the application of a new remedy to every new disease, or new modification of diseases supposed to be discovered in the social organization. Such a state of things must continue to add to social disorders till the whole frame of society totter and fall under the disorganizing and desolating influence of the flood of the dragon. Let the witnesses, while in the wilderness, preserve the pattern of the Millennial temple till the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; and divine institutions take the place of all human inventions—God's cardinal ordinances being set upon their own basis. Then shall all voluntary, independent, and irresponsible associations be no more for one thousand years.

With these brief reflections—rather an outline than an article on the subject—we close our remarks on the period of the flood in the war with the dragon. In our next we shall notice the third and last period of the war, and the mode of attack upon the remnant of the woman's seed, which keep the commandments of God, and have the testimony of Jesus Christ.

J. B. J.

A DEVOTIONAL SPIRIT—THE SABBATH.

The Lord's day will be esteemed an honor and a delight by all who possess any measure of a devotional spirit. This day was made for contemplation and devotion. No words can describe, no imagi-

nation conceive of the loss which the devout Christian would sustain by having this blessed day struck out of the calendar. As the rest of the night recruits the body fatigued, and the spirits exhausted by the labors and cares of the week, so the rest of the weekly Sabbath equally seems to refresh and reinvigorate the pious soul.—How delightful, to have one day in seven separated by divine appointment from the vexatious concerns of this lower world, and consecrated to the immediate service of God, our Creator and Redeemer.

There are three sets of objects which demand the thoughts, and are calculated to excite the devotional feelings of the sincere Christian on this day. First, the works of God in the created universe. This was the thing which originally occasioned the sanctification of a Sabbath. God having been employed six days in the creation of the heavens and the earth and all which they contain; and having finished the work and pronounced it good, very good, he ceased from his work and rested from his creative exertion, and, therefore "He blessed the Sabbath day and hallowed it." This was no doubt done for the sake of giving an example to the newly formed man.—God, the Creator of the ends of the earth, cannot be weary, nor does he need refreshment. "Hast thou not known, hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not nor is weary?" Isaiah xl. 22. As man was made to glorify his Maker, it was meet that he should have some certain portion of time consecrated to the devout contemplation of the wonderful works of God. And this duty of praising God for his wisdom, power and goodness manifest in creation, is as obligatory now as it ever was. We are as much the creatures of divine power as Adam. The same works which he had set before him, are exhibited to our view. The same sun, moon, and stars which he beheld, shine upon us. The same earth on which he trod is under our feet; and the truly devout man will not be disposed to forget the glorious work of creation on this holy day. "The heavens still declare the glory of God, and the firmament still showeth his handywork." "O that men would praise the Lord for his wonderful works" "One generation shall praise thy works to another, and shall declare thy mighty acts." "All thy works shall praise thee, O Lord, and thy saints shall bless thee."

But the first day of the week was appointed to be the Christian Sabbath, on account of another and a greater work than the creation. This day commemorates the resurrection of our Lord and Saviour Jesus Christ from the dead. This event is the most interesting and important which ever occurred in our world, as it gave full evidence and confirmation of the completion of the glorious work of redemption. As on the morning of this auspicious day, Jesus arose to life, is it not meet that the soul redeemed by atoning blood from sin and death, should be all alive with the glow of sacred gratitude? Ought not the Christian to be early at the sepulchre with his believing thoughts and meditations? Ought not his heart to be joyful in the Lord all the day long? Angels descended and rejoiced at a Saviour's birth; and they were not absent when he arose. They

were thick around the sepulchre. They announced to the pious women the joyful fact, "He is not here; he is risen." Let every Christian then commence the Lord's day with joyful emotions; let his heart burn with the fire of devotion; let his tongue resound the praises of Immanuel. Here, O Christian, is a theme which should ever occupy your warmest thoughts. Be not sluggish nor careless on the morn of the holy Sabbath. It is the day of your Saviour's triumph, and his triumph is yours. As he died for you, so he rose for you.

But there is a third object with which the Sabbath has a close connexion. It has not only a retrospective aspect, bringing to our minds great events which have occurred in the history of the world, but a prospective aspect, for it is the type of another rest which is to be enjoyed in the world to come. "There remaineth a rest, a *Sabbath-keeping* for the people of God." The return of this sacred day is, therefore, intended to bring to our view that eternal Sabbath which the saints shall enjoy in heaven; where all toil and labor, all tears and sickness, yea, all sin and temptation shall cease forever.—O Christian, your Sabbath devotions here, though sweet and invigorating, are but a prelude of the joys to be revealed hereafter.—Sometimes you get a transient glimpse of your Redeemer's glory, but then you shall see him face to face. "Weeping may endure for a night, but joy cometh in the morning." Let your Sabbath exercises then be associated with the thoughts and hopes of heaven.—What you now see distantly and dimly, shall ere long burst upon your vision without an intervening cloud. While you tune your feeble voices here in the praises of Immanuel, think that soon you will mingle your melodious notes in the grand chorus of saints and angels; but especially in that song which none can sing but redeemed sinners. These stand on Mount Zion, clothed in white, with palms in their hands, and cease not to sing a new song, "Thou hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation. Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his father, be glory and dominion forever and ever. Amen."

Dr. Alexander.

LECTURE.*

Gal. ii. 19—21. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law then Christ is dead in vain.

The design of the apostle in writing to the Galatians was to establish and illustrate the doctrine of justification by grace through

* This Lecture, we are requested to state, was delivered by the Rev. David Scott, in Allegheny, on the Sabbath, during the meeting of the Commission of Synod. Application was made, by several who heard it, for a copy for publication. This Mr. Scott has so far complied with as to give the present full outline. We are gratified at having an opportunity of laying so much Gospel truth before our readers in a condensed form, not doubting that it will prove as acceptable to them as it did to those who heard it preached. This is the kind of reading that furnishes food for the soul, and causes the people of God to grow up to the stature of perfect man in Christ.—Ed.

faith in the righteousness of Christ. The part of the epistle which precedes the subject of lecture, is partly historical; but the facts related are intimately connected with the view of the subject which the apostle was about to lay before his readers. He solemnly warns the Galatians not to be removed "unto another gospel," nor to receive any other doctrine "than that which we have preached." He also refers to a conversation which he had with Peter, on the subject of conformity to the ritual law, adding; "We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by faith in Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." The obvious drift of the apostle's argument is to enforce the doctrine of justification by faith without works of the law. It is in this connection that the apostle makes the statement in the verses which are the subject of lecture. It is of some importance to bear in mind that in this passage, and context the word "law" is used without the article, the apostle thus showing that he uses it in its fullest application—that he intended to be understood as saying that a man cannot be justified by personal obedience to law, in any sense, whether moral or ritual.

Verse 19. "For I through the law, am dead to the law, that I might live unto God." In illustration of the principle stated in the 16th verse, respecting the impossibility of justification by personal obedience to law, the apostle now asserts a fact respecting himself: "I through (the) law am dead to (the) law." But this fact is not less true of all the people of God; each one may say with Paul—"I through law am dead to law." And this remark is applicable to the whole passage. The apostle in these verses, exhibits principles in the form of personal experience, indicated by the pronoun I. The ground on which the apostle states the experience in his own case, is common to all believers. Though he speaks in his own name, he does not speak of anything peculiar to himself; he speaks of what is possessed in common, by all who believe in Jesus Christ.

"I through the law am dead to the law." Various expositions are given of the words—"am dead to the law." Some have supposed the apostle thereby means sanctification, or the law of grace in the soul. Through the law of his mind, the principle of grace formed in his soul, he became dead to the power and influence of the law of works, he being no longer under the bondage of that, but under grace as a governing principle in his soul. Such is one of the many expositions of the words given by Dr. Gill. We are satisfied, however, that the words have no such meaning in this connection; and that the apostle's meaning in this as well as similar Scriptures, has been misunderstood when so explained. "Dead to sin." Rom. vi. 2. This is one of the many parallel expressions found in the apostle's writings in such connection, and which have been subjected to the same mode of interpretation; but which, like the one under consideration, is used in a very different sense, as may be conclusively ascertained by attending to the scope of the apostle's argument.

The words have also been explained to signify being "dead to the law," as the means of justification—having renounced it as the ground of acceptance with God. And according to this exposition, the law itself becomes the means of delivery from confidence in it; the extent and spirituality of the law, thus teaching the sinner that justification cannot be obtained by personal obedience. As if the apostle had said, "I am convinced through the medium of the law, that I cannot live up to its holy and spiritual requirements; I therefore renounce it as the means of justification. This, like the exposition given above is, we think, far from the meaning of the apostle. These expositions contain truth indeed, but not the truth taught in this part of scripture; they are in harmony with the analogy of faith, but they do not harmonize with the apostle's argument in this place; they may present views that are not opposed to the mind of the Spirit, but neither the one, nor the other presents us with the mind of the Spirit in this particular place.

The following paraphrase conveys, we presume, the apostle's meaning; "I, through the law, as fulfilled by my Surety and Redeemer, Christ, am dead to the law, inasmuch as its claims have all been fulfilled by his obedience in my place; I am therefore freed from obligation to the law, as the ground of acceptance with God, and the law has lost its power to condemnation." "Dead to the law," means deliverance from the charge of guilt, and consequently from the state of condemnation in which guilt involves the sinner. In a word, it expresses the blessedness of a justified state; and the cause of deliverance is the fulfilment of the law by Christ. I through the law am dead to the law. And this agrees with what the apostle says, Rom. vi. 7; "He that is dead is freed (justified) from sin." The beginning of the 7th Chapter of the Epistle to the Romans furnishes us with a most satisfactory commentary on the words—"Dead to the law." In this Scripture, deliverance from the claims of the law, and its power to condemn, is most clearly expressed by being dead to the law." The sinner's connection with the law is illustrated by the marriage relation. "Know ye not brethren—for I speak to them that know the law—how that the law hath dominion over a man as long as he liveth! For the woman that hath an husband is bound by the law to her husband, so long as he liveth; but if the husband be dead she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress, but if her husband be dead, she is free from that law; so that she is no adulteress though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." In this quotation, the phrase "dead to the law," occurs, and that too, in the very same sense in which we have understood it, in the passage which is the subject of exposition—that is, as signifying freedom from the claims of the law; and this, accomplished by the death of Christ. In the quotation, the obligation of the law of marriage terminates, it is said, with the death of one of the contracting parties. So also the obligation of the

law of works as it respects the believer, ceases in consequence of the death of Christ. The believer is "not under the law, but under grace," and the cause is, he is "dead to the law by the body of Christ;" that is, Christ himself having suffered the punishment due to sin by his obedience unto death. This quotation is not only of great value, as it throws much light on the meaning of the words "dead to the law," in virtue of the law being fulfilled by Christ, but also as it brings out this meaning in the same defined connexion.—The intended result of deliverance from the law, in both scriptures, is stated to be the attainment of holiness—"That I might live unto God"—That we should bring forth fruit unto God."

The exposition we have given is supported by a number of other scriptures, in which the term "dead" has the same meaning, and used also in the same connexion as it is in the subject of lecture:—namely, freedom from the law; and being so freed that we might live unto God." Take the following examples: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were (*one*) all dead. And that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them." 2 Cor. v. 14, 15. "For ye are dead and your life is hid with Christ in God; mortify, therefore, your members which are upon the earth." Col. iii. 3, 5. "For if we be dead with him, we shall also live with him." 2 Tim. ii. 11. "Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness." 1 Pet. ii. 24. In these quotations, as well as in the subject of lecture the term "dead," has one common meaning. And we may add that the meaning is not in the least affected, whether it be understood of being "dead to the law," or "dead to sin." It is identical in such connexions; for sin would not bring to condemnation were it not for the law. "The strength of sin is the law." "For sin is the transgression of the law." Sin is the cause of condemnation, because it is the transgression of the law. Being "dead to sin," then, is identical with being "dead to the law." Satisfaction for sin having been given, the law loses its power to condemn, the believer is therefore free from its obligation; or, in the words of Scripture, he is "dead to the (claims) of the law," "dead to (the charge of) sin."

The exposition we have given of the phrase "dead to the law," is sustained by the statement which the apostle adds in the latter clause of the verse,—“That I might live unto God.” By this he means a life of holiness, a life spent to the praise and the glory of God. Such a life is said by the apostle to be the intended result of being "dead to the law." This is clearly intimated by the particle "that"—“I am dead to the law THAT I might live unto God.” To be "dead to the law" cannot then signify the renouncing the practice of sin; for this is the same as "living unto God." But, "dead to the law," and "living unto God," are two distinct things, and the latter flows from the former as its designed result. An interpretation therefore, of the former which confounds it with the latter, cannot be the apostle's meaning.

Nor can the other interpretation to which we have referred in the preceding part of our lecture, be admitted as the meaning of the apostle, and for the same reason, it does not harmonize with the latter clause of the verse. For though the law seen in its extent, and spirituality may be the means of convincing the sinner that he cannot be justified by his own obedience to the law, yet most certainly to such conviction cannot be traced the "living unto God," of which the apostle speaks; for a life of holiness does not result from a man's conviction of inability to obey the law; but "living unto God," is the effect of being "dead to the law," which, proves that this does not signify a renouncing of the law, as the ground of justification. The idea of thus renouncing the law does not correspond with the immediate context, and must therefore be rejected, as not conveying the apostle's meaning.

If we understand the phrase "dead to the law" to mean, as we have explained it—freedom from the charge and condemnation of guilt, through an interest in Christ, who has fulfilled the law—then it will appear that the statement in the latter member of the verse, results directly from the principle stated in the preceding. For truly, the cause of all the sanctification attained by a believer, and manifested in a life of holiness, is the result of his union to Christ in the state of justification. As the ground of justification, the law demands conformity to both its precept and its penalty, which conformity Christ has given by his obedience and suffering; the law brings its charge of guilt against the sinner, and holds him to perfect obedience, nor will it yield any of its claims; but when a sinner becomes united to Christ, he becomes interested in his conformity to the law.—The law is fulfilled by Christ in behalf of all the elect of God. And they, like Paul, are "dead to the law," when like him they receive Christ for justification; for the believer's union to Christ gives him an immediate interest in Christ's finished work. There was a legal identity constituted between Christ and all the elect of God in the covenant of redemption, and an actual union with him takes place when they believe in him as their Saviour. Legally, what their surety did, they did; it is their's in law; while their actual union to the person of their surety, secures for them actual deliverance from the guilt and charge of sin. "There is, therefore, now no condemnation to them which are in Christ Jesus." "I through the law," fulfilled by Christ, "am dead to the law, that I might live unto God."

"I am crucified with Christ." To be crucified is to be "dead;" and this too, caused by means of the cross. It still remains, however, to be ascertained in what sense the apostle predicates this fact of himself. The phrase "I am crucified," determines the fact that the apostle was dead; but in what sense is still to be enquired. Was he dead in respect of the power, or the guilt of sin? The term "crucified" is applied to the former, when the apostle says, "they that are Christ's have crucified the flesh with the affections and lusts." Chap. v. 24. But this sense is precluded in the passage we are explaining, by what immediately follows; "I am crucified with Christ." A sinner may die to the prevailing practice of sin, by crucifying his "affections and lusts;" because he has indwelling sin

which may be subjected to the continued operation of crucifixion. "I die daily." 1 Cor. xv. 31. But there was no indwelling sin in Christ; the apostle could not, then, in this sense say, "I am crucified with Christ." Christ stood charged with the guilt of sin, not indeed his own, but the sin of his people. Though not a sinner, he was treated as the greatest sinner. For all the sins of all the elect of God were laid upon him, and he died upon the cross under the curse of sin. "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. And the Lord hath laid upon him the iniquities of us all." Isaiah, liii. 5, 6. Thus the Surety of sinners died under the charge of guilt, and doing so, he "was made a curse for us; for it is written, cursed is every one that hangeth on a tree." chap. iii. 13. The death of Christ as a satisfaction for, was legally the death and satisfaction of those whom he represented in his suretyship! The guilt of their sins was imputed to Christ, and the efficacy of his death is imputed to them. We have sinned, but "the Lord hath laid upon him the iniquities of us all." He obeyed the law, in its precept and penalty; and his obedience is reckoned by God to us for justification. Therefore every believer may say with Paul, "I am crucified with Christ," dead to the law, through the law fulfilled by Christ my surety. "Christ hath redeemed us from the curse of the law, being made a curse for us."

(Concluded in our next.)

IMPORTANCE OF STUDY TO THE GOSPEL MINISTER.

In a former number we called the attention of our readers to the very *questionable* practice of ministers spending much time in mere friendly visits among their people.* Following up the same object, we give some extracts from an address of the Rev. J. A. James, to several young men who had completed their studies, and were entering upon the work of the ministry.

"The precise quantity of daily time to be devoted to study, so much depends on local and personal circumstances, that no general rule can be laid down; and if you are as much athirst for knowledge as you should be, none is necessary, for you will give all the time you can command, and which is not imperatively demanded for other occupations. As a vague hint, I should say, that if you do not settle in large congregations, or in large towns, a weekly average of seven or eight hours daily, should be secured for the study; and in order to do this, I most earnestly admonish you to rise early; do not, I conjure you, waste your precious hours in slothful slumber. A habit of early rising formed now, will add years, and some of the best too, to your life. Much will depend upon yourselves whether sufficient time for improvement be secured. Consecrate your mornings to study, and let it be distinctly known to your flocks that you have

* See Vol. VII, No. 11.

done so; and that except for important business you wish and expect no intrusion on those hours. Should you enter into married life, a prudent wife will stand between you and idle callers. Cut short all business as speedily as possible. You have heard of the minister who had written in large characters, and in a conspicuous place in his study, "Be Quick." Avoid loose desultory habits, and a lounging, sauntering disposition, whether in the house or out of it. Time, like money in the hands of thriftless and improvident persons, slips away in driblets; on the other hand, it is astonishing how accumulation goes on in other hands who look well to the littles. Remember that he who lives for the salvation of souls, is the last man on earth who should allow himself to waste an hour. Time and study are the means by which he is enabled to accomplish his object. It is evident from all this, that fixed and inviolable habits of close application are indispensable and important. I again and again reiterate the injunction *give yourselves to study*; not that I wish you to be mere book worms, or literary misers, or recluses of the study, but that you may be the better fitted for what after all is the great end of your calling, to be the preachers of God's word and the pastors of his church.— I want you to get knowledge for the same purpose that christian tradesmen should seek to get wealth, notto hoard, but to spend for the glory of God, and the good of their fellow creatures. I enjoin all these not to take you off from the solemn and momentous duty of watching for souls, but that you may be the more fitted for it. The good scholar is subservent to the good divine, and the good divine to the good preacher. Cultivate your understanding, enrich and strengthen your mind, to enable you more powerfully to carry on all your various duties, public and private for saving souls. Let all this be done to make you a polished shaft in the quiver of Emanuel."

DR. J. M. MASON, (OF NEW-YORK,) AND SCRIPTURE PSALMODY.

BY REV. J. CHRYSTIE.

The life, character and opinions of distinguished Divines become, after their decease, the common property of the christian church. They constitute a valuable part of the successive and accumulating inheritance, in which all of that sacred community have right and interest. So has the church in all ages acted; the special property of the age or circle in which they lived has gradually disappeared; and by the great waster, time, the record has been erased, and the right and claims passed into other and more numerous hands.

It is proper that it should be so. Nurtured, as all the sons of Zion are, in one common school, over which the Prophet of the church, ministerially, providentially, and efficiently by his Spirit, presides, the attainments of his disciples are furnished not for themselves, nor for those on whom they exert their

first and immediate influence, merely in their own individual character, but *as* disciples of Christ and *as* his redeemed. And as these gifts are more or less valuable, more or less eminent, being, from their very nature, the endowments flowing from one common Head of authority and influence, bearing alike upon the interest and welfare of one common class or race, and furnished for that very end, wherever the claimants exist and the property is found, the right is exercised and admitted as incapable of contradiction or resistance. Here is a claim before which *copy right* itself must yield—a tribunal before which it must expire.

These general remarks are suggested in their present connection, both because they relate to a very felicitous privilege of the christian church, the unity of which no discriminating nomenclature, no territorial boundaries, no succession of time, can destroy—and because the distinguished individual named at the head of this article was in his life, and, it is expected, will prove long after his death, an illustration of the principle they comprehend. Dr. Mason was eminently endowed with qualifications which fitted him to be an instrument in advancing long and extensively “the edifying of the body of Christ.” While there are some yet living, (among them the writer,) to whom the remembrance of his ministry is refreshing and revives the tenderest associations, a large class of readers are furnished with the means of discovering in his writings the traces of a vigorous and highly cultivated mind, earnestly devoted to the cause of our common and glorious Lord. He has left an argument for Presbyterian order which Prelates have found impracticable, and a body of didactic discourses on gospel truth, scriptural, perspicuous, cogent, and eloquent in no common degree. And if the faithful and consistent adherent of these principles sees in Dr. Mason’s ecclesiastical life and measures, what he must esteem a lamentable departure from them, it should be remembered this was the error of the age; it was the result of his own impetuous and earnest zeal; it was the undue overflowing of a principle which has a place in the heart of every good man—grief at the divisions of Christians, of Protestants and of Presbyterians—an irrepressible desire and purpose to heal and reunite—but, in his case, by the application of means which ever *have* failed, and ever *must* fail, so long as fidelity on the one hand, and worldly indifference and defection on the other, are great antagonistic principles in the church of God. Nevertheless, as a man, a scholar, a christian and a divine, Dr. Mason occupied a place when living rendering him dear to such as could approach him in the intercourse of private life, and de-

erving of the admiration and esteem of all who could discern and appreciate his worth. And now that he is dead, the true church may rejoice that being dead he yet speaketh, and in his valuable writings will long hold forth a rod for the chastisement of her enemies, and the precious doctrines of the cross for the edification and comfort of her friends. But we have almost forgotten the principal design of our article intended to be brief.

Among the singular events of Dr. Mason's life was that of permitting the exclusion of Scripture psalmody from his congregation and the introduction and substitution of a mere imitation. Without entering at all into the merits of the controversy on the general question at issue, or the particular circumstances which, in that instance, occasioned the change, the object of this article is to shew, that that change had no place in Dr. Mason's judgment or inclinations. He was in principle and in affection, a lover of the inspired Psalmody of the scriptures, and on various occasions, during, and long after, the change, furnished conclusive evidence of such conviction. It is well known indeed, that Dr. Mason commenced his ministry in a religious denomination in which the scripture Psalmody was exclusively used, in social worship, public and private: and that the early part of his ministry was distinguished by a very able and eloquent argument in defence of the practice of the church, delivered in his public discourses. It must not, nevertheless, be supposed that Dr. Mason's long continued, perhaps truly never relinquished, preference for that Psalmody, was occasioned by early practice and prejudice. No, his mind was of too vigorous and masculine a cast to bend or be bound by such influence. It is to be attributed to the growing experience of many years, the confirming researches of sound learning, the perceptions of an enlarged and expanding mind, and the cherished exercises of true devotion, best nourished and fostered by the dews of divine truth, delineated by the Spirit of God.

It was remarkable that after the change had been effected, and effected too during his absence on a voyage to Europe, (for it is believed that he was really unwilling to countenance it with his presence,) although he continued the newly introduced stranger in the ordinary Sabbath services of the sanctuary, yet when the administration of the Lord's Supper was to be observed, he invariably brought out the old spugs of inspiration to mingle with the feast. There are some yet living who will remember with what touching solemnity he brought them forth. He was always great at sacramental services; and then his soul most rejoiced to honour his Redeemer.—

What was this but a most significant and unequivocal testimony of his deep seated and irrepressible conviction of the worth, sacredness, and authority, of these inspired songs? They were brought out by this steward of the mysteries of the kingdom, as the "*old wine*," *only* fitted to grace the Banquet and the Banqueting hour of the King.

On one occasion, an elder of his congregation, Thomas Rich, I think, was his name—a man of rare excellence for the simplicity, sincerity, and humility, of his life—related to the writer a conversation on the subject of the agitated change of the Psalmody. In one single remark of Dr. Mason's on that occasion was expressed his own judgment and the readiness of his illustrations. "The new Psalms," said he, "are like a dried and withered orange which you press in vain; its juices and its taste are gone—the old Psalms are like the orange fresh, ripe, and full, it yields to the pressure a rich and succulent stream, sweet and refreshing." On another occasion he preached at Newburgh in the hearing of the writer, (long after the change had taken place,) from this text: "Where the Spirit of the Lord is, there is liberty." 2 Cor. iii. 17. At the close of his discourse, remarkable for richness and beauty, he said, taking up the Psalm book, "come, let us sing one of the songs of that Spirit, who knows best how to describe his own work in the hearts of his people."

"Every man shall kiss his lips, that giveth a right answer," is the natural expression of a christian responding to such a testimony. That closing observation, (it was the last he made on that subject known by the writer,) is ample, unequivocal, and conclusive, both as to the judgment of the speaker; and, if it be admitted, and who will dispute it, as to the merits of the great question at issue on this interesting subject. But this is not the matter in hand. Our only design was to shew, that Dr. Mason, notwithstanding he yielded to the strong and powerful circumstances, which, like a mighty turbid torrent, bore him off his feet, was in judgment and in heart, while his judgment could maintain its throne and his heart beat to the impulses of devotion, an approver and a lover of the Psalms of the scriptures.

And this is something. That a man of his unquestionably high intellectual attainments; whose comparatively long, and certainly very active and industrious life, devoted to the investigation of questions relating to the order and doctrine of the house of God, with every influence to open his mind to a contrary judgment—that he held fast on this point, is a valuable amount of human testimony. It has been common to claim for more modern versions, a higher degree of polish and fit-

ness to cultivated taste. But Dr. Mason was not more a man of rich intellectual endowments, than he was of the finest culture. As an elegant and finished scholar in the literature of the classics, both of dead and living languages; he had few rivals, and fewer, if any superiors. He stands pre-eminent, therefore, as a judge in the department of sound taste on this subject, and his decision leads to the conviction that it is a taste, equally weak, vitiated, corrupt, and mawkish, that can regard with disrelish, or assail with impotent and impious ridicule, language which expresses with propriety, beauty and vigour, the mind of the Holy Ghost. That there are terms or words which may admit of amendment in the present only truly authorized version of the Word of God, we do not deny. But take it as whole, it has a commendation from men, in comparison of whom, its sickly tribe of enemies, are pigmies in literature, eloquence, and divinity; it is sacred from its place in the devotions of a race of men of whom the world was not worthy; it has no competitor now, and we apprehend the time is far distant when we shall see its superior.

WHAT IS DEATH?

What is *death*? inquired the youth Ugenio. Death, replied Geraius, is the destined termination of all things mortal. We are its lawful prey and so is all we see around us. By its oft repeated visits this soft carpeting of green we tread, these lovely and attractive flowers we so much admire and that verdant foliage whose thick shade we seek, droop, wither, and decay. When these stately trees have ceased responding to the calls of genial spring—when those numerous flocks which in the distance cloth the wide-spread pasturage are gone—when man, the noblest of the great creator's works below, returns whence he was taken, it is the work of death. Death works on all things mortal and in its work knows no distinction.

See yonder mower how he throws his scythe into the standing grass. Grass we are pleased to call it, but if you mark it more minutely, you will perceive there is not only grass but towering weeds and a vast profusion of variegated flowers. Now mark, the mower makes no distinction. At every stroke grass, flowers, weeds, all prostrate fall before him. So with the mortal race—fruits and flowers, stately trees and humble shrubs, animals of every kind, fowl of every wing, fish

of every fin, and man in all his grades. The easy rich, the toiling poor, the thoughtless youth, the sober aged, the self-important noble, and the humble plebeian—all are its prey.

It was not always so. Once death had no possession here. Then nature's face with smiles was ever radiant. The vast variety of created existences that peopled earth's habitable parts were full of joy. The king of day then rose in splendor and retired in loveliness—the queen of night unclouded ruled its silent watches—the morning stars together sang and all “the sons of God shouted for joy.” But man sinned! Death, sin's wages, followed, and so closely followed, that when he sinned, he died.

Come look at man as he came from his creator's hand.—Behold him; he is formed after the image of the king of heaven. Extensive knowledge, the highest created rectitude and spotless purity are the characteristics of his soul.—Could you read his thoughts, they are in heaven. His every action is conformed to his creator's holy law. His heart's desire is for communion with his God. But lo, he disobeys! The image of his God is lost; all good is lost, and ill is in possession. Depravity pervades his soul, darkness clouds his intellect, perverts his reason and obstructs the movements of his conscience. Stubborn perversity inclines his will, and enmity to God rules powerfully in him to do evil. God can have no fellowship with such. Abandoned, cursed, condemned, he is but a wreck of that noble creature man. Nay more, he is a demon, he delights in ill. This, Ugenio, *was* death, death of all good within his spirit, or *spiritual* death.

See him again, in consequence of sin, laid low on that solitary couch. Keen anguish, you perceive, distorts his haggard countenance. How emaciated he appears! His flesh and bones and skin, in part, are gone. His pulse is low, his eye is set. How long it is between the heavings of his aching breast! Burning thirst augments his pain; and hark! a gurgling noise is in his throat. His whole frame quivers. It is a shock of nature. A gasp! O how painful! Another, another yet! There, *that's* the last. His soul is gone. His body only lies there now; and this *is* death—the separation of the soul and body, or *temporal* death.

Nor is this all. When the soul in all its guilt, has left that mortal frame, it must appear before the judgment seat of Christ. There with its compeers in transgression, having received its final doom, “depart ye cursed,” it shall with howling fiends, be forced to find its place in flames of inextinguishable fire, to suffer pains unutterable forever and forever. This, Ugenio, *shall* be death, the second death, or death *eternal*.

THEOROS.

STOP THAT THOUGHT!

A wicked thought! Call it a drop if you please, so minute a portion is it of a man's history. But it has the fearful power of attracting to itself other drops, till all admonitions human and divine are swept away by the flood. Call it a particle, as of the small dust of the balance, yet it can attract other particles till an overwhelming mass shall bury the soul in perdition. An indulged wicked thought; how long before it excites other wicked thoughts; and they set on fire the hateful passions of the soul. Each one of those thoughts is fuel to the flame. We would stop the thief in his assaults on the happiness of the community. We would stay disease, as we saw it widening the sphere of its ravages. We would stop the flame we saw kindling upon a neighbour's roof.— But how many elements of evil are wrapped up in a wicked thought! What havoc, unrestrained, it will make among all the forms of human happiness! It is among its minor evils that it can waste property, and generate vices that will fiercely torment the human body. It looks for nobler game and never fails to find it. It strikes at the immortal soul. It aims at laying it in utter and everlasting ruin. Therefore, it is *wisdom* to stop that wicked thought. All true philosophy directs us to the fountain for the power we would have over the stream. Take care of the spark if you would not have the flame and the conflagration. When we stop the wicked thought we lay our hand on the starting point of action.— We stand by the fountain and the polluted stream shall not issue from it. Human wisdom lops off the branches when it assaults only outward evil habit. But Divine wisdom lays the axe at the root of the tree when it bids us stop the wicked thought. And is there less of *kindness* than of wisdom when we cry to the sinner, "Stop that wicked thought!" Do we not kill in the bud a most terrible agent of mental suffering? Does not a spark die, when that wicked thought dies, that might have kindled the flames of everlasting remorse in that bosom!

Suppose that, with effectual power, the rebuke "stop that thought," had fallen on David's ear, when the first impulse was given to that career of guilt that made him an adulterer and murderer, what shame and remorse, how many tears and agonies would have been prevented! Had the timid Peter repelled that unbelieving thought which laid open his heart to the tempter and caused the countless tears of remorse, what suffering he had saved his soul!

Christian kindness never does a nobler office than when it seeks to wither in its bud an unholy thought. It gives a death blow to a most terrific agent of evil. That thought of *malice*—stop it. Else it will gather other elements of flame, and burning more and more fiercely as kindred thoughts and emotions contribute to its power, and some dreadful deed of blood proclaims how great a matter a little fire kindleth.—That thought of *lust*—let it die as soon as born. It can live only to pollute. It can live only to gather other vile thoughts into its company, and to kindle, by accumulation, such a passion as shall clothe you with shame as with a mantle, and set the undying worm to work in your bosom. That thought of *pride*—stop it. It has fired a train that has sent millions to perdition. Stop it now. To-morrow it may escape your grasp. To-day it is perishable. To-morrow it will defy you. Now it is weak and a little strength will suffice for a death-blow. Soon all your power will not master it. That *covetous* thought; had Ahab stopped it; or Gehazi, or Judas, what a change might have been wrought in character and destiny.—In *your* bosom it aims at power. It will have it. Nothing can prevent it but its expulsion. And the power which, indulged, it cannot but gain, in what fetters it will bind the soul and what stripes it will lay upon it. That thought, that wicked thought, say not, think not it is a trifle. No being in the universe can think so, but a sinner in his dreadful blindness. What relations are borne by that wicked thought to the divine law and to the moral government of God—to temporal welfare—to eternal destiny! With all solemnity and earnestness is the admonition now given, **STOP THAT WICKED THOUGHT!**

KEDRON.

Thou soft flowing Kedron! by thy limpid stream,
 Our Saviour by night when the moon's silver beam,
 Shone bright on thy waters, would oftentimes stray,
 And lose in their murmurs the toils of the day:
 Come saints and adore him, come bow at his feet;
 Oh, give him the glory, the praise that is meet!
 Let joyful hosannas unceasing arise,
 And join the full chorus that gladdens the skies!

How damp were the vapours that fell on his head!
 How hard was his pillow! how humble his bed!
 The angels beholding, amazed at the sight,
 Attended their master with solemn delight;

Come, saints, and adore him, come bow at his feet ;
Oh ! give him the glory, the praise that is meet !
Let joyful hosannas unceasing arise,
And join the full chorus that gladdens the skies !

Oh ! garden of Olivet ! dear honoured spot !
The fame of thy wonders shall ne'er be forgot !
The theme most transporting to seraphs above,
The triumph of sorrow, the triumph of love !
Come, saints, and adore him, come bow at his feet :
Oh ! give him the glory, the praise that is meet !
Let joyful hosannas unceasing arise,
And join the full chorus that gladdens the skies !

M. DE FLEURY.

REFORMED PRESBYTERIAN SYNOD IN IRELAND.

The Synod of the Reformed Presbyterian Church in Ireland met in Belfast, July 15th, 1845, when a discourse was delivered from Psalm xlviii. 8,—“ God will establish it forever,”—by the Rev. Alexander Brittin, the Moderator, who afterwards constituted the Court by prayer.

The Rev. Hutchinson McFadden was elected Moderator for the ensuing year.

Wednesday.—The following Reports of Presbyteries were read and received.*

Mr. Houston reported, on behalf of the Committee, that the attendance of our students on the weekly meetings over which he presided, had been regular during the winter : that they had devoted a portion of the time to the geography of the Scriptures and the cause of missions ; that some lectures had been delivered on the pastoral office, Hebrew literature, and the Headship of Christ ; and that a lively interest in all the subjects brought before them had been manifested by all the students, and that they appeared to have derived both pleasure and profit from the several meetings. The appointment of the Committee was continued, with Mr. M'Carroll added to the number.

The next meeting of Synod was appointed to be held in Belfast, on the second Tuesday of July, 1846, at 12 o'clock noon.

The Committee appointed to prepare a reply to the letter

*The Reports of Presbyteries are interesting and important, and will be given entire in our next number.

from the Scottish Synod, respecting the interchange of the labors of ministers and licentiates, reported, that they had attended to the suggestions of Synod on the drafts submitted last year, and that the letter had been transmitted to the Synod in Scotland.

Dr. Stavely was appointed to prepare an abstract of our Books of Discipline, to which should be appended a list of queries on the duties of practical religion, for the use of fellowship and congregational meetings—to be assisted by Rev. Messrs. Nevin and Simms.

The draft of a plan of education, designed for young men coming forward to the ministry, and which for some time had been under the consideration of Sessions and Presbyteries, in form of an overture, was read; in connexion with it an overture from the Western Presbytery was read, requesting Synod to have a theological professor, or professors, appointed forthwith, and to take such other steps as might appear fit for having a Theological Seminary set in operation as speedily as possible; also, a memorial from the licentiates and students, praying Synod to take measures for assisting them in the formation of a Theological Library, and for establishing a Theological Seminary in this country; together with a paper from Knockbracken session on the same subject.

The several sections of the first part of the plan of education were considered *seriatim*, and, with some alterations and amendments, adopted. Of these the most important were, that in future the examinations of young men in Presbyteries should be by Committees of Presbytery, and that the final examination in Synod should be by a Committee of Synod. The following were appointed a Committee for final examination:—Rev. Dr. Stavely, Rev. Thomas Houston, Rev. Thomas Carlile, Rev. Samuel Simms, Rev. James Kennedy, Rev. Robert Nevin, and Rev. W. Russell. Mr. Houston, *Convener*.

After some discussion on the overture from the Western Presbytery and the Memorial of the students, it was moved by Mr. Dick, and seconded by Mr. Cameron, that it be adopted, and the Memorial of the students complied with; and that a Committee be appointed to devise measures for carrying out their highly important objects, and report at next annual meeting.

Moved as an amendment by Dr. Stavely, and seconded by Mr. Russell, that Synod comply with the Memorial now under their consideration, so far as relates to providing a library for the use of our Theological Students. Discussion on the motion and amendment having terminated, the roll was called and the motion carried by a large majority.

Rev. Messrs. Brittin, Dick, Graham, T. Carlile, Sweeny, and Kennedy, were appointed a Committee for devising measures to carry out in detail the important objects embraced in the motion, and to report at next annual meeting of Synod—Mr. Dick, *Convener*.

Synod, with great respect and affection, record their sense of the invaluable services rendered to this Church by Rev. A. Symington, D. D., Theological Professor, whose prelections delivered to our students, and paternal care exercised over them, have, we trust, been blessed to their own spiritual benefit, and the advancement of truth and godliness among us. A Committee, consisting of Rev. Messrs. Toland, Kennedy, Simms, and Russell, was appointed to devise measures for the purpose of making to our venerable Professor some suitable acknowledgment.

The second part of the *plan* of education then engaged the attention of Synod, viz. :—The establishment of an education Fund for the instruction of pious youths, who are judged qualified for ministerial services, but who are destitute of the means of prosecuting their studies.

Synod heard with satisfaction that a legacy, amounting to £500, had been bequeathed by the late Miss Ann Young, Waterside, Derry, for the purpose of educating young men with a view to the ministry in this Church; and that the sum of £10 had been handed over by David Todd, Esq., of Newry, for a similar purpose. It was unanimously agreed to, that an Education Fund be forthwith originated; the details of the plan of management to be held under consideration till next meeting, and that, in the meantime, Trustees be appointed to act on behalf of Synod, in investing the moneys which from time to time may be received, and to be appropriated to this use. The Moderator and Clerk of Synod, with the Rev. Robert Nevin, were accordingly appointed Trustees for the time being.

Synod recommended, that ministers and elders should give every assistance in their power to the formation of a Theological Library, for the use of the students, by donations of books, by taking up collections in the several congregations, and otherwise recommending it to the favorable attention of the friends of our Church generally.

Thursday.—The Committee on the Marriage Act reported their proceedings since the last special meeting of Synod in Coleraine, from which it appeared that they had received no encouragement to hope for any immediate alteration in the law respecting the celebration of marriages.

Synod received the report, and came to the determination — That our congregations may, if they choose, have their houses of worship registered by means of the application of proprietors or trustees, and ten householders, that marriages solemnized therein may possess civil validity, according to section 27 of the Marriage Act; or parties intending marriage may proceed according to the *interim* regulation of Synod;* and that neither of these measures involves any compromise of the principles of our Church.

The Secretary read the seventeenth annual report of the Missionary Board, which was adopted, and ordered to be printed and circulated through the Church.

At the request of the Moderator, Mr. Dick then engaged in prayer for a special blessing on the Missionary undertaking.

A letter from Dr. Wilson, of Bombay, was read, in reply to a letter of inquiry from this Synod, respecting a suitable part of the heathen world in which to commence a Mission, and referring to some parts of India, as being, in his mind, suitable for that purpose.

Also the duplicate of a letter of sympathy, addressed to Dr. Kalley, respecting the converts of Madeira, with special reference to the case of Maria Joaquina, together with Dr. Kalley's reply.

The petition from Dublin, praying for a further supply of Gospel ordinances, was referred to the Southern Presbytery and the Missionary Board.

A paper from Newry was read, stating that they had been organized by the Southern Presbytery into a congregation, that their prospects at present were very encouraging, and that they had in view the settlement of a minister among them as soon as possible, with the hope that as much assistance as possible would be granted them from the Missionary Board, for the space, at least, of three years. Synod was gratified to hear of the success of the people of Newry, and recommended the Board to allow them £20 annually, for three years, on condition of their obtaining a stated pastor.

The house of worship at Corenery had been redeemed, and was now in the possession of Synod; the station there was continued under the care of the Southern Presbytery, with assistance from the Missionary Board, for the ensuing year, to aid in paying for preaching.

* This regulation is presented in the following resolution adopted at a special meeting:— Resolved, That till our annual meeting of Synod, parties intending marriage be recommended to give the legal notice to the local Registrar, and, twenty-one days after, go, accompanied by their minister, to the Registrar's office, that the marriage may be solemnized according to our Directory, using at the same time the legal form of words contained in section 29th of the Marriage Act, proclamation of banns having been considered as heretofore.

It appeared that various sums had been paid to the Bi-centenary Fund, amounting in all to upwards of £300.

The following resolutions on the subject of Missions were proposed by Mr. Houston and passed unanimously:—

I. Resolved—That this Synod, having heard, with gratitude to the Head of the Church, the statements contained in the Missionary Report, and the account of the contributions to the Bi-centenary Fund, regard themselves as laid under special obligations to prosecute, with redoubled diligence, the missionary undertakings at home and in foreign lands.

II.—That they affectionately and earnestly enjoin it upon their people, to contribute their prayers and substance for the furtherance of this great work, and to regard it as no less their privilege than their duty to support and advance it.

III.—That it is recommended that collections be made in all the congregations, on behalf of the cause of missions, on two Sabbaths in the course of the year, namely—for Home Missions, on the 1st Sabbath of November, and for Foreign Missions, on the 1st Sabbath of July.

IV.—That all proper efforts be employed to extend the Bi-centenary contributions over the whole Church, and that the other half of the subscriptions already made for this object be paid at the next Annual Meeting of Synod.

V.—That the Secretary of the Missionary Board be instructed to use diligence in endeavoring to procure information concerning the Heathen world, for commencing a mission under the direction of this Synod; and that the Presbyteries be instructed to deal with Ministers, Licentiates, or Theological Students, in relation to their duty to engage as agents for the Colonial or Heathen Mission.

VI.—That we regard it as of importance to this Church to have full information on this subject circulated among our people, and therefore recommend it to the Directors, to publish, in a cheap form, periodical accounts of missions, for circulation throughout the Church; and likewise recommend it to the members of the Church to support such a publication.

The Directors of the Missionary Board consented to continue in office for another year.

Friday.—Synod having taken into consideration the expediency and propriety of organizing a fourth Presbytery, it was unanimously agreed to, that a fourth Presbytery, to be denominated the Eastern Reformed Presbytery, be constituted in Belfast, on the first Tuesday of August next, comprising the United congregation of Belfast and Newtownards, and the congregations of Knockbracken, Ballyclare and Manchester; and having for its members Rev. Thomas Houston, Rev. W.

M'Carroll, Rev. W. Russell, and Rev. Robert Johnson, with Messrs. Dick, Graham, and Smyth, corresponding members. The Rev. Thomas Houston was appointed to constitute the Presbytery.

The Committee on Covenant-renovation, submitted the draft of an Act of Covenant-renovation, with confession of sins, which, having been read, was approved of generally, and with some observations was re-committed, with instructions to the Committee to have it printed and sent down to sessions and Presbyteries for their consideration, and that they be in readiness to report on the draft at the next annual meeting. Ministers were recommended to bring the subject before their congregations, that the Church may be prepared for engaging, as soon as possible, in the important duty of Covenant-renovation.

A letter from the Reformed Presbyterian Synod in America was read, and referred to the Committee on Foreign Correspondence, which was re-appointed.

Mr. Josias Alexander Chancellor, student of theology, appeared for general examination, being recommended by the Northern Presbytery. After his class tickets and certificates were read, the Court proceeded with his examination, which, when finished, was sustained, and he was remanded to the care of his Presbytery, to be taken under judicial trials for license.

A series of resolutions were submitted by Mr. Houston to the consideration of Synod, respecting the recent proceedings of the British Government in the endowment of Maynooth College, and the countenance and support given, in various other ways, to the system of Popery, in these and other lands.

After various observations by members of Court on this subject, and after approbation had been expressed of the resolutions generally, they were given over to a committee, consisting of Rev. Messrs. Graham, Houston, and M'Carroll, to be revised and published—Mr. Houston, *Convener*.

The Committee of Education was continued, and, in connexion with other matters that might necessarily claim their attention, they were requested carefully to observe the development of the Government scheme of education during the course of the ensuing year, that they might be enabled to report to Synod on this subject at the next annual meeting.

At 8 o'clock, P. M., the Synod was adjourned with prayer, by the Moderator, till the next meeting.

THE REFORMED PRESBYTERIAN.—SIZE ENLARGED.

Two years ago we reduced the price of the Reformed Presbyterian one-third. As this experiment has been fully sustained by the patronage given to the work, we now venture upon another equally advantageous to our readers. Each number of the present volume will be enlarged in size by eight additional pages, making an increase of ninety-six pages, or one-fourth in the volume. The price will remain the same—only ONE DOLLAR per annum. The substantial and beautiful paper on which this volume will be printed, has been made to order, of such weight as to prevent any increase on the postage.

We have been encouraged to make this change, partly by the consideration that very few of our subscribers have discontinued their subscription at the close of the last volume; and partly by the promise of "ready writers" to contribute freely important and seasonable matter for our pages.

The increase in size will require about one hundred and fifty new subscribers to meet additional expenses. This number can be readily obtained by a little exertion similar to that made two years since when the price was reduced. We respectfully solicit from all their kind influence; and our present subscribers will allow us to suggest the claim which the enlargement of the work, without additional cost, gives on their continued and increased exertions. Let each subscriber endeavor to procure *one*, and our subscription list will be increased by a number greater than that stated to be necessary.

ITEMS OF INTELLIGENCE.

United States and Britain.—For several weeks considerable excitement has prevailed in the public mind in reference to the question, Peace or War? between these two countries. Oregon, our readers are aware, is the cause of apprehended difficulties. By treaty, the two governments have had a kind of joint occupancy of that territory for years, under provision that it should cease one year after notice to that effect, given by either nation. This has been the question of absorbing interest during the present session of Congress. In the lower house, resolutions directing the notice to be given, but indirectly deciding in favor of further negotiation between the governments for settling their conflicting claims have passed by

a large majority. The Senate is expected to adopt these measures, probably a little modified. They fall short of the desire of "the war spirits" in and out of Congress, and seem to be regarded as judicious by the friends of peace. Meanwhile, the intelligence brought by the last arrival from England is encouraging. The language of the Queen's speech, and of leading members in the House of Commons, on the Oregon question, is entirely pacific in its tenor and tendency. The Queen says "You may rest assured that no effort consistent with national honor shall be wanting on my part to bring this question to an early and peaceful termination." The language of Sir Robert Peel and of Lord John Russell, the leaders of the two parties in Parliament, is decided in favor of preserving peace.

Mr. Packenham's rejection of the proposal to divide on the 49th parallel of latitude is spoken of in language as deeply imbued with regret and disapprobation as propriety would allow. Upon the whole, then, the aspect of the question, both in this country and in Britain, seems at present to be peaceful,—another evidence that God is slow to anger; for surely the sins of each nation are enough to subject it to all the horrors of war.

Spread of Romanism.—A Papist in the Middle States has said in a letter, "Within thirty years, the Protestant heresy in the United States will come to an end! If we can secure the West and the South, we will take care of New England."

In a recent publication abroad, entitled, "Letters from Rome," under the head of *Italy*, it is said, "The accounts from the New World are cheering. In the United States of America the Catholic religion is making great progress, and the Roman Propaganda is amply rewarded for its exertions. Several new sees were to be established." Such, says the *Family Visitor*, are the facts which Protestant Americans are called to contemplate. They were stated without the least hesitation;—in broad daylight—in Protestant America. The soil of the pilgrims is invaded, by a foe who brings in his train religious and civil despotism. Are Protestants prepared to have the shackles put on, without even a struggle? No, no.

Died, at Shawanguthk, Ulster county, N. Y., on the 1st of June, 1845, Mrs. ELEANOR JOHNSTON, in the 90th year of her age. She had long been a worthy and exemplary member in the Reformed Presbyterian Church, and to the last gave evidence that for her "to die was gain."

The Obituary of Mr. Thomas McClurken is in type and will appear in our next number.

THE
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No. II.

THE MILLENNIUM.

BY REV. J. CHRYSTIE.—(Continued from page 5.)

The reader is reminded that, at the close of our last article on this subject, it is stated that the thing designed in the inspired prediction contained in the beginning of the 20th chapter of Revelation, now under consideration, is that at the period designated, *the witnesses for the truth, who had been to all appearances reduced in numbers and influence, as if prostrated in death, shall suddenly, and as to all the anticipations of human reason, as unexpectedly as the resurrection itself, re-appear in collective multitudes and combined power, elevated to dignity and authority, and exercising a legitimate, acknowledged, and righteous sway over and among all the nations of the earth.*

The analogy of Divine Providence, and the testimony of prophecy concur in intimating that previously to the entrance of the church upon her latter day glory, true religion in all her elements shall be brought very low. The fallen and prostrate condition of man, preceding the first promise of redemption—the idolatrous darkness of the whole human race preceding the call and covenant of Abraham—the degraded and wretched condition of the Israelites before their deliverance from Egypt—and lastly, the general apostacy of the people of God and the thick moral darkness that covered the nations at the coming of the Messiah, are characteristic of the ways of God, and indicate that so will He introduce the millennial glory of the Church. Thus also the testimony of prophecy leads us to look for a general decline and even disappearance of true religion anterior to that day. “When the Son of man cometh shall he find faith on the earth.” In the prophetic parable of the wise and foolish virgins, all are represented, both

nominal and real christians, as involved in the same apparent supineness and security: "while the bridegroom tarried they all slumbered and slept." Anterior to that day the true church will yet remain in the wilderness, hidden from the observation of men, and as to her true excellence and interests, unknown and disregarded. And at the period which immediately precedes the millennial era, the witnesses shall be slain, and their dead bodies lie for some time exposed "in the streets of the great city;" in the meanwhile, "they that dwell on the earth shall rejoice over them and make merry and shall send gifts one to another." Rev. xi. 9, 10. A prediction which certainly intimates a condition in which the voice of Christianity shall be for a time unheard in its rebukes and warnings of the nations, and in which its adversaries shall imagine they have succeeded in its entire suppression in any form, in which it may henceforth disturb the impious social compacts they have established.*

All this is considered as having been preceded by a long series of violent and most sanguinary persecutions, in which, age after age, the righteous and faithful in the service of God have fallen in death, victims to the cruelty of "the rulers of the darkness of this world." Eph. vi. 12. In all parts of Anti-christian Europe there lie slumbering in the dust the remains of the just, unrighteously slain for their devotion to the cause of God. As a distinguished poet speaking of classic and modern Greece, says, that "her groves, her vallies, her mountains, and her plains are peopled with the illustrious dead, once conspicuous in her history;" so we may affirm of modern Europe, her mountains and her plains, her forests, glens and caverns are peopled with the remains of the illustrious martyrs who yielded up their lives to the remorseless cruelty of Pagan and of Papal Rome. And far beyond the limits of anti-christian Europe, there lie in the soils of Asia and Africa multitudes who suffered under persecution, insatiable except with the blood of the saints.

* It is not unreasonable or unscriptural to suppose that the nations, and to a great extent the visible church of that period mournfully relapsed into carnal security and conformity to the world, will exhibit a realization of the picture drawn in the beginning of the second Psalm. "Why do the heathen," (the nations of the earth) rage, and the people" (the then visible church of God) imagine a vain thing? The Kings of the earth set themselves, and the rulers take counsel together against the Lord and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us." This we know was a prophecy descriptive of the introduction of the Messiah's reign at his first coming; it would be reasonable to conclude it is designed to have an equal application, and a more enlarged illustration in the introduction of his spiritual kingdom in the Millennial glory.

It may be observed moreover that the slaying of the witnesses does not necessarily mean their extinction by death, natural or literal. This form of persecution characterized the whole period of their prophesying in sackcloth more or less, and in some instances was unparalleled in cruelty, as the sanguinary crusades in the south of France and the Swiss cantons, in the Dutch Provinces under the Duke of Alva and other similar events, in which millions must have perished in death. The slaying of the witnesses therefore means in prophetic style, rather some series of measures combining craft and violence, in which their official character shall cease and be suspended, their voice be unheard, and one universal deathlike stillness pervade the whole visible church, reduced to sepulchral silence and inactivity. "All shall slumber and sleep."

Now it is the design of the prophet in the symbolic term of "the resurrection," to represent these as again called into being, and the figure denotes a few important facts, each deserving of particular attention.

1. That all the principles for which the righteous and faithful have suffered as martyrs "for the testimony of Jesus and the word of God," shall live again. However long, extensively, and in the end apparently successfully denied, rejected and resisted, they shall at length revive and reappear embodied in a race of men, their exact representatives, descendants and followers. It is one remarkable property of Divine truth that it is ever the same. No one age has so great an advantage over another as to be essentially superior to a preceding. "The faith of God's elect" is one and the same through all ages, and the Church in one period may point back to a former and exhibit her own counter part and living image. It is a fond fancy which many indulge, who imagine they can stand, as it were upon the shoulders of the Apostles and primitive Christians, and knowing much more see much farther. Of such persons it will be generally found that they have not yet even sat at the feet of the Apostles, and that they are not worthy of being numbered with the primitive Christians. Their ignorance and error quickly betray their effrontery and vanity. The Church may greatly decline in zeal and knowledge and fidelity, but her reformation is ever her going back to the times and the character of the faithful—a retracing of her steps—a regaining of her original form—a recovery of "the dew of her youth." In her, reformed and purified and quickened, there live again her fathers, her predecessors, who have lived and died unto the Lord. This is the beautiful and animating thought contemplated by the prophet. All the dishonor done to the truth of God in the persons of his martyred servants and people, intentionally overwhelmed with infamy in this disgrace and shame—all the weakness attributed to it through the meanness and obscurity of the witnesses themselves, devoid of influence and countenance from the world, shall be done away, and these their principles reanimated in the persons of their representatives and followers, shall appear clothed with the power and energy of life from on high, and that too in multitudes inconceivably augmenting its vigour, and rendering resistance as dangerous as it would be vain. For

2. By the term "resurrection" is indicated the vast multitudes which shall throughout the world appear reanimated as it were by these same resuscitated principles. It is as though it were the congregated reassembling of all the right-

eous dead who have in successive ages appeared and passed from the earth. It is one of the consolatory thoughts suggested by Christianity, that of the spirits of the just made perfect, there is now in heaven, to us, an incalculable throng. True religion on earth is enveloped for the most part in obscurity. It is forced for the most part into notoriety. Stung with grief and disappointment at its rejected admonitions and proffers, it seeks retirement, avoiding at the same time the cruelty of man and dreading the contamination of the world. Nevertheless its true elements are the same, though some be in a more dormant state than others; place each true Christian in the same circumstances and sustained by the same grace of God, the effect must be precisely the same. The weak become strong, the simple wise. Hence we are not to judge of the actual number of the righteous who have lived on earth by the number of the names enrolled, high in moral dignity, as the confessors and martyrs of Jesus, who, in their counsels and in their deeds being dead yet speak by their faithfully developed example, or their wise and excellent writings. And great as is this noble army of martyrs in fact or in character and intention, there lies behind them a larger multitude imbued with the same spirit, and who, had they been called into the service, would have illustrated the same invincible grace in a readiness to endure unto death for the truth of Christ.

Of this vast and countless congregation of the successive generations of the righteous who have died in the Lord, from righteous Abel down to the last sufferer in the dark night which precedes the millennial morn, it is the design of the prophet to shew that each and all shall have their living representative in the reanimated and arisen witnesses. And what magnificent throng! no more wonderful for the bright array of truth with which each shall be apparelled, than for the vast extent of the multitudes, the limits of which the eye vainly strains to seek. Sing, oh heavens, and be joyful, oh earth, and break forth into singing, oh mountains, for the Lord hath comforted his people and will have mercy upon his afflicted." "Then shalt thou say in thine heart, who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought me these? Behold, I was left alone; these, where had they been?" "A nation shall be born in a day." Lo! when the word shall go forth like the prophecy in the valley of the bones, the plains, the mountains and the isles of Europe shall restore her righteous dead in the new born heritage of God, the vast tracts of blinded and superstitious Asia shall yield her long accumulating tribute, horrid Africa shall be bright-

ened with living witnesses for Christ's truth, the isles of the ocean, and the newly discovered and peopled continent of the West, shall bear their part too in the general resuscitation. The whole habitable earth shall more or less experience their presence, or feel their influence.

3. It is evident moreover, that this wonderful movement of Divine Providence will be at least relatively and comparatively speaking, sudden in its appearance and rapid in its execution. This is indicated also by the term employed to symbolize the event. All the representations which the Scriptures afford respecting the resurrection are such as indicate instantaneousness of execution. There is no neutral common point between life and death, and therefore Paul by inspiration represents this exercise of Divine power at the last day, as instantaneous in its effects. "In a moment, in the twinkling of an eye, the dead shall rise." While it need not be supposed that the whole event will be characterized by the miraculous exercise of divine power, or by a succession of miraculous events; it is both reasonable and scriptural to conclude it will be marked with very manifest displays of the divine wisdom in all the preparatory arrangements of his Providence and of his glory in its progress and execution.— "When the Lord shall build up Zion he shall appear in his glory." Psalm cii. 16. As at the first setting up of the kingdom of the Messiah, "the manifold wisdom of God" was displayed in preparing the way, and gathering in his subjects, so in this event, fraught as it is with results most intimately connected with the glory of God, and the welfare of man, there will not be wanting such indications. There are, even now, as the times of the end draw on, notes of preparation distinctly characterizing a remarkable providential arrangement for great and coming events. The facility and rapidity of communication between parts of the earth most remote; the growing intercourse between nations widely separated by climes, language and habits; the active appropriation of these means for the diffusion of the scriptures and the spread of evangelical truth, made by the advocates of truth and the friends of humanity throughout the Christian world, are no unmeaning indications that God has some great work approaching. The result must be, unless some unforeseen event occur to hinder or to stop, that in another generation all the savage and barbarous nations of the earth will be bound by an intercourse the most intimate and constant with the more civilized; in every part of the world, (except where Antichristian tyranny forbids) the word of truth shall be distributed, and spots and stations established, from whence Chris-

tianity may irradiate and send forth her light. Shall it be deemed unwise to view these movements which have been and are silently accumulating with astonishing power, as parts of a wise and holy Providence, preparing highways among the nations for the future and more ready circulation of his word—and establishing permanent central points, whence it shall diverge with rapidity and power in every direction. Such a preparatory movement is indicated in the prophecies of Daniel, xii. 4. “Many shall run to and fro, and knowledge shall be increased,” a prediction strikingly characteristic of the present age, if we conceive its application to the circulation of the Scriptures in the numerous languages of the nations, and the zealous efforts to convey evangelical truth to the deeply degraded and idolatrous, savage and barbarous tribes of mankind. And then when the appointed time shall arrive, “the time to favor Zion,” when the Spirit shall be poured out from on high, and every city, town, and hamlet, where Christianity has an abode, be visited with a Pentecostal effusion of the Holy Ghost, in all parts of the world—“when the Lord shall give the word and great shall be the multitude of them that publish it”—when a voice shall be heard pronouncing with an energy never before heard. “Arise and shine for thy light is come, and the glory of the Lord is risen upon thee;” when “the light of the moon shall be as the light of the sun, and the light of the sun sevenfold.” Isaiah lx. 1; xxx. 26. Then we may easily conceive the rapid change which will be presented in the moral face of mankind—what a rapid accumulation of witnesses for the truth, when every spot prepared and provided in the previous arrangements of the Most High shall yield its tens, or hundreds, or thousands as of old at Jerusalem on the day of Pentecost, and at other places during the ministry of the Apostles. Nor is this unreasonable or unscriptural conjecture. The Apostle Paul, arguing on the fall and recovery of Israel, and asserting that when “the fullness of the Gentiles is come in, all Israel shall be saved;” shews how great a mercy accrued to the Gentiles from the rejection of Israel, but subjoins how far greater will be the mercy when they shall be restored.” For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead.” Romans xi. 15.

It is in some such events as above described, we may conceive, will be found the fulfilling of the prophetic vision seen by the Apostle, “of the souls of them that had been beheaded for the witness of Jesus and for the word of God,” of whom he affirms that “they lived and reigned with Christ a thou-

sand years"—of whom moreover he gives this discriminating character, that "they had not worshipped the beast, neither his image, neither had received his mark upon their forehead, nor in their hands." Whilst this is a testimony to the pure and uncontaminated nature of true religion itself, unmixed with the elements of a corrupt and apostate world, and to the fact that Christianity, not only in its true character, but in innumerable witnesses from age to age, had been so exhibited, it indicates that such shall be the form in which it shall be exhibited and acknowledged when its power shall be developed at the commencement of the millennial period. Thus when God in the prophet Malachi (iv. 5) says, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord"—the fulfilling of the prophecy is not in the literal coming of the prophet Elijah in his own proper person, but in the appearance of John the Baptist, his exact representative and counterpart in his ministry. So the prediction is expounded, Luke i. 17, of the forerunner of our Lord. "He shall go before him in the spirit and power of Elijah (or Elias):" of whom also Christ referring to the prophecy expressly asserts, Matthew xi. 14. "And if ye will receive it, this is Elias (or Elijah) which was to come."

[Concluded in our next.]

LECTURE.

[Concluded from p. 16.]

Gal. ii. 19-21. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me, I do not frustrate the grace of God: for if righteousness come by the law then Christ is dead in vain.

"Nevertheless I live." By this statement the apostle continues the same view of the subject which he presents in the preceding clause; that is, he speaks of his state before God, as justified by the righteousness of Christ. He was "dead" it is true, but it was to the charge of guilt—he was "crucified" but it was "with Christ," upon whom the punishment of guilt was inflicted; in consequence of this the Apostle and every other believer also, is justified by the righteousness of Christ. That death which Christ endured on the cross, every believer legally endured with him, and is, therefore, "crucified with Christ." The law loses its power to condemn such; and being "dead to the law by the body of Christ," they are

justified by the righteousness of Christ ; and this the Apostle expresses by the words " nevertheless I live." He has obtained and possesses a title to life through the death of Christ. " Ye are dead." (to the law) " and your life is hid with Christ in God." Col. iii. 3. The very fact of being dead to the law " by the body of Christ," brings a believer into the state of legal life ; and this is declared by the act of God in the believer's justification. Brought into a state of condemnation unto death by the sin of Adam, believers are also brought into the state of " justification unto life " by Christ. " For by one man's offence death reigned by one ; much more they who receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. Wherefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. v. 17, 18, 21. The *act* of justification is the declaration of the title, the *state* of justification is life itself, even eternal life.

" Yet not I, but Christ liveth in me." The apostle did not, and no believer will assume to himself the cause of life, or pretend that it is the effect of his own exercised power.—The believer enjoys life, but it flows to him through Christ. " I am the way, the truth, and the life." " I am come that they might have life, and that they might have it more abundantly." John xiv. 6 ; x. 10. " When Christ, who is our life shall appear, then shall ye also appear with him in glory." Col. iii. 4. " And the life which I now live in the flesh I live by the faith of the Son of God." There is not only a prospect of life held out to the believer, in the faith of enjoying which he lives, but life is presently possessed. It is a life that shall be enjoyed not only in the eternal state, and therefore called eternal life, but it is begun in the present state of being. And to express this idea of present possession, the apostle calls it " the life which I *now live* in the flesh." And of it he predicates, " I live by the faith of the Son of God." Faith is a reliance or trust upon the faithfulness of God, pledged in the promises of the gospel. It does not consist in believing simply that the bible, or word of God, is true, but also in trusting upon God that the promises which it contains shall all be realized to them that believe in Jesus. " He that believeth shall be saved." Devils and many wicked men acknowledge the bible to be true. " Behold they cried out saying, what have we to do with thee Jesus, thou Son of God, art thou come hither to torment us before the time." Mat. viii. 29.

“Thou believest that there is one God—thou doest well—the devils also believe and tremble.” John ii. 19. But neither devils nor wicked men have faith in Jesus Christ in the sense of trusting upon him for salvation. To the former, no offer of salvation is made, they *cannot*, therefore, trust in him; for there is no promise given: and the latter *do not* trust in Christ. The idea of trusting is essential to the faith of the gospel—it is an essential element in saving faith, and wherever it exists, the person so trusting, “lives by the faith of the Son of God.” And to all such salvation is absolutely sure. For a time they may not indeed have the evidence of acting faith on Christ, but it is not the less certain that they do so. The *reality* of faith exercised on Christ for salvation is one thing, and the *evidence* that we do so, is another: the former is the faith of assurance, or trust in the living God for salvation, through the righteousness of Christ; the latter is the assurance of faith—the evidence of trusting upon God. The former is of the essence of saving faith; the latter, however desirable, and however earnestly it should be sought for, is not essential to faith. It is of vast importance for us to bear in mind that the faith by which the believer lives, is faith in the Son of God. Saving faith takes hold of the provided Saviour by trusting in him, as “the Son of God.” He “is of the seed of David according to the flesh;” but he is “the Son of God,” as well as “the Son of Man.” He is “God over all, blessed forever.” Rom. ix. 6. There can be no saving faith, and therefore no living by faith, otherwise than by believing in Christ, as a divine person—that he is the Son of God by nature, according to his own statement, “I and my Father are one.” John x. 30. “God sent his only begotten Son into the world that we might live through him.” 1 John iv. 9. He that believeth on the Son of God hath the witness in himself, he that believeth not God hath made him a liar, because he believeth not the record which God gave of his Son. And this is the record that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.” 1 John v. 10, 12. A believer can never be brought into a state of condemnation, because he can never cease to have an interest in Christ through union to his person. This relation to Christ is constituted by means of faith; and because Christ lives, believers shall also live in him and by him. “There is, therefore, now no condemnation to them which are in Christ Jesus.” Rom. viii. 1. The just shall live by faith, by faith in the Son of God. As he has thus received Christ for justification, he thus continues to live, his life being hid with Christ. “Be-

cause I live," said the Saviour to his disciples, "ye shall live also." Hence the apostle says, "the life which I now live in the flesh, I live by the faith of the Son of God."

"Who loved me and gave himself for me." The apostle thus directs the attention of the Galatians to the meritorious cause of the life which he lived by faith. The benefit of the death of Christ to believers, flows from the fact that it was vicarious. "Who gave himself for me." The obedience unto death of the Son of God, in our nature, was a price paid for our ransom. "Redeemed with the precious blood of Christ." 1 Peter i. 18. "Hath redeemed us from the curse of the law, being made a curse for us." Gal. iii. 13. The preposition *for* expresses substitution. That this is a classical use of the preposition, (*uper*) and that it is so used by the writers of Scripture, cannot be denied without setting at defiance the established and recognized meaning of language and controverting the evident statements of Scripture. "The church of God which he hath purchased with his own blood." Acts xx. 28. "To minister and give his life a ransom for many." Matthew xx. 28. If being "bought with a price,"—"purchased"—"ransomed"—do not include the idea of substitution, we despair of being able to express it. It was the design of Christ, and of the Father, in the gift of Christ to be a Saviour, that his obedience and suffering should be an atonement or satisfaction for the sins of his people. His obedience and suffering were in their law-room and stead—for them. Substitution is inseparably connected with the believer's death to the law, and life by faith in Christ. He is "dead to the law;" but how? Through the law fulfilled by his substitute! He lives: and how? He lives "by faith in the Son of God, who gave himself for" him! Take away the idea of substitution from the death of Christ, and there is no security left that any sinner would ever be a partaker of life. The certainty of "life eternal" to believers, is wrapped up in the fact, that the Son of God died as their substitute; and being united to him by faith, they have both a legal and an actual oneness with him; it is in consequence of this, that the law has no power to condemn them,—that they are justified from its charge, and that they live. The substitution of Christ in the place of his people, is the stipulated price of their salvation, in "the covenant of peace." "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days and the pleasure of the Lord shall prosper in his hand." Isaiah liii. 10. Substitution was the result of love. "Who loved me," says the apostle, "and gave himself for me." It was the result of love also on the part of the

Father. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John iv. 10.

Verse 21. "I do not frustrate the grace of God, for if righteousness come by the law, then Christ is dead in vain."

The design of the apostle in this verse is to state the harmony of the doctrine which he had taught in the context, with the doctrine of grace, which he here takes for granted as the truth of God. Salvation is of grace; "for by grace are ye saved through faith." Eph. ii. 8. "Therefore it is of faith that it might be by grace." Rom. iv. 10. It "must not be supposed, (as if the apostle had said) that the doctrine which I have taught respecting the fulfilment of the law by Christ, in the place of sinners, and their deliverance thus obtained, is inconsistent with grace." There is a perfect harmony between salvation by grace and salvation by the righteousness of Christ. The grace of God provided and accepts the righteousness of Christ for the justification of believers. Grace too applies salvation to believers. "Christ is made to us of God, wisdom and righteousness and sanctification and redemption." 1 Cor. i. 30. Without grace, the righteousness of Christ could not have availed for the salvation of sinners; because God was under no obligation to accept of a vicarious righteousness; he might have laid his hand on the sinner, and declined the obedience of another in his place! The apostle then might well say, "I do not frustrate the grace of God." There is, however, an incompatibility between salvation by grace and personal merit, or works of the law; hence the apostle adds, "For if righteousness come by the law, then Christ is dead in vain." If righteousness had been attainable by personal obedience, or as the apostle calls it, "by the law," then the death of Christ would have been uncalled for. And were such an hypothesis admitted, then "Christ is dead in vain." But, as he did not, and could not die in vain, then righteousness is not, "by the law," as obeyed by the sinner, but by Christ who has loved us, and given himself for us, an offering well-pleasing and acceptable to God.

CONCLUSION.

1. We learn from this subject that the righteousness of Christ is the only way of salvation. The Spirit of God bears testimony in the Scripture to the fact, that by the "deeds of the law," no flesh shall be justified in the sight of God; and this fact is verified in the experience of the saints—"O, Lord, enter not into judgment with thy servant, for in thy sight shall

no living man be justified." Psalm cxliii. 3. "If I justify myself mine own mouth shall condemn me; if I say I am perfect, it shall also prove me perverse." Proverbs ix. 20.—This principle, which is a fundamental one in the gospel, is illustrated and established in the Scripture which is the subject of the preceding lecture—"I am dead to the law—I am crucified with Christ." The meritorious cause of salvation is traced to the death of Christ: and this implies that salvation *may not* be obtained in any other way. The law is fulfilled by the righteousness of Christ; and this is the only way by which it can be fulfilled. Any other view of the subject is derogatory to the character and law of God. If salvation is obtained by personal obedience, "then Christ is dead in vain." It would be an imputation on the wisdom of God, to suppose that he provided a remedy that was not indispensably necessary. If sinners are supposed to be saved by their own obedience, then is this a reflection also on the perfection of the law, and the equity of God's government. For, if the law is satisfied with such an obedience as man may give, then the law must *originally* have demanded too much; or *now* it is satisfied with too little. If the law originally was too exacting, then this reproaches both the equity and the wisdom of God. But, if the law was not too exacting, then is the perfection of the law assailed, by imagining that an obedience less than perfect can now be admitted as the ground of a sinner's acceptance with God. The notion of human merit, as the ground of acceptance with God, whether in whole or in part, is at variance with the doctrine of this portion of Scripture which exhibits to us the death of Christ as the true and proper cause. Scripture testifies to the fact, that there is no way of salvation but the righteousness of Christ. "Other foundation can no man lay than that is laid already, even Christ. No man cometh unto the Father but by me." And the Scriptures as clearly teach also, that no creature-righteousness can be associated with that of Christ. "If by grace it is no more of works, otherwise grace is no more grace." Rom. xi. 6. Salvation by grace is incompatible with creature-righteousness; but it harmonizes with the righteousness of Christ, as we have seen. Man's obedience could not satisfy the law, for it is exceedingly imperfect. "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matthew v. 18. But the righteousness of Christ satisfies the law to the full. "The Lord is well pleased for his righteousness sake; he will magnify the law and make it honorable." Isaiah xlii. 21. There is a beautiful harmony between the righteousness of Christ

and the doctrine of salvation by grace; the former was required to give satisfaction to the law—the latter was necessary for the acceptance of this vicarious satisfaction. The sinner could not obey the law in his own person; and less than a perfect obedience could not be accepted: nor, was God under obligation to admit of the most perfect satisfaction given by a substitute. But, what could not be claimed as an act of justice, was most freely given as an act of grace. Grace seeks and provides the substitute, and grace lays our help upon him: yea, more, it accepts the righteousness of the substitute for the sinner's salvation. It is thus that sinners, when they believe on Christ, are "justified freely by grace." Never was the law so gloriously honored as when it was obeyed by Christ in the place of sinners; never was grace so magnificently displayed as in the acceptance of this obedience for their salvation! *Mercy and truth are met together; righteousness and peace have kissed each other.*"

2. We should improve this subject by bearing in mind that a life of godliness is the best evidence of a justified state.—We are not justified freely, "through the righteousness of Christ that we may live in sin; "God forbid." The end is, "that we should bring forth fruit unto God." The gospel is not understood in its *doctrines*, nor is its *power felt* in the soul by any one who either imagines that he may live as he pleases, or supposes that the doctrine of salvation by grace has the tendency to encourage an unholy life. The design of God is, that sinners should be "sanctified" as well as "justified" by faith in the righteousness of Christ. The former is not less a part of salvation than the latter; and both are inseparably connected and dependent upon his finished work. That faith which receives Christ for the one, receives him also for the other; for if we are justified by faith—faith also works by love and purifies the heart. Let no ungodly hearer of the gospel presume then, that he possesses an interest in Christ for justification. It is most emphatically true in this sense, that Christ is not "divided;" whoever partakes of his righteousness is "redeemed from all iniquity," as well from its pollution in the heart and life, as from its obnoxiousness to punishment. And whoever feels or acts otherwise, turns "the grace of our God into lasciviousness." We have no good ground for claiming an interest in Christ if we live in sin.—"They that are Christ's, have crucified the flesh with the affections and lusts."

Nor are we less called upon to exemplify that "holiness without which no man can see the Lord," as the expression of our gratitude to God, who has "called us with a holy

calling." We cannot be christians and live in sin ; but, were such a thing possible, a sense of gratitude ought, we think, to be sufficient to urge us to serve God with our bodies and spirits which are his. "What shall I render to the Lord for all his benefits?" Obedience is the test of discipleship, because it is the evidence of love to God! *If ye love me keep my commandments. Ye are my friends if ye do whatsoever I command you.* Endeavor, my brethren, to furnish in your conduct this evidence of love, of friendship to Christ, adorning the doctrine of God your Saviour in all things as become saints. Amen!

THE WAR WITH THE DRAGON.

Our attention is now turned to the third and last period and mode of the war—The dragon's last and furious attack upon the remnant of the seed—the *Witnesses*. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii. 17:

On this period and mode of the war we remark :

1. The former attack of the dragon by the flood cast out of his mouth having failed in fully accomplishing the end designed by him, he again changes the mode of attack, both as to the weapons and the object against which they are turned. "The earth helped the woman;" not by enlisting with her against the dragon in the contest, making common cause with her, in endeavoring to stem the torrent of the flood, but by facilitating the flow of the foul stream, and furnishing channels for its easier distribution throughout all the departments of the symbolical earth. The votaries of the beast of ten horns, with all the governments in his train, and the votaries of the beast of the earth of two horns, have drunk deeply into the spirit poured abroad by the dragon. "And I saw three unclean spirits, like frogs, came out of the mouth of the dragon and out of the mouth of the beast, and out of the mouth of the false prophet." Rev. xvi. 13. These all under the sixth viol, breathe the same spirit, and, as *one*, send forth the same hurtful and ruinous influences, which are preparing the earth, eventually, for the efficient instrumentality of the red dragon in shedding the blood of the saints. The flood did not succeed so far in corrupting the church, as to silence forever the voice of the faithful witnesses who were still found with the Lamb, "chosen and faithful;" they were still tormenting with their testimony, like a sharp two-edged and sharp point-

ed sword cutting on both sides and probing deeply into the corruptions of the systems supported by the men who dwell upon the earth, and who are pledged to the maintenance of that system of rule received from the dragon. "And the dragon gave him his power and his seat and great authority." Rev. xiii. 2. The flood did not silence the witnesses, which was the great aim of the dragon. It spent its effects upon the nations of Christendom, and the secularized churches in sworn allegiance to the ten horns, or civil governments receiving their power and authority from him. The witnesses survived—their testimony still torments; and hence, the dragon is "wroth," and thirsts for blood:

2. The *third* attack is yet future. We are now under the *second*—the flood. We must, therefore, expect a change of times for the worse. The souls under the altar must rest a little till the dragon's rage is spent upon their brethren; for not till after he had shed the blood of their brethren as their blood had been shed, were they to expect the full cup of divine indignation and retribution to be put into the hand of the bloody persecuting Anti-christ, and the last vial of God's wrath poured out, which shall bring down that terrible hail-storm which shall deal out the retributive justice of heaven upon the dragon, the beast, and the false prophet, and give to the saints inheriting the testimony and spirit of the two witnesses, the millennial kingdom. The souls under the altar wait in holy expectation these portentous events. Of their character we cannot be so fully assured as of the character of the events in connection with the flood, whose raging waves we see rolling on before us, and leaving their desolations behind them. Still, the prophetic chart is spread out, on which we may see the startling sketch of those painful and tragic events which must deeply interest the faithful witnessing remnant of the seed of the woman. Hence,

3. Since the attack falls on "the remnant of the seed," the inquiry naturally arises—Who are these? What remnant? Important inquiry for us.

First. Those surviving the flood: for the flood carries many away. In the recent signs of the times which have passed over the Protestant churches, and are yet passing over them, we have many striking and painful evidences of that "falling away," which we are warned is to take place before the fall of the man of sin, who is to be revealed. 2 Thess. ii. 3. We have seen and are witnessing now the abounding of iniquity, and the waxing cold of the love of many—signs to precede the latter days. Matthew xxiv. 12. Such are the signs of our own times; and so prominent too, that none but those

wilfully blind can be ignorant of them. This is the age of falling off—but *some* survive. The ark rides high above the flood, and *will* out-ride the fearful breakers, which whelm; alas! too many. She will be the security of those whose destinies are identified with hers.

Second. A part only—not all who survive the flood; not all in the wilderness, but “*the remnant of the seed*” only, answer the particular description of the characters against whom the dragon in wrath turns the fury of the war during the last period.

Third. They “keep the commandments of God.” The law of God is given as the perfect and *only* rule of all duty; and for *this* very purpose all are bound to receive and observe it. He that *breaks or neglects* one precept, is guilty of breaking or neglecting the whole law. To keep the commandments of God, then, is to make both tables of the law the only rule of duty, whether in things civil or religious. Not confining our views however, to the ten commandments as furnishing a summary of the duties growing out of our natural relations to God Creator, and to our fellow man; but as embracing the whole revealed will of God, in which we have the divine digest of the divine law by the Divine Lawgiver himself, comprising “the commandments of God,” in the precise acceptation of the text before us. Less than all divine revelation never can include, in the estimation of Christ’s faithful witnesses, “the commandments of God” which they keep. When any human authority, not based on the divine law, demands an obedience inconsistent with allegiance to Messiah, the Governor among the nations, they refuse such obedience—they maintain faithful and consistent allegiance to Christ, in whose hand is the law—they keep *HIS* commandments. They account all human authority, not based on the revealed law of God, null and void, and as authority derived from the dragon. They “keep the commandments of God.”

Fourth. “They have the testimony of Jesus Christ.”—Christ’s testimony, in the general acceptation, means the bible; his testimony to his church, on which saving faith is founded, as its formal and only ground. Christ is the faithful and true witness. But when Israel’s testimony is the phraseology employed, as in Psalm cxxii. 4, the church’s testimony to the world for Christ, is the proper acceptation.—Some with a pompous complacency, boast that their testimony is the bible, the best, and indeed, the only perfect testimony. Now, in the nomenclature of the two witnesses, such has never been the settled and technical import of the term *testimony*. To have the bible in one’s pocket, is not to have

the testimony of Jesus, for an infidel might carry it: nor is it to profess to believe the bible merely—for the papist professes to believe it. So it may be said of all who “imprison the truth in unrighteousness,” while yet, they neither bear a faithful and explicit testimony against abounding abominations of Anti-christian systems, nor exemplify in their lives the character of Christ’s honored and faithful witnesses who wear the sackcloth, and suffer for his cause even unto the death. Their testimony, if such they should ever have, being pointless and edgeless, torments none who hold the sword of power from which persecutions are to be feared. Having the testimony of Jesus Christ in this case, is the formal ground of the dragon’s wrath—*this* gives the offence. The testimony is pointed against his corruptions, and strikes at his authority; while his interests demand that its tone be hushed, and its influence crushed.

Fifth. The remnant of the seed identify with “*The Two Witnesses*,” who “overcome by the blood of the Lamb, and by the word of their testimony.” And who “prophecy 1260 days, clothed in sackcloth”—“and when they shall have finished their testimony, the beast shall make war against them and shall overcome them, and kill them. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.” Rev. xi. 3, 10.—They identify with those in the battle-field against the ten horns of the anti-christian period, and who are called, and chosen, and faithful; (Rev. xvii. 14.) and with those who refuse to incorporate with the anti-christian systems under the dragon’s influence—who refuse the mark in the hand and in the forehead, while they submit to be robbed of civil rights and honors bestowed on others who yield allegiance to the ten horned powers, and bury the “*tormenting testimony*.” Such, of course, by their tame submission to “the powers that be,” save themselves, most loyally, from the rage of the dragon; and escape the vengeance of the third and last attack, which falls upon the remnant of the seed faithful to their testimony.

4. The third attack is, in its character, similar to the *first* mode—the war in heaven; and must be considered as identifying with the slaying of the witnesses. Who the *two witnesses* are, is rather out of our way here to enquire. A few reflections, however, present themselves in this connection. They are, evidently, a small part of the whole body of the true visible church, during the prophetic period of 1260 years. A part of the measured worshippers in the true temple, and at the true altar. Rev. xi. 1. A part of the 144,000 on the mount

with the Lamb. Rev. xiv. 1. A part of the sealed ones: Rev. vii. 4. A part of the seed of the woman—"the remnant."—Rev. xii. 14, 17. They are few in number; poor and persecuted; they mourn for the sins of the land. Ez. ix. 4,—they wear sackcloth. Their prophecy torments. Rev. xi. 10. They are called expressly "the two anointed ones, or Sons of Oil." Various opinions are entertained respecting these Sons of Oil, to whom Joshua and Zerubbabel agree; the one an ecclesiastical, the other a civil officer; among which the following may be noticed, not so much on account of their plausibility as to see their futility. 1. Christ and the Holy Spirit. Both are said to bear witness. 2. Christ's two offices of Priest and King; or Christ himself in these two offices, answering to the types, Joshua and Zerubbabel. 3. The whole visible church of Christ, or the true church, in opposition to all false churches. 4. The gospel ministry. Suffice it to say—The facts recorded of the two witnesses can never be applied consistently with any of these views. Their very existence commencing with the rise of the beast of the sea—their continuance as cotemporary with that beast, and during the destined and definite period of 1260 years—wearing sackcloth and tormenting the votaries of the beast—slain at the very close of that period—dead, yet refused sepulture for the definite period of three and a half years—their rise at the close of that short period—not to prophecy in sackcloth—to torment—be hated—persecuted—be few in number—a part of the whole; but, to reign in honor, and strike terror into the hearts of their enemies. Such, with many other and important facts respecting the witnesses, are utterly without application, if such views as those referred to be entertained. They never could have been presented by commentators otherwise respectable, but to answer a purpose—but for consistency with false systems, and allegiance to thrones of iniquity with which saints should not have fellowship.

The last attack of the dragon will terminate in the slaying of the witnesses; an event yet future, and of whose character a variety of opinion is entertained.

1. That it will be wholly spiritual or ecclesiastical and bloodless; including *First*, the schisms and divisions among the witnesses, which reciprocally destroy their testimony in court—their contradictory evidence is from this very fact neutralized. Thus, it is agreed, that schisms must increase in the church; and especially in those branches which are most faithful in bearing testimony for the distinctive truths of the great reformation, and against the prevalent errors, corruptions, and defections from the attainments of our covenant

fathers. And *second*, the apostacy and suicidal slaying of many who depart from the testimony which they once held, and to which they pledged themselves by covenant and oath. And, alas! not a few have receded from their former testimony—some dropping a part, some altering, and others entirely abandoning the cause once espoused with the apparent zeal of true witnesses.

2. That it will be exclusively bloody by fierce persecution, such as has scarcely in any past age been experienced. In the early history of the christians, pagan fury, during ten successive persecutions, was fiercely directed against the most faithful. Still fiercer persecutions raged for centuries against the early witnesses, and were unremittingly pushed by papal powers, till partially arrested by the influence of the Protestant reformation, opening the way for the change of the mode of warfare, the flood. Infidelity has been let loose, and its spirit tested. The French revolution has demonstrated that infidelity is not one whit behind popery in its cruel, blood-thirsty, and persecuting spirit. It has drawn its sword against religion, and its smoking, bloody, and appalling guillotines are a standing memorial recorded upon the page of history, loudly warning Christendom that nothing is wanting but the suitable occasion, and again it will spring into power, seize the sword, and, nerved and stimulated by its alliance with the kindred spirit, popery, make the blood of saints yet flow in torrents. The signs of the times suggest to the careful observer, that such may be among the probable events ere long to be evolved from the great and dreadful wheel, dreadful with portending events.

3. The most plausible view is that which includes both.—Past experience, analogy, and the signs of the times concur in giving preference to the hypothesis, that the witnesses will be slain by both spiritual and literal death—a death which will combine the bloodless, causes which silence the voice of the witnesses, and the bloody agencies which by brute force and satanic violence crush those “who keep the commandments of God, and have the testimony of Jesus Christ.”—Through Cain the attack was bloody—and Abel, the first martyr, fell by the hand of murderous violence. The dragon, by his temptations and seductions, led the sons of God from the paths of rectitude, and from their testimony, in the bloodless way. “The sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose.” Gen. vi. 2. He endeavored to destroy the seed of the woman in the land of Egypt, by a bloody decree to be executed by the midwives. Ex. i. 16. He endeav-

ored to ruin the church through his cunning agent Balaam in the matter of Balpeor, a bloodless, yet not the less fatal device. Num. xxv. 1, 18; xxxi. 16. He sought to cut off the whole race of the Jews by one bloody decree, obtained through the agency of Haman. He sought to thwart the rebuilding of the temple by bloodless and ensnaring attacks upon the faithfulness of the builders. The dragon has never been without his Sanballats, his Geshems, and his Tobiahs, to seduce away down to the plains of Ono, to confederate and leave the work, to forsake the testimony and so silence the witnesses. During ten bloody Pagan persecutions he endeavored to destroy the faithful. From the days of Constantine, through an extended period, he endeavored to secularize the Church, conform her to the nations of the earth, and silence the voice of her testimony. During the long war in heaven, a period of bloody persecutions, through the agency of the Mother of harlots—papal persecutions by the ten horns of the civil beast, the dragon strove to exterminate the early witnesses, and silence their voice forever. Afterwards, as we have seen, he sheathed the sword, and cast out the desolating flood of the *second* period of the war. Soon the decisive and final onset must take place—soon the redoubtable combination of policy and power will be led on by the dragon to the last slaughter in which the witnesses are to fall. We now see in the distance the battle lines, terrific and exterminating. In the centre, from which the first attack is to be made, we see advancing the powers of allurements, policy, craft, and seduction, demanding a capitulation. In the wings we see, under blood-stained banners, animated by popery and infidelity, the infernal legions, soon to close upon the few, who boldly battle on, and, with a spirit of a Clavers and his coadjutors of bloody memory, to sweep them from the field. Faith surveying the battle-scenes with eagle eye catches the dead bodies doomed to lie three days and an half upon their gory beds, and triumphantly she exclaims—“And they *overcame* him by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death.”

J. B. J.

(To be continued.)

 REPORTS OF PRESBYTERIES TO IRISH SYNOD.

The NORTHERN PRESBYTERY report to Synod, that, during the past year, they have held four regular meetings. One of these was for the visitation of the congregation of Ballylagin;

and they have pleasure in stating that, of late years, the congregation has been considerably increased; that they have erected a large and comfortable house of worship, free of debt; and that the minister, elders, and people, are assiduous in attending to their respective duties. On the 11th of March last, Mr. William M'Caw was licensed to preach the everlasting Gospel, and on the 8th of May, Mr. James Adams was likewise licensed to preach the Gospel.

After careful inspection of their state, the small vacancies of Portglenone and Cloughmills were united into one congregation; and the congregations of Belfast and Newtownards, having been likewise previously united, addressed a unanimous call to Mr. William M'Carroll, licentiate, which he accepted, and he was ordained in Belfast, on Wednesday, the 4th of June last. Under the care of Presbytery, as students, are—Mr. Josias A. Chancellor, Robert Stewart, Henry Stewart, Alexander Savage, Samuel Carlile, James Lynn, and Joseph Moody; and George Lillie, who is at present residing in London, as an agent of the London City Mission, recently placed himself under the inspection of Presbytery.

Of these, Josias A. Chancellor, having completed his course of collegiate study, and having given satisfactory evidence of his proficiency, is recommended to Synod for general examination. Presbytery farther report, that seasons of thanksgiving and fasting have been duly attended to; communions have been observed in the different congregations, and have been felt, in many cases, to be times of refreshment from the presence of the Lord; and the people under their care appear to feel more and more the duty and privilege of contributing of their prayers and substance to the spread of the glorious Gospel. Desirous of presenting to the Supreme Judiciary an annual account of the state of religion among the people under their care, the Presbytery, at an early part of their proceedings last year, took measures for obtaining from each congregation a statement of this kind. The order of Presbytery on this subject has been attended to, and returns, either written or verbal, have been made from almost all the congregations under their inspection. We have satisfaction in stating, in general, that the requisition of Presbytery appears to have been productive of salutary effects among our people. In some instances, both elders and societies were remarkably solemnized by the call to report on the state of religion in their respective localities. Inquiries were conducted in a devotional spirit, and there is reason to believe that, to some extent, the exercise has been instrumental in directing renewed attention to the great concerns of vital godliness,

in quickening the lukewarm, reviving the decayed, and in stirring up others to activity and diligence in the duties of our holy religion. In the absence of that particular information which the Presbytery desire and expect, they report, for the present, that they are encouraged by some tokens of the Lord's countenance and favor, and that His work is prospering among them. They have, it is true, to mourn over many instances of lukewarmness under the means of grace, misimprovement of talents, and conformity to the world; but comparing the present state of the congregations with that which existed ten or twelve years ago, they are satisfied that there has been some measure of spiritual growth among their people. They are united in principle, living in peace and concord, and attentive to religious duties, domestic, social and public. Parents, they would trust, are discovering greater concern about the training of their children; and not a few of the young manifest that they have derived spiritual benefit from the means of grace, by early recognizing their baptismal covenant, and making a public profession of the Redeemer's cause. Other favorable evidences are afforded in the interest which our people take in efforts for the extension of Christ's kingdom, and in their manifesting, to a good degree, a conversation becoming the Gospel. While stating these things, Presbytery desire to be deeply humbled under a sense of the Lord's goodness and of their own unworthiness. They are sensible that with them and their people are yet many transgressions against the Holy One of Israel. They would earnestly seek that the Spirit may come and powerfully revive His work among them; and they would desire to be excited to a more fervent, prayerful concern, that the beauty of the Lord our God may be upon us, and that the works of our hands may be established.

The WESTERN PRESBYTERY report, that since the last annual meeting of Synod, they have held six meetings. These were distinguished by cordiality and affection, and nothing occurred calculated to dissolve the brotherly covenant; for which kindness they would desire to give God the glory, and say, "Not unto us, but to thy name be the praise." The ordinances of the Gospel have been regularly dispensed in the several congregations under their care. The days of thanksgiving and fasting appointed by Synod have been observed, and the sacrament of the Lord's Supper administered twice, in each of the congregations, during the past year. On the 10th of December last, Mr. Robert Wallace, having delivered

satisfactory pieces of trial, was licensed to preach the everlasting Gospel. Presbytery have under their care Mr. John Armstrong, student of moral philosophy, and Andrew Tait, student of logic, who are furnishing satisfactory evidence of their proficiency and attention to their studies. Presbytery farther report, that the claims of the missionary cause have been attended to, generally, by the congregations under their inspection; and feel happy in stating that the missionary stations under their care have received as much supply of Gospel ordinances as they were competent to furnish; and that, in the course of last year, a new station has been formed, which has enjoyed preaching once every month. The attendance has been considerable; and the people have expressed a strong desire to be favoured with a continuance of the Gospel among them.

Presbytery, in conclusion, beg to state, that a certain matter came under their judicial cognizance, which, from its importance, and various difficulties connected with it, they have referred *simpliciter* to Synod.

The SOUTHERN PRESBYTERY report, that they have held five regular meetings since the last annual meeting of Synod, which were well attended by members; and all their deliberations were conducted in a spirit of brotherly concord and affection. Their respective flocks are in the enjoyment of peace. The ordinances of the Gospel, Word, and sacraments are regularly dispensed in the several congregations; and the several sessions are endeavoring to maintain the government and discipline of the Church inviolate. The days of thanksgiving and fasting have been observed, and collections made in aid of the missions of the Church. On the 27th of May, a diet of visitation was held in the congregation of Rathfriland, and Presbytery had satisfaction in finding that the pastor, the elders, and the people, were attentive to their respective duties; and that the congregation had augmented in numbers. They farther report that, on the 2d of October last, they ordained Mr. William Stavely Ferguson, licentiate, to the office of the holy ministry, and pastoral charge of the congregation of Grange; and that, on the 4th of March, they licensed Mr. James R. Lawson to preach the everlasting Gospel. According to an arrangement approved of by Presbytery, the vacancy of Dromore has been taken under the pastoral care of the Rev. J. W. Graham, for one year, and supplied with sermon every fourth Sabbath. Dublin has received a supply of several Sabbaths during the past year. The house of worship which had been purchased in Newry was opened

on the 1st of September last, since which time preaching has been regularly kept up, and, through the blessing of Christ on His Word, an incipient congregation was organized there, on the 24th of June last, amounting at present, to nearly forty members. The prospects of the congregation there are very encouraging. The meeting-house at Corenery has also been redeemed, and is now in possession of the Church. The following students, in different degrees of forwardness, are under the care of Presbytery,—viz., John Little, Hugh Stewart, W. S. Graham, Wm. Hanna and Robert Allen.

The PRESBYTERY OF NEW BRUNSWICK AND NOVA SCOTIA report, that their last meeting was held on the 16th of May, after having been extinct for several years, Wm. Somerville and Alexander M'Leod Stavely, Ministers, being present;—that the original constitution, which had been formerly submitted to Synod, was reviewed and approved; that the prospects of the Mission in these provinces are, upon the whole, encouraging; and the want of laborers no inconsiderable impediment to the more extensive diffusion of Reformed Presbyterian principles. In Mr. Somerville's district the prospects are cheering; at Cornwallis and Wilmot the Lord's Supper was administered to 53 communicants, with impressive evidence of the Divine countenance. In Horton the grounds of anticipated success are feeble, and, in general, there is a fuller evidence of the hold our principles are taking on the community when they are published, than of a disposition to make an explicit profession of them. In St. John the Lord's Supper has been stately administered, in four successive years, to an increasing number of members—on last Lord's day, to 73 communicants, of whom a few came from rural districts. Presbytery further report, that they are highly gratified with the steps taken for the renovation of the Covenants, and, as every year seems to bring additional evidence that all means should be, in dependence on the Divine blessing, adopted, they shall, in their sphere, co-operate with their fathers and brethren at home, so far as their position will admit.

Presbytery finally report, that the Rev. Alexander Clarke has not yet acceded to the terms of re-union pointed out by Synod, and that they have directed their Clerk to write him officially, and request his co-operation, in subordination to you in the Lord.

OBITUARY OF THOMAS M'CLURKEN, SENR.

In my youth, I had an opportunity of knowing, or hearing of, several professors of religion who were reputed eminently pious. I watched with great anxiety, to ascertain the state of their mind at death. I found, that in proportion to the tenderness of conscience which they manifested in life, was their comfort in death. I knew but one exception. I have often thought that this should be recorded for the encouragement of those who have yet to pass through the swellings of Jordan. My mind was recalled to this subject by thinking of THOMAS M'CLURKEN, Senr. of Elkhorn, Washington co. Ill., who died March 30th, 1845.

The deceased was born near Ballymoney, County Antrim, Ireland. He came, with his parents, to South Carolina, previous to the Revolution, and became a soldier in the continental army. The Tories murdered one of his brothers for being a patriot. After hesitating some time between the Associate Reformed and Covenanters, he was determined to join the latter, by hearing a dispute between Rev. Mr. M'Garragh of the latter, and Rev. Mr. Boyce, of the former. He held slaves till the Covenanters passed the emancipation act of 1800. He then liberated them all; and when I became acquainted with him, he understood and abhorred the wickedness of the system as much as any man I ever knew. After the liberation of his slaves, he was so harrassed by the *great sticklers for liberty of conscience*, that in one year he was fined in \$80 for not sitting on juries! but it was made up to him in the superior excellence of his crops beyond that of his neighbours; so that his enemies concluded it was in vain to attempt to ruin Thomas M'Clurken, for God was fighting for him. On account of slavery, he and his children and grand children left Carolina for Illinois, in 1833.

I first became acquainted with him in the winter of 1839. He was a ruling elder; but at that time he was supposed to be about 90 years of age, and was unable to attend church courts or sermon: he still possessed considerable vigor, both bodily and mental, could talk intelligently on religion, and tell revolutionary anecdotes with great interest; but he was gradually declining. I called with him occasionally, as well as in my stated ministerial visits, and still found him *growing*. Conversing with him once, in the course of my ministerial visitations, he broke out into a rapture; so that I seemed to be gazing after an eagle that had soared above the clouds out of my sight. The thought of death seemed to cause him no

apprehension. His trust was not in anything he had done; but in the atonement and intercession of his Redeemer.

Not long before his death, I called to visit the family ministerially—they told me that for some days his mind had been wandering—I went to his bed-side. He recognised me—we entered into conversation—he could not well finish his sentences, but it was evident that his soul had been on the mountains of spices gathering some of the first fruits. The family told me that a few hours before his death he told them he should see the salvation of God! “*Mark the perfect and behold the upright: for the end of that man is peace.*”

His widow* is so infirm, that she will probably not have to wait long, till she be called to enter on that state where they ‘neither marry, nor are given in marriage; but are as the angels of God in heaven.’

W. S.

OBITUARY OF THOMAS GEMMIL.

The writer of this has for some time expected to see a notice of the death of this highly esteemed elder in Synod’s magazine. But having waited in vain, he avails himself of the scanty materials in his possession in order to preserve in the church the memory of one who “did worthily in Ephraim and was famous in Bethlehem.”

The deceased was a native of the Parish of Finnick, Scotland. From that county he emigrated with his wife, shortly after he was married, and settled for a time in New York, where he joined the Reformed Presbyterian Church, under the ministry of the late Dr. M’Leod. Some twenty-five years since he removed with his family to the West, and settled near Greensburgh, Pa., where he was under the ministry of the late Mr. Cannon. Of that congregation he continued a member and ruler till his death, which took place July 23, 1845.

With him, for the last twenty years, the writer was intimately acquainted; and he feels that it is but doing justice to say, that he was a man of no ordinary stamp. He loved the house of God, and in order to be present on sacramental occasions he sometimes made sacrifices that the men of the world would reckon dear. His piety was sincere and solid—his attachment to Reformation principles, intelligent and unwavering. To new movements and measures in the church he gave no countenance. Her peace he ardently loved, and for the preservation of her visible unity he felt it his duty to labor. Distractions and contentions in the courts of the Lord’s house it was his lot often to witness, and he witnessed them, as every genuine christian must, with pain. He was a member of Synod at its late meeting, and though, owing to the fracture of one of his legs, the

* She is sister to Mrs. Donnelly, wife of Rev. Thomas Donnelly, of South Carolina.

previous winter, from which he had not fully recovered; he passed to and from his lodgings with difficulty, he was regular in his attendance. It was less than two months after the adjournment that he received his dismissal from the church militant. He was present and officiated at the administration of the sacrament of the Lord's Supper, about two weeks before his decease. His removal so soon was not anticipated, and at last it was sudden—but a few hours from the time his family became alarmed until his spirit returned to God who gave it. Sudden, however, as was the summons, he was not unprepared. "Mark the perfect man and behold the upright, for the end of that man is peace." "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

OBITUARY OF MRS. WOOL.

Died, on the 13th of February last, at her residence with Mr. Abraham McBurney, in Crawford, Orange county, N. Y., Mrs. Susan Wool, in the 56th year of her age.

Mrs. Wool was born on the 1st of August, 1790. In the 19th year of her age she was married to Mr. Ellis Wool, who died leaving her with the charge of two children, both sons, who survive her. In the year 1817 she united herself to the Reformed Presbyterian church in Coldenham, then under the pastoral care of the Rev. Dr. James R. Wilson, recently ordained, and when he administered for the first time, the sacrament of the Lord's Supper to that congregation. From that period to the time of her death, she was a devoted, consistent, and highly intelligent member of the church. And although, for the last ten or eleven years of her life, partly on account of ill health, and partly on account of the distance at which she resided from the house of worship, she was not able to attend there, yet her desire for the public ordinances was evidently ardent. Anxious to avail herself of these appointed means of grace, she was prompted frequently to request the pastor of the congregation, and while it was a vacancy, those supplying it, to preach for her, which they frequently did; and the sermons which she heard on those occasions being retained in memory furnished her, long afterwards, with many topics of conversation.

Her disease, which was of a pulmonary nature, being slow, flattering, but nevertheless certain in its progress and effects, evinced but little change before she died; her death, in consequence, was sudden and unexpected. Two days before it she walked from her room to the kitchen, and partook of her meals as usual. During the day, on the evening of which she died, she sat up a considerable portion of the time. Between 7 and 8 o'clock, becoming weary, she lay down; but the change of position gave her no relief. In a little while she called one of the family and requested her to fix her pillows. Her request being complied with, a change in her appearance was then too perceptible not to be understood. Sensible of it

herself, and conscious that her end was approaching, she wished for the 8th and 9th chapters of Romans to be read; which was done. She was then asked if death had any terrors to her. She shook her head and almost immediately, without a struggle, breathed her last.

By her exemplary life, pious conversation, and cheerful resignation in her afflictions to the will of God, she has left her mourning relations the strong consolation that their loss was her great and unspeakable gain; and her unexpected departure whispers in accents not to be misunderstood, the needed intimation "Be ye also ready: for in such an hour as ye know not, the Son of man cometh." [Com.

(The Covenanter will please copy.)

TAHITI.

Mr. Howe, a missionary of the London Society, who has recently returned from Tahiti, and who is personally conversant with many of the extraordinary events connected with the establishment of the French "Protectorate" in that unhappy island, made a lengthened address at a missionary meeting, held in Dundee (Scotland) on the 9th November last, in the course of which he communicated many striking and interesting particulars regarding the progress of the gospel in Tahiti, and the present situation of the inhabitants. From these we have space to give only the following:

Speaking of the commencement of missionary operations in Tahiti, Mr. Howe mentioned a singular providential circumstance. A shock of an earthquake—a thing till then unknown to the Tahitians—had been felt in the island. Much alarm was the consequence, and many conflicting opinions as to the meaning of the phenomenon. At last an old chief rehearsed to the people a tradition which had existed in the Island, that there was an unseen God, and that strangers would at some period visit the island to tell them about this being. He added, that in his opinion the earthquake was caused by this unseen God, and that the men who were to tell them about him must be near at hand. In a few days a strange sail was seen standing in to the bay. The natives guessed rightly that it brought those who were to tell them of God. The strange vessel was the "*Duff*," and she had on board the first missionaries who visited Tahiti. But, notwithstanding this favorable circumstance, the missionaries laboured for 16 years, before any apparent result crowned their exertions. At the end of this long period of "hope deferred," the heart of the King, the grandfather of Pomare, the present Queen, had been partially influenced by the truth; so also, and in a greater degree, was a young man who was the keeper of the national idols. This person came to the resolution to destroy the idols under his charge. He intimated his purpose to the King, who expressed some fears as to the consequences, but promised to screen him from the anger of the people as much as he could. A day was fixed for the work of destruction; a pile of combustibles was raised; the people gathered around, not

much opposed to the movement, but somewhat alarmed for the consequences, an old tradition having told them that the man who insulted the gods would immediately perish. An Irishman who happened to be present, hearing this tradition, said if this were the case, he would be the man to perish; he seized a hatchet and cut down one of the principal gods. The rest were thrown upon the pile; and the priest, stripping off his pontifical robes, added them to the blaze. From that day the Gospel had made rapid progress.

Mr. Howe referred to the manner in which the natives conducted themselves under the attacks of the French. Nearly the whole population retired to the mountains. One old Christian man, who considered that he could be of no service, wished to be left behind. The others insisted that he should accompany them, and strengthen their hands by his prayers. On one occasion, when the French were seen advancing to attack them, this old man exhorted them to see, before they joined battle, that their hearts were right with God; and he himself, with the rest of the old and feeble, remained in prayer on the top of the mountain, while the army engaged and defeated the French below. At present all the inhabitants, excepting about five hundred, were in the mountains, in two divisions. To one of these the former deacons of the congregations acted as ministers, and the old man already mentioned, exercised a general superintendance over them, and they were visited once a fortnight by the missionaries.—The other division was living near a missionary settlement, where they were able to attend divine service. The French, Mr. Howe stated, had taken possession of the lee-ward islands as well as Tahiti; but Lord Aberdeen and the French Government had pledged themselves that they should retire from these islands, if it could be proved that they did not belong to Queen Pomare. The missionaries had furnished Lord Aberdeen with documents which proved this; and if the pledges of the two Governments were redeemed, there would be room in these islands for the accommodation of the entire Tahitian people. Mr. Howe added, as a pleasing circumstance, that notwithstanding the indefatigable attempts of the Popish priests to gain converts among the Tahitians, not a single individual had been prevailed upon to embrace the Roman Catholic religion.

RELIGIOUS STATE OF INDIA.

At a recent meeting, in Huddersfield, of the Society for the Propagation of the Gospel in Foreign Parts, the Bishop of Calcutta, in a speech descriptive of the spiritual destitution of India, made the following observations in relation to Hindoo superstitions and cruelties:

The Hindoo idolatry seems especially to proclaim, as it were, Satan, the god of this world and the murderer from the beginning, as its author. The system itself is of the most insidious, prying, and corrupting character. Nothing escapes its crafty influence. Every

action is regulated—all social and domestic intercourse limited by it. The Hindoo is entangled, body and soul, bound as by an iron chain. Caste is his curse. And the ministers of this religion—the Brahmins—are unprincipled, crafty and sensual men. * * * * My mind is filled, overwhelmed, suffocated, so to speak, with the atmosphere of idolatry, which I had breathed for nearly thirteen years in India. Its learning, its philosophy, its legends, even its religion—all are alike polluted with its grossest puerilities, cruelties, or defilements. The Coolia Brahmins, for instance—they are an abomination. And they are held universally in the highest reverence—such is the state of heathen India. And what is their practice? They go about from place to place, marrying a multitude of wives, with each of whom they remain for a day or two, and then leave them to widowhood and the most degrading prostitution. And such is the prevalent darkness, that a connexion thus formed is deemed an honor by the Hindoos. In the Khoord country, again, there prevails a horrid tradition that the land can only be rendered fertile by being sprinkled with the blood of youthful human sacrifices. Thank God, that this, with female infanticide, and the burning of widows on the funeral pile, and other such like terrible violations of the first laws of humanity, have been forbidden and put down by the strong arm of British power. Then, there is Juggernaut. I have been there and seen the car, and the people pouring into the village of Poree, near which the temple stands. Who are these, I asked? The pilgrims. And where do they come from? From all parts of India, was the answer. The magistrate assured me, that, upon a fair calculation, nearly 150,000 persons annually perished, either in the place itself, or upon the journey to or fro. This horrible result was mainly brought about by a set of men, called pilgrim-hunters, who travel all over the country, collecting bands of deluded worshippers, whom they first decoy and then fleece, not only of every rupee they have, but of all they can in any way, or by any means, borrow. So that they oft-times leave the place to starve and die. This also chiefly works by means of the female mind. It will now soon come to an end by Government interference. And I hope the next thing done, will be to put down the Coolia Brahmins; and then to suppress the Ghaut murders of aged parents and kindred.

The subject of *caste* is exciting great attention among the natives and missionaries. The Governor, Sir Henry Hardinge, has manifested much interest in the cause of education and religion. He has declared by proclamation, that all the converts from Hindooism are entitled to the same protection as other natives. This is a new thing in India, and its importance will be better understood, when it is known that heretofore a convert to Christianity, by renouncing caste, has lost all title to property, and suffered many disabilities.

ITEMS OF INTELLIGENCE.

Germany.—Religious tolerance appears to be gaining ground.—Catholic priests no longer refuse to bless mixed marriages, i. e. mar-

riages between Protestants and Catholics; and it is even asserted that the Pope has the intention of acknowledging the Protestant Church, so as to induce it to aid him in putting down the new religion of German Catholicism. But this is as incredible, as it would be useless. The new religion of Ronge is advancing. One or two Catholic priests have joined it, and have thereby drawn on themselves the vengeance and bitterest resentment of their bishops. Ronge is received well in some places, and badly in others; and it is the same with respect to his partisans. In Posen, not long since, a preacher condemned Ronge from the pulpit, whereupon he was insulted by some of the congregation. Others took his part, and the consequence was that a pitched battle took place in the very church itself.

A correspondent of the New York Observer speaks favorably of Ronge, the German Reformer, and says that he pursues with unwearied activity his ministry. He adds the following remarks respecting his personal appearance. Ronge is a man of about forty years, of a small and spare form. His black hair and beard completely encase his face. He has thin lips, a black eye, and penetrating look. His physiognomy strongly resembles that of a Jew. Does he not perhaps belong by his ancestors to the Jewish race! He is somewhat reserved and taciturn. He wears, on his journeys, a black overcoat; he receives without parade or ostentation, the garlands and bouquets offered by his admirers. He does not seek applause; on the contrary, when he sees enthusiasm go too far, he tries to escape from the eager throng. He has nothing of the mountebank.—He is destitute of property, and it must be said to his praise, that he does not seek at all to gain money. He is scrupulous to spend only what is necessary, though great sums have been placed at his disposal. In the performance of public worship, he speaks with sobriety and simplicity. He makes few gestures; he avoids inflated and impassioned language. He is brief, concise; speaking to the reason, rather than to the imagination.

CONVENTION.—A call has been issued for a Convention of the Ministers and Elders of the New School Presbyterian Church of the United States, who believe that slaveholding is a sin, to meet two days previous to the meeting of the Triennial Assembly, in May next, at Philadelphia, to take into consideration the interests of the Church and the cause of Christ, as connected with slavery, and if possible to devise a remedy for the evil. The call says—"believing that the system of slavery, as practised in the United States, is not only sinful in itself; but that in its practice, it is paralyzing the efforts of the Church in propagating the pure gospel of Christ, injurious to the soul of the master, and a grievous wrong to the slave; and while it continues in connection with the Church, it will be a source of continual discord, distract her counsels, and divert or dry up her charities; therefore we unite in calling a Convention, and would also invite the brethren of the other branches of the Presbyterian family, and our Congregational brethren who believe that the slaveholding relation, as it exists in the United States, is a sinful relation, to meet us, and take part in all our deliberations."

Bishop Hughes in Ireland.—The Dublin Freeman, after noticing a sermon by this Popish bishop in the chapel of Cunnins on the Sabbath, says, "After service a large party of gentlemen, lay and clerical, were entertained at the Dace Arms, by the pastor of Cunnins. To the last toast the chairman made some remarks on the late message of President Polk, and the Rt. Rev. bishop of New York replied. The oration was as full of patriotism as the sermon of piety and was greeted at each period with loud applause."

No doubt it was. *Piety* in a Popish bishop's sermon; and *patriotism* in his oration! What would be thought of a Protestant clergyman who would go to an *entertainment, at a public house, on the Sabbath, after service*, and drink toasts, hearing and making political speeches? It would be hard to convince us that there was much *piety* either in his sermon or his heart.

Popery in Rio Janeiro.—It is said that every devout Popish family in Rio Janeiro has an image of St. Antonio and a whip. If the saint after being invoked, refuses to grant what is asked, he is taken from his place and soundly flogged. Many of the images are consequently in a marred and broken state. How degrading to the human mind is the influence of this corrupt, abominable and superstitious system; and yet many regard it as innocent, and even with favor.

Notices of Books.—R. Carter, 58 Canal street, New York, and 56 Market street, Pittsburgh, has issued the FOURTH Volume of D'Aubigne's History of the Reformation, at prices from 25 to 75 cents per copy; and in styles to match his editions of the preceding volumes. We understand that in one week near 10,000 copies were sold. In this we rejoice, partly because of the excellence of the work, and partly because Mr. Carter is the publisher, in the United States, selected by the author under an agreement that secures to him *one-half* of the profits on all sold before the appearance of a rival edition. We have no wish to interfere between publishers; but a sense of justice and honor compels us to entertain and express the conviction and desire that the author's wishes and pecuniary interest should, in this case, be consulted by patronizing the work as issued by *his own* publisher. Heretofore he has received little for his labor, and now, when he has made an arrangement by which they may be in part requited, we hope he will not be disappointed. We recommend our readers to procure the work, purchasing, for the author's sake, Carter's edition.

In this connexion we would again call attention to the numerous useful, important and evangelical works published by Mr. Carter, specifying among his late emissions the following;—*Newton's Life and Letters*—*Cecil's Works*—*Alleine's Gospel Promises*—*Life in earnest*—*Sabbath Musings*—*Missionary Life in Simoa*—*Perfect Peace*,

In a late battle between the British army in India, and the Sikhs, of the Punjaub, the former are said to have lost 3,300 and the latter 30,000.

The Pittsburgh Presbytery will meet in the Monongahela church on the third Wednesday of April inst.

The New York Presbytery will meet in Newburgh on the second Tuesday of May, at 7 o'clock, P. M.

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THE MILLENNIUM.

BY REV. J. CHEYSTIE.—(Concluded from page 39.)

But there are other particulars in the prediction we are examining (Rev. xx. 1, 6) of great interest, as they display other features of moment characterizing the Millennial period. In verse 6, it is stated, "*Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.*" Of the properties of that period, exhibited in these words, we select the two following:

1. The prevalence of the Christian religion in great power and purity. They are pronounced "blessed and holy," who have part in that resurrection, and they shall be priests of God and of Christ." These are the very terms in which true religion is described in the didactic parts of the sacred Scriptures as proper to all the people of God more fully and clearly throughout the New Testament dispensation. This is nothing new or foreign to what is common to the Church in all ages. Thus the Apostle Peter describing true believers, (1 Pet. ii. 9.) "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of Him who hath called you out of darkness into his marvellous light." So also the Apostle Paul addressing true believers, (Heb. iii. 1.) "Wherefore *holy brethren*, partakers of the heavenly calling, consider the Apostle and High Priest of our profession Christ Jesus." So also in various other parts of the New Testament, the blessedness and holiness of true believers are in various ways asserted. All this indeed is only a development of the virtue of God's covenant with Abraham, which abides unbroken and

uninterrupted through all ages to the end of time. Gen. xvii. 5. "Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a *father of many nations have I made thee.*" Again Gen. xxii. 18; "*in thy seed shall all the nations of the earth be blessed.*" This is afterwards reiterated in succession to Isaac and to Jacob. Gen. xxvi. 4; xxviii. 14. It is a development of a promise made in the first call of Abraham, Gen. xii. 3; "*in thy seed shall all the families of the earth be blessed.*" Paul in his Epistle to the Romans, (iv. 16,) shows that this promise pertains not at all exclusively to Abraham's seed or posterity according to the flesh, "but to that also which is of the faith of Abraham who is the father of us all." And in his Epistle to the Galatians (iii. 8.) he says "the Scripture foreseeing that God would justify the heathen (literally 'the nations') through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Again, verses 15, 16; "Christ hath redeemed us from the curse of the law being made a curse for us—that the blessing of Abraham might come on the Gentiles through Jesus Christ."

Thus it appears both that the influence of the same religious principles which are exhibited in God's ancient covenant, enlarged and displayed in greater power under the New Testament, will be conveyed and diffused in great extent at the Millennial period, and that this will indeed be the fulfilling of the very promises of that ancient covenant. Then and in such a state of mankind, will "*all nations be blessed in the seed of Abraham*; then will be a fulfilling to an extent never before witnessed of the promise—"In thee and in thy seed shall *all the families of the earth be blessed.*" The gospel will then find the limits it has never before reached though the promise has stood for ages. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." So the prophets of the Old Testament writings in almost innumerable testimonies upheld the faith of the people of God with this consolatory truth. Zech. xiv. 8. "And it shall be in that day that living waters shall go forth from Jerusalem, (the true church of God, not that "Jerusalem which now is," as Paul says, "which is in bondage with her children, but Jerusalem which is above, which is free, and the mother of us all.") These living waters flowing on either side, in every season indicate the extensive prevalence and the unfailling constancy of gospel administrations in purity and power. Isaiah's vision of the glory of Christ, contained in the 6th chapter of his prophecies, was manifestly a prophetic exhibition of that glory as it was in the latter

day to fill and cover the whole earth. The ascension gifts of the Redeemer will be furnished in the largest abundance, his "gospel preached with the Holy Ghost sent down from heaven;" "men shall be blessed in him and all nations shall call him blessed." "Blessed be the Lord God, the God of Israel, who only doth wondrous things; and blessed be his glorious name forever; and let the whole earth be filled with his glory."

2. The prevalence of Christianity in the civil constitutions of the nations—"they shall reign with Christ." The gospel of the kingdom will obtain a supremacy over all the social concerns of men. The Church in her true splendor will shine over all the world. "The nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it." Rev. xxi. 24. In the judgments which will have preceded, the long continued oppressive governments of the nations will have been brought to an end, and now the nations, liberated from their ancient thralldom and introduced into the light of God's kingdom, shall voluntarily subject themselves to the authority of the Most High. The ever-controlling principle of the predominating power of the majority, will now have its effect in another form. The vast multitudes of the arisen, resuscitated witnesses of God, no longer in the minority, shall control the decisions of the nations, to the side of truth and godliness.—There is not a maxim more clear, nor an axiom more determinate, than that to have a godly and righteous government, the people must be prepared for it. Even in the ancient people of God, when the authority of God sustained the authority of his servants in rule by miracle and omnipotence, the people were not settled in their land or under his laws, till the refractory and unbelieving race who came out of Egypt, were destroyed and scattered in the wilderness. The people lie at the foundation of the state in its established order: if they support not the government, it must quickly fall into confusion and ruin. The most equitable and scriptural government, and the most godly, wise, and righteous rulers, without a people corresponding in their character, would be quickly demolished, and the rulers fall a prey to popular violence. When the Millennial glory shall be introduced, the people and the nations shall be prepared. They shall furnish the elements for holy commonwealths, and the materials for godly rulers. "The kingdoms of this world shall then become the kingdoms of our Lord and of his Christ," because by his grace powerfully exercised, and extensively diffused he will have subdued the nations to himself.

It is not to be inferred from the view which the Scriptures give of the extensive diffusion of holiness, righteousness, and happiness, by the agency of the gospel, and the widespread and powerful outpouring of the Holy Spirit, that all the corruption of man shall be wholly subdued, and wickedness in every form shall cease. It is not designed to convert this earth into a celestial paradise, or be an anticipation of, or substitute for heaven. True religion will prevail, but it will be true religion, though it shall be in the best form in which it has appeared, nevertheless attended with the remains of indwelling sin in the saints, and with the spots of hypocrites in the church. Though it is said that "the rest of the dead lived not again till the thousand years were finished," the meaning is manifestly, in prophetic language, that in number, authority, and influence heretofore possessed, they cease to appear. Human nature, though raised and improved by true religion, will still remain imperfect in its individual character, and mixed in its social. And it is owing to this circumstance that elements of corruption will remain, which at the close will be unfolded and enlarged in such fearful form and degree.—(Rev. xx. 7, 10. In the meanwhile, the restraints of government will be requisite for the purity and security of social order. But then it will be government, which, in whatever various forms it may be exercised, will be essentially unlike the corrupt and oppressive systems which have misled and tyrannized over the nations. True Christianity will enter and pervade as the proper element in them all. "The kingdoms of this world shall then be the kingdoms of our Lord and his Christ." The divine authority and the divine law will be universally recognized. Christ will be known and acknowledged by the name which he claims in the wonderful administrations of judgment and mercy with which that period shall be introduced, "King of kings, and Lord of lords—Prince of the kings of the earth." Rev. i. 5; xix. 16. It will not exemplify the impure and adulterous union of Church and State which has for ages blighted and blasted the moral and social order, and produced an offspring destructive to the welfare of the human race. A union so baneful in its character, so manifestly ministering in the Anti-Christian governments of the old world for centuries on the one hand, to the tyranny and ambition of ungodly rulers; and on the other hand to the cupidity and pride of sensual and worldly ecclesiastics—as to afford a seeming apology for the infidelity which has viewed nominal Christianity in so impure a relation, the mistress, the harlot lending her name and influence to bind the nations in chains of ignorance, superstition, tyranny, and blind submission.

The light of prophecy shines on the future destiny of the human race on no moral point more clearly than it does on this. The prediction of Daniel 2d chapter, contained in the vision of the image, bears exclusively and strongly on this feature in the state of the liberated and renovated nations. The whole vision and interpretation relate entirely to the history of the several successive governments which have most extensively swayed the destinies of the human race, spreading over a large part of the known world; the Babylonian, the Medo-Persian, the Macedonian, and finally, the Roman Empire, terminating in its subdivision into the ten kingdoms of modern Europe. These successive empires, however widely differing in their territorial limits, their respective forms of government, and their history, are nevertheless all parts of one entire system. However unpalatable the truth, the modern christian—as they are falsely named—kingdoms of Europe are neither more nor less, in their spirit and character, the legitimate representatives of ancient Babylonian tyranny, idolatry, and misrule—they are all parts of the same image, each of the same nature, members of the same political body, the same life and power that corruptly animates the one animates the rest; each is a type of the others. And while in the close of the prophecy this system of government is viewed especially in its bearings on the nations distinguished with the revelation of the gospel and God's gracious covenant, in its earlier period it is viewed more in its relations to the idolatrous and heathen nations of the earth. The final destruction of this image therefore by "the stone that was cut out without hands, which smote the image upon his feet, that were of iron and of clay, and brake them to pieces," shows that not only is this influence to be felt by the nations now denominated Christian, but that throughout the whole world, now distinguished into Christian and Heathen, a great moral revolution in the social and political order will take place. "For then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floor, and the wind carried them away, so that no place was found for them." The import of the prophecy is most clearly that every vestige of those forms of government, in nations heretofore and yet nominally Christian, or which have prevailed for ages, and been transmitted thro' almost numberless, and oft-times most sanguinary revolutions among the nations heretofore heathen—that every vestige of these governments shall disappear. And as it is perfectly plain that man cannot remain in social state and order without government, they shall be succeeded by systems of civil order in every respect illustrating and displaying the principles

of divine truth, law, and order. "The stone that smote the image, became a great mountain and filled the whole earth." Daniel ii. 35.

It is not always observed or acknowledged that it is the political forms of government which "the stone cut out without hands" subverts and destroys: and that it succeeds in their place; it became a great mountain, and filled the whole earth." This is the "kingdom of God." In place of the governments which heretofore had ruled the nations, there follow governments instituted upon principles of Divine revelation, founded upon the acknowledgment of the supreme authority of Jesus Christ, of his grace and Mediation, as he is the Saviour of mankind. For they shall correspond with the principles of them who "reign with Christ," who are the representatives of such as "had been slain for the witness of Jesus and for the word of God." Here then, there shall be a living and universal illustration of the glorious majesty of our Redeemer as he is "head over all things to the church which is his body," as he has given to him, and as he then will gloriously exercise from his high and invisible throne in the heavens, "all power in heaven and on earth." "Yea, all kings shall fall down before him, all nations shall serve him." "And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia, for the Lord God omnipotent reigneth." Rev. xix. 6.

In conclusion, we may very reasonably turn our attention to an enquiry perhaps natural and not unfrequent on this subject, why should we direct our thoughts, with such intense interest, to an event in which we can take no active part, and a period so remote, in which we shall not live on earth? Ought not our attention to be more exclusively directed to matters of present and of more immediate concern? It is answered,

1st. That it is a principle deeply inwrought in our nature to contemplate the future with interest, and is an integral part of our moral and intellectual constitution. It grows out of our sense of accountability; it belongs to the intelligence and immortality of the soul; it springs from an innate and irrepressible consciousness that we have a deep interest in the vast field of being that lies before us. It is this which distinguishes the reasonable powers of the human soul from the instincts of the brute creation, and the momentary existence of the one from the never-ending life of the other. However, therefore, it may be abused, misled, or misapplied, we may be assured that its proper exercise is a part of the wisdom

after which we should strive as most agreeable to our Creator, who implanted this principle in our souls. His own word furnishes both its directory and its aliment, and he has pronounced a special benediction upon its right exercise in submission to, and faith in his revealed will. "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein." Rev. i. 3. A very large part of divine revelation has heretofore consisted of, and yet remains consisting of predictions of events, future and, though distant, of the deepest interest to the people of God. We are admonished moreover that "there shall come in the last days scoffers, walking after their own lusts and saying, where is the promise of his coming?" To meet the assaults of infidelity, it is therefore most wise to consider the ample provision which he has made for the support of faith and the encouragement of hope, in being assured "that the Lord is not slack concerning his promise"—"for the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry wait for it: because it will surely come it will not tarry." Hab. ii. 3.

2nd. It is manifest in the universal experience of the visible Church, that prophecies of future events being given in divine revelation, men will examine them, and spread as they can, the result of their investigations before the public mind. It becomes the duty of each and all, as their several circumstances require, and as opportunity affords the means, to judge for themselves, and apply the standard rule of divine truth. The great diversity of doctrinal principles and sentiments and opinions, furnishes no invincible obstacles to the attaining of the truth. They furnish the occasion of that important precept, "Prove all things, hold fast that which is good." 1 Thess. v. 21. So it becomes in the multiplied, inconsistent, and contradictory systems which are presented to our view, to examine their claims, to see how far they correspond with "the analogy of faith," or how they deviate from it; how they correspond or disagree with the landmarks set up in the Providence of God; how they can mingle in with that hope which belongs to his redeemed, and how far they serve to encourage and quicken in the prosecution of duties, plain and present before us; or divert our attention from the great things that belong to our everlasting salvation, to poor and perishing fancies. Every future work of God has a concinnity with the past, and each as known must quicken to the discharge of present duty in advancing God's glory on earth and laying hold on eternal life. "My sheep hear my voice and they follow me." John x. 27.

3d. It affords abundant encouragement to all sincere followers of God, to all witnesses for divine truth, to know that their faith perishes not with them from off the earth, that "their labor is not in vain in the Lord." Whilst the Church remains in the wilderness and the witnesses prophesy in sackcloth (Rev. xi. 8 ; xii. 14) it cannot but be that true piety will be for the most part in great obscurity, subject to many privations, and exposed to much discouragement. Contemporaneously with this, false religion will appear with various obtrusive forms and in a comparatively prosperous state.—During the prevalence of the Anti-christian imposture and apostacy, "all the world wonder after the beast:" "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. xiii. 3, 8. Though now overwhelmed in the darkest obscurity, and practically impugned by unnumbered multitudes, that faith will continue, godly toil in the service of the Lord will be unintermitted, in generations yet to come ; it will yet be reanimated in invincible power, and live again in brighter days and in innumerable multitudes. In the general supineness and security which will insensibly envelope the whole visible church, take heed that you sleep not the sleep of death—cultivate in your own souls the infallible marks of the true Church in all her members in all periods of her existence, whether you look at her earliest living exemplifications, or those she bears in the dark ages of Anti-christian delusions, or in the bright and glorious light of her millennial felicity. "Blessed and holy is he that hath part in the first resurrection"—they are the same in every age, quickened and raised together with Christ—"God who is rich in mercy for his great love wherewith he loved us even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) and hath raised us up together and made us sit together in heavenly places in Christ Jesus." Eph. ii. 4, 6,—“on such the second death hath no power”—“there is no condemnation to them which are in Christ Jesus, they have passed from death unto life.” Rom. viii. 1 ; John v. 24—“but they shall be priests of God and of Christ”—and whatever be the period of their lot on the earth, they shall reign with him in a heavenly and everlasting kingdom. “They shall see his face and his name shall be in their foreheads ; and there shall be no night there, and they need no candle, neither light of the sun ; for the Lord God giveth them light ; and they shall reign forever and ever.” Rev. xxii. 4, 5. Be patient, be unwearied in the service of your God, assured that your life will be fruitful yet on earth, and

and in an immeasurable recompense and inheritance in heaven. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalm cxxvi. 6.

A DEVOTIONAL SPIRIT—HUMILITY.

No feeling is more essential to the true spirit of devotion than humility. In comparison with God, the most exalted creatures are as nothing. Humility, therefore is a characteristic of the worship of the heavenly hosts. In the vision of John the Divine, four and twenty elders were seen, seated on thrones round about the throne of the Almighty, clothed in white raiment and crowns of gold on their heads. Whomsoever these may represent, they seem to occupy a high place in the celestial world; but exalted as is their condition, their worship is accompanied with the most manifest signs of profound humility. For when the four living creatures which were full of eyes within, and had each six wings, worshipped, crying—"Holy, holy, holy Lord God Almighty, which was and is, and is to come, the four and twenty elders fell down before Him that sat on the throne, and worshipped him that liveth forever and ever, and cast their crowns before the throne." And when the Lamb came forward and took the sealed book out of the hand of Him that sat on the throne, "the four living creatures and four and twenty elders fell down before the Lamb."

Among the saints on earth, perhaps no holier men have lived than Isaiah and Daniel; but when the former of these beheld "Jehovah sitting on a throne high and lifted up, and heard the seraphim crying—"Holy, holy, holy is the Lord of hosts," he was overwhelmed with a sense of his own unworthiness, and said, "Wo is me! for I am a man of unclean lips, and dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." And Daniel, when he had a vision of the Almighty, and heard His voice, his strength went from him, and his comeliness was turned into corruption, and he fell into a deep sleep, with his face toward the ground." Job, also, may be adduced as an example of the humbling effects of a deep sense of the presence of the Holy One. "I have heard of thee," says he, "by the hearing of the ear, but now mine eyes see thee, wherefore I abhor myself, and repent in dust and ashes."—

And John when he heard the Son of God, “fell at his feet as dead.”

As all our judgments are by comparison or contrast, it cannot be otherwise but that clear views of the divine Majesty will lay us prostrate in humility. This must be the effect on the holiest and most exalted creatures in heaven; but in the case of man there exists a ground of humiliation, of which they can have no experience. Every man is a sinner; and in the whole universe, there is nothing so opposite to the excellency of the divine glory as sin. And every man, yea, every Christian, has not only committed acts of sin, but has a principle of sin dwelling in him. “A law in his members warring against the law of his mind.” “The flesh lusting against the spirit,” and too often bringing him into captivity to the law of sin and death.” And this causes him often to cry out with Paul, “O wretched man that I am, who shall deliver me from the body of this death!” The more distinctly we understand the excellency of the divine law, so as to delight in it after the inner man, the more odious does sin appear; and no sins, to the true penitent, appear so vile, as his own. It therefore follows, as a clear inference, that the holiest men are the most deeply abased before God on account of their sins. And this is in exact accordance with experience. Every true Christian knows by experience that his views of the evils of sin are the most humbling, when he has the clearest discoveries of the moral excellence of God. And if we select those among the saints who appear to have advanced farthest in holiness, we find them invariably entertaining the most humbling views of the evil of sin, and the depth of their own depravity. Let any one read the religious experience of such, and he will see an exemplification of what has been asserted. Augustine somewhere says, “If I were asked what is the *first* thing in religion, I would answer *humility*; and if I were asked what is the *second* thing, I would again answer *humility*; and if the *third*, I would again answer *humility*.” When David prays for the pardon of his sin, he does not plead that it is small, but his plea is, that it is great. It arises from the nature of the case that any one who obtains the knowledge of the deceitfulness and wickedness of his own heart, concludes that he is the chief of sinners. Ralph Erskine, in one of his “Gospel Sonnets,” introduces a number of saints contending for pre-eminence in heaven, on this ground, that each believes himself more indebted to free and sovereign grace, than any other of the whole company of the redeemed. If we look for the true spring of devotion in the hearts of saints on earth, we shall

find it, not in high flights and extatic joys, but in a deep and feeling sense of the evil of sin. If this lie not at the foundation, whatever else there may be, whatever show and profession, there is surely but little of a devotional spirit. It is unnecessary to turn aside to consider the true character of those religionists who profess to have attained to absolute perfection. Let them alone; they are blind leaders of the blind. They are pronounced by the pen of an apostle to be liars, who have not the truth in them. The heart must be wounded before it can be healed. The balm of Gilead is for the healing of the heart of God's people.

No state of mind is more pleasing to God in worshippers than that which is called contrition, or brokenness of heart.— This feeling is often expressed in many of the Psalms, in which David, Asaph and others, poured forth their penitent feelings before God. The sacrifice of animals, though appointed by God, was considered as of little value, compared with this temper of mind. David, in the 51st Psalm, after making a full and penitent confession of the great sin which he had committed, exclaims—“Thou desirest not sacrifice, or I would give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise.” This lively sense of the evil of sin lies at the foundation of all truly devotional feelings. It is the very temper which is most suitable for sinners, when they come into the presence of a holy God. And as the humble penitent, when thus penetrated and crushed with a deep sense of his own exceeding sinfulness, is apt to be discouraged, and finds it difficult to believe that God can look with complacency on such a vile creature, the Holy Scriptures abound with gracious encouragement to such, calculated to assure them of the divine favor, such as the following, “The Lord is nigh unto them of a broken heart; and saveth such as be of a contrite spirit.” He healeth the broken in heart, and bindeth up their wounds.” Indeed, according to Scripture, there is no character in the world in which Jehovah so much delights. He seems even to overlook the worship of the heavenly hosts that he may take up his dwelling with the mourning penitent. How remarkable and how gracious and condescending are his words! “For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, and with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” And when the merciful errand of the Redeemer is represented by the same prophet, it is made a prominent object of his divine mission, to

administer consolation to persons of this description. "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek; He hath sent me to bind up the broken hearted, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." And had not our blessed Lord special respect unto contrite sinners, when he uttered those gracious words,— "Come unto me all ye that labor and are heavy laden and I will give you rest;" and when he said; "Blessed are the poor in spirit, for theirs is the kingdom of heaven; blessed are they that mourn for they shall be comforted." To such his eye of tender compassion is directed, and however unnoticed by the world, or even by the rulers in the church, they are dear to him as the apple of his eye. Hear Him again, saying—"To this man will I look that is of an humble and contrite spirit, and trembleth at my word." Christ has given us a beautiful representation of the true spirit of worship which finds acceptance with God, in the account of the Pharisee and Publican who came up to the temple to pray. They both were devout in their way; they both were men of prayer, but O how different their spirit! as wide apart as the east and the west. The pharisee presents himself before God, full of self-righteousness and self-complacency, yea, swelling with spiritual pride, and filled with contempt of others. He boasts of his duties, but makes no confession of his sins; while on the other hand, the humble publican stands afar off, and with downcast eyes, smites upon his breast, and utters from the bottom of his breaking heart, an expressive petition, "God be merciful to me a sinner." This humble penitent was accepted; though he probably had been an open sinner; but the proud Pharisee was rejected, though his external conduct seemed to have been blameless. Often that which is highly esteemed among men is an abomination in the sight of God.

The foregoing representation of a devotional spirit will not, it is to be feared, recommend a life of piety to the gay and worldly. It will rather tend, to confirm their prejudices against religion, as a gloomy, sorrowful affair; and if it be necessary, yet they think that in the pursuit of happiness, it is expedient to postpone it as long as possible. Such prejudices it is believed, can never be removed, until a sense of the evil of sin is experienced. "They that be whole need not the physician, but they that are sick." Still, it may be proper to testify to the world, that the feelings of godly sorrow are not unaccompanied by real pleasure. These very feelings prepare the soul for the sweetest satisfaction a sinful heart is

susceptible of—the hope of pardon and the comfort of the Holy Spirit. Holy joy and godly sorrow, though apparently opposite, are near akin to each other.—*Dr. Alexander.*

DESTRUCTION OF THE INQUISITION AT MADRID.

The following statements taken from a Narrative by Col. Lehmanowsky, present a clear and correct view of one of the cruel abominations of Popery—the Inquisition. They almost literally open the secret chambers of that iniquitous institution, and exhibit them for inspection. They who are disposed to look upon Popery, as a harmless system, must either be ignorant of its history, or so given over to delusion as to be incapable of taking the warning which the pages that record its bloody deeds fully furnish. The events narrated below occurred in 1809. Col. L. then commanded a regiment of Bonaparte's army, in the city of Madrid, and is now a minister in the Evangelical Lutheran Church.

It had been decreed by the Emperor Napoleon, that the Inquisition should be suppressed, but the decree was not executed. Months had passed away, and the prisons of the Inquisition had not yet been opened. One night, about ten o'clock, as Col. L. was walking one of the streets of Madrid, two armed men sprang upon him from an alley, and made a furious attack. He instantly drew his sword, put himself in a posture of defence, and while struggling with them, he saw, at a distance, the lights of the patrols—French soldiers mounted, who carried lanterns, and who rode through the streets of the city at all hours of the night, to preserve order. He called to them in French, and as they hastened to his assistance, the assailants took to their heels and escaped, not, however, before he saw by their dress that they belonged to the Guards of the Inquisition.

He went immediately to Marshal Soult, then Governor of Madrid, told him what had taken place, and reminded him of the decree to suppress this institution. Marshal Soult replied that he might go and destroy it. Col. L. told him that his regiment was not sufficient for such a service, but if he would give him two additional regiments, he would undertake the work. The troops required were granted, and I proceeded, (said Col. L.,) to the Inquisition, which was situated about five miles from the city. It was surrounded with a wall of great strength, and defended by a company of soldiers. When we arrived at the walls, I addressed one of the sentinels, and

summoned the "Holy Fathers" to surrender to the imperial army, and open the gates of the Inquisition. The sentinel who was standing on the wall, appeared to enter into conversation for a moment with some one within, at the close of which he presented his musket and shot one of my men. This was a signal of attack, and I ordered my troops to fire upon those who appeared on the walls.

It was soon obvious that it was an unequal warfare. The walls of the Inquisition were covered with the soldiers of the holy office; there was also a breastwork upon the wall, behind which they kept continually, only as they partially exposed themselves as they discharged their muskets. Our troops were in the open plain, and exposed to a destructive fire:— We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them: I could not retire and send for cannon to break through the walls without giving them time to lay a train for blowing us up. I saw that it was necessary to change the mode of attack, and directed some trees to be cut down and trimmed, to be used as battering-rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power which they could exert, while the troops kept up a fire, to protect them from the fire poured upon them from the walls. Presently the walls began to tremble, a breach was made, and the imperial troops rushed into the Inquisition. I caused the "Holy Fathers" to be placed under guard, and all the soldiers of the Inquisition to be secured as prisoners. We then proceeded to examine all the rooms of the stately edifice. We passed through room after room and found every thing to please the eye, and gratify a cultivated taste; but where were those horrid instruments of torture of which we had been told; and where those dungeons in which human beings were said to be buried alive? We searched in vain. The "Holy Fathers" assured us that they had been belied—that we had seen all; and I was prepared to give up the search, convinced that this Inquisition was different from others of which I had heard.

But Col. De Lile was not so ready as myself to give up the search. He advised that water should be poured over the floor of the Inquisition, which was composed of large and beautifully polished slabs of marble, and a careful examination made of every seam in the floor, to see if the water passed through. By the side of one of these marble slabs the water passed through fast, as though there was an opening beneath. All hands were now at work for further discovery. The officers with their swords, and the soldiers with their

bayonets, seeking to clear out the seam, and pry up the slab. Others, with the butts of their muskets, striking the slab to break it, while the priests remonstrated against our desecrating their holy and beautiful house. While thus engaged, a soldier while striking with the butt of his musket, struck a spring and the marble slab flew up. Then the faces of the Inquisitors grew pale as Belshazzar's, when the hand-writing appeared on the wall; they trembled all over. Beneath the marble slab, now partly up, there was a stair-case. I stepped to the altar, and took from the candlestick one of the candles four feet in length, which was burning, that I might explore the room below. As we reached the foot of the stairs, we entered a large square room, which was called the Hall of Judgment. In the centre of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was an elevated seat, called the Throne of Judgment. This the Inquisitor General occupied, and on either side were seats, less elevated, for the Holy Fathers, when engaged in the solemn business of the Holy Inquisition.

From this room we proceeded to the right, and obtained access to small cells, extending the entire length of the edifice; and here such sights were presented as we hope never to see again!

These cells were places of solitary confinement, where the wretched objects of Inquisitorial hate were confined year after year, till death released them from their sufferings, and there their bodies were suffered to remain until they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this from being offensive to those who occupied the Inquisition, there were flues or tubes extending to the open air, sufficiently capacious to carry off the odor.—In these cells we found the remains of some who had paid the debt of nature; some of them had been dead apparently but a short time, while of others nothing remained but their bones, still chained to the floor of their dungeon.

In other cells, we found living sufferers of both sexes, and of every age, from threescore years and ten, down to fourteen or fifteen years—all naked as when born into the world! and all in chains! Here were old men and aged women, who had been shut up for many years! Here, too, were the middle aged, and the young man and maiden of fourteen years old. The soldiers immediately went to work to release these captives from their chains, and took from their knapsacks their overcoats and other clothing, which they gave to cover their nakedness. They were exceedingly anxious to bring them

out to the light of day, but Col. L., aware of the danger, had food given them, and then brought them out gradually to the light, as they were able to bear it.

We then proceeded to explore another room, on the left. Here we found the instruments of torture, of every kind which the ingenuity of men or devils could invent. Col. L. here described four of these horrid instruments. The first was a machine by which the victim was confined, and then, beginning with the fingers, every joint in the hands, arms and body were broken or drawn, one after another, until the victim died. The second was a box, in which the head and neck of the victim were so closely confined by a crew, that he could not move in any way. Over the box was a vessel, from which one drop of water a second fell upon the head of the victim—every successive drop falling upon precisely the same place on the head, suspended the circulation, and put the sufferer in the most excruciating agony. The third was an infernal machine, laid horizontally, to which the victim was bound, the machine then being placed between two beams in which were scores of knives, so fixed that, by turning the machine with a crank, the flesh of the sufferer was torn from his limbs, all in small pieces. The fourth surpassed the others in fiendish ingenuity. Its exterior was a beautiful woman or large doll, richly dressed, with arms extended, ready to embrace its victim. Around her feet a semicircle was drawn. The victim who passed over this fatal mark, touched a spring which caused the diabolical engine to open, its arms clasped him, and a thousand knives cut him into as many pieces, in the deadly embrace.

Col. L. said that the sight of these engines of infernal cruelty kindled the rage of the soldiers to fury. They declared that every Inquisitor and soldier of the Inquisition should be put to the torture. Their rage was ungovernable. Col. L. did not oppose them; they might have turned their arms against him, if he had attempted to arrest their work. They began with the Holy Fathers. The first, they put to death in the machine for breaking the joints. The torture of the Inquisitor, put to death by the dropping of water on the head, was most excruciating. The poor man cried out in agony to be taken from the fatal machine. The Inquisitor General was brought before the infernal engine, called "the Virgin." The soldiers commanded him to kiss the Virgin. He begged to be excused. "No," said they, "you have caused others to kiss her, and you must do it." They interlocked their bayonets so as to form large forks, and with these they push him over the deadly circle. The beautiful image instantly

prepared for the embrace, clasped him in its arms, and he was cut into innumerable pieces. Col. L. said he witnessed the torture of four of them—his heart sickened at the awful scene—and he left the soldiers to wreak their vengeance on the last guilty inmate of that prison-house of hell.

In the mean time, it was reported through Madrid, that the prisons of the Inquisition were broken open! and multitudes hastened to the fatal spot. And O, what a meeting was there! It was like a resurrection! About a hundred who had been buried for many years, were now restored to life. There were fathers who found their long-lost daughters; wives were restored to their husbands, sisters to their brothers, and parents to their children; and there were some who could recognize no friend among the multitude. The scene was such as no tongue can describe.

When the multitude had retired, Col. L. caused the library, paintings, furniture, &c., to be removed, and having sent to the city for a waggon-load of powder, he deposited a large quantity in the vaults beneath the building, and placed a slow-match in connection with it. All had withdrawn at a distance, and in a few moments there was a most joyful sight to thousands! The walls and turrets of the massive structure rose majestically towards the heavens, impelled by the tremendous explosion—and fell back to the earth, an immense heap of ruins. The Inquisition was no more!

CHURCH AND STATE.

There are few phrases more frequently used than the one which we have placed at the head of this article, and few, the true import of which is more generally misunderstood.—The terms “church” and “state” are indeed definite, and their meaning when taken separately, perfectly plain; but when mentioned together, and especially, as is mostly the case when they are supposed to indicate a connexion between political and religious organizations, it is their fate to be viewed with suspicion if not with alarm. It is worth while to give this subject a dispassionate consideration, and if it be found that a connexion between the church and the state be the source of one-tenth of the evils that have been ascribed to it, every christian and every patriot should, with their utmost exertions oppose it. The writer of this article is, however, of a very different opinion, his mind is entirely satisfied that church and state should be connected, and he feels persuaded that

when this subject is presented to the minds of unprejudiced men in the same aspect in which it has appeared to his, they will come to the same conclusion. It is with this view that he proposes in a few articles to consider this much discussed, but in a great measure proportionably mystified question.

To the illustration of the three following propositions the careful attention of the unbiassed reader is requested.

I. A connexion of some kind between religious and political associations is unavoidable.

II. An improper connexion of church and state is a source of numerous evils to both.

III. A proper scriptural connexion will tend to the greatest advantage of both church and state.

1. A connexion of some kind between religious and political associations is unavoidable. We use the terms religious and political associations in preference to church and state, because of their more general import. There are many systems of false worship which it would be an abuse of terms to call the church, and yet as these are the effects of the principles of natural religion, though corrupted in a state of society where nothing better can exist, they furnish legitimate data from which to draw conclusions as it regards the divinely established relations and obligations of civil and ecclesiastical institutions. In a question so important and so warmly discussed as the one under consideration, it is not only proper but necessary to elicit light, and collect materials from every available quarter in order to ascertain and establish the truth.

We reason in support of the position which we have laid down from the fact that the members of these two departments of society are identical—the same persons constitute both. This is the case, whether we view society in a state of irreligion, or enjoying all the blessings of genuine christianity. The only exceptions will be found in a mixed state where there may be many members of the nation who disclaim all connexion with the church, and on the other hand, some truly religious persons who take no part in civil affairs. But these exceptions are rather seeming than real, because the infidel has his system of irreligion which he substitutes for Christianity and which he labors with the utmost diligence to bring into the closest contact with the civil institutions—and those who dissent from immoral governments are no less desirous to bring these institutions under the influence of genuine religion.

It is almost unnecessary to attempt to prove that a man will, in whatever situation he occupies, employ his influence

for the good of society in all the relations which he sustains to it. The opposite of this involves so many absurdities, that when viewed in its bearings on our natural relationships, it cannot be entertained for a moment by the rational mind.— Can a husband and a father forget that he has a wife and children, when, elevated to office in the nation, he is attending to his official duties? If he is a legislator, and any question arises which involves the rights of wives and children, his marital and paternal feelings will be a sure guarantee that these rights will find in him an earnest advocate. We might descend still lower and illustrate this principle from the ordinary business of life. A nation composed chiefly of manufacturers, merchants or farmers, would, as the case might be, protect the manufacturing, mercantile, or agricultural interests.

And is it possible that to a principle so universal in its operations, those matters that relate to man as an immortal being, and concern his eternal destiny, furnish a solitary exception? Are men ready to promote, by means of civil regulations and laws, every interest of the body, and entirely overlook that of the soul. It cannot be, it is not the case. That there is a lamentable indifference, nay, strong opposition to the true religion, is a fact; but it is also a fact that those who are active in that opposition have their favorite systems, which they are endeavoring to build up on the ruins of christianity, and for the advancement of which, whenever they have the power, they call in the aid of the civil arm.

The correctness of this abstract reasoning, facts clearly demonstrate. From the remotest antiquity we find among the heathen nations that religion was established by law. Among the Egyptians the priests had their land, and in the time of the famine they were provided for by Pharaoh. Gen. xlvii, 22. In most instances among Pagans, the supremacy in both civil and religious matters is invested in the same person—the monarch is either the deity worshipped, or the functionary by whom the idolatrous rites are performed. Rome pagan had her pantheon which with all its abominable pollutions was sustained out of the national resources, and Rome papal is in this, as in all other respects, the exact “image of the beast.”

The case of God's ancient Israel, his covenant people, is remarkable and deserves particular consideration. It will not be denied that among them a connexion, and a very close one, existed between church and state, and as this was done by God himself, our arguments drawn from this quarter come with additional force. It might be inquired, was that con-

nexion in unison with the constitutional principles of the human mind, or was violence done to these principles by it?— We apprehend there are but few who will be hardy enough to assert the latter, and as there can be no third view taken, we may assume the former as admitted. But this admission yields all we ask, because what was according to man's social nature and principles then, is so still, and of course, wherever men are allowed to act freely in these matters, their twofold relations and interests, as civil and religious beings, will be made to bear on each other. It would seem to be so reasonable, that the mutual relations of church and state laid down in the divine law, and carried out in the political and ecclesiastical organizations of the Jewish people, are adapted to the condition of man, both as a citizen of this world, and as an aspirant for advancement in another, that the contrary opinion is in the highest degree absurd and impious.

But it will perhaps be exultingly affirmed, that the utter dissociation of church and state in our own land, clearly evinces that the position which we are illustrating, is a baseless theory. We cheerfully admit that the experiment of dis-severing the church from the state has here been fairly tried, and if it has not succeeded, the failure will furnish support to our position, for it would be a fair conclusion, from the principles and professions of the men who established our system of government, that the defect was not of will but of power. In these remarks we are speaking of the Christian church, for we will show that as it regards other systems which men adopt in the place of the church, there was no disposition to separate them from the government. Take for instance infidelity. Who does not know that the absence of christianity from any system is all that is necessary in order that all the evils that are expressed by that hateful name may grow with the greatest luxuriance? And is it supposable that this was not known and kept in view by at least the infidel part of the members of the convention that formed the United States' constitution? We assert that however far they succeeded in dissociating christianity from politics, they formed the closest junction with infidelity, and let it be remembered that we are viewing infidelity as the religion of the infidel—and that associations to disseminate his principles constitute his church.— And taking into the account the natural depravity of man, and his utter indisposition to all that is good, is it saying too much, that a nation by placing infidelity on the same level with Christianity, virtually establishes it? just as leaving the ground uncultivated, is to encourage the growth of useless and noxious weeds.

But we maintain that there is a connexion between the church and state in this land. We merely assert now, what we will illustrate in a future number, that there is an improper, as well as a proper connexion. There are various relations among men, some of them natural, some voluntary, and some forced, at least as it concerns one of the parties. The relation of parent and child is of the first kind, husband and wife of the second, and master and slave of the third. Between the parties in the last there is as real a connexion as between those in the first or second, although it is the result of power on the one hand and weakness on the other. That the church is connected with the nation in any of the first two, no one will affirm; but that she is connected in a relation analagous in some respects to that of master and slave we shall endeavor to show. And we premise that whatever power interferes with and takes away any part of the liberty of a moral person enslaves him, and if that person consents to this, he is a willing slave. And now we ask, is not this done with the church in this land? What are some of the rights and immunities of the church with which she is endowed by her gracious Head? Is it not the duty of her ministry to "go into all the world and preach the gospel to every creature;" and have not they a right to do so without any hindrance or opposition by the nation? But let her send one of her ministers to South Carolina to preach the gospel to the slaves, and he would soon find that the church in this nation is not free, and that he will be hindered by the civil power from executing the commission which he has received from his Divine Master. It will be remembered moreover, that in 1833, Messrs. Butler and Worcester were imprisoned by the authorities of the state of Georgia, for preaching the gospel to the Cherokee Indians, and that although the United States' court reversed the decision of the court of Georgia, the reversal was not on the ground that the nation had no power to hinder the minister of Christ from preaching to sinners, but solely because the Georgia courts had no jurisdiction within the Indian territories.

To all this it may be answered, that the church has not consented to these infringements on her rights. Would to God it were so, but facts show the very reverse. This consent has indeed been tacit, but it has been really given. In the case of all those churches that allow their members to incorporate with the government, it is a fair induction that they submit to these aggressions, willing to enjoy whatever liberty, and exercise whatever rights the nation may concede to them. This is indeed a degrading position for the church, but is one which the lauders of a religious liberty, which they do not

enjoy are content to occupy. The nation says to them, "bow down that we may go over;" and they with as good grace as they can, "lay their body on the ground, and as the street to them that go over."

THE MAMMON OF UNRIGHTEOUSNESS.

What is meant by the Mammon of unrighteousness, Father Geraius? said the youth Ugenio. In reading the Bible, I find passages which I do not understand, and while reading in Luke this morning I came to the parable of an unjust steward whom it is said his lord commended, and as I understand it, Christ also approved of his conduct and wished his disciples to learn from his example. But I will get the Testament and read it to you.

Luke xvi. 1, 9. And he said also unto his disciples, there was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, a hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

I am not in the least astonished, my dear Ugenio, replied the sage, that you have found it difficult to comprehend satisfactorily the meaning of this very interesting passage. Many, whose opportunities to inform themselves properly upon the subject have been much more favorable than your own, have found no little difficulty in arriving at satisfactory conclusions concerning it, and some have made of it a sad misinterpretation. For instance, it has been supposed by some who were evidently avariciously inclined, to afford a warrant for the prosecution of their avaricious purposes. Others seeing the evident inconsistency, of such an interpretation with the general scope of Bible instruction, have supposed that the conduct of the steward was the effect of repentance for his previous

acts of extortion, and such being the case, he merited his lord's commendation. Neither is this to me in any degree satisfactory, and the reason is, I have no evidence that he did repent of his past misconduct.

To obtain a distinct comprehension of the passage, let us view it in its general bearing. The steward, we are given to understand, had acted unjustly. Information of his unjust dealings had been communicated to his employer. The steward in consequence was about to be dismissed from his office. Apprehending that his dismissal was inevitable, he made no attempt either to excuse himself or to obtain his master's favor by promising amendment. With his mind fully intent upon being turned out of his employment, he is anxious only about the manner in which he shall in future gain a livelihood. "What shall I do?" said he, "I cannot dig, to beg I am ashamed;" and then, as if a new idea had instantly entered his mind, he says, 'I am resolved what to do.' This resolution was not, it is plain, to repent of his past misdeeds, or to amend his conduct in future, but on the contrary, in full pursuit of his unrighteous dealing, to strike, at his employer's expense, a bold stroke, and by one desperate effort, make to himself friends of those who owed his master. Accordingly, "he called every one of his lord's debtors," and by a very considerable reduction of their several bills, he obtained their favor, and secured to himself a ready reception into their houses.

When an account of this transaction reached his lord, though under the necessity of condemning his knavery, he could not but admire his policy. This is all, I apprehend, that is meant by his lord's commendation.

In making an improvement of the parable, Christ observes that "the children of this world are in their generation, wiser than the children of light;" that is, worldly men are wiser in things about which *they* are immediately concerned than Christians are in the *same* things in order that they may accrue to *their* advantage.

The word *Mammon* is of Syriac derivation, and as here employed, it means all worldly goods, privileges or acquisitions. These are called unrighteous, probably because craft, intrigue, oppression, and a variety of dishonest means are too generally employed to obtain them. Or as the word translated unrighteous also signifies false, or uncertain, by the use of this qualifying term, worldly riches are contrasted with the true, as in the 11th verse—"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches." Understanding the passage

accordingly, the exhortation is—Make to yourselves friends, as did the steward, by a proper use of this world's goods.

In giving this exhortation you will observe that Christians are viewed as stewards. For the use of that which God allots them in this life they are accountable, and to make a proper use of it is the great business of life. In order that this may be done, a quickening inducement is presented in immediate connexion; "That when ye fail," that is, when ye die, "they," the friends whom ye shall make by using for their advantage this world's goods, "may receive you," not into such abodes as did the friends of the unjust steward, but "into everlasting habitations." In this we have intimation that all must fail, the righteous as well as the wicked; and when they do, the just and the unjust steward alike must render an account of his stewardship to God. When life, like a declining shadow of the short-day's sun, will have fleetly passed away, and the dreaded night of gloomy death will have introduced us to the judgment bar of God, if this world's goods have not been so employed that glory from them has redounded to God, that the despised, opposed, and persecuted cause of Jesus Christ has been by their use advanced, or that some needy soul has been made glad, it is not to be expected that one of the angelic throng, with cheering escort, will attend us to the judgment seat, that the Holy Ghost will have arrayed us in the robe so necessary to acceptance with God, or that Jesus Christ will be our friend, and as such, introduce us to his God and Father. What anguish is there in the thought, to die and have no friend in heaven! to have lived here, to have possessed this world's goods, and to have died and not to have made a single friend by our benevolence!—that none of all that joyful throng which stand around the throne of God, shall welcome us to Emmanuel's land! But if, on the other hand, by a proper use of our worldly portion, we have been the means of doing good to others, how incalculable will be our joy to meet their cheering salutations on the borders of eternity. Having done so we may expect to hear not only their glad welcome, but also Christ himself, the final Judge of all, will welcome us in winning accents and with words like these, "Come ye blessed of my Father, inherit the kingdom prepared for you; for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." If in our astonishment we will inquire, when did we so O Lord, his reply is ready—"Verily I say unto you, inasmuch as ye did unto one of the least of these my brethren, ye did it unto me."

Thus, Ugenio, we are taught in this interesting passage to use the good things of this life, not for our own present gratification only, but in such a way that others shall be benefited, also; and that by complying with God's will in this respect, our own future happiness will be ensured.

I am satisfied replied the youth, and thankful for your kindness, and hope I will be benefited by your explanation.

THEOROS.

For the Reformed Presbyterian.

BOARD OF INSPECTION OF THEOLOGICAL SEMINARY.

CINCINNATI, March 23, 1846.

The Board of Inspection of the Theological Seminary met, and being called to order by the Chairman, Rev. James Milligan, was opened with prayer. Rev. J. B. Johnston was chosen Secretary.— Rev. J. J. M'Clurken being present was invited to a seat as a consultative member.

The Board proceeded to the examination of the Students, and the hearing of discourses which had been previously assigned by the Professor. The examinations were continued until the night of the 25th, during which, throughout, the Board were highly gratified with the specimens of great ability and persevering diligence in study exhibited by all the students, as also of the unwearied attention and labor on the part of the Professor. From the talents displayed, from the intense application to study, evidenced in the examinations, from the great ability of the Professor to impart instruction, from the evidence of piety and zeal for a covenanted cause, steady habits and exemplary lives manifested by the young men of the Seminary, the Board hesitate not in saying, the church may, with the divine blessing, expect to reap a rich harvest from the Seminary.

The students were examined at considerable length on Hebrew, Greek, Latin, History, Sacred Geography, Systematic Theology, Biblical criticism, Church Government, Pastoral Theology, and the art of Sermonizing. A few of them gave some specimens of progress in the study of the French and German languages. Three of the students now leave the Seminary as candidates for licensure by their respective Presbyteries.

The Treasurer of the Seminary made an exhibit to the Board, of the finances, from which it appeared that he had received for the support of the Professor \$362 40, of which \$22 00 were designed for the sinking fund.

The Board embrace this opportunity of urging upon delinquent congregations the duty of compliance with the injunction of Synod to contribute to the support of the Seminary. This Institution never gave greater promise, nor presented fairer prospects of useful-

ness to the Church, than at this time. One difficulty, and we may be allowed to say, one difficulty only lies in the way of redeeming its pledge to the Church—in furnishing her with a learned ministry, and that is, the *seeming* impossibility of the attendance of *all* the students of our Church in Cincinnati. Many, if not all our young men, are very limited in their pecuniary means. Hence, nearly one-third of the whole number that should have been in attendance last session, were absent. Instead of ten or eleven, there should have been fifteen or sixteen at least, at the Hall. A remedy could easily be supplied, and the burden scarcely felt. A plan is in contemplation, and will, perhaps, be laid before the Church by the Board shortly, which it is confidently expected will bring within the means of the poorest student in the Church, attendance on the Seminary, and remove every excuse for absence. Such would be to every true Covenantanter desirable. And we flatter ourselves with indulging in the hope that the Church will encourage in carrying out an efficient plan which proposes to secure, with very little difficulty, such an object. Respectfully submitted, by order of the Board,

JAMES MILLIGAN, Chairman.

J. B. JOHNSTON, Secretary.

APPROACHING CRISIS IN THE EPISCOPAL CHURCH.

The following extracts from the Protestant Churchman show the Episcopal Church to be in a fearful condition, and indicate that her state is likely to become worse and worse. Such statements, made in other than Episcopal papers, might seem to be exaggerated; but their publication in the paper above named is sufficient evidence of their correctness. In our judgment, the sooner the true condition of that corrupt church becomes developed the better. Of this our readers will be satisfied by the following painful developments.

“The members of the Protestant Episcopal Church in these United States, can no longer close their eyes to the fact that they are rapidly approaching a most fearful and solemn crisis. The withering influence of the Tractarian theology, is not only doing its work among us, but seems to have cast a spell upon the intellect and heart of the Church. Churchmen sleep while Romanizers are bold, active and successful, advancing from one position to another in their attempts to sap the foundations and to overthrow the bulwarks laid and erected by our Reformers against the Roman apostacy. The prophetic wind that precedes the tempest of ruin and havoc, moans through our courts, and sighs around our altars, but it evokes no united, earnest, vigorous action to resist and avert the storm. Evidences of danger press upon us from every side, and here and there a solitary finger is uplifted to point them out, but the champions of truth see not eye to eye, stand not shoulder to shoulder, labor not heart with heart. The voice of warning comes to us with a distinctness and solemnity sufficient to arouse the attention of the most

thoughtless; but where are the devoted hearts and the strong hands which it should summon to the ramparts of the city of God?

"We are not to be told that the time for alarm is past. We know that there are thousands in the Church, who, in common with ourselves, have been willing to shut their eyes to the mournful facts that now stare us in the face. Nothing but the most palpable and undeniable evidence of these facts, bearing upon the reluctant mind with a cumulative force, which has at length become irresistible, could have sufficed to open the eyes of many to the real dangers in the midst of which we now find ourselves. But Churchmen can no longer be deceived by the plea that the voice of warning which has been uplifted against the Romanism of Oxford and the New York Churchman, is unfounded and premature. Men that can assert this *now*, can assert that there is no sun in yonder sky. The apostacy has begun—the "falling away," is *here*, in our very midst, in our churches, in our households. Hundreds of souls have been seduced from the Anglican Church into the deadly embrace of Rome. What avails it that the *secessions* from the American Church, have as yet been few:—when Roman corruptions of doctrine are inculcated in our pulpits, and disseminated through the press?"

The same paper affirms the following as *facts*:

"Some of our clergy do not scruple to adapt their performance of the services of the church as closely as possible to the Romish type. Prayers for the dead are taught, in connection with the expiatory sacrifice (so-called in the Eucharist,) Romish hymns to the Virgin are said to be sung, in private meetings by students in theology. Sermons are preached and statements of doctrine are made, the utterance and publication of which a few years since, would have brought down the rebuke of the church upon the offenders and called forth an honest and emphatic protest from clergy and laity.—Rev. N. A. Hewitt, canonically connected, we believe, with the Diocese of Maryland, has announced his formal secession to the Church of Rome. Our authority for this statement is the True Catholic.—Rumors of other secessions are afloat, which are not yet confirmed by tangible evidence."

CONDITION OF THE WALDENSES IN SARDINIA.

A correspondent of the New York Observer says—

After the wars of the French Revolution and the victories of Napoleon, Piedmont was annexed to France. Then, the Waldenses were placed under a free government; they enjoyed the same religious, civil and political rights as other citizens. But in 1815 they fell back under the yoke of the king of Sardinia, and then the popish clergy renewed against them the former tyranny. Unhappy spirit of popery which seems unable to exist without persecuting furiously its adversaries!

The Waldenses are excluded from all public employments in the

states of the king of Sardinia. They cannot be magistrates, officers of government, nor teachers in colleges. They have certain limits fixed within which to perform their worship, and cannot go beyond these under severe penalties. They are required to observe the feasts of the Romish church, and if they fail to do so, they are heavily fined for the benefit of popish establishments. It is expressly forbidden to them to make any proselyte. The priests on the contrary, have founded in these vallies institutions for the purpose of gaining over all they can entice. They try to entrap children so that their unhappy parents are kept in continual alarms. These priests give money to the poor to induce them to become papists; they promise with the same view, promotion to soldiers, relief from punishment to prisoners, &c. They forbid the Waldenses to hold property beyond the narrow limits of their territory, and do not allow them to be lawyers, physicians or surgeons, except among those of their own faith!

And observe, that the Waldenses would be still worse-treated, if they were not protected by England and by Prussia. Long ago the jesuits would have banished them from the country of their fathers, or shut them up in the dungeous of the Inquisition. But these fanatical monks are afraid of arousing the remonstrances of protestant governments. You see still with what galling chains they oppress the Waldenses. Let then intelligent and honest men open their eyes to the intolerance of popery, which abandons none of its bad practices, disavows none of its atrocious acts, renounces none of its wicked pretensions, and let sincere catholics come out at last, shaking the dust off their feet, of a church which shocks the world by its superstitions and barbarity.

POPISH INFLUENCE CHECKED IN BAVARIA.

The same letter from which the preceding article is taken contains the following statements :

In some cases popery is constrained to recoil before the spirit of the age. So it happened lately in Bavaria; after 1838, the Bavarian government, instigated by the priests, ordered the protestant soldiers to kneel before the *consecrated host* or the *holy sacrament*. This was an attempt against liberty of conscience. For why should I kneel before a bit of bread? Why should I worship a gilt box in which this bread is put? If papists believe that the very person of God is contained in the *holy sacrament*, let them kneel! But to force a protestant, who rejects with contempt the doctrine of transubstantiation, to do the same thing, is tyrannical and odious iniquity.

The Protestant consistories of Bavaria raised loud remonstrances but in vain. The consistories of Munich made strong representations, but alike unsuccessfully. The general-synods of Bayreuth and Anspach tried to discuss the subject, but they were hindered by the king's commissioners. Further: a venerable pastor, Mr. Rednbacher, having said in a sermon that the duty of a christian is to

refuse obedience to what is contrary to the Word of God, was accused of high treason, suspended from his office, and condemned to a year's imprisonment. Many protestant officers, seeing they could obtain no justice, left the army and gave up their military rank.

Such was the state of things in Bavaria till the 13th December last. Remonstrances, petitions, protests, prayers, all were unavailing. Even the sons of the king pleaded in vain the cause of the protestants. They had to yield to the preponderating influence of the jesuits. Germany was deeply moved by this affair. The Faculty of theology of Berlin published a memoir in which they examined whether kneeling before the Holy Sacrament is compatible with the Protestant faith. At last, on the 13th December, the king of Bavaria annulled by a decree all the former laws relative to this subject.

What was the cause of this righteous act? First, no doubt, the blessing granted to the prayers of the Bavarian protestants, who displayed in these delicate circumstances as much courage as fidelity. Next, probably the jesuits were alarmed by the success of Ronge and the Free catholic church. They were afraid of stirring up too strong an opposition among the laymen of their own communion, and yielded to the force of circumstances. Be this as it may, it is a victory carried by the principles of religious liberty, and we rejoice.

BRITISH WAR IN INDIA.

In our last No. we had room merely to mention that in a late battle between the British army in India and the Sikhs, the former were said to have lost 3,300 men, and the latter 30,000. This was the first *British* account of the matter. Later intelligence represents their loss as considerably greater, probably between 4 and 5,000, among whom are 60 officers, and gives reason to believe that the loss of their enemy was greatly exaggerated. The Sikhs occupy the northwestern part of Hindostan, called Lahore, or the Punjaub.—The population is estimated at 4,000,000; and if they be subdued, the British will be masters of all India within the Ganges. The latest advices from the seat of war are to the 2nd of February. The substance of the news is given in the annexed extracts from London papers.

The intelligence from the seat of war is far from satisfactory.—The result of the battles fought on the 18th, 21st and 22d of December, is purely of a negative character. The Sikhs were prevented from advancing far into the British possessions and there opening a campaign. They were repulsed with loss; but they were by no means routed. The British were totally unprovided with the means of following up the advantage they had gained. On the contrary, they had to sustain fresh attacks in the position they had so hardly won. The enemy retired without confusion, and encamped between the field of battle and the river. Not a man was driven across the

Sutlej, until they thought fit deliberately to withdraw, six days after the battle. They retained the command of one fortified bridge, which a party that had come from eighty miles up the river to join them crossed as late as the 15th of January, and took up an intrenched position near Loodianah.

One paper says,—“We are told that the fire of the enemy was literally one continuous roar of thunder, and was heard at immense distances, justifying the remark of Sir H. Hardinge, that he had never seen one so hot in Europe. Four thousand, or one-fifth of the whole British army, were slain in those dreadful battles; and among the victims were found no less than 60 officers. But the Sikhs are said to have left 15,000 corpses on the field! These men, as well as ours, had mothers, wives, and sisters. Loud has been their wailing in the streets of Lahore—terrible their execrations on the British and the Christian name! Small welcome will be given to the English missionary who shall carry the Gospel message across the Sutlej!”

Since the above was in type, we have received, by the arrival of the *Caledonia*, intelligence sixteen days later from Liverpool. This Packet brings accounts of two bloody battles, between the British and the Sikhs. One was on January 28th, between a part of the British forces, under Sir H. Smith, and a strong division which had again crossed the Sutlej near Loodianah; the other, Feb. 10, between the main body of the British, under Sir H. Hardinge and Sir H. Gough, and the main body of the Sikhs on the margin of the same river at Sabraon. In both these engagements the British were *terribly* victorious. The loss of the Sikhs is estimated at from 10 to 12,000 men; that of the British at upwards of 2,500, amongst whom is a large portion of officers. Sir H. Gough's account of the battle in which he was engaged, represents it as one of the most terrific, while it lasted—from morning till eleven o'clock, A. M.—of modern times. Unlike the skilful manœuvring employed by Sir H. Smith, this engagement seems to have owed its success to the daring intrepidity of the soldiers who stormed the entrenchments of the Sikhs, bayonet in hand, defended as they were by 30,000 men, and 70 pieces of artillery. The British troops received their enemy's fire, reserving their shot till they got within his entrenchments, when they opened with murderous volley upon the crowded ranks within.

THE POPE AND THE EMPEROR OF RUSSIA.

A strange and unexpected scene lately transpired in the capital of the Catholic world. The czar *Nicholas*, having accompanied to Sicily the empress, who is afflicted with a serious disease, was desirous of making a visit to Gregory XVI. Here were *two popes* met together; for Nicholas is supreme head of the Greek church in Russia, as Gregory is head of the Latin church. The journals state that

the interview was cordial. Nicholas bowed before the Holy Father and kissed—not his slipper, as is usual—but the ring which he wears on his finger. Then Gregory XVI. opened his arms to the czar, and the two popes embraced each other.

This must have been curious. In the time of Gregory VII, a Roman pontiff would not have consented to receive thus a schismatical prince; he would have excommunicated and anathematized him; he would have stirred up the nations against him. But opinions are changed. The bishop of Rome is now no longer supreme master of kings and nations. He is obliged to submit to circumstances. It is said that when it was announced to Gregory XVI. that the czar was coming to Rome, the poor old man was terrified. He had just heard of the cruel persecutions exercised against the Romanists in Russia and in Poland. He trembled at the thought of facing the Muscovite despot. But the cardinals, who are certainly the most artful and adroit men in the world, gave the old pope to understand that it would be impolitic to refuse to see Nicholas, that the czar was powerful, that he could, on occasion, protect the holy see, that it was necessary to obtain from him better security for the catholics in his territories, &c. In a word, the interview took place.

These two popes are better agreed than is supposed perhaps.—Both are despots. Both hold to persecuting heretics. Each is ready to use force against his adversaries. Each favors superstition and dreads the light of the gospel. There is, however, this difference between them: pope Nicholas is at the head of five hundred thousand armed men, while pope Gregory XVI. could not bring into the field three thousand soldiers.

ITEMS OF INTELLIGENCE.

Protestantism in Turkey.—Rev. Mr. Goodell, of Constantinople, in a recent letter says: that “on the Sabbath and during the week, there cannot now be less than twenty Protestant services there, in various languages. We have recently taken a room in Galata, where our native brethren, probably, will meet every Sabbath morning, conducting the services themselves. A rich banker in Constantinople, who has recently waked up to a sense of eternal realities, offers to provide, at his own expense, a chapel for us in Constantinople proper. Thus there may be soon three chapels opened for the Armenians every Sabbath. When I first came to Constantinople, fourteen years ago, every thing in a moral sense ‘was without form and void;’ there was scarcely a word spoken in the name of the Lord. There was but one Protestant service in any language, on the Sabbath, and my family of four persons constituted about half of the assembly. Now there are no less than ten Protestant services every Sabbath. There are schools and chapels, and prayer meetings, and book depots. The outward forms of decency and religion certainly begin to appear.

State of Religion in Russia.—The official journal of St. Petersburg states that the number of persons throughout the whole kingdom, Poland excepted, not professing the dominant religion, amounted in 1843 to 8,634,373. Of these, 2,753,876 were Roman Catholics; 322,626 belonged to the Armenico-Gregorian church; 16,094 to the Armenio-Catholic church; 1,669,601 to the Lutheran church, and 40,691 to the Reformed Church. At that period there were in the Empire 2,317,644 Mahometans; 1,763,731 Jews; 233,312 Camaites, and 175,914 worshippers of Fetiches. Besides convents, there are 14,098 churches, mosques, synagogues, and other places of worship: of these, 2,009 belong to the Roman Catholic Church; 52 to the Armenio-Catholic; 965 to the Armenio-Gregorian; 885 to the Lutheran; 34 to the Reformed; 619 to Mahometans; 3,052 to Jews; 158 to Camaites, and 265 to worshippers of Fetiches.

What a painful picture these statistics present! More than eight and a half millions of souls, besides the inhabitants of Poland, under the influence of systems which generally preclude the hope that they can have any saving knowledge of the truth as it is in Jesus! To this we must add, that the great mass of those connected with the Greek, or dominant religion, are in no better condition. Truly there should be sighing and crying for the perishing millions that are without the Gospel.

The Evangelical Party of the Church of England, is represented by Dr. Adams of New-York, who visited that country a few months since, as withering in graces and diminishing in numbers and influence, and the high church spirit is in the ascendant. A late London paper says that the converts to the Roman Catholic religion from the upper ranks of society, during the last few months, now exceed 100, of whom nearly forty are clergymen.

Popery in Oregon.—The Roman Catholic Almanac for 1846 says, that in Oregon there are already 16 priests, one religious institution for young men and one for females; also two academies, and 7,500 of a Romish population.

A bill "for the suppression of horse racing," trotting and pacing, and the racing of "other animals," has been passed by the Massachusetts Legislature. It provides for the punishment of all persons concerned in any race, by a fine not exceeding \$1000, and imprisonment not exceeding one year.

The congregation of Brookland, &c. under the care of the Pittsburgh Presbytery, have made a call on Mr. Oliver Wylie, licentiate. The congregation has been vacant since the death of the late Rev. Mr. Walkinshaw.

The Presbytery of the Lakes will meet at Beech Woods, on the first Wednesday of May, inst. Two candidates for licensure are to deliver pieces of trial before the Presbytery.

The New York Presbytery will meet in Newburgh on the second Tuesday of May, inst., at 7 o'clock P. M.

The Illinois Presbytery will meet at Elkhorn on the third Monday of May, inst.

The Committee for Foreign Missions will meet in Newburgh on the second Tuesday of May, inst., at 2 o'clock P. M.

THE
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No. IV.

MISSIONS IN THE REFORMED PRESBYTERIAN CHURCH.

The action of Synod at its last meeting, upon the subject of missions, is of sufficient importance to direct the attention of the Church to this high and interesting duty. At no previous meeting of our supreme judicatory has this matter been brought forward so distinctly and prominently. In the reports of the several Presbyteries, the subject is presented in conspicuous view, and judging from the indication of feeling upon the part of her appropriate representatives, it is evident that the apparent slumber of the Reformed Presbyterian Church in regard to this important duty, is about to have an end. For this encouraging symptom of the awakening influence of the Holy Ghost, our minds cannot be too deeply impressed with sentiments of devoutest gratitude to the Author of the Gospel.

It cannot be necessary at the present time to make a formal statement of the action taken by Synod in reference to this subject, as it is fully indicated in the published minutes. A committee was appointed whose duty it is to facilitate and supervise the operation of Domestic Missions; and a similar appointment was made with reference to the exploration of a Foreign field. The preliminaries, so far as practicable, have received attention; and it now remains to be seen whether the efforts of the rulers will be seconded by the people. The way in which the energies of the Church may be put forth is unequivocally indicated, and the next thing of course will be the procurement of the means by which these energies may be called into active and efficient requisition. As the provision of the means will necessarily devolve, in a great measure, upon the members of the Church, it becomes highly important to direct their minds to a consideration of this grave

and very weighty matter, and to the importance of engaging immediately, and with energy, in the laudable enterprise of extending the knowledge of reformation principles, in our judgment, a too long neglected duty.

It is sufficiently obvious that the most effectual method of enlisting attention on behalf of this subject, is by exhibiting it in the light of duty. For though the instances are exceedingly rare in which a denial of its dutifulness will be hazarded; yet apathy and remissness do mournfully prevail. These proceed from another source than a disbelief of obligation to engage in missionary effort. That there is painful insensibility and deadness in relation to the matter cannot be denied; and it is this undoubtedly that is principally to be deplored. The undeniable existence of this fact is of itself a reason good and sufficient why we should be attentively heard, even though we should say things that have been spoken a hundred times before. And if our efforts to awaken from this insensibility should prove but partially successful, we shall feel ourselves amply rewarded. The obligation to endeavour in every lawful way to promote the diffusion of the knowledge of the gospel is incontestible, and binds, without exception, all the faithful in Christ Jesus. The appreciation, in some measure, of the force of this obligation is an essential element in Christian character inseparable from the faith that is saving. The realized experience of this influence dates back to the commencement of the new life in the soul. The individual who knows himself to be entirely destitute of a sense of obligation in reference to this point has good reason for suspecting the integrity of his profession, however fair in the judgment of the world, or satisfactory in his own estimation. Indifference with regard to the spiritual improvement of our fellow men, is an unequivocal indication that just views of the salvation revealed in the gospel are not entertained—that the preciousness of divine grace has never been sufficiently tasted. If there be joy among the angels of God over the conversion of one sinner, assuredly there must be, with the redeemed upon earth, a penetrating sense of obligation to strive for the conversion not of one sinner only, but of that whole multitude of sinners that are to come out of every nation and from every clime to the enjoyment of God's salvation. If the angels rejoice in the manifestations of divine glory in one instance of conversion, certainly we are bound to be assiduous in our endeavors to secure the displays of the excellence of our God in the regeneration and sanctification of all the elect. "He who converteth the sinner from the error of his ways, shall save a soul from death and shall hide a multitude of sins."

The obligation to extend the knowledge of salvation through Christ, is inferred in a manner equally obvious from the very nature of the gospel itself. But little reflection is requisite in order to satisfy us that the spirit of the gospel is eminently missionary in its character. It contains in itself an element that is essentially diffusive. On every side it expands and spreads its benignant influence, so to speak, by necessity of nature. The gospel, peaceable though it be, is nevertheless aggressive, first militant and then triumphant. Come wherever it may, it attacks effectively long-established systems of corruption, and presses onward widening its conquests and demonstrating its triumphs. "It is not carnal but mighty through God to the pulling down of strong holds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. x. 4, 5. Of the necessarily expansive nature of the gospel, an impressive illustration is furnished in the case of Abraham, to whom and by whom the gospel was preached, and who deserves to be regarded in some degree as an embodiment of evangelical principles. The life of this patriarch, history assures us, was migratory in a very emphatic manner. In the biographical sketch of the father of the faithful, this fact is presented in prominent view by the pen of inspiration. From one city to another city, and from one province to another province, he is almost constantly passing, and at every place where he pauses in his journey, an altar is erected and the name of Jehovah invoked. In truth, the narrative of Abraham's travels is but an authenticated account of the extensive spread and success of evangelical religion, practically exemplifying the aggressive and missionary character of the Church of Jesus Christ. And what was true of the patriarch in this respect, was equally, if not more remarkably true, of his posterity.—In accordance with the wise arrangements of Providence, they went down into Egypt, in which country they sojourned for hundreds of years. The preservation of the promised seed, was undoubtedly contemplated as a prominent end in their removal; at the same time, may we not suppose, that in this way God designed to furnish an opportunity for an illustration of the power of the gospel in the enlargement of its conquests? At all events, it is evident that the accomplishment of this end was secured in the triumph of Israel over the armies of Egypt. It will not be pretended that there is any thing improbable in the supposition that one principle end to be subserved by the unsettled condition of the church in her militant state is an exemplification of that feature of the

gospel which we are at present considering, and which may, with perfect propriety, be designated missionary and aggressive. If the consideration, therefore, now presented be correct, it is impossible to resist the conclusion, that in the absence of constant and energetic effort to extend the knowledge of the blessed Evangel, one of its essential and most important features is overlooked.

It ought not to be forgotten moreover, that a denial of the obligation to employ our influence and our efforts in spreading abroad the tidings of salvation is, so far as is competent to us, divesting the Church of her highest excellence. From the representations of Scripture the conviction is forced upon our minds, that missionary effort is among the first and highest duties of the Church. A refusal upon her part to embark in an enterprise so noble and magnificent, bringing glory to God in the highest, and peace and good will to men upon the earth, is a positive violation of her charter and an actual forfeiture of her privileges. The very end contemplated in her institution, organization and continued existence, is the gathering together in Christ from every nation and tongue and people, the entire number of the chosen. And will it be pretended that in any measure she accords to this original design when she remains inactive and refuses to employ the instrumentality appointed by her Head for the accomplishment of this stupendous purpose? Besides, it is sufficiently manifest, that in case this work is not performed by the Church, it must forever remain unaccomplished. The means divinely ordained for securing the conversion of the world has been placed at her disposal, and consequently are inaccessible to all others. Unto her have been committed the oracles of God and all other instituted means of conversion and sanctification. And to this accords the testimony of God himself. "I will place salvation in Zion for Israel my glory." Isaiah xlv. 13. The true church of God occupies a position conspicuously elevated—"a city set on a hill"—an object that must and will be seen by all the nations of the world. The limits that circumscribe the universe of God are the boundaries to which her radiance extends. "Ye are the light of the world."

But how can we persuade ourselves that it is necessary to prosecute an argument enforcing the duty of laboring for the evangelization of the world. It cannot be indistinctness of intellectual vision that prevents men from seeing the evidence that exists confirmatory of this point. A different cause there must be, and it cannot be other than *insensibility* to moral obligation. Whether we look to the glowing intimations of pro-

phesy—the express command of Christ, “Go ye into all the world and preach the gospel to every creature”—the example of the blessed Saviour himself, who travelled from one country to another, preaching the gospel to the poor, and announcing good tidings of great joy to all classes and conditions of men—the conduct of the disciples, who “went forth and preached every where”—the hapless degradation and wretchedness of those who are ignorant of the way of life—“where there is no vision the people perish”—our individual obligations to gratitude on account of the great things God has done for us—look, we say, to all or to any of these considerations, and the urgency and importance of this duty are incontestably obvious. The mandate is issued, and we are bound to yield unhesitating compliance. The obligation to receive the gospel, we aver, is in no sense stronger than the obligation to send it abroad when the requisite facilities and opportunities are enjoyed. A neglect in the one case will be punished as surely as a neglect in the other. Upon every high mountain and high hill there shall yet be rivers and streams of water; for the knowledge of the Lord is destined to fill the earth as the waters cover the sea.

EVANGELIST.

THE WAR WITH THE DRAGON.

Having closed our remarks under the first general head of discussion—the war, including its three distinct periods and modes, we now proceed to the *second* topic. *The character of the victors, their weapons, and their victory.*

1. *The character of the victors.*

First. They are soldiers, enlisted, in the field, and in actual service. Though the church of Christ is in the wilderness, militant, engaged in a war *formally declared*, yet, like a nation in a belligerent state, she has her army in the field, while the great body of her citizens are employed in the ordinary business of life, remote from the scenes of action and carnage—far from the bloody conflict of battle, and from the rage of the exterminating war, pressed on by the impassioned hate of the great red war dragon. A select band of well tried veterans, long trained in the war of centuries, stand with the Lamb in the field, warring against the complex system of opposition, animated by the dragon at the head of his angels led on to the fight. Who, in the early part of the war, raised aloft the flag of the covenant upon the snow clad tops of the Alps? Who, maintained its threatened banner in the blood-stained

vallies of the Piedmont? The valiant, self-denied, veteran bands of the Waldenses. Who renewed the struggle, and wrested from the man of sin his iron rule with which he held the nations in submissive, slavish silence, while the Waldenses alone and single handed, dared the dreadful conflict for centuries? The witnesses of the first reformation in Germany, Switzerland, Geneva—those redoubtable recruits who came up when victory seemed to hang suspended upon the quivering balance—though late in the day of that long and almost hopeless struggle, yet in time to turn the tide of battle and preserve the field. A Luther, a Melancthon, a Zuingle, a Calvin, will long retain a name enrolled among the worthies—the called and chosen and faithful with the Lamb in the field—among the soldiers who battled for the claims of Michael the Prince. Where was the contest renewed nearly a century after? In the great battle-field of Christianity and of human freedom, Scotland. Who, after forty years of popish and prelatie inroads upon the church of Scotland, when step by step encroachments had been made upon her rights, till almost the last vestige of freedom was gone, nobly raised the flag of the covenant, repelled the enemy, regained the field, and unfurled the banner on which was spread emblazened the soul-stirring motto—“*Christ's Crown and Covenant.*” The veterans of the covenant of 1638. These nobly persevered till they had raised a monument to civil and religious liberty, which is destined to tell upon the world when the Millennial morning shall dawn. Around it will the scattered fragments of the wandering tribes—the seed of the woman in the wilderness—be found rallying, when the dragon shall be chained, no more to go abroad, deceiving and wasting and scattering the power of the holy people. Their Solemn League and Covenant exhibits the greatest principles—presents the platform and lays the basis of the structure, which shall shine in grandeur and beauty during the Millennium—yes; it presents the vantage-ground on which the churches and the nations will stand when the dragon and his angels shall be vanquished and the victory won. Who, with a courage dreadless, and almost unparalleled in any age, stood for 28 long years of fierce and fiery persecution, while on Scotland's Moor-lands the mighty were falling around the white flag? “*The Covenanters.*” Who, when the mighty had fallen, and Cargil, Cameron and Renwick were no more at the head of the war-worn remnant to lead them in the battle lines—and when the ranks of the faithful became sparse by death, and still worse by desertion—and when a base and cowardly capitulation had been signed at the memorable Revolution of

1668—who then grasped the falling banner; when, “the Standard of Zion, all bloody and torn, ’mang the heather was lying,” and firmly raised it aloft and bore it away from the traitor ground, rather than suffer it to be stained by coward hands? “*The Cameronian Mountain-men*”—“*the Society folk.*” Around that old blood-stained flag they still rally, for its defence they still stand, bearing the marks of many a hard fought battle, and clad in the old panoply of the veterans of Bothwell, Airmoss, Drumclog. They know the war is not over—they still hold swords because of fear in the night.—The victors are soldiers in actual warfare.

Second. They are believers. They overcome by faith in “the blood of the Lamb.” “They *live* by faith.” Hab. ii. 4. “The just shall live by his faith.” Matt. iv. 4. “Man shall live * * by every word which proceedeth out of the mouth of God.” They *stand* by faith. Rom. xi. 20; “And thou standest by faith.” They *march* by faith. 2 Cor. v. 7. “For we walk by faith, not by sight.” They *fight* by faith. 1 Tim. vi. 12. “Fight the good fight of faith.” They *conquer* by faith. 1 John v. 4. “And this is the victory that overcometh the world, even our faith.” They have a firm reliance in the blood of the Lamb, and an unwavering confidence in the efficiency of the means appointed by their Captain, and by them employed—“the word of their testimony.” Assured of the final issue, they stand in the position assigned them by their leader, though they should fall, lie dead upon the purple field, the taunt of their enemies. They stand unflinchingly, knowing the day will come when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ—when all the truths for which they contend shall be embraced, and the nations and churches shall base their constitutions and administrations upon the principles which they have so long faithfully maintained. They *believe* their *distinctive principles* will prevail during the Millennium. Their enemies don’t *pretend* even to believe that *their’s* shall obtain in that day! How hard to fight against principles which will prevail in the latter day—principles which will suit “the earth wherein dwelleth righteousness,” and righteous people. The victors are believers.

Third. They obey their leader. “They keep the commandments of God.” One important trait in the character of a soldier is, implicit obedience to his general. Without a universal, prompt and implicit obedience to the orders of the commander-in-chief, the most skilfully arranged plan of attack may be defeated. Whenever soldiers and subalterns take the liberty of discussing, of altering and deranging the plan of the campaign given them to fill up, the objects of

such a campaign will fail—the plan will prove abortive. One reason why the armies of Napoleon were almost always invincible in the field when they were anything like equal in number to their enemies was; their strict obedience to every order to minutiae. In both these respects the armies of the Republicans of France at the close of the revolution presented a striking contrast, when the ultra republican spirit infected their ranks, and every soldier and subaltern discussed the orders of the general. Then indecision, collision and defeat tarnished the republican eagles.

The Captain of the Lord's armies is perfect. His plans are laid with infinite skill, and the laws of the war require implicit obedience to his authority. On this success depends. His soldiers have implicit confidence in his skill, and they yield implicit obedience to every order, while they march fearlessly under the motto—"Nil desperandum, Christo duce."

Fourth. They love their leader and his cause more than life. "And they loved not their lives unto the death." This is the true test of a martyr, or witness. Ordinary professors may manifest a great amount of zeal and courage when there is nothing to sacrifice. Peter could, out of love to his Master and his cause, go to prison and to death, while these were far away. Far otherwise was it when danger was apprehended! And yet Peter was by no means a man of vacillating temper or of unsteady attachment to Christ and his cause. He was doubtless not inferior to the other disciples in this respect.—He had not, at all times, at hand the zeal and affection of a martyr—he felt a stronger affection for his life than for Christ and his cause—hence, he denied him. Peter at length became another man, and in the end loved his leader and his cause more than life.

Nothing can account for the desperate struggles of the French soldiers, during the heat of the revolution, in braving danger and death in the face of overwhelming odds, but their love of liberty more than life. Under the influence of a burning enthusiasm, they rushed upon the cannon's mouth, cheered by the thrilling echo that so often run through every rank—"vive la republique!" So strong was their attachment to their leader, Napoleon, that with madness they often exposed themselves to danger—often rushed into the most desperate struggles when no other consideration could have prompted them—often electrified with military enthusiasm peculiar to the French nation—enthusiasm superinduced by a love for their leader and his cause, which led to a disregard of life, and moved them on under the thrilling peals bursting from every line—"vive le Empereur!"

In tracing the history of the suffering witnesses from the days of the Waldenses down to the present time, we follow a line of heroes whose indomitable bravery and devotion to their leader and his cause are unparalleled in the history of man. Let France, Switzerland, Bohemia, Piedmont, bear witness to the unconquered and affectionate zeal of the early martyrs, who for near nine centuries sacrificed their lives for their love to Christ and his cause—"they loved not their lives unto the death." Not one whit behind them were the sufferers of Scotland, who could often have had their lives for an apparently trifling reflection cast upon their Leader or his cause—but no! Not so much as one drop of ink would they let fall upon white paper when that trivial act implied only a reflection upon that glorious covenant cause which had been sealed by so much precious blood, believing that that cause was Christ's. Such, too, will be the character of the men by whom the last and the fatal stroke shall be given to the system of iniquity. They will not love their lives unto the death—they will prefer suffering to sin—they will leave a testimony behind them which will tell upon posterity after the sanguinary wheel of revolution shall have passed over the nations, and the last war, which shall close with the slaying of the witnesses, shall have spent its rage, and shall lead to the investigation of the merits of that cause, in defence of which so much blood has been shed and so many precious lives sacrificed. The witnessing church shall yet have a race of valiant contenders, fired with love to their leader and his cause, who will not love their lives unto the death. How different from the mass of the present age—*puny, self-seeking, accommodating, time-serving!*

2. The weapons employed by the victors in gaining the victory.

First. They are not carnal. 2 Cor. x. 4. Not selected by human wisdom, but appointed by their Divine leader: far above human reason, they bear the impress of infinite wisdom. They display the divine glory, put to shame all human device, and stain the pride of all glory while employed by the faithful in contending for Christ and his cause against all his enemies. They employ not physical weapons like the false prophet and his followers. They form no alliance with the red war horse, nor employ the "*great sword*" given to Mahomet by which peace was taken from the earth. Their weapons, during the period of their prophesying in sackcloth, are not magistral; for the civil powers are given into the hand of their enemies, and derived from the dragon. Rev. xiii. 2. Against all the civil powers of Christendom they contend.—

The ten horns make war against them—the beast of the bottomless pit will slay them; and the time is yet future, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. Rev. xi. 15; when kings shall become nursing fathers and their queens nursing mothers to the church. Isaiah xlix. 23; when *kings* shall minister unto her, and *kingdoms* and *nations* shall serve her. Isaiah lx. 10, 12.

The force of numbers, or majorities and their influence are not employed in their behalf, but against them—the *multitude* follow evil—“wonder after the beast,” while *they* are very few—“two witnesses,” “a remnant.” Hence the insanity as well as the immorality of identifying in going to the polls, when the majorities of the world wondering after the beast must decide, and their decision be certainly against them.—They battle not, under these circumstances, on this arena, nor with such carnal weapons.

They employ not expediency, a carnal policy, equivalent to the receiving of the mark of the beast in the hand, that they may buy and sell and enjoy popular favor. On the contrary, they adopt the maxim—“rather suffer than sin.” They graduate not their contendings by what *can* be accomplished in a corrupt age, and under the reign of the anti-christian beast, but by what *should* be; knowing that such contendings will succeed as means in gaining for them in the end, what they demand. They are *assured* of the result of the struggle—they know what will be the character of the Church and the nations in the Millennium—they *know* that after their death “*they shall suddenly re-appear in collective multitude and combined power, elevated to dignity and authority, and exercising a legitimate, acknowledged sway over and among all the nations of the earth.*” Their weapons are not carnal. Thus far negatively.

Their weapons are *expressly* “the blood of the Lamb and the word of their testimony,” and *impliedly*, their death, “they loved not their lives unto the death.” As, in this war, they contend for the moral claims of Messiah, so they contend *against* immorality wherever it is discovered. They war against flesh and blood—against corruptions within. They war against “principalities,” (*archas*) the various orders, grades, or “estates” of angels in the dragon’s train—against “powers,” (*exousias*) constituted authorities, for the authorities of civil governments of Christendom, during the witnessing period, are received from the dragon—they war against the “rulers,” (*Kasmokratoras*) persons in civil power—and against wickedness in the church. Eph. vi. 12.

In contending against these, the victors rely by faith on the merits of the blood of Christ for the acceptance of their persons, and for the acceptance and efficacy of their services in

this warfare. They, like the little Champion Shepherd, of Elah, come out against their enemies in the name of the Lord of hosts, the God of the armies of Israel. They fight in the strength of grace imparted, purchased by the blood of the Lamb.

They overcome by the word of their testimony. They draw out from the Bible and hold up to men what they should be in all their relations, and testify against all their defections from the divine rule, holding up publicly the sins and the sinner. They declare from the law and the testimony what the nations and the churches should be, and condemn their errors as contrary to the law in the hand of the Mediator. They endeavor, as far as they can, to exemplify practically, the whole system of truth and order established in divine revelation, as they are assured it will obtain in the Millennium.— They condemn individuals and societies for resting satisfied with what—in the present corrupt state of society—can be obtained for Messiah's claims, while they hold up the divine standard and the Millennial attainments as the mark, to rest short of which is sinful—yea, rebellion against Him who is Head over all things to the church.

They overcome, like Sampson, by their death. It will have an irresistible moral influence. A cause will be scrutinized for which any good man will die. But one, for which thousands of the best and most enlightened men of any age, have sacrificed their lives, will one day be esteemed good. The martyrs will yet be venerated, earth and hell cannot hinder. Their cause, though now trodden in the dust, will, ere long, rise like a giant refreshed, arrest the attention and enlist the influence of all the great and the good and the noble throughout the earth. Inquiry will be made after the truths for which the witnesses contended unto the death, and all the powers of popery, prelacy, infidelity, slavery; the ten horns, with the dragon at their head, will fail in arresting the torrent when the mighty revolutionary tide shall turn, and regurgitating and overflowing, shall roll back and bear down forever the dragon and his warring angels.

The victory, with its results, claim attention in our next.

J. B. J.

“SEARCH THE SCRIPTURES.”

Among the many duties prescribed to, and really characteristic of the people of God, there are perhaps few more re-

ally neglected than the one enjoined in the words which are at the head of this article. Highly important in itself, perhaps still more in the consequences of its neglect or its observation, we offer a few considerations designed to explain and enforce it.

Searching the Scriptures is a very different thing from the mere reading of them. The latter may be pursued as a mere form of duty, and it is greatly to be feared, that it is too often the substitute of the former. Reading the Scriptures may be no more than the passing over, in an inconsiderate and forgetful perusal, of a stated portion, either in private or in family devotions. While it may be hoped that even this may be productive of some advantage in scattering over the mind some rays of light, and leaving on the memory some record of truth hereafter to prove useful, yet does it widely differ from that earnest and devout attention, that inquiring and devoted purpose of heart which our Redeemer enjoins. Indeed, we have good reason to apprehend that such attention and purpose are mostly confined, either, to the morning of the Christian life, when the "first love" prompts to ardent zeal and quickened devotion, or the dark and cloudy days of adversity, or to the close of life, when feelings of anxiety demand instruction and relief. The duty, however, is one which requires of us, at no period of life, to remain satisfied until the word of Christ shall dwell in us richly in all wisdom, until the heart be established with grace, and we be filled with all the fulness of God:

To search the Scriptures implies a particular object of search, which we are endeavoring to find, and this is eminently the knowledge of Christ. "These are they which testify of me." They are a revelation of eternal life, because they are a revelation of Christ "who is our life," and who is "eternal life." Col. iii. 4; 1 John v. 20. No person can approach the Scriptures as a divine revelation, without the conviction that the Lord Jesus Christ is their principal, pre-eminent and almost exclusive theme. This imparts their life-giving power. However valuable as historical records, however instructive in biographical sketches, however correct and practical their system of morals, banish Christ from the sacred pages, and they leave the immortal and rational soul in the darkness of despair, or ruinous delusion. He is the bright and morning star, he is the Sun of righteousness, whose bright rays illumine the Scriptures with heavenly light, and pour upon the soul of the believing inquirer the reflection of its own divine radiance. "Beholding," there, "as in a glass, the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of the Lord."

In this investigation, or searching of the Scriptures, we are to observe that the writings of the Old Testament describe in promise, type, and prophecy, a Redeemer to lost mankind; the writings of the New Testament declare the fact of his appearance according to the prophecies, and the consummation of his work. Both are the testimony of the same God, communicated by the same Spirit, to the same Divine and Almighty Saviour. Searching the Scriptures, therefore, will have in view the person described, the work to be performed, the agreement of the two portions of Divine revelation in the same person and in the same work. What may appear obscure in one, will be made plain in the other. They must be read therefore with this design, until clear conviction and full assurance satisfy the soul, and until we can say in truth, "We have found Him of whom Moses in the law, and the prophets did write, Jesus of Nazareth." John ii. 45. It will be seen to how great an extent the dispensation, anterior to the coming of Christ, was shadowy, introductory, and wholly dependent on him for its meaning and its interest. "The law made nothing perfect." Heb. vii. 19. It was disannulled because of its "weakness and unprofitableness." verse 18.

Other and deeply interesting enquiries will be suggested to the mind, only to be resolved by the testimony of divine truth—how his redemption is applied, what are its fruits in the persons of the redeemed, and its ultimate blessings in a future state, and what it truly proposes as the end of human life. The anxious demands of an awakened conscience, the embarrassments of conflicting and contradictory opinions, the adversities of life, the fears of death, have all their appropriate relief, but it is only to be found by searching the Scriptures.

The only authentic and infallible exposition of Scripture is Scripture. To ascertain its true meaning, things spiritual must be compared one with another. Thus clearness and accuracy of judgment is formed, and settled and confirmed conviction produced, founded on an authority incapable of dispute. Human sagacity and authority, in their best and highest forms, are open to exception, being liable to error, and, even when they have ascertained and determined the truth, incapable of furnishing that support to the conscience required in dealing with the Judge of all, its only Lord. Besides, a large portion of the sacred writings is occupied in historical and biographical records of human life and actions, illustrating in actual life the practical influence of divine truth in imperfect man. How far these are exemplary and requiring imitation, can only be learned by a comparison of them with the divine law there revealed as the perfect standard.

Much of individual life in the best characters, much of the social order in the commonwealth and in domestic life, must be subjected to scrutiny. Example is not law; it is only its illustration, and to form the illustration and become the pattern for imitation, it must bear a conformity to the law, which can only be ascertained by a comparison with the precept, and a consideration of the circumstances in which it is developed. Here will be room for the devout, just, and inspired ejaculation, "I have seen an end of all perfection, but thy commandment is exceeding broad." Ps. cxix. 96.

In the performance of this duty there are a few things of essential importance to its successful issue.

1. That it be observed with a revered sense of the majesty, truth, and authority of its glorious Author. When we approach the word of God, we enter the presence and hear the voice of the Almighty, the judge of all, the omniscient witness of thought, word, and action, the only and rightful Lord of the conscience and of life. In that presence, therefore, it becomes us to think with reverence of his greatness, and to hear his voice with profound attention and submission. Should we stand before one of our own species, exalted in rank and power, eminent for wisdom, truth, and goodness; deference, modesty, and a subdued and reverent frame of mind would be inspired. How much more is that demanded before the only wise God, the Creator and Lord of heaven and earth, who unfolds to our view treasures of wisdom and goodness inconceivable and inexhaustible, and who sets before us in these heavenly counsels—the issues of life and death eternal.

2. A sincere persuasion that they are the very word of God, and therefore to be believed and obeyed, because they are his word. "Whatsoever is not of faith is sin," and unless "the word be mixed with faith it cannot profit." Rom. xiv. 23; Heb. iv. 2. There are many things recorded in the Sacred Scriptures remote from and above the ordinary conception of the human mind, and the ordinary events of human life. Reason may be staggered—our judgment may be confused—infidel suggestions may embarrass—but the consideration that we are hearing the voice of supreme authority and infallible truth, will subdue cavils, doubt, and incredulity. The greatest and most wonderful event they reveal, is the incarnation of the only true and eternal God for the redemption of man. If the soul can calmly and assuredly acquiesce in that stupendous event, all others recorded in the Scriptures may be easily conceived to be within the reach and compass of the power, wisdom, and goodness of God.

3. A humble conviction of our entire dependence on their heavenly Author, to arrive, in every instance, at a proper understanding of their meaning. The light shines in vain before the blind; the wisest oracles are uttered in vain to the deaf. And this is the case of all by nature. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14. "Open thou mine eyes that I may behold wondrous things out of thy law," Ps. cxix. 18, is the prayer of one who was himself a writer inspired of God. If such was his necessity, and such his prayer, how obvious the necessity and how great the duty of the like prayer in the case of all others! In truth, the Scriptures are a sealed book to the mind, unenlightened by the Holy Spirit, and whatever may be the worth of a highly gifted mind in other respects, or of the highest attainments of literature and science for other ends, they are utterly unavailing to a saving understanding of the mysteries of the kingdom of heaven. "I thank thee, O Father, Lord of heaven and earth because thou hast hid these things from the wise and prudent, and hast revealed them to babes." Matt. xi. 25. But if we ask this promised grace of the Spirit to "guide us into all truth," it shall be given. Luke xi. 9, 13; John xvi. 13.

4. An earnest persuasion that the knowledge of divine truth is essential to our eternal salvation. It is in this respect to the soul, what food and air are to the body and to animal life. If these last be withheld, or if unwholesome diet and noxious air be its only support, it must quickly pine away and perish. So with regard to divine truth, and hence we are instructed that the reprobate perish through its rejection, "because they received not the love of the truth that they might be saved." Hence, too, in the mind unoccupied and unfortified by divine truth, strong delusions take its place. "And for this cause God shall send them strong delusions that they should believe a lie, that they all might be damned who believe not the truth." Hence too, our everlasting salvation is inseparably connected with the knowledge of the truth practically and effectually applied by the Holy Spirit. "We are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth." 2 Thess. ii. 10, 13. Now, there must be an abiding and earnest conviction of this in order to its attainment. Formality and indifference must have no place here. "Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?" Prov. xvii. 16. "If thou

criest after knowledge and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord and find the knowledge of God." Prov. ii. 3, 5.

Various and powerful are the motives prompting and quickening to such a pursuit. We mention a few. A most encouraging consideration is the gracious nature of our heavenly Teacher. "Learn of me for I am meek and lowly in heart and ye shall find rest to your souls." Math. xi. 29. "If any of you lack wisdom, let him ask of God, who giveth to *all men liberally*, and upbraideth not." The gracious and compassionate nature of God is expressed in the very gift itself of his word. Why should he have spread out in the sacred volume his counsels of mercy and of love, given them a perfection which admits of no improvement, a perspicuity requiring no other light, and a fullness allowing of no addition, but that the heirs of salvation might clearly learn his way. Why should he have, in the tenderest condescension, opened his sacred paternal mouth, but that we might hear and live. The influence of divine truth, moreover, is to establish, correct, preserve, and guide through life. What we know to be of God, and what we have received from him, has a conservative virtue, enduring and invincible. What we learn of man though it be the very truth of God, and though it be seasonable and applicable in all respects, commending itself as such to the judgment, yet wanting the support of divine authority, it wants its real and inherent power whereby it commends itself to the conscience, and subdues the soul into submission, trust and obedience. Nor is there a consideration of deeper moment. "Faith," saving and victorious, "stands not in the wisdom of man, but in the power of God." The faithful, whose achievements are celebrated in records, inspired and uninspired, overcame, not by the dogmas of man, but "by the word of God." Rev. xx. 4. Nowhere is the pride of man more actively displayed, than in its assumptions over human conscience; it is the very element of antichrist, "sitting in the temple of God, shewing himself that he is God." Nor is there a crime against God and against the soul, more execrable—more to be abhorred, avoided, and resisted. The true, effectual and only defence is to be drawn from the word of God. But while it raises the soul above the authority of man in matters pertaining to eternal salvation and the service of God, it binds with equal efficacy, in a love that is stronger than death, to all the true household of faith. It is a remarkable circumstance in the history of the Reformation, that men widely separated in their respective spheres of action, and

alas! more widely separated by conflicting opinions, were nevertheless united by a deep and mutual interest and the tenderest sympathy. Luther and his followers, though separated from the Swiss Reformers by their respective judgments concerning the sacrament, were not insensible to this bond. The heroic achievements of the one were held in high admiration by the other, the misfortunes of the one were deeply deplored by the other; "for the truth which was in them, and which dwelt in them forever." 2 John 2.

But there is a further and an ultimate influence from a proper searching of the Scriptures which commends it to the faithful, in the growing and full assurance which it furnishes. The truly devout are hence like the "tree planted by the rivers of water, which yieldeth his fruit in his season, his leaf also shall not wither." Hence too are they enjoined to "give heed to the more sure word of prophecy until the day dawn and the day star arise in their hearts." "Knowing in whom they have believed, they are persuaded that he is able to keep that which they have committed to him;" and even now, at a distance, believing in him through truth infallibly declared and clearly discerned, "rejoice with joy unspeakable and full of glory."

HETHERINGTON'S HISTORY OF THE WESTMINSTER ASSEMBLY.

Such a work was a desideratum in the historical literature of Presbyterianism. In the general histories of the period, the deliberations of this august body have obtained more than passing notices. But the information afforded by these, is too vague, and not unfrequently too inaccurate to furnish such ample and correct information as the importance of the subject demands. By his history of the Westminster divines Mr. Reed performed an excellent service to the church; but that was a history of the men who composed the Assembly, and we wanted also a history of the Assembly itself. This, Mr. Hetherington has given, and done it well! Nor was it an easy task, to collect from not only printed documents and papers and diaries, but also from voluminous manuscript notes taken by some of the members and which have not been printed. By a careful collation of such authorities, the writer has educed, what in the judgment of the candid, must be admitted as a fair and impartial history. It must add considerably to the confidence of the reader of this history, to know that these authorities, printed and manuscript, substantially

agree, though the writers held very different opinions on the controverted subjects discussed in the Assembly.

The history consists of five chapters. In the first, which is properly introductory, the author gives a brief view of the state of the church of England, and its relations with the government from the time of Henry the Eighth till the meeting of the Assembly. This was deemed necessary to give the reader a proper view of the condition of religion at the time the Assembly commenced its labours. The second chapter begins the history of the Assembly. We have here a list of the members, and the order of procedure adopted for conducting its deliberations—the preparing and taking of the solemn league and covenant—the parties of which the assembly was composed, and their characters. There is in this part a well drawn picture of the Scottish Commissioners. The third chapter contains an excellent view of the controversy with the Independents on the subjects of discipline, the directory for worship and church government. Chapter third is exceedingly interesting as it contains a judicious account of the Erastian controversy on the subject of church government and the power of censure. The concluding chapter contains, with a variety of other topics, an inquiry as to the authorship of the shorter and larger catechisms.

The history of the Westminster Assembly is a work with which every Presbyterian has much reason to feel gratified. It is a triumphant vindication of the Presbyterians in the Assembly—the superiority of their principles—the purity of their motives—and their high intellectual endowments and acquirements. Such readers as have obtained their knowledge of the Westminster Assembly chiefly from Neal, and other one-sided historians, may by this work obtain, not only a more minute and extensive, but a more impartial history of the majority of that body than they have been accustomed to contemplate.

It is very common in certain quarters, to speak of the Confession of Faith as an antiquated work, and not at all adapted to the enlightened views of the nineteenth century. This is particularly the case in regard to the magistrate's power, *circa sacra*, as it is technically called,—that is, his power in regard to religious matters. The following quotation is worthy of serious consideration by that class to which we have referred, and we anxiously recommend their attention to the whole context from which it is taken.

“But the truth appears to be, that the learned and able men of that period had so thoroughly studied and mastered the essential elements of the Erastian controversy, that they

could state the propositions respecting the duty and power of the civil magistrate *circa sacra*, about religious matters, without admitting his possession of any duty and power *in sacris*, in religious matters, in terms which, to their practised minds, marked the boundaries in sharp and narrow but clear and definite distinctions; while men who have not so deeply studied these subjects, and whose mental acumen has not been so much exercised, cannot trace, and are perpetually crossing, these boundary lines, more, it may be, from want of perspicacity or knowledge, than in wilful perverseness. A full and clear history of the Erastian controversy, stating distinctly the great principles which it involves, and their bearing upon liberty, civil and religious, would be a work of incalculable value at the present time,—that very controversy having again begun to disturb men's minds, and threatening to shake to pieces the most valuable institutions, if not to overturn the entire structure of society." p. 264.

The claims of Prelatists to superiority over Presbyterians, are often arrogantly put forth and not unfrequently conceded without examination. Mr. Hetherington has placed this subject in a fair light, by showing that there is little ground for such pretensions. And it might be as well if the mass of Presbyterians were fully aware of the high position which their system occupies in this respect. In connection with this remark we make the following extract:—

"Closely associated with the subject of university learning is that of eminence in theological acquirements, and pulpit oratory. On this point also a very prevalent fallacy exists, and is repeated and believed without inquiry. It is very common to meet with extravagant praises bestowed upon the eminent learning and the valuable theological works produced by the Church of England; but it seems to be generally forgotten, that by far the largest and most precious portion of English theological literature was composed either by the Puritan divines, or by the Presbyterians of the Westminster Assembly, or by the generation which was trained up under them in the universities. If all the works produced by these men were carefully marked and set aside, and the works of none but the genuine Prelatists were ascribed to the Church of England, her renown for theological literature would be shorn of its beams indeed. It is not denied that the Church of England has contributed many valuable additions to the literature of Christianity; and considering the ample means at her command for bestowing on her office-bearers extensive education and literary leisure, it would have been strange if she had not. But it is not the less true, that a very large share

of her reputation is derived from the writings of the Puritan and Presbyterian divines, and their immediate pupils,—from the very men whom she calumniated and persecuted, and strove to exterminate when living, and when dead, has pilaged of their hard-won honors, which she arrogates for her own, or suffers to be ascribed to her by unwise or unblushing flatterers." pp. 279–80.

We lay before our readers one other extract from this valuable work. It regards a subject that is but little understood, and still less esteemed in the present age,—it is what is commonly, though, we think, not very accurately, called toleration.

“Who will say, that because it is right to suppress and punish the commission of crime, therefore it is right to suppress and punish men for asserting religious truth? Or, that because it is wrong to suppress truth, therefore it is wrong to suppress crime, or discountenance error? But men try to escape from such reasoning, by asserting that truth cannot be ascertained with certainty; and that therefore it is best to give equal toleration to all opinions, lest a grievous mistake should be committed, and truth suppressed instead of error. This is the language of scepticism, and the principle which it promulgates is not toleration, but latitudinarian laxity and licentiousness. Such language really implies, either that God did not intend to convey saving truth in a manner intelligible to the minds of men, or that he failed in his intention. But since few will be found reckless enough to maintain such opinions in their naked deformity, the advocates of sceptical laxity have recourse to every kind of evasion, in order to conceal alike the nature of the principle which they support and of that which they oppose. And, unhappily, these evasions are but too consonant to the character of the fallen mind of man, which is “enmity against God, and is not subject to the law of God, neither indeed can be.” This is a truth which the sincere Christian feels and knows, but which philosophers and politicians reject, despise and hate.

“The essence of the inquiry is, “Has God revealed sacred saving truth to man, as the only sure guide and rule in all religious, moral, and social duties?” And if this be admitted, then arises the next question,—“Can this truth be so fully ascertained and known as to become a sufficient guide and rule in all such duties?” If this, too, should be admitted, we then arrive at the important practical inquiry,—“In what manner may the knowledge of this sacred saving truth be most successfully diffused throughout the world?” For if such truth has been revealed, and can be known, man’s first

duty must be know it himself, and his next, to communicate it to others. But he may err in this second point of duty, and may actually impede, while he is intending to promote, its progress. Few will deny that it is the duty of every man, in his station, to encourage the extension of truth by every legitimate means within his power; but it does not at once appear so clear, whether it be also his duty to engage so actively in such a removal of opposing obstacles as would involve the direct suppression of error. And it is at this stage of the inquiry that the question of religious toleration arises in its proper form and character. For it never ought to be made a question, whether truth ought to be tolerated or not,—truth ought to be encouraged and diffused; but the question is,—Ought error also, and with equal directness, to be suppressed? The best method of obtaining a right answer to this inquiry is, to consult the Word of God, and to investigate the nature of conscience. The Word of God, in almost innumerable instances, commands the direct encouragement of truth, and also the suppression of certain public forms of error—as of idolatry and blasphemy; but gives no authority to man to judge and punish errors of the mind, so far as these amount not to violations of known and equitable laws, and disturb not the peace of society. And with regard to the nature of conscience, it is manifest to every thinking man, that conscience cannot be compelled. It may be enlightened, it may be convinced, but its very nature is the free exercise of that self-judging faculty which is the essential principle of personal responsibility. Hence it is evident, that it is alike contrary to the Word of God and to the nature of conscience, for man to attempt to promote truth by the compulsive suppression of error, when that error does not obtrude itself on public view by open violation of God's commandments and the just laws of the land. But it by no means follows, that toleration means or ought to mean, equal favor shown to error as to truth.—Truth ought to be expressly favored and encouraged; erring men ought to be treated with all tenderness and compassionate toleration; but error itself ought to be condemned, and all fair means employed for its extirpation. This could never lead to persecution; because it would constantly preserve the distinction between the abstract error and the man whose misfortune it is to be an erring man, and to whom it would show all tenderness, while it strove to rescue him from the evil consequences of those erroneous notions by which he was blinded and misled." pp. 288–85.

As we hope our readers will carefully peruse the work themselves, which we most cordially recommend them to do,

we will avoid further extracts, which in other circumstances we would have cheerfully given.

ECCLESIASTICAL PROCEEDINGS—N. Y. PRESBYTERY.

The New York Presbytery met in Newburgh on the 12th ult., and was opened with a sermon by the Moderator, Rev. J. M. Beattie, from Matt. vi. 10. "Thy kingdom come."—The meeting was highly satisfactory, the business being attended to in a single day, and conducted with much harmony. All the ministerial members were present; but an unusually small number of Ruling Elders,—only four, were in attendance. This is a matter of regret, and should influence sessions to be careful to prevent its recurrence. No case of discipline was presented, a fact which we record with satisfaction. Rev. J. Kennedy, being introduced to Presbytery as ordained to the ministry since the last meeting, took his seat.

Rev. J. W. Shaw was appointed Moderator for the present year, and Rev. J. Chrystie continued Clerk.

The committee appointed at last meeting to report a plan for Presbyterial visitation, presented the following resolutions, which were adopted:

1. That this Presbytery will endeavor to attend to Presbyterial visitation, at least once in two years, in all our congregations.

2. That where practicable, it be attended to by committees, consisting of at least two ministers and one ruling elder.

3. That in other cases one minister be appointed to make the necessary inquiries, who, in all cases requiring action, shall refer the same to Presbytery.

The following appointments of supplies were made:

1. Mr. R. Z. Willson, *White Lake*, 5th Sabbath May and 1st June; *Bovina*, 2nd, 3d Sabbaths, June; *Albany*, 4th June and 4th September; *Argyle*, 3d and 4th July, and 3d September; *Craftsbury*, August; *Topsham*, 1st and 2nd September.

2. Rev. C. B. McKee, *Baltimore*, June, July, and September. The remainder of the time, till next meeting of Presbytery, at his own discretion.

3. Rev. J. M. Beattie, to dispense the sacrament of the Lord's Supper at *Craftsbury*, on the 2nd sabbath July, and to moderate a call there when requested by the congregation; and to preach one Sabbath at *Argyle* on his way to Presbytery next autumn.

4. Rev. S. O. Wylie, *Albany*, 3d and 4th Sabbaths July, and to dispense the sacrament of the Lord's Supper in *Baltimore*, on the last Sabbath August, and to moderate a call there when requested by the congregation.

5. Rev. A. Stevenson, *Hartford*, one Sabbath.

6. Rev. J. M. Willson, *Pawtucket*, 4th Sabbath June.

7. Rev. J. W. Shaw, *White Lake*, one Sabbath; *Argyle*, two Sabbaths.

8. Rev. S. M. Willson, *Bovina*, the last Sabbath in May, August and September.

9. Rev. J. Kennedy to spend three Sabbaths in missionary labours in the vicinity of his congregation.

J. Chrystie, M. Roney and A. Stevenson, Ministers, with H. Glassford and J. C. Ramsey, Ruling Elders, were appointed a committee of supplies until the next stated meeting.

Rev. J. Chrystie presented the request of Mr. S. Bowden for a certificate of dismission to the Pittsburgh Presbytery, and the Clerk was directed to furnish it to him.

Sessions were directed to prepare and present their reports on the "Overture on Covenanting," by the next meeting of Presbytery.

Rev. J. M. Willson offered the following resolution, which, being seconded, was laid on the table till next meeting:

Resolved, That this Presbytery deems it highly desirable that, if possible, a literary institution be established under the care of our supreme Judicatory, in which the youth of our church may have an opportunity of prosecuting the higher literary and scientific studies, free from the dangerous influences to which they are so often exposed in the higher seminaries and colleges now.

Presbytery adjourned to meet in the Sixth street Church, New York, on the second Tuesday of October, at half-past 7 o'clock, P. M.

BOARD OF FOREIGN MISSIONS.

Newburgh, May 12, 1846, 2 o'clock, P. M.

The Committee on Foreign Missions convened at the call of the Chairman, Rev. M. Roney, and was opened with prayer by Rev. James Chrystie. Members present, M. Roney, J. Chrystie, J. M. Willson, A. Stevenson, H. Glassford, and J. Brown. Absent, David Scott and W. Bradford, for whose absence satisfactory reasons were assigned.

The Chairman presented a letter from Mr. Johnston, intimating his acceptance of the appointment, given to him at last meeting, which was read, and on motion

Resolved, That the Committee hear with satisfaction this letter, and order it to be published as part of the proceedings.

After much deliberation the following resolutions were unanimously adopted :

1. That the committee, from sources of information on which they can rely, and from what they know of the state and disposition of the church, feel encouraged to believe that they will be provided with means to meet the expense of the missionary tour at the time contemplated—in the ensuing autumn.

2. That in addition to Mr. Johnston's personal expenses, the committee are willing to meet the expense which he may incur in procuring supply for his pulpit during his absence.

3. That the Chairman communicate to Mr. Johnston our grateful and satisfactory sense of his acceptance of the appointment, make known to him the substance of the foregoing resolutions, and assure him of our prayers and co-operation, and as we hope, of the prayers and co-operation of the whole church.

Resolved, That when the committee adjourn, it adjourn to meet in the house of Mr. Stevenson, 112 Hammond st., New York, on the first Monday of August next, at 3 o'clock, P. M.

Resolved, That the Treasurer address the several sessions of the Church, requesting them to transmit to him, at an early period, the sums contributed by the congregations for Foreign Missions, making known to them the reasons for the urgency of the application, and also that he report at next meeting.

Resolved, That Andrew Stevenson and John Brown be a committee to make all necessary inquiries respecting the outfit of our Missionary, time of sailing, &c., &c., and report at next meeting.

Resolved, That the Chairman and Secretary be a committee to draft a schedule of Instructions for Mr. Johnston in the prosecution of his mission, and report at next meeting.

Resolved, That Rev. James M. Willson prepare an address to be published in connection with these proceedings, urging the Church to furnish assistance in the work, and to give it and the Missionary a deep interest in their prayers.

Adjourned with prayer by A. Stevenson, at the request of the Chairman.

ANDREW STEVENSON, Secretary.

Letter referred to in the foregoing Resolutions.

BELLEFONTAINE, Dec. 2, 1845.

Rev. and Dear Brother :

I received through you, as Chairman of the Committee on Foreign Missions, an official notice of their appointment of myself, "as the person to explore a field for Foreign Missions," in the West Indies, beginning with Hayti. Nothing could have been to me more unexpected than such an appointment. I have endeavored to give the subject prayerful and deliberate consideration, and have found it difficult to arrive at a satisfactory conclusion in relation to my duty. Several important objections have presented themselves to my mind.

1. For many weighty reasons, I am a very unfit person for so important and responsible a business, and really think there are many of my brethren much better qualified, some one of whom the Committee should have selected; and why they did not is to me strange.

2. My young and growing congregation requires my constant and closest attention and labours, especially at the present time; and to leave them for a few months only is to me a painful consideration.

3. My family now numerous, requires me to live at home, if I provide for my household, and train them in the nurture and admonition of the Lord, according to my vows.

4. From my circumstances, economy in a pecuniary point of view should have suggested to the Committee the propriety of selecting some one without a family, the support of which, in my case, must be expected on condition of my acceptance.

These embrace the principal objections that have borne seriously upon my mind. As to the first, I submit to the judgment of my brethren, though I am persuaded they erred. Confiding in their integrity and in the sincerity of their motives, I yield my judgment to theirs. In relation to the second, I rely upon my brethren, the members of the Presbytery to which I belong, that they, under the Head of the Church, will amply provide for my flock in my absence. The good and the great Shepherd will direct them in the oversight of those who are dear to me. I therefore in this matter desire to be able to say, "*Jehovah, Jireh.*" In relation to the third, I have only to say, that I shall endeavor to leave my family with Him who is a Husband and Father, and who in all times past has provided for me and mine while employed in his service. As to the fourth, it is for the Church in whose behalf you act, rather than for me to dispose of; and of whose response I feel no doubtful concern.

In submitting to the Church, through you, my acceptance of your appointment, it is on the condition that you, the members of the Committee, and all whose hearts are right with God in this matter, cease not to commend me to the grace of our Lord Jesus Christ, praying that he may lead me in the way, and be the breaker-up of the way before me. And again, I ask,—I entreat the prayers of the Church, united and fervent, without which the appointment must be reluctantly accepted—yea, without the assurance of which I cannot ac-

cept—I cannot respond to the call from you as from my Master.—“Here am I, send me.” Assured, dear brother, that this cause is the Lord’s, and that it has even now been too long neglected—trusting that His spirit has moved His church to move in this great work, and that I shall enjoy the upholding of my hands when stretched out to meet the outstretching of the hands of Ethiopia, believing that while I shall be employed in surveying the field where shall be planted the banner of Messiah, and unfurled the flag of the Covenant, I shall have the presence in spirit of all the valiant of Israel, who hold swords, being expert in war, every man having his sword upon his thigh, I accept of your appointment, believing it to be, instead of a burden or a yoke, an honor of which I am utterly unworthy, and one which I would not exchange for a throne or a sceptre. To be a herald of Him who sits upon the white horse with his bow, and wearing his crown, sent to the long degraded, oppressed, poor, and benighted sons of Africa, scattered far over the isles of the sea, presents an attractive stronger than the diadem of the Cæsars, the laurels of a Napoleon, the name of a Washington, or the seat of a President. Nor are motives from the sure word of prophecy, or assurance of success in this enterprize wanting. “The isles shall wait for His law”—more, “Ethiopia shall stretch out her hands unto God”—she shall soon hail her rightful Lord, and extend her hands to meet and embrace his claims asserted in his law. Let them be presented. And at our door lies the sin if she be not taught that Zion’s God reigns. I feel constrained therefore, cheerfully to submit, if the church as cordially acquiesce, in your choice of my appointment.

I shall therefore expect, through you, timeous and ample instructions in relation to the contemplated tour of exploration. I need direction from you, and especially from Him who is the Counsellor.

Desirous to be found uniting with you, with those whom you represent, and with all wrestling and right-hearted men, in supplications to the Head of all divine influences for his counsel, spirit, grace and strength, I remain your servant in the cause of the gospel and a covenanted testimony.

J. B. JOHNSTON.

Rev. M. RONEY, Chairman of the }
Committee on Foreign Missions. }

LETTER OF THE ABBE TRIVIER.

Protestantism is gaining ground in France. Colporteurs are employed in circulating the Scriptures, religious books, and tracts, with much apparent success, in various towns and districts of the kingdom. Among the encouraging instances of conversion from Romanism, that of the Abbe Trivier stands prominent. From being a Roman Catholic priest, the Vicar at St. Michael, near Dijon, he has been brought to embrace the Evangelical faith. The following letter was written by him to the bishop of Dijon, on tendering his

resignation. In it he speaks like a man who had been made acquainted with the truth.

“ My Lord: I have the honor to request your acceptance of my resignation of the office of Vicar at St. Michael, and to inform you that henceforth I will no longer fulfil the functions of that office.— Nothing but a deep conviction could induce me to take this resolution, and I consider its accomplishment an urgent duty.

“ For a long time, I have studied the word of God only through the prism of prejudices of the Romish Church, and by the aid of its commentaries. But the Lord in His goodness, having inspired me with the thought of endeavoring to know that word in and through itself, I have separated it from the human traditions by which it was almost hidden. Then, to my great grief, I could not refuse to believe the evidence by which it was proved how greatly the Church of Rome has altered the scriptural economy of salvation. From the moment when the light first shone upon my soul, I perceived that I was under an obligation to leave the errors which, up to that time, I had confidently received as truths. It was a difficult thing for me to give up practices, which, though they had never fully satisfied me, had in many circumstances afforded me much consolation. It was a severe trial for me to separate from many brethren of honourable characters, whose friendship was precious to me. It was a severe trial for me to separate from you, my lord, whose authority, although in opposition to the spirit of the Holy Scriptures (1 Peter v, 1—3,) has always been kindly and paternally exercised over me. Nevertheless, as experience has made me certain that it is not possible for the Romish Church to forsake the errors and abuses which exist in its bosom, and that on the contrary its disposition is the same that it always was, in anathematizing all those who are bold enough to wish to substitute the true evangelical doctrines for those errors and abuses, I am constrained, for the sake of my own salvation, to throw off the yoke of a religion which is full of superstition, to stand exclusively by the word of God.

“ Although, on the one hand, flesh and blood suffered somewhat from the accomplishment of this purpose, which, I fear, will not be regarded in its true light by the people, who do not examine things closely: yet on the other, I fulfil it with joy, giving thanks to the Father who hath delivered me from the power of darkness, and hath translated me into the kingdom of His dear Son. (Col. i. 13.) I desire one thing only to make my joy perfect: that my former brethren, like Lydia of old, may have their hearts opened, and attend to the call which the Lord addresses to every soul.

“ The spiritual vitality which is now manifested, were it properly directed, would doubtless lead men to Jesus, their only Saviour; but the anti-evangelical course which the Romish Church has so long pursued, gives good reason to fear that souls will be made to wander still farther from the truth. Do we not, in fact, see that Church, instead of endeavouring to satisfy the religious wants of troubled hearts by instruction in doctrines which are really Christian, uniting all its efforts to amuse them by a multitude of forms of worship unknown to our ancestors, and fit only to lull them into a false and dangerous security?

" But if the sight of these human doctrines which have been substituted for the Gospel deeply grieves me, it is also a powerful motive to induce me to persevere in prayer, asking the Father of lights, in his great mercy, to inspire all the pastors of the Romish Church, whatever title they may bear, with the resolution to preach nothing but the truth which was brought to men by the Saviour, who alone can deliver them from the slavery of sin. (John viii. 31, 36.)

" May this truth, my lord, be abundantly manifested to you yourself by the grace of God ! Such will ever be the sincere and ardent prayer of

Your Lordship's very humble and devoted servant, TRIVIER,
Formerly Vicar of St. Michael.

" THIS DO IN REMEMBRANCE OF ME."

Would you keep in remembrance my death,
Would you pledge yourselves to me by oath,
Of this bread and cup
Receive, eat, and sup :
" This do in remembrance of me."

Would you keep in remembrance my love,
Would you all my obedience approve,
Take this bread and wine ;
Of my love the sign :
" This do in remembrance of me."

Would you show forth my death till I come,
Would you have for your Saviour God's Son
Of this bread and wine,
Eat, drink, and be mine :
" This do in remembrance of me."

Would you have of my love a sure pledge,
Would you have of my service the badge,
Of these symbols take,
They are for your sake :
" This do in remembrance of me."

Would you not of my cause be ashamed,
Would you joy, when for truth you are blamed,
This sacrament take ;
Your oath never break :
" This do in remembrance of me."

Would you walk in the pathway to heaven,
Would you keep the commands I have given,
My body and blood
Make spiritual food :
" This do in remembrance of me."

THEORON.

SWITZERLAND.

The annexed article, and that which follows, headed ITALY, are extracted from a late letter from a correspondent of the New York Observer. They exhibit the unsettled condition of these two countries, and present the baleful influence of Popery wherever it has power and opportunity to act out its inherent and pernicious principles. Incapable of enduring opposition, its motto may be said to be "Rule or ruin."

Switzerland is constantly a prey to disturbances, and it would seem that, since the Jesuits have been invited to *Lucerne*, that unhappy country can no longer enjoy peace. A year ago, the canton of *Vaud* went through a radical revolution; now the canton of *Berne* is agitated, and the event is more important because this canton occupies the first place in the Helvetic Confederation. It contains a population of four to five hundred thousand souls; and according as it inclines to one side or the other, it may draw with it half of Switzerland.

The council of State in *Berne* have aroused against themselves a natural animosity by their contradictory measures in the affair of the Jesuits. Before the defeat of the free-troops at *Lucerne*, they secretly encouraged this expedition; then, when defeat came, they disavowed all participation in the enterprise. Such duplicity was unworthy of a government. The radicals swore vengeance against the perfidy, and formed a *people's* or *patriotic Society*, which soon had auxiliaries throughout the canton.

The plan of the agitators was this: No longer hoping to arouse the people of *Lucerne*, they turned their attention to the internal state of the country, and asked for a change in the constitution. The constitution is still new, for it has existed only fifteen years; but in Switzerland, fifteen years is long for a charter to last. The republicans of this country will soon come to make a new constitution every year, as they change an old coat for a new one. True, manufactures, commerce, and even education will suffer from these perpetual fluctuations; but what matter? The radicals of Switzerland are not stopped by trifles; they love to play with constitutions, as children play with cob-houses.

The Grand Council tried to suppress this democratic movement, but their efforts were vain. The plan of a new constitution was put to vote, and adopted by twenty-five thousand votes to ten thousand. A *constitutional* council was appointed by the people; it begins its labors in the course of this month. How will it act? No one knows, except a few of the leaders. The European cabinets look anxiously upon this revolution; for the Helvetic Confederation stands upon a volcano, and any day a vast explosion may occur, which would disturb the whole continent. I should not be surprised if, in case of a civil war, Switzerland should be occupied by foreign troops.

The canton of *Vaud* remains in the same state. The mob really hold the sovereign power. They dictate their orders to all citizens, and attack sometimes one liberty, sometimes another, at their plea-

sure. Religious meetings are frequently interrupted and broken up. When the mob pronounce sentence, a person cannot pray to God with his brethren, and the Council of State is the humble tool of these vile demagogues.

ITALY.—If anarchy rules in Switzerland, despotism revels in *Italy*, especially in the *Pontifical States*. You cannot conceive of a government more tyrannical, more brutal, more inaccessible to feelings of justice and compassion. The pope, cardinals and priests, are conscious that they are opposed by the spirit of the age, at least so far as regards their temporal authority; they are afraid of everything; and fearful persons do not forgive: their revenge is in proportion to the terrors they suffer.

The last two letters from Rome announce that the Court of Rome has contracted a new loan of two millions of scudi. Why this enormous loan? In other countries the governments borrow money to construct rail-roads, or for other internal improvements; but in the States of the pope, railroads are prohibited, as a detestable and wicked invention, and enterprise is stifled. What then has obliged the holy see to borrow two millions of scudi? The reply is easy: to double the number of the pope's soldiers.

Soldiers! more soldiers! particularly Swiss soldiers who do not know the language of the country, and cannot converse with the oppressed! Such is the mode of governing and of maintaining order in the domains of St. Peter! Soon there will be perhaps a soldier to every inhabitant: the former constantly holding the sword in hand, the latter watching continually for occasion to revolt. This will be the perfection of that paternal government which the jesuits laud so highly! Lately at *Imola*, some Swiss soldiers fired upon some young men who were singing as they walked the streets; two were killed; a third badly wounded. Blood shed to punish singing! Two dead bodies for singing! Do you believe that at Constantinople the Sultan's guards would venture so far?

A military court is instituted at *Rimini*: the only court of justice in the pontifical States. These judges in soldier's uniform follow no regular code of laws, but decide at the bidding of those by whom they are paid. A secret denunciation, a mere suspicion is enough to cause honorable men to be sent to prison, or even to the scaffold. Poor subjects of the holy see! No people on earth submit to a heavier yoke than yours; none to rulers more unfit, more base and inhuman. But be patient: the day of deliverance will come. This priest government cannot possibly last long; it is too contrary to the sacred principles of conscience, to the inalienable rights of man.—The pontifical theocracy must fall before the light of our age and the indignation of mankind.

ITEMS OF INTELLIGENCE.

WAR WITH MEXICO.—At length war has broken out between the United States and Mexico. Several months ago, under

the pretext, and for the purpose, if necessary, of repelling a threatened invasion of Texas by the Mexicans, a considerable force of United States' troops was concentrated at Corpus Christi. Meantime, Texas became an integral part of the Union. On the 13th January last, orders were issued by the United States' government to Gen. Taylor, in command of the force at Corpus Christi, to advance to, and occupy the left or north bank of the river Del Norte, which river is claimed as the southwestern boundary of the State of Texas. On the 28th March, the army reached the Del Norte, opposite the Mexican city, Matamoras, and commenced the erection of strong fortifications. On the 12th April, the Mexican General, Ampudia, notified General Taylor to break up his camp, and retire within 24 hours, threatening hostilities if he refused. He did refuse. Subsequently in two skirmishes, between detachments of the Mexican forces who had crossed the river, and small parties of United States' troops, the latter were defeated with considerable loss. Meantime, the President of the United States, on reception of the news from Mexico, called a Cabinet council, which resulted in his sending a message to Congress, in which, after recapitulating the transactions between this Government and Mexico, and the recent occurrences referred to above, he called on Congress to recognize the existence of war, and to supply the necessary means for its vigorous prosecution. Both houses responded to the call by passing a bill authorizing the enlistment of 50,000 men, and placing at his disposal ten millions of dollars.

The latest intelligence from the seat of war is, that on the 4th May, the Mexicans opened a heavy canonade on the entrenchments, which was so vigorously returned by the United States' troops, that in thirty minutes the enemy's batteries were silenced. It is said the city of Matamoras was reduced to ashes; 700 Mexicans killed, and only *one* American! 5000 Mexicans remained in and about Matamoras, and reinforcements were coming in. Another battle was expected. All the Mexican ports have been ordered to be blockaded.

Suffering in Ireland.—The intelligence from *Ireland* is painfully distressing, and fully justifies Sir Robert Peel's apprehension of famine. In some parts of Tipperary the peasantry, unable any longer to resist the cravings of hunger, have taken the cure in their own hands—plundered the provision shops, broken into flour mills, and helped themselves. The town of Clonmell is in a state of siege.—Troops are obliged to escort provisions as they pass through the streets, and the unfortunate creatures, whose bones are described as protruding through their skins, are only kept down through fear of the bayonet. Meetings were called to devise means to arrest the evil. In many places there were no potatoes left, and thousands of families were without food. Many wretched families in the interior of the country are starving upon one meal of bad and insufficient food in 24 hours! Government must come to the rescue with more speed and effect, or the catastrophe will be overwhelming.

On the 9th of April, says the *Limerick Chronicle*, there was an extraordinary assemblage of 5000 laborers at Tory-hill, Croom, for the purpose of obtaining food and employment for themselves and

their families. Their cry was, "We want work." The Roman Catholic priest who addressed them and persuaded them to take down their single flag and retire in peace, could only say, "We have done everything in our power to procure employment for you, the resident landed proprietors have done so, and I trust Government will, in ten or twelve days, set going the works applied for in this district, and give you employment." There was only too much truth in the peculiarly Irish reply—"We will be starved before then." In the same columns, we are told that in Clare river, a vessel, laden with flour, was boarded in open day by armed men, who kept possession of her for six hours, in the sight of several other vessels, during which time they removed at their leisure fifteen tons of her precious cargo.

The Cork Reporter says, for the last fortnight our quays have been daily thronged with the stalwart peasantry of this and the adjoining counties, preparing to emigrate to various parts of the transatlantic world. Perhaps on no former occasion, even before the hope of railway employment was held out to the people, and when Government grants for their relief were never heard of, did the number of emigrants from this quarter exceed the proportion of the present year. Besides the various large and full freighted vessels which have left the quays of Cork direct for America, several ships were despatched to the west of the county, and had no difficulty in obtaining their full complement of passengers. Many of these vessels are conveying cabin passengers, comfortable farmers, who do not like the prospects of the times at home. A great number of agricultural laborers are among the emigrants, from the county of Tipperary. At a moderate computation about 9000 emigrants have, or within the next month will have, left this port for America. It is to be hoped their anticipations will be realized. There can be little fear, however, that their condition could be worse, or their prospects more disheartening than those which the "potato-famine" in this country, little mended by the promise of Indian corn, had occasioned. To starve or emigrate are the only alternatives of the people.

Keeping the Sabbath.—A French pastor relates the following anecdote: "In a district in *Haute-Vienne*, where almost the entire population seem to be desirous of leaving the errors of Romanism, a farmer requested his neighbor, one Saturday, to come over and assist him on the next day in labouring in a field. 'You forget,' replied the neighbor, 'that we are Papists no longer, and that we must not work on the Sabbath.'—'True enough,' said the farmer, 'but really I cannot find time for this piece of work next week.' 'Well, then leave it be, and I will come on Monday and do it alone.' This was agreed upon, and on Monday the Sabbath-keeper went and performed alone in his neighbor's field the labor of which he had been requested to do only half. The same man once said, with a simplicity bordering on sublimity, in reply to some who urged that it was impossible to avoid losing money in business without telling falsehoods: "It is better to lose than to be lost!" Now he had not read this in any book, for he does not know how to read!"

¶ We have waited to the last hour for the Address directed by the Board of Foreign Missions. It has not yet come to hand. We hope to give it in our next No.

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No. V.

A BIRD'S-EYE VIEW OF THE STATE OF SOCIETY AS AFFECTED BY POPERY.

The present aspect of the religious world is portentous. The conflicting forces of truth and falsehood are mustering to the battle; the former under the type of Protestantism, the latter under that of Popery. Which of these shall finally succeed, we have no doubt. Popery shall be destroyed, even "that wicked whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming." But we must not presume, because this system of iniquity is doomed to destruction, when "the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity," that we have nothing or even little to fear from it. For destined as it is to a final and irrecoverable overthrow, it is evident, as well from the present prospects of the state of society, as from the sure word of prophecy, that it shall, before that time come, have partially re-assumed its ancient influence and power. The witnesses of Christ have yet to be slain; and to say nothing of America, popery must attain a great increase in the nations of Europe before they can be silenced.

However painful it may be to think of the last struggle of "the man of sin," it is encouraging in the meantime to find that many are disposed to cast off the yoke of his tyranny, and assert their freedom as men, and as Christians. The movement of Ronge in Germany, promises an important issue in the strife between the principles of the Bible and the dogmas of Rome! But whether Ronge will persevere in his opposition to the corruptions of popery,—and if he should, whether he will be sufficiently sustained by the people: in a word, what the extent and issue of the excitement may prove is yet to be determined by future events!

Bible principles have been gaining ground in France for several years past. The number of protestants, their places

of worship, and their privileges have been greatly increased; and as far as such facts are concerned, there is real ground of joy and gratitude! On this subject, the following extracts are made from the fourth report of the Foreign aid Society. "The progress the Reformed faith has made in France since the restoration, has become a matter of deep concern to the Romish hierarchy in that country; and it is not surprising that the subject should have grown into importance, until it has found its way into the king's council-chamber, and into the national legislative assemblies. The question of religious liberty is now agitating in France; the merits of that question lying simply in this proposition—whether the protestants of France shall be at liberty to propagate their doctrine by means of their colporteurs, evangelists and pastors, or not." "The progress of the reformed religion in France to which allusion has been made, is thus stated by Mons. de la Forelle, a member of the Chamber of Deputies, in his speech on the 19th of March, (1844.) At the fall of the Empire, in 1815, the reformed worship, including the Lutherans, reckoned 464 pastors; in 1830 when Charles X. was dethroned, the number had risen to 547; in 1843, it was 677; and at this time it may safely be affirmed that they exceed 700." The public grants, made according to the charter, furnish for the support of these a sum paid out of the public treasury equal to \$250,000.

In this same country an entire commune consisting of six hundred Roman Catholics has been awakened by the simple reading of the scriptures circulated by the agents of the London Bible Society. The following is extracted from a letter of Mr. D. Pressense, published in the society's report. "We behold a commune consisting of more than six hundred souls, passing over with their mayor, their cure, (that is their former cure, converted to protestantism, and become a teacher,) and their church, to the protestant faith, or at least to the protestant worship, and if all are not converted to the Lord, all will at least have in future an opportunity of hearing the word of God. Even at present the reformation which has been effected in the commune of Villa-favard manifests its influence upon those around them who are still Roman Catholics, by compelling their clergy to be less haughty and less exacting." Nor is this state of things confined to one commune, or even one province.

Protestants however, must not allow themselves to be lulled into security by such facts gratifying as they are; or imagine that popish influence and intrigue are on the wane, or that its sun has set! France is, after all, the strong-hold of

popery. The hostility lately manifested to the Jesuits there, will be overcome as it has been before, in this and other countries by the policy and craft of Rome.

Never have the minions of Popery been more active or untiring than at the present time. The order of Jesuits, which is now the main-stay of Popery, are spread over all protestant countries, and unsuspected, are successfully grasping at every kind of power that tends to uphold and extend Popery. They are found, in all professions and employments in life, not only as priests; but lawyers, physicians, teachers, statesmen, judges, merchants, tradesmen and travellers! And while their professions, employments, or offices may ostensibly claim their attention, the opportunities and influence of their respective callings are zealously devoted to the service of "the man of sin," by contriving and conducting schemes for Papal aggrandizement.

The Jesuit is subtle, wily, plausible, often bland and courteous, apparently frank and generous; but always hollow-hearted and deceitful. One object, and only one have Jesuits in view; and this object they pursue with an energy and singleness of purpose, that stand unrivalled in the history of human affairs; foiled, baffled, and disconcerted as they have often been, they renew their attempts, they return to the charge with a guileful hardihood, which language has no term to express, but one, and that is jesuitism! The thousands of this order which are scattered over the world, have no will of their own; they are the submissive instruments of their superiors, and *one will* controls the whole order; that of the Jesuit General; and his will is always and by all means exerted for furthering the corruptions and domination of Rome! Nor is this the opinion of Protestants only, however well authenticated; Roman Catholics themselves admit the truth of such statements.

We learn, by discussions in the Chamber of Deputies of France, that the grasping at political power by the Jesuits, has been felt to be too great for the safety of civil liberty in that country. To quiet this excitement, the Jesuit General at Rome has recalled the members of the society from France; but it will be only to return with a greater hope of success, when by secret intrigue they have lulled their opponents into security. In the recent debates in the Chamber of Deputies, M. Dupin, one of the members, said: "what is the oath which the Jesuits take? The Jesuit promises absolute obedience; he will be in the hands of his superior as a stick in the hands of a blind man; he will be still more; he will be like a dead man as respects his individuality. The society of Je-

sus has a character essentially political. The Jesuits have been manifest by that turbulence which is habitual to them. To-day, as in former times, the restoration of the Jesuits is a public pest."

Is it to be supposed that Popery, with such a machinery as the society of Jesuits, to say nothing of the ordinary priesthood, and other appliances which are at its command, as means of strengthening itself, will readily forego the power which it possesses, or cease to make new acquisitions? The supposition is contradicted by all past experience, and by the well known character of Rome! The withdrawal of the order of Jesuits from France is a mere passing cloud, a yielding to circumstances which they did not deem prudent altogether to despise. But this apparent submission will be used as a means of consolidating their power. And it is as well to remember that the opposition made to them did not originate in any dislike to the corruptions of popery, but simply because they interfered with, and to a certain extent controlled the action of government, because they grasped at a monopoly of political power. But while these rendered them disagreeable to the liberal party in France, they are considered not the less acceptable even to the liberals, as missionaries of Popery. The debates in the Chamber of Deputies, show that while their political intrigues were dreaded in France, they were not the less esteemed as ready and pliant tools for propagating the corruptions of Rome abroad. Hear one of their opponents, the Deputy Dupin, from whose speech we have already quoted:—"It is proper to render justice to the foreign missionaries, that their conduct has often been very useful to our foreign diplomacy. They have often been found as good Frenchmen abroad, as they have shown themselves bad citizens at home." In reference to this statement, a correspondent of the Edinburgh Witness says:—"The Jesuits are intolerable pests in France, but their missionaries who are establishing themselves in our country, and in all our colonies, and swarming all over the East, are the most loyal and patriotic Frenchmen abroad. They are promoting the views of French diplomatists, they are preparing the way for French domination."

The Jesuits are not shut out from intriguing in France, though they have been recalled. If not directly, at least indirectly they will continue to exert a powerful influence over the government; and this influence will be employed to persecute, if not overthrow the growing protestantism in France. The government is afraid of the Jesuits, because they have been labouring under the direction of their chief at Rome to

alienate the people from the administration of Louis Philippe, and restore the Duke of Bordeaux to the throne of France. Hence, through fear, the government has endeavoured to propitiate Rome, and win over the Jesuit influence, by discountenancing the Protestants, and evil-treating them in various ways of late years. And though the Jesuits are recalled, the system of concession adopted by Louis Philippe will make it necessary, to conciliate the Pope, and the chief of the society at Rome, so that whatever political purpose may be gained, protestanism has little to hope from this movement. The peace of the present dynasty of France depends upon its willingness to further the designs of Rome; and these require the overthrow of Protestant principles in France, and every where else where she has the power to command.

A MOTHER'S GRAVE.

My mother is dead! can it be possible! And have I stood beside her grave! Yes, yes, it is too true. But where am I, and what am I about? I perceive that, half unconscious of my present movements, I have proceeded farther than I had intended. What could induce me thus to ramble when my gay companions enjoy with social glee the entertainment of our mutual friend! In their sweet company I once delighted. Youth, beauty, hilarity were there, and these once had for me their appropriate charms. But it is not so now. Mirth pains me. The poignant repartee excites no smiles.—Society's entireness, could it be found, would not induce me to engage in boisterous merriment. I seek sweet solitude—I love to be alone, and then revolving even sad thoughts within my mind affords me pleasure. My companions wonder at my altered conduct. They say, "mute melancholy so distresses him that it may prove more serious than even we anticipate unless by mirth we drive dull care away." With these attempts they harrass me, till vexed and grieved I either tear myself from their embrace or seize the first excuse for absence.

It is so now. Seeing my friend Geraius pass, I wished to speak with him. He, hastening homeward, left me here, and here I find that all attracts me. The clear blue sky, the freshened fields of grain, the pleasant pasturage so lately moistened by the well-timed shower, the budding trees and flowering shrubs. The air itself is full of odoriferous balm. The king of day, having in a few short hours surveyed one half our globe, is about retiring in all his evening glory. How

fantastically picturesque the lengthened shadows are! How brilliantly beautiful the tallest tree-tops of the plain, the distant eastern hills, and the village Church-spire, gilded as they are with his departing rays! Now the weary laborer returns from his hard day's toil, the bustling dairymaid is already in the well-stocked yard, and the truant school-boy fatigued with play now hastens homeward. And see those playful lambs frisk sportfully. Clustering around yon craggy rock, some have already gained its highest eminence, others try to dispossess them, and now all quitting entirely every claim, they run as for a prize along the margin of the deep declivity. Now back again the tiny racers stretch themselves, and swiftly cross the sloping hill. How innocent in sportive glee, how full of frolic these little creatures are! Play on ye little innocents, your play delights me. Improve your time to play for it is short. Soon sober age will take the place of youthful sportiveness. Sorrow itself will come too soon. Too soon your dams may be taken from you, perhaps to tend some similar charge, perhaps to line some butcher's stall, perhaps diseased to die neglected. Then playfulness will end. But still I envy you. Your greatest grief can never equal mine.

But why should I be thus so sad, when all around inspires with mirth? The playful children's hearty laugh, the plough-boys' cheerful whistle, and the evening carol of the variously gifted songsters of the grove seem earnestly to press the question. She who gave me birth has gone—gone to the world of spirits and left me here alone. Can it be possible—I am at the Church-yard gate! I must go in and look once more upon this sacred spot—it gives grief satisfaction. There it is.—There is the spot that shall for aye remain most hallowed in the dear remembrances of my aching heart. While here I can't contain myself, it would be vain to try. Flow freely then ye tepid tears; your flow relieves me, for heavy thoughts—thoughts full of anguish rise irresistably within me as I approach it. My mother—what did I say! or why did I startle at the sound of that loved name? I must have spoken too loudly. Did I forget that mute thoughts best become the house of silence? But restraint augments my pain. I must speak out. My mother lies beneath this grassy mound. The breast on which in infancy I hung lies here. Here are the knees, which in my many fretful moments dandled me, the arms in which unconscious of future separation I so often slept, the hand which tended me and those bright eyes which I imagine still are earnestly intent upon me. But that kind, gentle voice, which in soft music tones was wont to lull my infant eyes to slumber, where—O, where is it? Shall I never hear

it more? Oft did it thrill through the fibres of my heart, and it would do so now, ah! would it not, with inexperienced power to inspire with joy even if employed—as alas! too frequently it had occasion to be—in well deserved admonition and reproof. “You will think of what I tell you now Ugenio,” she often said, “when I am gone.” And so I do, ah, so I do, while anguish keen increases my distress, and tears give vent to sorrow. “Don’t be so heedless,” she would often say, and while she said it, she would call me her “dear boy.”

I found her once in tears. Mother, why do you weep, said I, “I weep,” she said “because I fear lest, in growing, you become a still more thoughtless boy, a wicked man, and die in sin.” I won’t dear mother, was my ready answer. I won’t do wrong, it grieves you so. But I soon forgot my hasty promise, and again doing ill I gave my mother grief.—Notwithstanding she was ever kind, forgiving, and attentive. When nature’s time to rest had come, and balmy sleep had half enclosed my weary eyelids, as she arranged me in my little couch, she talked of God, of Heaven, and of Death. “Now say your prayers,” she always said, and leading in the pleasant task, she would begin, “Our Father which art in Heaven.” Having followed her, repeating what I could; having also tried to say “the Apostle’s creed,” and that sweet little psalm “The Lord’s my shepherd, I’ll not want,” she said “Good night, be a good boy, remember your Creator in the days of your youth, believe in Christ, obey your parents, and when you die God will take you to himself.” But I was disobedient. It pains my aching heart—it fills my soul with anguish to reflect upon my waywardness and the deep grief of mind it gave her. O, mother! mother! could I call you back to life, how very different would be my conduct! I would forego my foolish inclinations, and conform to your known wishes. I would be constantly employed to comfort you in health, anticipate your wants in sickness, and be your solace in the hour of sadness. O, could you live again, I would endeavor to compensate for all the grief I caused you! But it can never be. What shall I do? what shall I do? distress lies heavy on me!

“Do as your mother bade you, and do not grieve so uselessly,” said a voice behind me. It was Geraius. Ugenio started and turning hastily around, approached his friend saying: “how did you come here Geraius? you lately told me what was death, and when you did, but little did I think to see its work so soon in the case of one so dear.” “Our greatest griefs come unexpected,” replied the aged man, “but to your question. When a little while ago we parted, the deep

workings of your grieving heart were so visibly depicted on your once cheerful countenance, that I was pained. I felt for you, and following you to this dear spot am here. This is indeed a profitable place for serious contemplation. All day long I could remain here, and in converse with the dead find pleasure. But now the falling dew and night's approaching darkness equally admonish us to leave it. Endeavor to compose your agitated mind, and as opportunity affords us other interviews, we will converse more freely and at greater length upon our cause of sadness." THEOBOS.

THE WOOD OFFERING.

Nehemiah x. 34. And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the Lord our God, as it is written in the law.

In no part of the ceremonial law do we read any thing concerning the bringing of this wood offering; but there is much written about the laying of the wood on the altar, as preparatory to the offering of sacrifice. The godly covenanters of whom we read in this chapter, made all necessary arrangements for the supply of sacrifices—of meat offering and drink offering, sin offering and peace offering; and having provided the materials for these offerings, they rightly inferred that there was another offering required, not, indeed, expressly commanded, but fairly implied. This was the wood offering, and for its stated supply they cast lots. Commentators treat largely of other offerings and endeavor to exhibit their spiritual meaning; but of this one they say little. Nehemiah considered it of some importance, for he mentions it as a part of the reformation which he had made. Chap. xiii. 31. The recording of it implies that it is of importance to us; while the connection which it had with the covenant then entered into, shews that it is of special concern to us at a time when we are preparing to renew our covenant engagements.—What have we then, or what should we have, that will answer to the wood offering? This must be determined by the uses made of the wood, which were chiefly two.

1. To preserve the sacred fire.

This was written in the law, to which the allusion in the passage before us is. Lev. vi. 13, "The fire shall ever be burning upon the altar; it shall never go out." In Chap. ix. 24, we learn that this fire was from heaven. "And there came a fire out from before the Lord, and consumed

upon the altar the burnt offering and the fat." This sacred fire was the emblem of God's presence among his people, and the evidence that he accepted their services. How glorious an emblem was it of his holiness, his justice, his majesty, as he manifested himself on mount Horeb to Moses, on mount Sinai to all Israel, at the very altar to Nadab and Abihu, when they presumed to offer strange fire, and to Daniel in after times. "The Ancient of days did sit—his throne the fiery flame, his wheels burning fire. A fiery stream issued and came forth from before him." Dan. vii, 9. By the same emblem he exhibits himself under the New Testament dispensation Mat. iii, 12. Heb. xii, 29. The gifts and graces of the Holy Spirit are represented by the same emblem. Acts ii, 3, Isa. iv, 4. These are as necessary to acceptable worship now as was the fire in the offering of the ancient sacrifices. Hence something that tends to keep alive these graces is represented by the wood offering.

2. The wood was used to *increase* the fire at the particular times of offering. The offerings were all combustible matter, but they would not ignite by a mere spark. The fat of beasts, for example, was a substance that burned extremely well on a large fire; but a large quantity of fat laid on a small flame, either quenches it, or burns with an offensive odour. Every believer is in possession of the holy fire in greater or less degree; but every believer is not, at all times, so much on fire as to present an acceptable sacrifice. How often does he feel himself little, if any, better than those mentioned in Isaiah, lxxv. "These are a smoke in my nose, a fire that burneth all the day." Hence the need of raising the spiritual temperature at particular times by something answering to the wood offering.

Divine truth is the fuel which feeds this sacred fire of which we speak. Whatever, therefore, will increase our knowledge of the truth, or impress it more deeply on the understanding and the heart, will answer to the wood offering. Among the various means to be employed for these purposes, edifying, holy, spiritual *conversation* is, in this connection, suggested as peculiarly appropriate. Spiritual meditation is highly important, but meditation merely does not directly benefit others, whereas the wood offering was a common benefit. The same may be said of private reading. Public ordinances tend greatly both to preserve and increase the flame of heavenly grace; but they can be observed only at stated times; whereas the wood offering was for constant use. The following points of analogy will serve for farther illustration.

1. Wood, an earthly product, is in common use: so the faculty of speech, being natural to man, is commonly possessed; but only when sanctified is it devoted to, or employed in the service of God like the wood offering.

2. As wood is ordinarily cheap; so we often find ordinary conversation at so low a price that more can be obtained than is necessary or useful, whereas in spiritual matters we would often need to "cast lots" to obtain a supply, as Nehemiah did to furnish the empty wood rooms of the temple. Is it not a pity that a thing so common, so cheap, should be so seldom dedicated to God, and so little employed to his glory?

3. As the wood was indispensable in the public service of the sanctuary; so it will be found, that he, who never converses on spiritual subjects, does not, in spirit and in truth, serve God in public ordinances, however regularly he may observe them. He may present an offering; but let us imagine a sacrifice to have been brought to the altar, and no fire kindled; what would have been the result? In the expressive words of scripture it must have "bred worms and stank." Far less offensive to our senses is the putrid carcass, than is the offering presented, without faith and love, to God. But these are seated in the heart, and Christ has taught us, that "out of the abundance of the heart the mouth speaketh." And this speech produces like feelings in the hearts of others, as the fire kindles the wood, and the wood increases the fire. Compare Mark ix. 49 with Eph. iv. 29 and Col. iv. 6. Did we attend to the gracious instructions given in these passages, public ordinances would be blessed to ourselves and others in measure now unknown. We sometimes illustrate matters by their opposites. There is another kind of fire on the earth. How is it kept up? Prov. xxvi. 20, 21. "Where no wood is the fire goeth out; so where there is no tale-bearer, the strife ceaseth. As coals are to burning coals, and wood to fire; so is a contentious woman to kindle strife." Chap. xviii. 6. "His mouth calleth for strokes." James iii. 36. "So is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell." If holy fire be indispensable in our sacrifices, and if the tongue be so potent in keeping up other fires, it follows that spiritual conversation is as necessary and as useful to prepare us for devotional services, as the wood offering was in offering the ancient sacrifices.

4. The wood offering was in constant demand; so is sanctified conversation. By this we do not mean that converse on religious matters should occupy our whole time. The

priest who kept up the constant fire on the altar had other duties to attend to. But care should be taken, and the intervals should be so short, that the impressions made upon ourselves and others be not allowed to wear off.

5. As the wood offering was to be perpetual, so the believer's holy conversation should grow more and more interesting to the end of his life. While his meditation on the Lord is sweet, his mouth should be still filled with his praise. "I will mention the loving kindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us." Isaiah, lxiii. 7. "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Ps. lxvi. 16.

6. There were set times for bringing the wood offering.— Social meetings for christian conference, in which they that fear the Lord *speak* often one to another, (Mal. iii. 16.) answer happily to this. While the *use* of the wood was constant, the furnishing of it was "at times appointed." In the social meeting held weekly or otherwise, believers bring, and as it were, lay together in their godly conversation, that which has still been found in matter and in manner eminently useful in cherishing and quickening each others graces. Many in the use of this divine ordinance, when they "*spake* one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them," have had reason to say, "Did not our hearts burn within us." Stated times for christian conference, and these punctually observed, are necessary to furnish a full and regular supply of that spiritual conversation which kindles into a flame the graces of the renewed soul.

7. Lots were cast among the "priests, the Levites and the people" in the case of the wood offering: so the officers and members of the church are all equally under obligation to furnish their proportion of religious conversation, and all are interested in having a full and constant supply. In offering sacrifices, the people, the Levites and the priests had their several parts of service severally to perform; and in public ordinances, the officers and the people have still their appropriate duties: but in the matter of holy, spiritual conversation, whether in the social meeting or otherwise, all are placed on equal footing as to obligation and privilege. It is, we are aware, the business of the minister to keep up the fire by his preaching, exhortation, catechising, visitation, &c., and by his *going foremost* in edifying, spiritual conversation. But let it be remembered, he will labor in vain to keep fire alive upon the altar and to make it burn as it should, if the people

neglect to converse about "the things which make for their everlasting peace"—if they neglect to *supply the wood offering*.

In making a practical improvement of this subject, the reader is requested to receive in kindness the following plain, common place suggestions, being assured that they are offered in the spirit of kindness. 1. If you find yourself inclined to converse on any, or every subject, rather than religion—especially if you take delight in the conversation which turns on the faults or infirmities of others, be assured you are in danger. Think of the wood offering, and remember the exhortation, "Let your speech be always with grace, seasoned with salt." Col. iv. 6. If you find another thus wrongly inclined, pity him, endeavor to change the subject of discourse, warn him of his danger. As "out of the abundance of the heart the mouth speaketh," the evidence is against the conclusion that the heart of such an one is right before God. Warn him of the danger of neglecting the wood offering. 2. When you find a family, even should it be your own, supplied with secular books and newspapers, yet in a great measure destitute of religious books, or if they want the elementary works, the Confession of Faith and the Testimony—if the newspaper be read and its items talked about, more regularly than the bible and its precious truths, warn such a family of their danger of losing the sacred fire, and seek to influence them to attend to the wood offering. 3. If you see a person sleeping in time of public worship, or in the social meeting—yawning before the services are half performed—staring at each one who enters the sanctuary, or gazing or smiling at persons seated there, you may rest assured that such a one has not been attending, through the week, to the wood offering. As you have opportunity give him a hint on the matter. 4. When you find a person, yourself though it be, who can tell nothing about the preaching on which he has waited, advise him to attend more carefully to the wood offering. It may help the "very poor memory" of which he is ready to complain. 5. If a member of the social meeting forget "the question" or "the statement" put upon it; or "have nothing to add" when very little has been said before, it might be well to offer to loan him an axe. Perhaps his own may be dull, or its handle may have been broken. In this way you might help him to the wood offering. At any rate, he will know that you observed he came without it. 6. If a person neglect social meetings, speak lightly of their importance, or argue against the necessity of attending them punctually, mark whether he converse much about spiritual matters, and whether his conversation at any time be savoury and

edifying. Ask him at what time he would bring his wood offering? 7. When men are all on fire with human inventions in the worship of God, and can find no fervour in ordinances of Divine institution, or in the Psalms indited by the Spirit of God—who are boastful of their religious experience, though still remaining in the connexion of unsound and impure churches, let them remember how dangerous it is to offer strange fire, and how much better it would be to keep that which came out from the Lord continually burning on his altar by means of a wood offering.

Many other suggestions might be added. These we leave to our readers to supply, hoping that each one, as he has opportunity in holy conversation, will lay his stick of wood upon the pile, and in this matter he will be warranted in gathering it even on the sabbath day. We only add, that when looking forward to the duty of public social covenanting, we should, after the example of the Covenanters in Nehemiah's time, pay special attention to the wood offering.

ORIGIN OF THE UNITARIAN CHURCH IN AMERICA.

The increasing prevalence of Unitarianism in the United States should be matter of lamentation to all the true followers of Jesus Christ, the true and only begotten Son of God. The advocates of this false system openly deny his divinity, and seek to take away all ground of rational hope for salvation through his obedience, sufferings and death, whereby he procured an atonement for the sins of those given him to be redeemed by the shedding of his blood. They equally deny the distinct personality of the Holy Spirit, and arrogantly assume that they are the only believers in the *unity* of God.— This system, introduced into the New-England churches in a clandestine and subtle manner, led away many from the faith of the gospel, as held by the Puritans. It extended its influence silently for years before the division line was drawn between those who embraced its heresies and those who continued to reject them. The separation was attended with considerable excitement. Heart burnings, suspicions and angry disputes obtained in communities, congregations, and even families. Ministers and others who dared to detect and expose the defection, of those who favored the false scheme, from the faith of the Puritans were assailed by calumnies of various sorts. The following extracts from Budington's

"History of the first church, Charlestown," Mass., furnish a number of interesting facts instructive in other ways than as mere matters of historical information. Especially they show the way in which error is ordinarily introduced, and should serve as a warning against the secret and stealthy advances of its advocates. In them too the reader will see exemplified the usual course pursued by errorists, who, while they boast of their charity and liberality, are themselves the most illiberal, inasmuch as nothing short of a virtual giving up of the most precious truths of the Bible, or a treating of them as a thing of nought will satisfy them. They demand that the truth should be buried or laid low in the street, that they may pass over or trample upon it.

"Dr. Morse was prominently, if not principally engaged in this controversy, and in effecting a separation, by the suspension of exchanges with those clergymen, who embraced the tenets of Unitarianism. It is incumbent upon me, therefore, to give some account of this great event; and I shall endeavor to do it in the spirit of a Christian, and not of a partisan, by presenting the facts in the case as I have been able to obtain them from authorities on each side of the question.

As early as 1648, our fathers gave in their unanimous adherence to the Westminster Confession; this they did, as they say, that they might express their belief and profession of "the same doctrines which had been generally received in all the reformed churches in Europe." And in 1680, the churches of the Commonwealth drew up a confession of faith, affirming the same doctrines and using nearly the same words as the Westminster. This is the authorized faith of the Congregational churches—the only faith which has ever been professed by the churches assembled by their pastors and representatives in synod or council. And this has been not only the publicly professed faith of our churches, but it has been the real or implied faith of every church calling itself Congregational. No doctrine has been taught in our pulpits contrary to our received standards, until within thirty years past; previously to this, our churches were in outward fellowship; and disbelief, if entertained, was privately expressed. But as at the time of the division, a large number of our churches, together with the university, were found prepared to reject the cardinal doctrines of the orthodox faith, it is apparent that these doctrines had been a long time discussed and secretly rejected by many in the bosom of our churches. The history of this change, inasmuch as it was covered, and had but few outward events to mark it, cannot be traced and developed to the satisfaction of every inquirer.

The great religious excitement which preceded and followed the visits of Whitefield, created a difference of feeling rather than of doctrine among the clergy; it showed chiefly the different tendencies then in the church; and it was not before the second or third generation, that this difference of sympathy resulted in a different system of faith. We have evidence that in the latter part of the last century, a few both among the clergy and laity, rejected the doctrine of the divinity of the Saviour, so that at the beginning of the present century, Arianism prevailed quite extensively in Boston and its vicinity. The denial of the supreme divinity of the Lord Jesus Christ, was the first, and for a long time the only point of departure from orthodoxy. Those who had taken this step, held that Christ was not equal to the Father, but that he was a created being, and yet inconceivably greater than any other created being, so that he might be made even the object of worship. They who held this doctrine respecting the person of Christ, generally held to all the other doctrines of orthodoxy. But this stage of religious declension was not of long continuance; it prepared the way for a more general skepticism, and more vital departures. The tendency of this mode of speculation was towards the doctrine of the simple humanity of Christ, and the utter abolition of the peculiar and mysterious doctrines of redemption. At length it came to be generally understood, that not a few of our pastors and churches were departing rapidly and widely from the faith of our fathers. But notwithstanding the currency and positiveness of these rumors, the certainty of the facts could not be ascertained. No tangible and outward evidence of them was afforded; nor could those who had departed the farthest from the doctrines of our confession and catechism, be distinguished, except by their studied silence; they did not preach these doctrines, nor yet did they preach against them. The prevailing sentiment among those who had adopted the new opinions, was, that opinions were comparatively unimportant, and that Christian liberality required us not to insist upon unity of faith, or the belief of doctrines as essential to Christianity. Accordingly, these brethren were accustomed to admit members to their churches without asking their assent to any creed or confession; and they resolutely opposed the examination of candidates for the ministry, or for ordination, or for the chair of the professorship of divinity at Cambridge, on those points, which are now, as they ever have been, considered essential to the Christian faith. Hence, the principal subjects of discussion in those days, were not the doctrines of the Gospel, but the propriety of creeds and sub-

scriptions, and the importance of doctrinal belief. Hence, too, it became impossible to know what were the degree and nature of the unbelief existing in our churches; it was known only that among those who were opposed to creeds and confessions, great diversity of religious belief obtained. Hence, too, will be perceived the difficulty of writing the history of this change; it transpired under cover of opposition to creeds, and by maintenance of the sentiment that doctrinal belief is not an essential part or condition of Christian character.— This account of the state of our churches is one, I believe, in which both parties are agreed; it corresponds with the representations of each.

Affairs were in this posture, when memoirs of Rev. Theophilus Lindsey were published in London, from the pen of the Rev. Thomas Belsham, minister of a Unitarian church in that city, who devoted a chapter of his work to the subject of Unitarianism in this country; disclosing facts which had been made known to him in a private correspondence. Dr. Morse caused this chapter to be published in a pamphlet form, under the title of "*American Unitarianism; or, a brief History of the progress and present state of the Unitarian Churches in America, compiled from documents and information communicated by the Rev. James Freeman, D. D. and William Wells, Jr. Esq., of Boston, and from other Unitarian gentlemen in this country.*" This pamphlet passed through several editions, and awakened general inquiry. It narrated the circumstances in which the first Episcopal Church in Boston, then called King's Chapel, became Unitarian, by expunging from their liturgy, under the influence of their pastor, Dr. Freeman, all recognitions of the Trinity and atonement; this event took place in 1785, and made this the first Unitarian church in the country. The works of Dr. Priestley were also introduced among us, by Dr. Freeman, and placed in the library of Harvard College, and in other libraries, by which means, as well as by private circulation, they were read very extensively. In consequence of these, and similar efforts, at a time when there was but one church where Unitarianism was publicly professed and taught, its tenets had spread very extensively; and in regard to Boston, in particular, most of the clergy and respectable laymen were Unitarian. In view of these facts communicated in the private letters mentioned above, Mr. Belsham says near the end of his chapter: "Being myself a friend to ingenuousness and candor, I could wish to see all who are truly Unitarians, openly such, and to teach the doctrine of the simple indivisible unity of God, as well as to practise the rites of Unitarian worship."

The publication of this pamphlet was followed by a review of it in the *Panoplist*, attributed to the pen of Dr. Morse. The question was pressed with great earnestness, whether these statements were correct; and charges of duplicity and dishonorable concealment began to be made with great bitterness. This drew forth the controversy between Dr. Channing and Dr. Worcester; and when this, together with the others occasioned by it, subsided, the churches and ministers were prepared to take their stand either as Unitarian or Orthodox. All the ancient churches of Boston were ranged among the advocates of the new opinions, with the exception of the Old South. All the superiors in age, and all the cotemporaries of our own church, [the church in Charlestown,] left her to stand alone upon the foundation of the fathers: the church of Robinson in Plymouth, of Higginson in Salem, of Cotton in Boston—all have renounced the system of faith in which they were baptized, and for which they were nurtured by their pious founders.

In this manner were the sacred ties of Christian fellowship between sister churches severed; and I envy not that man's heart who can contemplate the separation without feelings of peculiar sadness. We do not indeed deplore the separation, as distinct from the circumstances which led to, and made it necessary. On the contrary, since such fundamental differences actually existed, it was better that a separation should take place. It was better for those who no longer held to the doctrines of the Congregational standards, to declare openly their dissent, and advocate boldly their real sentiments; and it was better for those who still maintained the original faith of New England to know with whom they were associated. Each in a separate organization was able to act more consistently and effectively than when bound together. * * *

It has been in time past customary with some to denounce those ministers who refused to exchange pulpits with their seceding brethren, and charge them with illiberality and all uncharitableness. Subsequent events, we are most happy to believe, have put an end to this unjust imputation. He who dispassionately considers the differences subsisting between Orthodoxy and Unitarianism, cannot fail to perceive and allow that it is due to consistency and to the holy cause of truth, for the advocate of the first system to protest against and refuse communion with the last. To expect any thing less than this, is the height of illiberality; it is to ask one to lay himself on the ground, and as the street, for his opponent to pass over—to renounce self-respect, to prove a traitor to the cause of his God, and the highest interests of his race, as they

commend themselves to his understanding and heart. There are some principles which all must admit are essential to Christianity. Our fathers, in accordance with the prevailing sentiment of the church in all ages, placed the doctrine of the divinity of Christ foremost among the essentials of revelation. It was, therefore, but a necessary part of their belief to refuse fellowship with those who rejected this truth. And in this they acted not only upon a proper, but upon a necessary principle. No man can have a serious faith in Christianity, without embracing certain essential ideas involved in it; and no man can do this without refusing his fellowship to systems which exclude, and oppose these ideas. We honor, therefore, those men who bore a full and unwavering protest against what they regarded as an essential departure from Christian truth. We honor them for consistency, for their fidelity to the cause of truth, to themselves and to us.

CHURCH AND STATE.

In a former article we showed that a connexion between the political and religious departments of society is unavoidable. Whether the church shall sustain a relation of some kind to the state, is not left to her election; the question for her to determine is, What shall be the nature of that relation? Shall she have secured to her the undisturbed exercise of her rights, and be allowed unmolested to prosecute the ends of her organization? Or shall she be in danger of being interfered with, and interrupted in her appropriate work, by the nation, whenever caprice or policy might seem to indicate the propriety of such a course? In a word, she is to decide whether her connexion with the state shall be scriptural or the reverse.

In the prosecution of our plan we proceed to show :

II. That an improper connexion between church and state is a source of numerous evils to both. It may be proper to remark here, that the only case in which such a connexion as we have just now defined can exist is where the nation is immorally constituted and administered; for whatever may be the character of the church, whether true or false, reformed or apostate, a nation that takes the divine law as its rule, both in its constitution and administration will render to her her due. And farther, no scriptural connexion can exist between a nation that disregards the divine law, and the church, for the plain reason, that in the bible alone are the rights of the

church made known. It will be found to be a universal truth that when a government conforms to the model of magistracy laid down in the bible it will take care to secure to the church the peaceable exercise of her rights. And perhaps than this, there is no easier test by which to try the claims of any government to be the ordinance of God.

There are three ways in which an immoral connexion between the church and a nation can exist.

1. When the church assumes a right to control and direct the nation, and the nation yields to the assumption.— This may be called Romanism.

2. When the nation usurps a lordship over the church, and she submits to the usurpation. This is Erastianism.

3. When the nation entirely overlooks the church as an independent body, and holds her officers and members, in the performance of their official and religious duties, amenable to civil law. This is Toleration.

With regard to the first of these, little need be said, both because the true church will rarely be found aspiring to rule over the nation, and also because the evils resulting from her elevation to such a position are so clearly exhibited in prophecy and history that any attempt to render them more visible would be vain. It was this kind of connexion perfected that the apostle John saw emblematically exhibited in the vision recorded in the 17th chapter of Revelation, verse 3—“I saw a woman sit upon a scarlet colored beast,” an exact representation of a corrupt church controlling a beastly civil power. It is doubtless true that at the time to which the vision refers the Romish hierarchy had lost all right to be considered the church of Christ, but even before this took place, the very first step in the series of movements by which she ascended to her proud elevation, was the beginning of her own and the nation's ruin. She is called “the great city which reigneth over the kings of the earth,” and yet those kings ultimately “make her desolate and naked.” That this unnatural connexion was in the highest degree injurious, the history of the world and of the church, ever since it took place, furnishes ample and convincing evidence.

Nor need we delay long to show the evils of an *Erastian* connexion. In the formation of this connexion by the nation, the church is viewed as a moral person, but at the same time that person is held subject to national authority. The church is not treated as independent, having a right to say on what terms she will enter into an alliance with the nation. She is plainly told that the nation has certain favors to bestow, and she can have them if she accept them on the terms present-

ed by the donor. The nation forgets that these favors are lodged in its hands by Him who is "head over all things to the church," and that to him it belongs to define the conditions on which they are to be given. It is indeed painful to see the church overlooking this important arrangement made for her good by her glorious Head, stooping to receive favors from the nation, on the degrading terms with which they are clogged. She then becomes a vassal, having sold her liberty for some paltry consideration of national endowment.

It is a clear matter that a nation will not take so much pains to secure the influence of the church without expecting to gain by it. And it is a fact which history clearly evinces that a more obsequious subject than the church, after she is robbed of her independence, will not readily be found. But this itself shows clearly the evil of such a connexion; for as no nation, but an immoral one, would enslave the church, the effect of this, when it is done, will be to embolden the nation to higher degrees of wickedness and to sink the church into lower depths of degradation. And we need in verification of this but to read the history of Britain and the established church of Scotland since the revolution settlement in 1688. There we will see that the nation has been growing in crime until her national guilt has accumulated beyond all computation or reckoning, while the church, until the reaction took place which resulted in the emancipation of the best of her sons from Erastian bondage, grew worse and worse.

We are well aware that in taking the position that a *tolerated* church is in improper connexion with the nation, we expose ourselves to the fiercest assaults of ignorance and prejudice. There are some men whose minds have just capacity enough to contain one idea on any subject. By such, toleration is reckoned a choice blessing. They will gravely assert that toleration is opposed to persecution, and where the one exists the other can have no place. The fallacy of this view will appear at once if we consider what is assumed by a nation when it passes an act of toleration. It does not view the church as an independent department of society, having the right to treat with the nation respecting their mutual obligations and duties. No, she is looked on as a kind of harmless organization that may be borne with by the nation so long as she does not interfere with its schemes of national policy; for be it remembered, that by no act of toleration is the nation bound to leave the church unmolested in the prosecution of the work assigned her. They are supposed to know nothing of her plans, means and object; and of course it could not be expected, that they would secure to her officers immunity from civil

amenability in all cases of performing official duty. The most that can be said of this toleration, is, that under it the church exists by mere sufferance, but that at no time has she any security, that in her next movement to accomplish the end of her existence she will not be impeded, and perhaps arrested.

In order to get as clear a view as possible of this subject, around which ignorance and prejudice have collected their densest mists, we shall consider separately the two kinds of toleration—authoritative and permissive. Though in some respects these differ, yet they are radically the same, the difference arising merely from circumstances. In one point of view, the case of authoritative toleration has a less irreligious aspect than that of the other; the existence of the church as a moral person is recognized, although it be only to invade her rights and enslave her. Erastianism is always accompanied by authoritative toleration or by its opposite, persecution; for whenever the nation assumes to determine that a certain branch of the church is the only true church, and proceeds to prescribe the conditions on which it will take the favorite under its fostering care, it must, of necessity, either suppress or tolerate the rest. And the alternative is chosen from other considerations altogether than the rights of the church.—Indeed these two apparent extremes sometimes meet; or rather, when closely considered, they sustain to each other the relation of cause and effect. “All Erastian tolerations and persecutions which flow therefrom,” are found in the list of evils testified against by the Reformers, as exhibited in the fifth term of our ecclesiastical communion. And it is not difficult to see the connexion—the toleration of which we are speaking flows from an assumption of power over the church—and no more power is necessary to withdraw the boon, than that which conferred it, and this being done, persecution must necessarily follow.

We do not say that toleration is not a blessing to the church; but we do say, that it is a blessing for which her thanks are due, not to the nation, but to her Head. How can she owe gratitude to the nation for leaving her a bare existence, after practically denying her every other right? True, they might take that from her also, and true they do so, except when he in whose hand are the hearts of men prevents it by his overruling providence. To him alone let her ascribe the glory of her preservation.

In the definition which we gave of toleration in stating the third form of improper connexion between the church and state, we had in our view chiefly *permissive* toleration. It is true indeed, that as far as dissenting bodies under an Eras-

tian government are concerned, the church is entirely overlooked, the attention of the nation being engrossed by the favorite that is taken under its fostering wing. But the remark is especially applicable to the church existing in a nation that never notices the fact of her existence. Persons of narrow conceptions may perhaps smile at the idea of a connexion existing at all between the church and the nation under such circumstances, and reckon this state of things the very perfection of dissociation. Such persons would do well to remember that the slave is in very close connexion with his master, though the very fact of his enslavement is based on a practical denial of his personality. The connexion it is true is not sinful on the part of the former, because it is involuntary, neither is it on the part of the church if she resent in a proper manner, the indignity cast on her by the implied denial of her existence. Indeed there is something exceedingly painful to a generous mind, in the thought that the church—that blood bought and heaven—chartered corporation—the conservative institution of a perishing world, whose great design is the salvation of sinners, should be treated with entire neglect by the civil department of God's moral government, and thereby be left on a level with other associations, whose origin, means and end are the reverse of her own. But this is the very principle of permissive toleration. The nation may be viewed as saying to the church—we see in you nothing that can conduce to the good of men—we do not need your alliance in promoting the interests of our subjects; christianity can be of no more use to us than Popery, Infidelity or Mahometanism—we have no more need of the Bible than of the Koran—go thy way—so long as you keep within proper limits we will let you alone, but from us you shall have no more countenance nor protection than your greatest enemies.

It is not easy to discuss this subject without treating it practically; nor is there any reason why we should feel delicate to do so, seeing toleration to the church is accounted a special favor which she has received from the civil institutions of the United States. As things are, it is indeed as much as there was ground to expect, but surely there must be much to blame in that public opinion that could overlook entirely the Bible, christianity and the church, in establishing a government for the preservation of the rights and the promotion of the happiness of the subjects.

The following inquiry presents the practical view of this subject. Have the civil and ecclesiastical institutions in our land been benefited or injured by the existing relations be-

tween them? We assert the latter, and maintain that nothing short of persecution of the most relentless kind, would have been more detrimental to the best interests of both the church and the nation, than this national indifference to christianity—this entire neglect of the church—this practical denial of her existence as a divine institution—this absence of every guarantee that she shall be allowed peacefully to obey the commands of her Head and Lord, and accomplish his gracious design in her organization.

It certainly needs not to be proved that the influences of christianity are little, if at all, felt in the state and national councils. And surely no christian needs to be told that this is an incalculable injury to the nation. But whence does this arise? Chiefly because the public men are nearly all irreligious. And why, it may be asked, is it so, that, in a nation of which perhaps the great mass of the people profess christianity of some kind, irreligious men are elected to office? He must be blind indeed, who does not see in this state of things the legitimate effects of the degradation of christianity by the nation in its constitution. The streams cannot rise higher than the fountain from which they emanate. The people look to the constitution for the qualifications that render men eligible to office, and as they do not find christianity nor even morality among them, they conclude that these are not at all necessary in civil rulers. Now if the church had been secured and countenanced in the exercise of the right and in the performance of the duty of declaring the will of God on this subject, we have reason to believe a state of things widely different would have obtained. A single text read, commented on and applied, would have awakened the conscience of every man who desires to take the divine law as his rule—"He that ruleth over men must be just, ruling in the fear of God." Were all that profess to be ministers of Christ to urge this point with due earnestness, a reformation in this respect might be confidently expected.

This, however, they do not; and here is presented to us in the clearest light the harm done to the church, by the neglect with which she is treated by the nation, and her ignoble submission to it. It is a painful and humbling fact, that with a few exceptions, the professed ministers of Christ in the United States do not know that they have any thing to do as ministers with civil matters. Whatever becomes a subject of civil regulation, they sedulously avoid. Hence such monstrous sentiments as these are entertained and uttered.—"Slavery is a civil matter, therefore the church cannot touch it." "The transportation of the mail on the Sabbath is a civil arrangement, therefore the church has nothing to do with

it." "The power of declaring war belongs to the nation, therefore the church has no right to inquire into the lawfulness of the war, nor to prohibit her members from engaging in it, if it is unlawful."

It is generally agreed, that if the influence of the church were brought to bear vigorously against the sins with which our land is polluted, and which are supported by law and sanctioned by the example of the rulers, a reformation would soon take place. Whatever then hinders that reformation, and tends to perpetuate national crimes, must be a serious evil in the community. When, in the strong language of scripture, "The watchmen are blind, ignorant, dumb dogs that cannot bark," it is the sin of the church, and tends to her unspeakable detriment. But the evil does not stop here. Civil society which should be pervaded and influenced by the holy principles of christianity, is not only deprived of this important element in true national prosperity and glory, but principles of directly the opposite kind are transfused into the mass, and left unrestrained to work out their deleterious effects. The silent approbation of the church is all that is needed to embolden men to go on in a course of sin and apostacy. How much more rapid will be their progress downward, when the ministers of religion are found defending the wickedness of the nation, and cheering them on in their ruinous course of profligacy and rebellion. This description is not ideal. For one who is faithfully testifying against national sins, hundreds of the professed ministers of Christ are lauding our "free institutions," as they misname them, to the skies, and praising God for them as the very perfection of civil government. Such adulation falls softly on the ears of the rulers, and furnishes a satisfactory answer to every suggestion of a change and reformation. Deplorable indeed is the condition of the church and nation, when matters come to this crisis, and to expect the judgments of God to be held much longer in abeyance, would be to make no improvement of the lessons taught in the history of his dealings with the world.

Still it may be inquired, How is this connected with toleration? The answer is easy. The nation neither recognizes the existence of the church, nor secures to her any of her rights. Left in its power, and entirely at its mercy, she must either assert her independence, and testify against the nation, or pursue such a course as will secure its favor and countenance. The latter alternative is adopted by those who refuse to reprove the nation for its sins, and warn it of its danger. They find it for their ease and outward advantage to

circumscribe the field of ministerial obligation and duty within much narrower limits than those prescribed in the commission given by the Master. When men make expediency, and not the divine law, their rule, it is not strange to find them the sycophants of those in power, and the admirers of institutions which rob the church of her rights and her exalted Head of his glory.

ECCLESIASTICAL PROCEEDINGS.

The Rochester Presbytery.—The Presbytery of Rochester met pursuant to adjournment, in the city of Rochester, on the 1st of May, 1846. All the ministerial members were present, and a small representation of ruling elders. The committee of supplies reported that the York congregation had received preaching most of the time since last meeting of Presbytery. The congregation petitioned for the moderation of a call, which was granted, and the Rev. D. Scott was appointed to moderate when requested.

The Rev. J. Middleton was appointed to supply York congregation the 1st, 2d and 3d Sabbaths of May, assisting Rev. D. Scott in dispensing the sacrament of the Lord's Supper there.

From the report of the committee on Domestic missions the following resolutions were unanimously adopted:

1st. Resolved, That members of Presbytery be appointed to visit and preach in the following places, viz: Syracuse, Watertown, and Buffalo, and report at next meeting the condition and prospects of these places as Missionary stations.

2nd. That as soon as members have made such visits, they communicate to the committee of supplies, if they have obtained any information requiring immediate attendance, and that said committee have power, at their discretion, to furnish further supplies as they may have the means.

3rd. That Rev. Wm. L. Roberts visit Syracuse, Rev. J. Middleton, Watertown, and Rev. D. Scott, Buffalo.

4th. That such part of the necessary expenses, incurred by said visits, as may not be defrayed by the people of said places, be paid from the Missionary fund.

The Treasurer reported \$71 25 received for Domestic missions. An appropriation of \$25 00 for the past half year, and of \$30 00 for the ensuing half year, was granted as aid to the Lisbon congregation.

From a misapprehension of the time, there were no Session-books presented for annual examination, but from Lisbon. The other congregations were directed to forward their books at the next meeting of Presbytery.

The Rev. D. Scott and Rev. W. L. Roberts were appointed a committee of supplies until next meeting of Presbytery.

The meeting was pleasant and harmonious throughout. Presbytery appointed its next meeting to be held in Rochester on the 1st Friday of October, 1846.

JOHN MIDDLETON, *Clerk.*

The Lakes' Presbytery.—The Presbytery of the Lakes held their meeting on the 6th and 7th of May. Dr. J. R. Willson was received as a member on certificate from the Pittsburgh Presbytery. Besides the usual routine of appointments, &c. the principal business was the hearing and licensing of young men. R. B. Cannon and H. P. M'Clurken were introduced by the standing committee, having been received as students on certificate from the Presbytery of Pittsburgh; the former having delivered part of his trials before said committee. Discourses highly satisfactory were heard from Messrs. Cannon, Boyd, M'Clurken and French. Messrs. Cannon and Boyd were licensed to preach the gospel; the former having completed the required course of study, the latter having one session yet to attend the seminary.

A call from the congregation of Cincinnati was presented to Dr. Willson, and by him accepted. Arrangements were made for his installation.

A memorial on the subject of *usury*, was referred to a special committee, to report at next meeting. The following preamble and resolution on Sabbath burials were unanimously adopted:

Whereas it is becoming a practice, in many parts of our country, to bury the dead on the Sabbath; and whereas, in some instances, the practice has been followed by members under the care of this Presbytery; therefore,

Resolved, That all under our care be directed to abstain from attending burials, and from interring their dead, on the Lord's day, except there be absolute necessity.

Committees were appointed to perform Presbyterial visitation in most of the congregations.

The attendance of ruling elders was far short of a full delegation.

Next meeting is appointed at Utica on the first Wednesday of October, at 10 o'clock, A. M.

The following is the scale of appointments:

1. Mr. R. B. Cannon—May, 2d and 3d Sabbaths, *Garrison*; 4th and 5th, *Beechwoods*; June, 1st Sabbath, *Jonathan's Creek*; thence till 2d Sabbath July, at his own disposal; July, 2d Sabbath, *Loudonville*; 3d, *Sandusky*; 4th, at the direction of Mr. Johnston; August, 1st Sabbath, *Beechwoods*; 2d and 3d, *Garrison*; 4th, *Beechwoods*; thence till meeting of Presbytery, *Beechwoods* and *Garrison*.

2. Mr. J. C. Boyd—May, at the direction of Mr. M'Farland; June, 1st Sabbath, *Sandusky*; 2d at the direction of Mr. Johnston; 3d, *Xenia*; 4th, *Beechwoods*; July, 1st and 2d, *Garrison*; 3d, *Beechwoods*; 4th, *Xenia*; August, 1st Sabbath *Sandusky*; 2d, *York, Lucas co.*; 3d, *Cedar Lake*; 4th and 5th, *Laporte*; Sept. 1st Sabbath, *Cedar Lake*; 2d, *Sandusky*; thence till the meeting of Presbytery, in the northern part of Ohio, reserving one Sabbath for *Jonathan's Creek*.

3. Dr. Willson—at *Xenia*, discretionary; Sept., 3d Sabbath to dispense the sacrament at *Beechwoods*; 4th, *Garrison*.

4. Rev. J. B. Johnston—attend to the election of elders; at *Sandusky*; dispense the sacrament, and moderate a call if they be in readiness.

5. Rev. A. McFarland—stated supply at *Jonathan's Creek*, to fill up the remainder of their petition; also, three Sabbaths at *Valparaiso*.

6. Rev. J. Niell—stated supply at *Bloomfield* and *Cedar Lake*, as heretofore.

7. Members to attend to colored people in their bounds, as they think will be beneficial. By order of Presbytery.

R. HUTCHESON, Clerk.

The Pittsburgh Presbytery.—At the meeting of this Presbytery held in April, Mr. Josiah Dods, a student who had completed his course of study in the Theological seminary, was licensed to preach the everlasting gospel. At an adjourned meeting held on the 12th June, a call on Mr. Oliver Wylie by the congregation of Brookland, &c. was presented, and by him accepted. Presbytery appointed the 24th ult. as the time for his ordination to the holy ministry, and his installation into the pastoral charge of the congregation. We hope to be able to give an account of his ordination, &c. in our next No.

OUR FOREIGN MISSION.

The time is drawing near when definite, final arrangements are to be made for sending forth a Missionary as a pioneer in the important work happily undertaken by Synod at its last meeting. Our readers have been informed of the action hitherto taken by the committee on Foreign Missions, and the several sessions in the church have received, we presume, the Circular issued by the Treasurer, requesting them to transmit to him, at an early period, the sums contributed by the congregations severally, to the object. Thus far the prospects are encouraging; and it only requires proper exertions on the part of all concerned to secure, under the divine blessing, the accomplishment of the work assigned to the committee. We earnestly urge the necessity of due diligence upon all on whom in this matter, duty rests. A favorable commencement has been made. Let it be followed up with energy worthy of the cause. It is pleasing to know that much unanimity exists throughout our church, respecting the duty of establishing and sustaining a mission among the heathen. And now, when the opportunity is afforded, no one who has the means can righteously hold himself excused, if he neglect to embrace and improve it. But we forbear further remarks on the subject at present, expecting to receive in time for our present No. the Address referred to in the proceedings of the committee on Foreign Missions, published in our last.

THE TURKISH EMPIRE.

The present condition of the Turkish Empire is full of interest both in a political and prophetic point of view; the following remarks by Dr. Durbin, who lately visited the East, show that the Moslem power is ready to fall.

We find in the internal condition of Turkey the same state of decay, and the same dependence upon Christian powers. The Pacha of Egypt was but very lately hovering over the capital of the Sultan, and would have driven his master out of the seraglio, had not the diplomatic notes and the cannon of the Christian powers arrested his progress and driven him out of Asia Minor and Syria, and confined him to Egypt. The Turkish government has no power to preserve order within its provinces; and to be under the protection of the consulate of any Christian power is of vastly greater advantage than to be under the shield of the Ottoman Empire.

The external and internal political weakness of the Turks is not more striking than the decay of their religion, trade, manufactures and population. The charm of their faith is broken by the destruction of their political power; and infidelity with respect to their own religion, is spread widely among all, but particularly the upper classes. The decline of their religion inspires even the Christian with a momentary sadness, when he sees every where the mosques and religious monuments fallen to decay, and not a hand lifted to restore the crumbling walls or prop the tottering domes. Commerce and manufactures have well nigh become extinct throughout the empire, and exist now only where they have been preserved by the native Christians, or revived by Frank enterprise. Decay of trade has produced a great decrease and depreciation of coin, so that a Spanish dollar, that had only been worth five piastres formerly, was, when I was in the East, worth twenty-two piastres at Alexandria, twenty-four at Smyrna, and twenty-seven at Constantinople.

But the decrease of the population is the most marked symptom of decay. At first, this decrease occurred chiefly among the native Christians, who melted away under the intolerable oppression of the Moslems; but for the last two centuries it has taken place among the Moslems themselves. The traveller is struck with astonishment and filled with melancholy as he beholds the crowded and countless cemeteries, and vast solitudes, where, but a few generations past, flourished populous cities, towns and villages; the turbans on the tombstones testify that a Mohammedan and not a Christian population is buried there. So I found it every where in Palestine, Syria and Asia Minor, and so Mr. Walsh describes it for a distance of three hundred miles from the capital, through Roumelia to the Danube, naturally one of the most fertile portions of the earth.

There is not a road in Palestine or Syria along which even an ox-cart could be drawn for a mile, except on the level surface of some natural valley; and every where in Asia Minor the traveller stumbles on the broken pavements, now disused, which at once attest the former prosperity and present decay of the country.

The extent of this decay of population cannot be accurately ascertained, as no census is ever taken. The various countries composing the empire possess natural capabilities sufficient to support the declarations of history that they teemed with population at the time of their first subjection to the Mohammedan power. Comparing their condition now with what it was then, we shall not exaggerate the decrease of population when we say that three-fourths of it has disappeared, and the progress of decay is increasing, rather than diminishing. It is impossible to approximate with certainty the present population of Turkey. Divine Providence seems to indicate that the days of the empire of the False Prophet are numbered.

The general expectation, the prevailing presentiment among the Turks themselves, and the irresistible decay of the empire, point to dissolution. The fearful consequences apprehended from the attempt of the great powers to distribute the various countries of Turkey among themselves, suggest the restoration of Christian States upon the soil where Christianity first triumphed and long held dominion. The black and bloody history of Mohammedanism is a sufficient warrant for Christian powers to put an end to its political existence; and if not, let them withdraw their support from Turkey, and give countenance to the efforts of her Christian subjects, and these will soon number her days, and restore the dominion of the Cross from Albania to Akabah, and from the Euphrates to the Mediterranean.

ADDRESS—FOREIGN MISSIONS.

Dear Brethren,—By appointment of the Board of Foreign Missions; it becomes my duty to address you particularly upon this subject. In performing this duty it is not necessary, nor would it be altogether appropriate, for me to lay before you a formal argument demonstrating the obligation resting upon you, as a portion of the church of Christ, to make known the glorious gospel of the Son of God. Are you not Christians, "the light of the world?" Has not the Great Head, the Sovereign Lord himself, commanded us "to go into all the world, and preach the gospel to every creature?" And is there any undertaking that so readily and entirely commends itself to the affectionate attention and sympathy of Christ's real disciples, as this? If that law of love which is, by the Spirit, written upon the heart of every believer, prompts to acts of kindness, in imparting temporal relief to the afflicted, will it not much more excite to the conferring of spiritual and eternal gifts? Should not every Christian cherish the same spirit that animated Paul, when he said "My heart's desire and prayer to God for Israel is, that they might be saved!" True, Israel were his kinsman according to the flesh, but are we not all brethren? have we not all of every race, and of every hue, one Father?

Let me urge you to action, by the voice of the church. So long ago as 1841, the duty of at least *attempting* to *preach* the gospel, and to plant our standard amid the darkness of the heathen world, was

solemnly and deliberately acknowledged by our highest judicatory. In the year 1843, the obligation was once more explicitly recognized. In 1845, the church with united voice, in the largest synod ever assembled among us, on either side of the Atlantic, for nearly two hundred years, reiterated this acknowledgment, and resolved at once to commence, and, with the blessing of Christ upon her efforts, to prosecute a foreign mission. The Board have performed their duty. A location has been chosen, and as definitely fixed upon as it can be, without thorough personal exploration. And finally a brother in the ministry, in whose capacity, industry and zeal in this good cause we have all entire confidence, has been designated to the important work of making the requisite preparatory investigations; and he has accepted the appointment. Do we not by all this stand pledged to God and to one another to co-operate according to our ability, in this work of faith and labour of love? Have we not in these repeated and decided expressions of the desire and determination of the church, intimations which we should not disregard, of the will of God respecting it.

The field selected by the Board, is one that calls us emphatically to immediate action. The population of the Island of Hayti consists mainly of that despised and oppressed race, for whose souls few have cared. Missionaries have gone forth from the churches of Europe and of the United States, within the last few years especially, to nearly every region of the habitable earth—to India and China—to the South Seas—to Turkey—to Africa—to the Indian tribes—to all lands, but none, until within the last year, to the self-emancipated Haytiens. American missionaries can be found nearly every where, but in this forsaken island!* Scarcely any effort has been made in their behalf. This circumstance should alone prove a lively stimulus to vigorous exertion on our part. We have taken our stand as the open and uncompromising foes of that cruel system of oppression under which the sons and daughters of Ethiopia have, for centuries, groaned, and of which their present neglected condition, both at home and abroad, is the natural and painful result. Should we not endeavor by just such an effort as we now contemplate, to manifest to the world the sincerity and earnestness of our testimony?

The providence of God affords, just now, no doubtful indications of the path of duty in regard to this work. It is a time of universal commotion. Old systems are shaking. Paganism, Mahometanism, and, in most popish countries, even popery, are all tottering to their fall: to be succeeded, unless the most active efforts are made by enlightened Christians to avert such a catastrophe, by a dark and miserable infidelity. To some extent this has already taken place in Hayti, as it has in Spain, in France and in Italy itself. Still, they will hear. In some places at least, we have testimony that the people are even desirous of having protestant missionaries among them; and the government will place no serious obstacle in the way.—There seems to be an "open door." May we not hope, that by timely and believing efforts, it will prove as effectual as it is open? And that we, few as we are, and comparatively poor in this world's

*Two or three are now in Hayti: but they are sent out by a few anti-slavery men, and not by any of the large bodies of whose missionary operations we hear so much.

goods, may be employed as instruments in bearing to a people who have long "sat in darkness," the unsearchable riches of the gospel of Christ?

In this work, we can all unite—should we not lay hold of it individually and cordially. Are we not able? Assuredly we are.—God has blessed our efforts at home until our vine has stretched its branches from one extremity of the land to the other. Property has increased among us, sufficiently, to say the least, to warrant the draught upon the church of a few hundred dollars annually in addition to present burdens. A small amount conscientiously and punctually paid by every member, would suffice. Nor is this all.—So far from impoverishing us, we may anticipate, if we engage aright in this work, the very opposite result. "There is that scattereth, and yet increaseth," as there is the withholding of more than is meet, which tendeth to poverty. And more than all: have we not solid ground of confidence that while so employed, and so employing our pecuniary resources, God will bestow upon us in spiritual blessings an ample return? That while we are endeavouring to glorify his name, and advance his kingdom, he will render into our bosoms seven-fold? That we will ourselves be enlarged, and united, and vivified by a rich effusion of his effectual, converting and sanctifying influences?

With these suggestions, the interests of this mission are left, dear brethren, with you. Examine and weigh in the light, and in the balance of the word of God, this whole matter. Make the case of the destitute, the perishing, your own; and, then "do to them, as ye would that they" in analogous circumstances "should do to you." Act, for this is really true, as if you were acting for yourselves and for your seed. Contribute—contribute as God has blessed you—contribute punctually. And, with your contributions, let your prayers, fervent and believing, ascend up to him who holds all gifts in His own hand—who alone can succeed our undertaking—who will be inquired of for these things—and who has promised the heathen to his Son for his inheritance.

Yours, in behalf of the Committee on Foreign Missions.

JAMES M. WILLSON.

Philadelphia, June, 1846.

ITEMS OF INTELLIGENCE.

Settlement of the Oregon Question.—It gives us satisfaction to state that lately propositions were made by Mr. Packenham, the British Minister, for the settlement of this vexed question by treaty. The propositions were submitted, by the President, to the United States Senate for advice. After a full discussion the Senate adopted the following resolution by a vote of 38 to 12.

"Resolved, that the Senate advise and consent to the propositions &c. as presented by Mr. Packenham, in relation to the Oregon question."

Subsequently a message from the President was received covering a Treaty with Great Britain for the settlement of the Oregon bound-

dary. It has been approved by the President (and also, it is said by the Secretary of State) and by Mr. Packenham, and consists substantially of five articles:

Art. 1. Defines the boundary—49 deg. to Queen Charlotte's sound, then southerly through the Straits of Fuca to the Ocean.

Art. 2. The navigation of the Columbia to be free during the continuance of the Charter of the Hudson's Bay Co.

Art. 3. The rivers, ports, and harbors north of the 49 deg. to be free to the commerce of both nations.

Art. 4. Indemnity for the Forts and Trading Stations of the Hudson's Bay Co. south of 49 deg. and of the Americans north of the same, if any there be.

Art. 5. Indemnity for private property of citizens or subjects who may be south or north of 49 deg. if they wish to retire within their own territory.

The treaty was immediately referred to the Committee on Foreign Affairs. It will be reported to the Senate, and ratified, it is thought, by a majority greater than that by which it was advised.

Romanism.—The 6th General Catholic Council of Baltimore is to be held once in 10 years for the future. Among the subjects under discussion at the present session are the creation of new dioceses in Maine, New York, New Jersey and St. Louis. The appointment of new Bishops in Bangor, Albany, Buffalo and Jefferson city.—The withdrawal of all the Catholic children from the public schools, as being places of proselytism, infidelity and immorality. The giving of one Priest to every 1,000 souls—which will require 2300 priests more than there are at present.

Death of Rev. Hugh Stevenson.—With feelings of deep regret, we announce the death of this much esteemed and very worthy brother. He was called to his rest on the 15th of May, after having been indisposed, part of the time seriously, during the preceding winter. In his death the church, and particularly the congregation of which he was pastor, sustained severe loss. But he gave ample evidence, that "for him to die was gain." The Presbytery of which he was a member has appointed one of its number to prepare an Obituary, which the writer expected to forward to us in time for our present No. We regret that it has not yet come to hand. It may be expected, we presume, in our next.

Died, in Pittsburgh, on the 31st May, Mrs. Mary Jane Myers, wife of Mr. Jacob Myers, and daughter of the late Mr. Andrew Gormly, in the 32nd year of her age. Her disease was pulmonary and lasted for about 7 months. She bore her affliction with christian patience and resignation, evincing the power of divine grace and furnishing to surviving friends comfortable evidence that she "died in the Lord."

Died, in Chester District, S. C. at an advanced age, Mrs. Jane Riley, formerly of Philadelphia, and widow of the late Rev. John Riley, a minister in the Reformed Presbyterian Church.

The Committee on Foreign Missions will meet in New York, 112 Hammond St., on the first Monday of August, at 3 o'clock, P. M.

THE

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No. VI.

A BIRDS-EYE VIEW OF THE STATE OF SOCIETY AS AFFECTED BY POPERY.

[Concluded from page 133.]

The leading design of Rome at the present time, in Protestant countries, especially in Britain and the United States, is to obtain the entire direction of the means of education.—And unless in both countries Protestants are aroused beyond all present appearances, she will succeed. The recent action of the British government, in regard to the system of Popery, and the means of education furnished to it, plainly indicate that Queen Victoria and her administration, are influenced by fear, not less perhaps than Louis Philippe. Rome is all alert to improve the advantages which she possesses in Britain and France, by operating upon the fears of both and thereby forcing them into concessions on her behalf.

The governments in both these countries are beset by the emissaries of Rome, chiefly Jesuits, for whose support the society of Lyons furnishes the means. The intrigues of these men are felt in every Protestant country. In illustration of this, we extract from a correspondent in the Edinburgh Witness, the following statement,—“Lyons is the strong hold of Jesuitism in France. It is there the pernicious books of the Jesuits, reviving the dangerous doctrines of other times, are published. It is there that one of the Jesuit Generals resides. Bonad, the arch-bishop of Lyons, is the individual who has especially fought the battle of the Jesuits, and of the whole Ultra Montane party, against the government and the French Chambers, and has met the most cordial support of the Pope. But Lyons is also the seat of the great society

which is sending forth its Jesuit priests to all parts of the world. The nature of the Jesuitism of Scotland, which is supported by the funds of the Lyons' society, and of the Jesuitism of Calcutta, and of all our Indian Empire, and of our North American colonies," (and may we not add of the United States?) "is to be ascertained by the nature of the Jesuitism at Lyons, which has sent forth all their missionaries, and to which they owe at once their counsels and their support. Thus then, the events which have so recently taken place in France, have a most intimate connexion with the prospects of our own country, and are calculated to prepare us for the events which we ourselves are destined to witness. The principles and the maxims of the Jesuits are fermenting in the British Court, in the British parliament, in the English church, in our distant colonies, and are gradually preparing for a time of agitations and convulsions, and terrible conflicts. We are standing on the perilous verge of battle.—What we have so recently heard, are but the first notes of a trumpet, whose sound is destined to wax louder and louder, and to summon all the friends of true liberty and of evangelical religion to the war."

In connexion with this same view of the subject, we refer also to the movements of O'Connell in Ireland. Respecting this individual, we have never been able to divest ourselves of the idea, that he is a tool of Jesuitism, to work out in that distracted country its dangerous purposes. His professed regard for civil liberty is a well-played game. He is a demagogue, and his influence over the people is prostituted to the designs of Rome.

Nor are we, in the United States, beyond the reach of Popish machinations: it evinces neither prudence nor sagacity to profess indifference to its influence in this country. Jesuitism, can adapt itself to any state of society, or to any form of government,—profess attachment to all, and that too, with the one unflinching design, of deceiving all. It is laboring hard to possess itself of political power, and it is grasping the common school education in the United States. These things are sought however only as the means of giving popery the ascendancy in this country, as it is the ultimate aim of all Popish intrigue, in every other.

It is difficult to awaken the community on this subject to a proper sense of danger: and mortifying to observe how large a portion of the newspaper press, is virtually on the side of "the Man of sin;" while the several political parties seem to vie with each others in bidding off the Popish vote, which is always struck down to the highest bidder. In the disgrace

of this political higgling, democrat and whig have both been involved: hitherto the former has generally been the successful bidder, though the latter seems still to wait in the market and continues its offers; and some of its leading presses have been as shameless in courting popish votes, as those of the other party! Nor has the *Liberty Party*, as it is called, been backward to follow in the same track.

The result is, that the balance of political power in the United States, is in the hands of "the Man of sin." The popish suffrage is cast nearly all in one way; and that is, as the ignorant voters are instructed by their priests; and these again by their superiors; and so on till the direction of the whole may be traced up to the great moving power at Rome. Thus, in consequence of the political divisions of the country, she has the power in her hand of determining the character of the administration; and of saying which party shall furnish the chief magistrate of the republic.

In this connexion, it would not be proper to avoid referring to another political party, recently formed, and from which some had anticipated happier results to the cause of Protestantism, though for our own part, we are free to say that we have never entertained any such expectations. The reform, which is proposed as a conservative principle by this party, is to be indiscriminately applied to all foreigners who seek citizenship in the United States. The folly of this is that educated and enlightened Protestants are put into the same political category with ignorant papists, whose consciences are in the keeping of their Jesuit confessors, and whose political course must be regulated by the bidding of their superiors. In this way a large portion of immigrant protestants, who by the very fact of making the United States the place of their permanent residence, have renounced allegiance to all foreign powers, and have as deep an interest in the welfare of their adopted country as any other class of men can have, who are intelligent, who love order, and seek the peace of the community where they dwell, whose Protestant principles entitle them to confidence, are this way to be disfranchised, because, forsooth, ignorant and bigotted Papists, who crowd upon our shores, are unworthy of being trusted. The right to determine the terms of citizenship and the power of fixing the probationary period of naturalization belong to a nation; but the exercise of this is subordinated to an authority, which is superior to the will of a nation; namely, to the will of God made known in the Bible, which is the supreme law of all nations, whether they own and receive it or not. It is on the score of prudence, however, that we have been

chiefly considering this matter; and certainly it is imprudent and most inexpedient to attempt any change in the naturalization laws that would degrade educated Protestants to the same level with the votaries of "the Man of sin,"—to put the brand of incompetency upon that class of men who, in times of trial, have proved themselves worthy of a nation's confidence!

And further, it is supremely silly, to suppose that the lengthening of the period antecedent to naturalization can be any great safeguard to the nation's liberties. If there be danger, as we admit there is, the proposed change, were it adopted, could only postpone the evil, but could not be a radical cure! The real source of danger to the United States is not in the influx of immigrants, considered simply as foreigners, but chiefly as papists: and surely no one who understands the subject expects that a lengthening of the period antecedent to naturalization can effect any change in the views and designs of papists—that twenty-one years will give any greater security than five years! The point which popery keeps in view in the United States, is the control of political power and of the common school system of education; the most then that the proposed change in the naturalization laws could effect is the putting off for a few years the accomplishment of the designs of Rome; but it leaves these designs in as certain a train for accomplishment as if nothing were done.

The true remedy, because a real safeguard to the civil liberties of the country, would be to make the rule absolute, that a papist shall not be admitted to citizenship. The supreme law of nations—the word of God, and every view of prudence and enlightened expediency, would justify such a course. First, because popery is idolatry: and according to the authority of the bible, idolators are not to be allowed to hold places of power and trust in a community where the true religion is known. In the second place, because papists in this, and every other protestant country, are under a foreign influence, and owe allegiance to a foreign power, both of which are incompatible with the interests of society and its permanent safety! It is neither unjust nor invidious to exclude from citizenship men who are under obligation implicitly to obey a foreign power, and which obligation they do not renounce, as is well known to be the fact in the case of papists.

We fear that the authority of scripture, and the suggestions of christian prudence, will be little respected when they run in an opposite direction to the popular current—that they are likely to be unheeded and unheard amid the clamorous outcry of "church and state." Let us say however that such a

provision in the law would be neither a union of church and state, nor even a religious test. National security is the ground on which we have placed our proposition : and national security, we maintain, can never be obtained without such provision.

The first principles of scripture on the subject of civil government have been abandoned by the nation, and we have no hope of national safety or security till they are embraced and acted upon nationally. If we do not honor God, He will dishonor us ; and a popish domination *may* be the way by which He will inflict this upon us, unless we speedily repent of our national sins. Dreary indeed is the prospect of society at the present time to thoughtful and reflecting christians ; but faith opens up a brighter view, when anti-christianism, whether of church or state, and all that opposes the Messiah's government, shall be overturned. "The Lord reigns, let the earth be glad ; He is the Governor among the nations."

SUGGESTIONS RESPECTING FELLOWSHIP PRAYER-MEETINGS.

[Abridged from the Scottish Presbyterian.]

THE Reformed Presbyterian Church of Scotland was known, in the early part of her history, and for a considerable period, by the familiar title of "The Society People." It is presumed that most, if not all of our readers, are acquainted with the origin of this name. Deprived of the regular ministrations of God's faithful servants in the sanctuary, by existing corruption within the pale of erastianized and semi-popish churches, with whom they could not associate in divine worship, our forefathers betook themselves to the expedient of meeting together for the social exercises of religion. Though the title "Society People" was used, among several other appellatives, as a sort of nickname, yet we venture to say, that it was one of which they had no cause to be ashamed. Amid the gross darkness which settled down upon Scotland—amid the defection from covenanted truth which obtained, and while the incubus of moderatism lay upon churches established by law, we believe that in these societies the lamp of truth was kept steadily burning, and by its light many a weary pilgrim has been conducted to his rest.—It is not our intention, however, at the present time, to compile a history of these societies, or of the Society People ; our design is to stimulate to present duty, rather than record

the history of the past. It is, we believe, an admitted fact, that wherever a revival of religion takes place, and in churches where the power of godliness is most extensively felt, there is always a corresponding amount of attention given, not only to private and family duties, but also to social prayer-meetings. At all events, where there is a strong desire for, and a regular attendance on such associations, we are inclined to note the fact as an evidence that the gospel is not without effect; they hold up the hands, and encourage the hearts of the ministers of Christ, and we feel much inclined to say, that such prayer-meetings, in conjunction with private and secret devotions, are the very sinews of that war which the gospel wages against the powers of darkness.

A few remarks, bearing upon the nature and uses of such meetings, may not be accounted at the present time unsuitable, and if this paper, by the blessing of God, be the means of stirring up any to a more regular and conscientious discharge of duty, the writer will not count a few moments of his time spent in vain.

1. Our warrant for holding such meetings, it is presumed, will scarcely be called in question. In the prophecies of Malachi we are informed that "they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." In Matthew's Gospel, chap. xviii. verses 19, 20, the language of Christ himself bears directly upon the point in hand:—"Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." We have furthermore the example of the immediate disciples of our Lord in this matter. We find the disciples, after the resurrection of Jesus, meeting together on the first day of the week for prayer. On the day of pentecost, we find that "they were all with one accord in one place." In another portion of the Acts of the Apostles, we are distinctly told that "many were gathered together praying" in the house of John, whose surname was Mark. (Acts xii. 12.) And again, we find mention made of a place "by a river side, where prayer was wont to be made." (Acts xvi. 13.) Not only then do we account the duty now adverted to as a matter of expediency, but we have the very highest warrant for such associations. There is, indeed, a command bearing upon this point in the Epistle to the Hebrews, x. 25—"Not forsaking the assembling of ourselves together, as the manner

of some is, but-exhorting one another." But it may be said that this passage refers to the public assemblies of God's people, and therefore we do not urge the point, although we are of opinion that both public and private assemblies are here included.* Sufficient foundation, however, have we from the examples quoted above.

2. Having briefly endeavoured to show our warrant for fellowship prayer-meetings; we take the liberty, in the next place, to say a few things concerning their nature, and the mode of conducting the exercises of worship in them. And here let us notice the equality of all the members. In the church, the minister, and he only, may conduct the praises and the prayers and other parts of public worship; but at these meetings all the members are upon equal terms. It is not one only that may speak, but all are at liberty, and should consider it their privilege to do so. But again, whatever transpires at these meetings should be kept private. Remarks have sometimes dropped from members which have given offence to weaker brethren; and therefore we feel bound to throw out the hint, that when brethren meet together in this capacity, no reflection ought to be subsequently made either concerning what was said, or how it was expressed. To one man is given one talent, to another two, and to another five; but there is here no cause of glorying, and no ground for censorious observations.

In the third place, we would suggest here, and we call special attention to the remark, that where there is diffidence on the part of young persons or others, to engage in leading the devotional exercises, such individuals ought not, for some time at least, to be pressed upon to engage therein. There is, perhaps, more in this hint than most people are aware of, and we are fully persuaded that this is one of the greatest obstructions in the way of many who do not attend. Let it not be said, that any person who is in the constant practice of such duties in the family ought to be able to perform them in the Societies, for we are persuaded that many a good man may attend to family worship, whose nerve would utterly fail him, were he called upon to engage in the very same exercise in public. Would it not be advisable, then, for the older members to officiate, and let the others simply join with them;† and thus, perhaps, these same persons who were diffident at first, might be trained gradually to take their part in conducting the devotions.

*The phrase "exhorting one another" satisfies us that social prayer meetings are primarily intended. Mutual exhortation is inadmissible in public worship. Ed. Ref. Pres.

†We concur in the spirit of these remarks as judicious; but care should be taken lest a sinful diffidence, and backwardness to duty be indulged in. Ed. Ref. Pres.

Again, we would suggest that the minister and elders of a congregation should give their attendance to such meetings punctually. It is true that the minister's time is frequently very much occupied, and his studies may often demand so much attention as scarcely to admit of his attendance upon fellowship meetings, and it is also true, that the mere fact of his presence may prove a hindrance in the way of unlearned, but withal devout men; but on the other hand, his time will not be very much encroached upon by attending such meetings, and his studies will proceed not the less smoothly on that account. For our own part, we have often felt that an hour or two spent in the prayer-meeting has been like oil to the wheels of study. And farther, let ministers on such occasions divest themselves of official character, and take their places as humble disciples among the unlearned of their flock. Thus a golden chain of love will bind the flock to their pastor, and they will listen all the more readily to his public ministrations on Sabbath days. Elders, too, ought to give regular attendance on such meetings. There is perhaps room for a little reproof here, but we forbear, as it is our intention rather to exhort than to rebuke. When it is found, however, that the rulers of the flock take little or no notice of such things, is it to be wondered at, if the sheep should stray? "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." (Acts xx. 28.)

We would suggest, further, that the young of a congregation should be encouraged and drawn out to such meetings. It is a saying with regard to secular education, that "just as the twig is bent, the tree's inclined," and we find a saying very much like this, but assuming a higher ground, in the word of God,—“Train up a child in the way he should go, and when he is old he will not depart from it.” The baptized youth of a congregation are members of the visible church, and of that denomination in connexion with which they have been baptized, until they renounce that connection by their personal, voluntary act. If so, then, let them be early trained to wait upon every available means of grace, let them be taken regularly to the house of God, and let their parents also conduct them to the prayer-meetings. The amount of good this may do, by the blessing of God, is incalculable. In itself it is pleasant to see the lambs of the flock feeding beside the shepherd's tents, and drinking at the streams of the pure river of the water of life; it is cheering, moreover, to the hearts of "the old disciples," to look upon the youth joining with them

in the worship of God, and holding out the prospect of a succession of witnesses for the truth. As the ivy clasps the aged oak, and finally becomes incorporated with its stem, so do these youth become entwined around the old, and thus the hope is cherished, that God may take the children instead of the fathers, and make them noble princes in the earth. Let it not be said that the young may attend if they choose; nay, let them be trained to come—led by the hand into the midst of those verdant pastures, where the soul may be nourished for eternity.

Yet, again, we would suggest the propriety of being brief, especially in prayer. We must not be understood as limiting any person to minutes, which if he exceeds he oversteps the bounds of propriety. There are times when the devout mind expands in prayer, to the astonishment even of the person himself, and in such cases we would not and could not limit to a precise moment for coming to a close. But in general it ought to be borne in mind, that there may be much speaking where there is little prayer, and much prayer where there are few words. We have frequently known much injury done by long continued devotions. The listener's mind gets flagged, however much disposed he may be to follow and join in what is said, particularly if the speaker enunciate slowly, and use a multitude of words when few might have sufficed. On the other hand, due care must be taken to avoid hurry in such solemn exercises, for this is just the opposite extreme, and extremes are always dangerous.

Lastly, we would say here, let every member cherish an anxious desire to do good to his brethren by counsel, and exhortation, and otherwise; and above all, let the whole aim at the glory of God. Love to God; and love to man, is said to be the fulfilling of the law; and wherever the former obtains, so does the latter. Christianity may be compared to a vast circle, having one centre-point—the glory of God; and, just in proportion as the radii converge towards the centre, do they approximate each other. "See that ye love one another with a pure heart fervently, *being born again.*" "If any man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen." "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

3. In the third place, we shall briefly advert to some of the advantages to be derived from a careful attendance upon prayer-meetings, such as those we have described.

On this part of our subject, though confessedly a most important part, we feel constrained to be brief. The advantages attending social prayer may be viewed as three-fold.—First, as they regard individuals, secondly, as they regard the members of the society; and, thirdly, as they regard the church at large, to which may be added those advantages which flow thence to the world.

In the first place, individuals may be, and often have been, greatly benefitted by social prayer. It has often been well remarked, that “prayer moves the hand that moves the universe.” It is the ordinance of God, and to believing prayer there is the assurance given—“Ask, and ye shall receive; seek and ye shall find; knock, and it shall be opened unto you.”—By prayer of every kind the mind is taken off from earth and placed on heavenly objects; it is like so much oil to rub off the rust which is gathered by our contact with the world.—In other words—the praying man’s soul, lifted from amid the ashes of earth, and rising above the trifles of time, shoots far away beyond the starry sky, and rests at the throne of God itself—whence it came, and whither it tends. And the more that converse is maintained with heaven, the more true happiness is enjoyed, and the soul ripens for eternal glory beneath the rays of the Sun of Righteousness. Add to all this the fact that prayer is a shield and a wall of defence to the child of God against all the fiery darts of the wicked. It has been beautifully said that

“Satan trembles when he sees,
The weakest saint upon his knees.”

It lessens the force of temptation; and just in proportion as we live near to Christ, may we expect individually to trample upon every enemy, until, in the end, we mount the chariot of salvation, and ride through the golden portals into the New Jerusalem, where sorrow, and sighing, and every enemy shall be utterly destroyed.

But, secondly, social prayer is attended with advantages to the members of such meetings in general. It is an established maxim in civil things that “union is strength,” but it holds equally true in things sacred. “As iron sharpeneth iron, so doth the countenance of a man his friend.” Christianity is a social thing, and all the benefits resulting from fellowship in things civil are to be met with here. The bond of union among Christians, however, is firmer than that which obtains in the world, and hence the benefits are more secure. The old Mnasons encourage the young disciples and lead them forward on their way to Zion; the young are like staves in the hands of the old, and all together go on their way rejoicing.

And, lastly, these meetings dispense blessings to the church and to the world. It is an old but a true adage that "a praying people make a preaching minister," and where there is much prayer, and especially much social prayer, is there not all the more reason to expect a watering to the church at large? In the history of the Apostolic age we have many instances of the truth of this remark. Was it not when the disciples were met in an "upper room" for prayer that the Pentecostal effusion of the Spirit was given? "when they had prayed, the place was shaken where they were *assembled together*." It were easy to quote other passages to the same purpose, but we forbear.—Again, if it be true that Christians are "lights in the world" and the "salt of the earth," is it not obvious that they will shine all the more brightly by constant nearness to the Sun of Righteousness—whence their light is borrowed: and there is an influence in the character and movements of the Christian which the men of the world cannot but feel, and which, if they are not savingly benefited thereby, they will be at least led to admire and respect.

MISSIONS IN THE REFORMED PRESBYTERIAN CHURCH.

In a former paper on the subject of missions the obligation to the duty was briefly illustrated and enforced. So obvious and reasonable is the service required, that we cannot but think it strange that its obligation should ever have been the subject of doubt. Strange however as this may seem, we must be fully satisfied as to its truth. It would appear, indeed, that the more excellent and spiritual any undertaking may be, the more violent will be the opposition it will have to encounter. In the present essay we propose to notice some of the objections urged against the propriety and duty of embarking in the missionary enterprise.

Before entering upon a minute examination of objections, inquiry may be profitably made as to the reason why opposition has been manifested in the present case, and a satisfactory answer to this inquiry, it is confidently believed, will go far to neutralize the force of objections that have been repeatedly urged. Whatever other causes may have contributed to induce a hesitancy in regard to the matter of missions—and we are not backward to think that there is a combination of influences—it can hardly be doubted, that the want of a serious and prayerful consideration of the subject is the principal reason. By men, generally speaking, the subject has

never been considered in that calm and deliberate manner to which its importance justly entitles it, and the consequence, as might be expected, is that doubts have been indulged respecting the course that is proper to be pursued. The cause of truth and the interests of mankind urgently demand that those who are disinclined to countenance this christian enterprise should give its claims, at least the advantage of a fair and impartial investigation. Let this be done, and we venture to predict, that, in every instance where candor is not suppressed by prejudice, difficulties will disappear and obstacles will be removed. It would perhaps be doing injustice to this view of the subject, not to state distinctly that the natural indifference of men with regard to all that is good is an active and very powerful agency in the matter under consideration. If men are careless in respect to the well-being of their own souls, it would be unreasonable to expect that much concern will be realized and manifested by them for the welfare of others.

In the minds of many good people, exception has been taken to the cause of missions on the ground of its novelty.— In opposition to missionary effort, it has been urged that it is an innovation in the church of God, something for which no authority can be found either in the word of truth or in the practice of the church. Singular as this objection may appear in one view, there is another light in which it ought not to be thought strange that it should exert an influence at once powerful and unhappy. Evidently it acquires all its force from considering the subject in connexion with the grievous abuses with which it has ever been burdened. It is a painful, but nevertheless an undeniable fact, that in a majority of the instances in which pretension has been made to an exemption of this duty, the manner in which it has been done has been exceptionable. Indeed, it is a question whether a state of heathenism is not preferable to the condition of those who are brought under the influence of the inveterate errors and delusions so sedulously inculcated by many who profess to be engaged in the work of evangelization. Is it not convincingly evident, however, that for this very reason the friends of truth, instead of relaxing their efforts and folding their hands in neglect, ought to be more active and assiduous in their endeavors to extend the knowledge of the pure gospel of the Saviour. How solemn and impressive the call to energy and activity in the service, when the poison of error is cast into the waters to which the nations of the world are invited, that they may drink! While so much territory remains unpossessed, is it befitting that the enemy should be

allowed quietly to scatter his tares, without any effort on the part of the church to pre-occupy the soil with wheat. The missionary effort in regard to which we are speaking, is that which the Bible justifies and enforces, and with reference to the advancement of which, the church, in her entire organization, has been constructed. She is essentially the light of the world, and a refusal to dispense the light communicated to her by her Head, the Sun of Righteousness, is to contract guilt of a magnitude that cannot be computed.

Another difficulty, that has frequently and most earnestly been urged in opposition to Missionary enterprise, is the abundant need upon the part of those immediately around us, for both effort and means. How often have we heard the trite but illy-understood remark, "that charity begins at home," and there is scarcely an instance in which it is employed that it is not for the purpose of justifying a conscious remissness, if not entire neglect of an urgent and acknowledged duty. We are perfectly willing to concede the truth of the principle embodied in the maxim just referred to, but how this concession makes any thing for the objector is far from being obvious. To insinuate the impropriety of home evangelization is a thought infinitely remote from our mind. Nay, we include this under the general head of missions and urge it as a high and indispensable duty. It may be safely admitted, however, that if men were as prompt and diligent in the business of domestic missions as they ought to be, there would be less reason and certainly less disposition to censure their conduct in respect to the general principle. But the most important consideration involved in this objection remains to be noticed. The maxim contains in itself an important concession—a concession that deserves to be noted. If charity *begin* at home the reflection immediately suggests itself—where does charity *end*. The terms of the statement obviously imply the diffusiveness of benevolence. Christian charity, commencing its work of labor and love in that circle in which we more immediately move, progresses with regular step, till it reaches and overreaches the most distant boundaries of which we can conceive. It is not the circumstance that benevolence commences its operations at home in regard to which we conceive ourselves entitled to complain. The ground of our complaint is not that it *begins*, but that it *ends* at home. And, in too many instances, this charity is a thing so extremely attenuated and refined that neither beginning nor end is perceptible.

It has been common for those who withhold their countenance and influence from the missionary cause to urge the want of success that has almost uniformly attended the enter-

prise. The comparative unsuccessfulness of the efforts that have hitherto been made, is presented as a plea against the propriety and duty of the cause itself. That there is some ground on which to predicate this plea, we could not venture to deny. After many years of patient and assiduous labor, the humiliating spectacle is still presented of nations enveloped in the darkness of spiritual death. It must even be admitted that in those countries where long-continued and unwearied exertions have been put forth, but comparatively little fruit as yet has been yielded. The results have not been by any means commensurate with the expectations that were likely to be indulged. But we see not how these admissions prejudice in any measure the view which we have endeavored to enforce. We can readily conceive how a consideration of this character comes to be a powerful incitement to redoubled zeal and energy; but why it should be regarded as a reason for a total suspension of effort we are wholly at a loss to perceive. But if the absence of success be a valid ground of discouragement then ought this to have paralyzed the efforts of the Saviour himself for the salvation of men. All the day long He stretched forth His hands to a disobedient and gainsaying people. To affirm however, that there has been absolute failure in respect to missionary operations would betray an ignorance of the subject that to say the least, is highly discreditable to the intelligence of the person making the affirmation. Mournfully unsuccessful as may have been the endeavors already put forth—in many instances we have no doubt well-meant endeavors—the history of missions attests that there is comparatively a great improvement in the physical and moral condition of those nations where the light of the gospel has shed its hallowed and mellowing influence. We may instance as a remarkable illustration of this statement the Sandwich Islands and the well-known fact that in India at the present time there are manifest indications of the speedy and ultimate overthrow of idolatry. And all this we hesitate not to say is attributable exclusively to the enlightening and meliorating influence of divine truth. But it ill-becomes those who profess adherence to the whole truth and persist in a refusal to exhibit it to others to press this objection. The very reason of unsuccessfulness may be, and we doubt not is, that the exhibitions of truth made to the heathen have been but partial. Let the gospel be preached in its purity, power and fulness, and the results will abash the most stubborn unbelief, for it is the power of God to the salvation of all the elect. Truth is mighty and it will prevail.

The most unreasonable ground of opposition, however, to the enterprise of christian missions is the pretence that we

are anticipating the accomplishment of divine purposes.— God, it is truly said, has unalterably fixed the time of the world's conversion and no human effort can change His determination or hasten the desired event. And from this admitted principle it is wrongly and unreasonably inferred that supineness and negligence are duty. "The time is not come, the time that the Lord's house should be built." In reply to this oft-repeated objection, it were sufficient to say that it is an imperative duty at all times, under all circumstances, and to all classes and conditions of men "to hold forth the word of life." Conduct in any respect different from this God will regard as equivalent to a suppression of His truth. It is acting the part of the individual who buried his talent in the earth, it is placing our candle under a bushel and preventing others from enjoying the advantage of its light. Unfaithful to God and to man is every such steward. We have a right, moreover, to demand of those who urge the objection with confidence in its relevancy and force, whence they have derived the information that the present is not the period designed by God for giving attention to this duty. Have they been favored with secret and extraordinary revelations acquainting them with the definite time of the world's conversion? Unless they are able to substantiate a claim to this distinction, condemnation is pronounced by their own mouth, for they know not whether the time is distant or near at hand. Besides, ought not the same consideration to discourage exertion in behalf of the moral and spiritual improvement of individuals. It is not less true that the time for individual conversion is unchangeably fixed than it is that the time for national regeneration is determined, and a reason for inactivity available in the one case is equally so in the other. We demur, however, to an admission of the statement that the present is not the time for active exertion with reference to the evangelization of the world. The present, it is apprehended, is the very time for industry and energy in this business and for the reason that the event of the world's moral regeneration is not afar off. The aspects of Divine Providence indicate that the present is a most favorable juncture for prosecuting the great work of extending the knowledge of salvation. Many obstacles that have hitherto been standing in the way of missionary effort are certainly, if not rapidly, disappearing—accumulated facilities for the active prosecution of this noble enterprise are afforded—and in many places a strong anxiety is manifested by the unenlightened to receive instruction. In all these, and in many other ways, Divine Providence is speaking in language not less pointed and emphatic

than that addressed by the Saviour to his disciples with respect to the same subject. "Say not ye, there are yet four months and *then* cometh harvest? behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together."—John iv, 35-36.

EVANGELIST.

A DREAM.

I slept. Creative Fancy did not. Ever wakeful and ambitious, when she perceived that wearied Judgment had for the time closed her discerning eye, she took her place. Summoning to her assistance such other faculties as she was able, they, mounting on the swift wings of imagination, were with Thought's velocity, wafted to distant aerial fields.

Methought I stood upon an eminence. Before me passed in rapid succession variedly grotesque scenes of momentary interest. For the time I seemed to see them. When passed no trace remained to call them up to mind. Not so with all however. While in wondering mood I either gazed intently, or, deeply interested, became chief actor, my eye rested upon a group of men issuing from a distant vale low and obscure. Their determined gait, their straight forward course, and most of all a crowd that followed them, hissing, hooting and throwing dirt at them, attracted my attention. Regardless apparently of these intended insults the little band advanced. They bore on high a magnificently emblazoned banner, and as they approached I read on one side "GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD-WILL TOWARD MEN," and on the other side "*go ye therefore and teach all nations baptising them in the name of the Father and of the Son and of the Holy Ghost.*" Methought that notwithstanding their reproach these must be good and self-denied men. Immediately I became deeply interested in their welfare and supposed they must be such as the inspired Psalmist had before his mind when he penned the following lines :

"Unto thy people thou hard things hast showed and on them sent ;
And thou hast caused us to drink wine of astonishment.
And yet, a banner thou hast given to them who thee do fear;
That it by them, because of truth, displayed may appear."

As the little band passed by I could, in the approaching crowd, perceive Discovery, Science, Literature, Commerce

and Legislation, shouting, threatening and frantically gesticulating, all, methought, to exasperate the multitude against them. But the little band, as though they heard not, proceeded, and in their progress attacked those monsters that did injury to man; and persevering in their attack they ceased not until the hydra-headed monsters were crushed and mingled with the dust. Before them I saw old Idolatry crushed to death, deformed Superstition, a gigantic pile, fall in broken fragments; predominant Ignorance sped away in hasty flight to climes remote, and Idleness, Theft, Falsehood and Tyranny, as if ashamed, were made to hide their heads. Their course was onward and as they proceeded methought they gained men's approbation. The crowd grew less and less vociferous. Hissing and hooting ceased, and in a little time the prominent ringleaders of the mob came forward and confessed their error.

Discovery said, at first she had entertained mistaken apprehensions of their design, but now she saw it in its proper light. She viewed with delight, she said, their advancement in their great undertaking, and exulted in the formation of such bodies, for they bid fair to lay open to the view of all every portion of the habitable globe.

Science acknowledged that she too had at length discovered that she had much to hope for in the prosecution of their enterprise. "At first expecting nothing I treated you with scorn," she said; "pardon me; I was in error. I must confess that you have already far surpassed the most adventurous of my sons, and at my feet you have heaped in store the choicest facts from every part of earth."

Literature said "I gaze in rapture on the happy omen. I clearly see that in your brotherhood I have found the men who can extend my empire to the ends of the world, and give my throne a stability as lasting as the sun. Language after language is subdued, reduced to rhetoric rules, and fixed in columns by the lexicographer. I see with grateful wonder seminaries of learning starting up in the desert, I hear with joyful emotions the creative crash of the printing press as from it issue intellectual stores."

Commerce, with high looks and courtly steps, approached, and bowing obsequiously said, "I discover in you the successful pioneers of the merchant, and preparing as you do the way for my easy and successful progress to every clime, I wish you speed."

Then Legislation spoke. "After a careful examination of your principles," said she, "I have arrived at the conclusion that in every land you are the unchangeable friends of liber-

ty and justice, of law and order. It belongs to you, and to you exclusively, to prepare the heathen for the enjoyment of freedom and to teach them how to use it to the best advantage."

When these had spoken, methought the men whose ignorance, idolatry and superstition had the little band had overthrown, and who in consequence had at first endeavored to take away their lives, united their approving voice and said, "We dwelt in darkness and we groaned in bondage till you came among us. Once we thought you enemies but now we know you are our best and dearest friends. Of all civilized men we love you most. We honor you and confide in you the most. And why should we not? For us you left your peaceful homes—exposed yourselves to privation, reproach, and even death. What can we render for all your love? We have nothing, but you shall not lack. Your reward is of another kind than such as we can give. It waits for you on high."

When they had thus spoken, methought the whole assembly shouted, in one loud burst of applause, their approbation of the heralds of the cross and of the missionary cause—the cause of God and of his church! By the imaginary noise or owing to some other cause the spell was broken and I awoke.

THEOROS.

OBITUARY OF THE REV. HUGH STEVENSON.

Precious in the sight of the Lord is the death of his saints. God regards the death of his people with peculiar interest and care. To themselves, death is a most important event; and to those who survive, it is painful and instructive. The death of good people as well as their lives, serves to illustrate the frailty of human nature, the strength of divine grace, and the ways of God's providence. Christian biography is christianity exemplified. A large part of the Bible is occupied with memoirs of the Saints. The obituaries of eminent and useful men in our church are generally read with interest, and are considered as among the most useful parts of our periodical literature. It becomes our painful duty to add another name to the list of those who have been removed from the church militant.

Rev. Hugh Stevenson was the son of Thomas and Mary Stevenson, born Oct. 10th, 1808, in the parish of Loughgilly, near Port Norris, county Armagh, Ireland. His father was a

member of the Presbyterian Church, and in it the children were baptised and brought up. In the year 1820 he emigrated with his family, Hugh included, to this country, and remained a few months at Erie, Pa. Dissatisfied with the different branches of the Presbyterian Church in this country, to which he had access, and possessing already a strong attachment to covenanting principles, he resolved, if possible, to settle in the bounds of some congregation of the Reformed Presbyterian Church. After inquiring and hearing of the congregation of Salt Creek, Muskingum county, Ohio, he removed, in the year 1821, to its bounds. Here, on the first opportunity, he united himself, with his family, to our church. Sometime after he was chosen and ordained a ruling elder, which office he continued to exercise until his death in 1837.

Hugh was the fourth son. Early in youth he gave evidence of a good mind, and delight and proficiency in learning. But having no funds to sustain him—his father having to encounter the difficulties of a new settlement—he did not enter upon his studies preparatory to the ministry, until after he had attained the age of manhood, and had acquired means by “working with his own hands.” In the summer of 1831 he entered Franklin College, Ohio, and was graduated in that institution in the fall of 1836. He immediately entered upon the study of Theology, under the direction of the Rev. Wm. Sloane. In the spring of the next year he married Maria, daughter of Thomas and Jane Patton, near Cadiz. By her he had three children; the eldest two survive him, the youngest died about a year before its father, during his absence on a tour in the Eastern States. In the spring of 1839, he was licensed to preach the gospel by the Presbytery of Pittsburgh. Having travelled a few months in its bounds and supplied its vacancies with acceptance, he desired to visit the church in the West. Here he received a call the ensuing winter from the congregation of Bethel, Illinois, then under the care of the Presbytery of the Lakes. This call being accepted he was ordained by that court to the office of the Holy Ministry, July 13th, 1840, and dismissed to the Presbytery of Illinois, the organization of which had been ordered in the meantime by Synod. Soon after the organization of this court he was installed in the pastoral relation, which he sustained to the satisfaction of the people, and the continued increase of the congregation, until it was dissolved by the chief Shepherd, May, the 15th, 7 o'clock, A. M.

His last illness was protracted. He was able to preach only a few Sabbaths for several months previous to his death. In the early part of winter he was attacked with inflammatory

rheumatism, by which he was confined to his room for some weeks. From this he partially recovered and preached two sabbaths. Again he was attacked with the same disease, which, having subsided, was followed by bilious fever, by which he was greatly reduced. After the fever left him he remained much debilitated, his symptoms alternately exciting our hopes and fears until a few hours before his death. During the last few weeks of his life he suffered little—enjoyed ease of body and entire composure of mind. He was taken down the banks of Jordan slowly and kindly—enjoying every opportunity of surveying its swellings and preparing for its passage. He often spoke of his expected change with calmness, and without any apparent anxiety. “If it be God’s will” said he, “to raise me up again, I am willing to serve him longer—if not, his will be done.” He spoke of numerous advantages he had derived from this affliction, and thought if he were able to preach again, he could preach better than he ever had. His faith as a christian corresponded with the character of the man, humble and retiring. When asked by a friend as to his prospects in view of death; “I lie here,” said he, “at the footstool of the throne of mercy, and I know I will not be spurned away. Jesus Christ is my refuge and I will not be driven out.”

In his whole sickness, Mr. S. gave an example of patience. In him patience appeared to have its perfect work. He was never heard to express a murmur, nor did any evidence of fretfulness appear. He was apparently equally willing to wait upon God as to the time and issue of his affliction.

As his end drew near he became more heavenly minded. He remained perfectly sensible, and was able to converse freely almost to his last breath. A short time before he expired he gave directions respecting his funeral, warned his friends against burying him on the Sabbath, which was then drawing on—took an affectionate farewell of his wife and children and friends, who were assembled round his bed, and gave to them, severally, suitable instructions. All in the room were much affected except himself. He was as calm and composed as if he had been leaving home only on a short and pleasant journey. Nor was this stoicism or insensibility to the change he was just about to pass through; but an earnest of the purchased possession. God had already wiped away all tears from his face, and sorrow and sighing had fled away.

Mr. Stevenson possessed many amiable and excellent traits of character. If charity be the chief of the christian graces, it was the prominent feature in the character of our lamented

brother. Seldom will a man be found more candid in judgment or more pliant in temper; less apt to blame or more disposed to excuse and forgive. Naturally inclined to look upon the best side of every thing, he enjoyed himself, and active and cheerful he communicated his happy feelings to those around him. The law of kindness was upon his tongue. His heart was so sincere and warm, his appearance so pleasant, and his manner always so free and affable, that he won the affections of those with whom he associated, and made them feel that they were in the presence of a friend. His charity, however, was not that selfish indifference to divine truth and institutions so prevalent in the present day; it was such as rejoices in truth and not in iniquity.

His temper was of the most happy and exemplary kind.— Possessing the entire control of himself, he could bear ill-treatment without resentment. He suffered long and was kind. He was not easily provoked. He maintained a happy equanimity, equally free from censoriousness and irritability.

He was humble. He cared little about the honor that cometh from man. Knowing himself, and contented with the situation in which God had placed him, he did not seek after things too high for him. He desired more the company of the poor and humble christian than to enjoy the friendship of the wealthy and fashionable worldling.

To other excellent properties in Mr. S.'s character, was added a conscientious regard to duty. He only needed to discover that a doctrine was revealed in the Bible, to embrace it—to see duty, to observe it. To the peculiar principles and order of the Reformed Presbyterian Church he was warmly attached. These occupied a prominent place in his ministrations. He insisted upon the ancient landmarks and former attainments of the church as the only ground upon which she can enjoy peace and prosperity. Soon after he was settled in his congregation, he set in order the things that were wanting, by ordaining deacons in the room of trustees.

Although Mr. Stevenson's natural talents might not be considered of the highest order, yet they were respectable. He possessed a clear understanding, a sound judgment and a retentive memory. These faculties, improved by close application during his collegiate course, united with his cheerful and affable manner, fitted him for rendering his company at once pleasant and profitable. In conversation he excelled.— As a preacher he was rather useful than great. His preaching was eminently practical. It was calculated to improve the heart more than please the fancy. He had a happy talent of presenting the plain and simple doctrines and duties of christianity, so generally and sinfully overlooked, in an inter

esting and impressive manner. And when he discussed the peculiar tenets of the Reformed Presbyterian Church, there was so much sincerity in his appearance, so much earnestness in his manner, and so much "good will" to his hearers in his whole address, that if they did not embrace his principles they could not but esteem the man.

How mysterious are the ways of divine Providence. The removal of Mr. S. in the prime of life, and in the midst of usefulness, from a beloved flock, at the present time—when the fields are every where becoming white to the harvest, and faithful laborers are so few—is an event in the providence of God as mysterious as it is painful. Its painfulness is, however, relieved by the consideration that what is our loss is his gain; and in its mysteriousness we acquiesce assured that what we know not now we shall know hereafter.

I cannot close this brief and imperfect sketch of the character and death of a dear friend and esteemed brother, without recurring to the singular providence of God in ordering so intimate and long-continued a connection between him and the writer. Born in the same neighborhood in Ireland—living upon adjoining farms in Ohio, where we spent together many youthful and pleasant days—fellow students at college, and often occupying the same room—studying divinity for some time together—licensed near the same time, he by the Presbytery of Pittsburgh, I by the Presbytery of New-York—brought together again and ordained upon the same floor, the hands of the Presbytery being laid upon us both at the same time, and settled in pastoral charges in the same vicinity. I have fully known his "*doctrine, manner of life, purpose, faith, long-suffering, charity and afflictions.*" And in performing this last act of respect to the longest acquaintance and most intimate friend I had on earth, it is due to him to say that he was ever found the cheerful companion, the true friend, the diligent student, the faithful pastor and the humble christian.—And however much many in the church may feel and regret his loss, I more. The language of David upon an occasion somewhat similar is appropriate here:—"I am distressed for thee my brother" Stevenson; "very pleasant hast thou been unto me." He has gone to his reward—I am left to labor a little longer in the vineyard. Why mourn our loss? He had spent his short life in honorable and useful activity, and it was fit he should enter into his rest. He had lived long enough for himself: he was ready for his departure: we have seen his end: it was peace. He enjoys all that we have in prospect and in promise. Blessed is that servant whom his Lord when he cometh shall find so doing. Be ye also ready, for in such an hour as ye think not, the Son of man cometh. J. W.

THE GRACE OF HUMILITY.

From the N. Y. Observer.

There is a christian grace, a modest and retiring one, and on that account liable to be treated with neglect, for the continued existence of which in this age, I should indulge many apprehensions, were it not that the Spirit of God, in renewing the heart, implants the germ of every grace, and secures the perfection of the character, whatever influences may retard the growth of some of its parts. Particular periods seem to have favored the cultivation of particular graces, and to have operated unfavorably upon the development of others. This is manifestly not the age of humility : it is the age of pretension and display ; and a thousand influences, besides a heart that is naturally full of pride, cherish this spirit. Humility, I mean that genuine humility which abases the soul before God, which "esteemeth other better than himself," and which in honor prefers all others, is in low repute even in the christian world, if we may judge from the presence of characteristics its very opposite. Who shall be greatest ? is too often the problem which each one is trying to solve for himself, while the meek and lowly spirit of the Saviour, which shrinks from applause, and abhors vain-glory, is seldom to be found. The quiet graces of the christian character are neglected, and others, if cultivated at all, are, not too strong, but out of proportion.

The want of this grace is not confined to the private christian. We who bear the sacred office are as chargeable as others, and some of us perhaps more so. We have not enforced it enough, either by example or in our instructions. I often think too, that there is too much ostentation in the manner in which we conduct the various enterprizes of the church, and in the tone with which their successes are heralded forth. Neither the efforts of God's people in the promotion of his cause, nor the triumphs of God's grace need the art of blazonry to set them forth. Our great pattern did not gazette his various acts of mercy with a flourish of words.

True humility is one of the brightest ornaments of the christian. It is not so esteemed by the world, it is equivalent to meanness in their eyes, and, alas that it should be so, but so it is, in the eyes of too many who profess themselves disciples of the humble Galilean ; but no part of the christian character has more real beauty or dignity than this. Any other spirit is utterly inconsistent without personal demerit. What is man that he should be bloated with pride ? He is but a

worm of yesterday, made lower than the angels at first, and sunk beyond comparison with them by sin. Though full of self-conceit and self-complacency, he stands before the whole universe a weak and ignorant mortal, convicted of the vilest crimes, unfit for heaven, and fit only for the society of hell. Pride ill becomes such a being; even those who have no love for humility are disgusted with the exhibition of pride in others. Without humility the most splendid talents, the largest acquirements, and the most refined accomplishments have no beauty; they are like "a jewel of gold in a swine's snout."

One reason why humility is so little cultivated is, that it has so little currency with the world and with worldly christians; but this is a poor source from which to take our standard of character. Rather let us go to the word of God for it, and there we find that with the Most High humility is accounted honorable, and that it is pleasing to him. He abhorreth the proud, but regards with peculiar delight the truly humble. "Though the Lord be high, yet hath he respect unto the lowly, but the proud he knoweth afar off." "Him that hath an high look and a proud heart will not I suffer;" but "with him that is of a contrite and humble spirit, will I dwell, to revive the spirit of the humble and to revive the heart of the contrite ones." In the sight of God a meek and quiet spirit is an ornament of great price.

We have high and bright examples to encourage us to the cultivation of this grace, and the highest and brightest of all is that of the Son of God, our Saviour. Who doubts that humility added lustre and dignity to his glorious character? What one of all his virtues shone more brightly than this? Though in the form of God, and thinking it no robbery to be equal with God, he humbled himself and became of no reputation. He chose no lofty parentage, though having the entire control of all his earthly circumstances. His reputed father was Joseph the carpenter, and his mother was the humble Mary. He selected not a palace but a stable for his birth place, and was cradled in a manger. He made choice of his companions and friends from the humble walks of life, and never courted the friendship or society of those who were distinguished for wealth or station. He made no ostentatious display of his own real dignity or power, and claimed homage, for its own sake, from no one. Even when he came into Jerusalem to assert his regal character, he said, "Tell ye the daughter of Zion, Behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."

How mean and contemptible does human pride appear, when we look at the example of Jesus. This, it would seem,

should be enough to shame away its last vestiges, and inspire love for a meek and lowly spirit. May I be clothed with humility. May I always esteem others better than myself; in honor cheerfully, and from principle preferring all. May I ever have such a sense of my unworthiness in the sight of God, that I shall never be elated with vain glory, nor cast down when treated with the neglect and contempt which I am conscious I deserve. May I be made more like Him who, though possessing infinite worth, was lowly in heart. Reader, is not this your desire? Then let it be your earnest prayer and endeavor to attain to this spirit.

ORDINATION OF MR. OLIVER WYLIE.

The Pittsburgh Presbytery met, agreeably to adjournment, on the 24th of June, to attend to the ordination and installation of Mr. Oliver Wylie, who had, at a previous meeting, accepted a call from the congregation of Brookland and North Washington. Mr. Wylie delivered, as pieces of trial, a Lecture from Isa. lxi: 1, 3, and a Sermon from John i: 14. Both discourses were sustained, and gave evidence that the candidate is well qualified rightly to divide the word of truth.

Rev. J. W. Morton preached the ordination sermon from 2d Cor. ii. 16, last clause, "Who is sufficient for these things?" The proposition discussed was, "No finite person is fit, in himself, to be a Gospel minister." This was well illustrated in the following particulars:—1. Because it is a perfect system of grace which he is to exhibit. 2. Because of the elevated station which he occupies, as the representative of Christ. 3. The minister of reconciliation is accountable to Christ. This particular was happily and beautifully illustrated by a reference to Ezek. 33:1. Surely, said the speaker, such considerations may well cause each minister of Christ to say "Who is sufficient for these things?" 4. Ministers are subject to so many temptations. Under this particular, he specified two of the most common temptations.—*The desire of applause, and the fear of man.* In conclusion, Mr. Morton exhorted the ministers present to depend on that grace which was sufficient for them, and the people to cherish and pray for the ministry.

The Formula of questions, having been proposed by the Rev. Thomas Hannay, and satisfactorily answered by the candidate, he was, in the usual form, ordained to the office of the Holy Ministry, and installed Pastor of the congregation. The ordination prayer was offered by the Rev. John Crozier, Moderator of Presbytery.—The Rev. William Slater delivered the charge to the newly ordained Pastor, and a beautiful charge it was. The following suggestions, among others, were made and happily enforced:—"Make full proof of thy ministry," "Be instant in season and out of season," laboring as Paul did, night and day. Keep your garments unspotted from

the world; for without an unblemished character usefulness must be prevented and destroyed. See daily that the heart be right with God. Be gentle and tender. "I was gentle among you," says Paul, "as a nurse cherisheth her children." There may come times when all tenderness will be required. You may now comfort yourself by the thought that all is peace and harmony among this people; but the waters of Marah may come upon you in all their bitterness. Be not over hasty in judging or pre-judging: beware of partiality. The bond now constituted has made you and this people one: regard them as bone of your bone and flesh of your flesh. Remember the awful responsibility which rests upon you—know you, there is a judgment bar beyond the grave, before which the secrets of all hearts shall be exhibited, and where it shall be asked,— "Where is thy flock, the beautiful flock?"

The Rev. Mr. Morton gave the charge to the people in the following points of exhortation:—1. Christian brethren, rejoice, let your hearts be glad in the Lord, for he hath remembered you.—Long have you been without a Pastor. God has now kindly made provision for you. 2. Be charitable towards your Pastor and one another. Overlook many things that, owing to the frailty of human nature, will occur. Every man, however adorned with the graces of the Holy Spirit, will make mistakes—will expose himself to blame. Such charity is not only your duty; but it will confirm your attachment to your Pastor and to one another. 3. Be liberal, not only to your Pastor, but to the church. Finally, endeavor to profit by the instructions and godly example of your Pastor. Let the world see that you have not called him for nothing—a world that would gladly see you and your cause scattered to the winds.

There was a large assembly present. The congregation appear to be harmonious and cordial, and there is encouraging evidence that Mr. Wylie has a bright prospect of usefulness and comfort. May he be abundantly blessed, and made the happy instrument of much blessing to the people of his charge. Certainly, the occasion and the services throughout were deeply interesting and solemn; nor was evidence wanting that the great and good Shepherd was present to give his aid and approbation.

BOARD OF DOMESTIC MISSIONS.

The Board of Domestic Missions, by previous arrangement, met at Pine Creek Meeting House. The Chairman being absent on account of indisposition, the Rev. Mr. Crozier, the senior member, was called to the chair and opened the meeting with prayer.

Two papers were laid before the Board for their consideration.—The one a request of Pittsburgh Presbytery for \$100, to be appropriated to the support of Missions within their bounds. The other a request of Mr. James C. Ramsey, on behalf of the Committee of Supplies, "*ad interim*," of New-York Presbytery for \$20, to

remunerate for missionary services recently directed in newly appointed places in the Eastern States.

The sum of \$50, was appropriated to the Pittsburgh Presbytery. The other paper was disposed of by the following preamble and resolution:

Whereas, This Board, at a former meeting, passed the following resolution which was published in the Reformed Presbyterian—“That in distributing the funds in the hands of the treasurer, this Board transacts with *Presbyteries* and not with the individuals who perform Missionary labor.” And, whereas, the Board sees no cause to depart from the tenor of said resolution, therefore

Resolved, That no appropriation of the funds at our disposal be made at the request of *any* committee not known to this Board to have been directed by its Presbytery to make such application.

The Treasurer submitted the following report.

Receipts.

1846. Jan. 10.—From Pittsburgh & Allegheny Missionary Society, per Thos. M'Connel,	\$9 12½
“ April 17.—Camp-Run & Slippery Rock, per J. Love,	13 75
“ April 18.—Union, per Rev. J. Galbraith,	6 00
“ May 14.—Pittsburgh & Allegheny Female Missionary Society,	50 00
“ May 15.—2 Cong. Philadelphia, per Mr. Gregg,	16 66
“ June 9.—Samuel Wylie, Monongahela Cong.	5 00
“ June 10.—Miller's Run Cong. per Rev. Wm. Slater,	6 00
On hand per last report,	52 87½
	<hr/>
	159 41

Disbursements.

1846. Jan. 6.—By appropriation to Illinois Pres.	\$10 00
“ June 10.—Postage,	30
“ “ “ Book for minutes of the Board,	25
“ “ “ Appropriation to Pittsburgh Pres.	50 00
	<hr/>
	60 55
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Balance in Treasury	98 86

Adjourned with prayer to meet on the first Tuesday of July.

J. GALBRAITH, *Secretary.*

TRANSLATIONS OF THE BIBLE.

The history of the English Bible includes a period of nine hundred years. The venerable Bede translated the Psalter and the Gospels into the Anglo-Saxon, by order of King Alfred. The price of a Bible in 1274, fairly written, with a Commentary, was from \$150 to \$250.

Richard Rolles was one of the first to attempt a translation of the Bible into the English language, as it was spoken after the conquest. He wrote a paraphrase in verse on the book of Job, and a gloss upon the Psalter, but the whole Bible, by Wickliffe, appeared between 1360 and 1380.

A bill, in the year 1490, was brought into the House of Lords, to forbid the use of English Bibles; but it did not pass. A decree of Arundel, Archbishop of Canterbury, in 1403, forbade unauthorized persons to translate any text of Holy Scripture into English, as well as prohibited the reading of any translation till approved of by the Bishops, or a Council. Several persons were burned for reading the word of God.

In the reign of Henry the Fifth, a law was passed, "That whoever should read the scriptures in their mother-tongue, should forfeit land, cattle, body, life and goods, from their heirs forever, and be condemned for heretics to God, enemies to the crown, and most ar-rant traitors to the land." And between 1461. and 1493. Faust, or Faustus, who undertook the sale of Bibles at Paris, where printing was then unknown, narrowly escaped punishment. He was taken for a magician, because he produced them so rapidly, and because one copy was so much like another.

The Latin Vulgate, printed at Mayntz, in 1462, was the first printed edition of the whole Bible in any language, bearing the date and place of its execution, and the name of the printer. The first printed edition of the Holy Scriptures in any modern language, was in German, in the year 1467. The New Testament by Luther, revised by Melancthon, appeared in 1521. William Tyndal, in 1526, printed his English Testament at Antwerp; but those who sold it in England, were condemned by Sir Thomas Moore, the Lord Chancellor, to ride with their faces to the horses' tails, with papers on their heads, and to throw their books and themselves into the fire at Cheapside. Tyndal himself was strangled and burned. His dying prayer was, "Lord, open the King of England's eyes." John Fry, or Fryth, and William Roye, who assisted Tyndal in his Bible, were both burned for heresy.

Cranmer obtained a commission from the King to prepare, with the assistance of learned men, a translation of the Bible. It was to be printed at Paris; but the Inquisition interfered, and 2,500 copies were seized, and condemned to the flames. Some of these however, being, through avarice, sold for waste paper, by the officer who superintended the burning, were recovered, and brought to England, to the great delight of Cranmer, who, on receiving some copies, said it gave him more joy than if he had received two thousand pounds. It was commanded that a Bible should be deposited in every parish church, to be read by all who pleased, and permission at last was obtained for all subjects to purchase the English Bible for themselves and families.

In the year 1535, Coverdale's folio Bible was published. In the reign of Edward the Sixth, new editions appeared. In Mary's reign, the Gospellers, or Reformers, fled abroad, but a new translation of the New Testament, in English, appeared at Geneva, in 1587, the

first edition which had the distinction of verses, with figures attached to them.

A quarto edition of the whole Bible was printed at Geneva, 1560, by Rowland Harte. A New Testament in Welsh, appeared in 1569; the whole Bible in 1588, and the English translation, called the Bishop's Bible, by Alexander Parker, in 1568. It was in 1582 that the Roman Catholic Rhemish Testament appeared, and in 1609 and 1610, that their Doway Old Testament was printed. In 1607 was begun, and in 1611 was completed, a new and more correct translation, being the present authorized version of the Holy Scriptures, by forty-seven learned persons, (fifty-four were appointed,) chosen from the two Universities. This edition has been truly styled, 'not only the glory of the rich and the inheritance of the poor, but the guide of the wayworn pilgrim, the messenger of grace, and the means of knowledge, holiness and joy to millions.'—*Pitts. Mes.*

BATTLE SONG OF THE PENTLANDS.

FOUGHT ON NOVEMBER 28, 1606.

This day must set in blood!
 Each true man to his post!
 Strike for the Crown and Covenant,
 And God be with his host!

Though few and faint we be, and the tempests wildly blow,
 Yet, here, upon this naked heath, we fearless dare the foe.
 Long hath the tyrant raged, and the people have been dumb:—
 Sword of the Lord! avenge the past, and free the time to come.

Not for the fading leaf that decks the conqueror's head,
 Nor sinful thirst for blood or gold, our feet have hither led:
 We combat for our rights—for our heritage divine!
 O Lord! look down from heaven in love, and visit this thy vine.

Our homes in blackness lie, and our pleasant fields are waste,
 And our fathers and our brethren like beasts of prey are chased.
 Our priests are driven forth, and our temples are defiled;
 And the house of God must now be sought far in the desert wild.

And now that front to front, we have met the tyrant's horde—
 Wo be to him that slacks his arm or turns away his sword!
 Better to fall in fight for the charter of our land,
 Than pine in bondage and in fear—a crouching, hunted band.

And if we fall—this hill like Lebanon shall grow,
 And other times in gladness reap what we in trouble sow.
 And where our ashes rest, beneath the heather sod,
 The youth of Scotland shall renew their Covenant with God!

This day must set in blood!
 Each true man to his post!
 Strike for the Crown and Covenant,
 And God be with his host!

ITEMS OF INTELLIGENCE.

Italy.—Pope Gregory XVI. died on the 1st June, in the 74th year of his age. The following account of the ceremonies consequent upon the event are from a letter in the Boston Atlas.

“As soon as his death was announced to Riario Sforza, the Cardinal Camerlinque, that functionary proceeded to the Quirinal palace, and raising the white veil with which the face of the deceased Pontiff had been covered, struck three blows on the forehead with a small silver mallet, calling him by his christian name after each blow. He then announced from the window; “*Il Papa e veramente morto,*” (the Pope is really dead,) and broke the *fisherman's ring* and great seal of state, while the tolling of the great bell at the capitol was echoed until night by all the church bells in the city. The body was then embalmed, clothed in the pontifical robes of state, and taken to the Sistine Chapel, on a litter borne by white mules, escorted by a long procession of soldiers, priests, choristers, and monks carrying lighted candles. The next evening his heart was carried in a vase to the church of St. Vincent, and yesterday the body was placed in the chapel of St. Sacrament, in the basilica of St. Peter.—It is seated on a throne, with the feet projecting through a railing, so that the people as they pass, can *kiss* them. The funeral ceremonies, called *Novem Diali*, have commenced, and at the expiration of the nine days the corpse will be placed in a coffin and carried on a bier to the entrance of the vaults, where he will remain until the death of another Pope furnishes an occupant for the bier, and consigns him to his last resting place.”

At the time appointed, the Cardinals assembled, and in the prescribed forms proceeded to the election of a new Pope. This was accomplished with much less difficulty and delay than had been anticipated, the conclave being in session only forty-eight hours. Cardinal Mastai Feretti was chosen. He has taken the name of Pius IX. He is 54 years of age, and is one of the youngest cardinals ever elected to the Papacy. The hope is entertained and expressed that he may do something to meliorate the present wretched condition of the Papal states of which he is a native. There is need enough and room enough for great reform, we know; but Pope Pius IX. will act unlike his predecessors, and contrary to the principles of that system of iniquity of which he is to be the acknowledged head, if he do much to meliorate the condition, either for time or eternity, of any one.

Great Britain.—The latest news from this country is highly important. Sir R. Peel's corn bill passed the house of Lords on the 25th June, without a division, which was more than had been expected by its warmest friends. On the same evening, in the House of Commons, the Irish Coercion bill was rejected by a majority of 73, the Whigs and Protectionists uniting against it. On the second day afterwards, Sir Robert Peel tendered his resignation to the Queen, which was accepted. Lord John Russell received command

to form a new Cabinet. The European Times says: "The general impression is, that the new Premier will hastily wind up the business of the session, and dissolve parliament in the course of the autumn. The speech of Sir R. Peel, the feeling out of doors, and the utter disruption of old associations, point, at no distant day, to a fusion of parties, in which the liberal Conservatives and the old Whigs will coalesce. It is a critical period for O'Connell. It will test his sincerity in the repeal cause. He cannot ride his hobby and maintain his supremacy with the Whigs. Which will he forego?"

France.—Ordinances have recently been passed regulating the treatment of slaves in the French colonies. They provide that the slaves shall be well fed, clothed and protected; that they shall have one day in the week free to labor for themselves; that they shall not be put in irons; not whipped in public, never to receive more than fifteen blows at a time, and that only six hours after the offence committed; the old and infirm slaves to be supported by their masters, &c. We trust the time is not far distant when this cruel system of oppression will have to yield its iron grasp. But alas! while the governments of despotic Europe are, from time to time, taking measures to do away the system of oppression, that of our own country is extending its slave territory, thus enlarging the area of domestic tyranny in a land of boasted freedom and equal rights.

Prussia.—A large body of men, called the Evangelical Synod, lately assembled in Berlin, having been convoked by the King. The professed object of the Synod is "to deliberate on the wants of the Evangelical Church, and on the best means of satisfying them."—The king recommended the Synod not to confine its deliberations on the state of the church to Prussia alone, but to extend them over the whole of Christendom. This is the age of Conventions, and their frequency gives evidence that men are every where becoming convinced that "the times are sadly out of joint."—When will they be wise enough to return to the Bible, and from it learn the way in which individuals, communities and nations may expect to be blessed and prospered by the God of heaven!—So long as they dishonor Him, Conventions will be needed; and so long Conventions will do but little good.

Death of Mr. Samuel Wylie.—Help, Lord, for the godly are fading away. On the 5th of July, Mr. Samuel Wylie was removed from the church militant, we have reason to believe, to the church triumphant. His disease was Bilious Dysentery. To the last he was strong in faith, giving glory to God—even desiring to depart and be with Christ which is far better. He is the fourth ruling Elder taken from the supervision of the Monongahela congregation since the settlement of its present pastor—all mighty men, of the valiant of Israel—princes that had power with God. William McElwee, David Love and James Parkhill are but a little in the advance. Mr. Wylie has followed. Who will next be called to give an account of his stewardship, an all-wise and adorable Providence may soon determine. Let all seek to be ready, for at an hour when we think not the Son of man cometh.—*Communicated.*

NOTICES OF BOOKS.—R. Carter, 58 Canal st. New-York, and 56 Market st. Pittsburgh, continues the publication of books well worthy the attention of the christian public. The following are among his recent publications :

The Christian Ministry; with an Inquiry into the causes of its inefficiency. By Rev. Charles Bridges, A. M.

Mr. Bridges is favorably known as the author of an excellent Exposition of the cxix. Psalm. The work before us fully sustains his reputation as an able and instructive writer. It has, in a few years, passed through six editions in London. The volume is divided into six parts. Part 1, A general view of the Christian Ministry. Part 2. General causes of the want of success in the Christian Ministry.— Part 3, Causes of Ministerial inefficiency connected with our personal character. Part 4. The public work of the Christian Ministry. Part 5. The Pastoral work of the Christian Ministry. Part 6. Reflections of the Christian Ministry. With all the sentiments of the author we do not agree; but we consider the great body of the work as calculated to be useful, especially to Ministers, as affording important instruction, and enhancing the sense of ministerial obligation and duty.

2. **The Genuineness, Authenticity and Inspiration of the Word of God.** By the editor of Bagster's Comprehensive Bible.

To those who have not leisure or opportunity to read the larger works that have been written on these important subjects, this will prove a highly useful and instructive volume. To those who have, it will serve as a valuable compend, and be found to contain a rich treasury in its small bounds.

3. **Foster's Essays, from the 18th London edition.**

This has long been regarded as a standard literary work. Few essays, we presume, have ranked higher for literary merit, correct sentiment, and strong common sense than the one "On decision of character," contained in this volume. Could it not be otherwise procured, we would consider it alone worth the price of the whole work.

4. **Missionary life in Samoa, as exhibited in the Journals of the late Geo. A. Lundie.**

We have heretofore recommended the charming Memoir of Mary Lundie Duncan. To those who have read it; we need only say in commendation of the work now noticed, that it is written by the same pen, the subject being the brother of Mary. The Narrative is truly interesting, combining domestic scenes with interesting incidents of missionary life.

5. **A Book for the Sabbath.** By J. B. Waterbury.

This work consists of three parts. 1. The Origin, Design and Obligation of the Sabbath. 2. Practical improvement of the Sabbath. 3. Devotional exercises for the Sabbath. Its publication is seasonable, on account of the wide spread desecration of the Lord's day throughout the land. We have marked an extract for our pages, to be inserted as soon as convenient.

George Virtue, a London publisher, is issuing at 26 John st. New-York, a splendid edition of *The Pilgrims Progress* with notes, to be embellished with 25 superb steel engravings. The work is too well known to need our recommendation of its matter. In type and the mechanical execution generally few books equal this edition. It is furnished to subscribers at 12½ cents each number.

A call has been made by the congregation of York, in the bounds of the Rochester Presbytery, on Mr. Samuel Bowden, licentiate.

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LECTURE.

“For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.”—2. Cor. iv, 5.

In this chapter the apostle describes the christian ministry, and shows by his own recorded example, how the ministers of Christ should conduct themselves. “Therefore seeing we have this ministry, as we have received mercy we faint not. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.”

In the portion before us, the apostle presents more minutely the manner in which he had performed among the Corinthians, the trust committed unto him. To the exposition of this we proceed.

“For we preach.”—To preach is publicly to proclaim like a herald. In the earlier and simpler condition of society, the will of a Prince was often made known by a person appointed for the purpose, who, by the sound of a trumpet, assembled the citizens together, and then proclaimed in their hearing the law or edict, which it was his business to make known to them. This person was called a herald. The same name in the original is given to the preacher of the gospel. “Whereunto I am ordained a preacher,” or herald.—1. Tim. ii. 7, and 2. Tim. i. 11. The gospel is, “glad tidings of great joy”—the glad news of salvation, heralded to sinners by the ministration of the gospel.

To preach the gospel, is to announce publicly and authoritatively the truths which it contains. A herald is a public

officer, one who acts under the direction of public authority, and what he announces possesses an authoritative character. So is the herald of the cross. He preaches in the name of his Master in heaven. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." Chap. v. 20. While the apostle held the extraordinary office of the apostleship, and was thereby authorized, with the other apostles, to settle the order of the church, yet it was by virtue of his authority as an ordinary minister of the gospel that he preached the truths which it contains. And such authority every lawfully called minister of the gospel enjoys, the only difference being as it respects the manner of receiving the commission. The apostles received authority to herald the gospel immediately from Christ. "He said unto them, go ye into all the world, and preach the gospel unto every creature." Mark xvi. 15. Ordinary ministers of the gospel receive their authority also from Christ, but it is mediated, through the medium of the order which he has appointed in the church—that order which he instructed his apostles to put on record in the scriptures for the guidance of the church in all future time. The apostles received a power to preach the gospel authoritatively, and the commission extends the same power to the ordinary ministry, in all future ages. This is demonstrated by the form in which the commission runs, as recorded by Matthew, "Go ye therefore and teach all nations,—teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." Mat. xxviii. 19. 20. The promise of being with them "always even unto the end of the world" cannot be understood of the apostles personally, for in a few years they closed their ministry, by reason of death. The promise then must be understood as including the successors of the apostles in the ordinary ministry. But the promise is the accompaniment of the commission; the ordinary gospel ministry having the former must have the latter also. The ordinary minister preaches under the same commission with the apostles themselves; and authoritatively, in the name of the Lord Jesus Christ the head of the church, he teaches the way of salvation to sinners—that, "God is in Christ reconciling the world unto himself, not imputing their trespasses unto them."

"Not ourselves." The apostle thus negatively expresses himself as it regards the subject of his ministry. "We preach not ourselves." This disclaimer includes several very important thoughts to which it is necessary to

give heed, that we may understand fully the apostle's meaning.

In the first place, that he did not preach by his own authority—did not run in that service unsent, but, that he acted by authority received from the head of the church. Paul did not belong to the original college of apostles,—was not with them when they received their commission to preach the gospel, but was subsequently called to the work by Christ immediately, without the intervention of ecclesiastical power. The historical fact recorded in scripture sustains the apostle. For saith the Lord “he (Paul) is a chosen vessel unto me, to bear my name before the gentiles, and kings, and the children of Israel.” Acts ix 15. “But when it pleased God to reveal his Son in me that I might preach him among the heathen ; immediately I conferred not with flesh and blood.” Gal. i. 15, 16.

The example furnished by the apostle is such that no man is at liberty to set it aside in practice. No one may assume, of his own authority, to preach the gospel. Whoever does so, does in a certain sense preach himself ;—runs unsent ; and cannot be said to preach in the name of Christ, but in his own name. “If a man desire the office of a bishop, he desireth a good work,” but he is bound to submit to the instituted order in the house of God, as it respects the mode of obtaining it. This part of scripture was written for practical instruction, that men might be taught not to assume the ministry of reconciliation, without lawful authority, which, since the apostolical age is derived from Christ, only mediately through the church according to his own appointment.

In the second place, the statement, “we preach not ourselves,” includes the idea, that the doctrines taught by the apostle were not his own. That which he received from Christ, the apostle preached to the Corinthians, and to whomsoever he ministered, and that only. As he did not act by any self-constituted authority, but by the authority of Christ, so he did not preach his own doctrines, but those only which were commanded by his Master in heaven—“teaching them to observe all things whatsoever I have commanded you.” The importance of keeping within the limits of this divine commission is forcibly stated by the apostle himself. “If I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.” Gal. i. 10-12. This is a subject respecting which ministers of the gospel would do well to take heed, lest they teach

“for doctrines the commandments of men,” by preaching themselves instead of Christ.

In the third place, the apostle did not seek his own reputation. This is evidently included in the words—“we preach not ourselves.” It was not the apostle’s object in preaching that he might thereby establish a reputation, and gratify a spirit of literary ambition. This would have been to preach himself, which he disclaims. Nay, he was willing to be abased,—to be nothing in the opinion of men, that his Master might be honored, and his work promoted.

Finally the apostle had no regard to his secular interests, as his motive in preaching the gospel. This would have been indeed to preach himself. The whole life of the apostle verifies this remark: it was a life of self denial and privation. “In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,” &c. 2 Cor. iv. 4.

“But Christ Jesus the Lord.” Having guarded against the idea of being supposed to preach himself, the apostle proceeds to say explicitly that he preached Christ Jesus the Lord.” “Christ,” which is a Greek word, corresponds with the English word anointed; and both are translations of the Hebrew name Messiah, that being given to the Saviour of sinners in the Old Testament. “After three score and two weeks, shall Messiah be cut off, but not for himself.” Dan. ix. 26. The name Christ, the anointed, expresses the appropriation, or setting apart to his great work, of the Saviour of men: as so set apart he is called “Christ.” The High Priest under the law was inaugurated into office by the application of the holy anointing oil. “And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest’s office.” Exod. xl, 13. This was typical of the Messiah who is emphatically the Christ, he having been inaugurated into his office by unction: not indeed with the unction of material oil like the priests under the law, but by the anointing of the Holy Spirit. “The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach glad tidings to the meek.” Isa. lxi, 1. The fact is recorded in connection with his baptism: the Spirit of God descended upon him like a dove. And his precursor, John, bears this testimony of him, “God giveth not the Spirit by measure unto him.” Christ, the Messiah promised to the fathers in the old testament, is a divine person, “The mighty God, the everlasting Father.” Isa. ix. 6. “Whose goings forth have been of old, from everlasting.” Mic. v. 2. He is the equal of Jehovah. “Awake, O sword

against the man who is my fellow, saith the Lord of hosts," Zech. xiii. 7. Christ claims to be one with the Father, "I and my father are one." John x. 30. One in nature and essence! As such, his disciples acknowledged him,—“We know that thou art Christ the Son of the living God.” “This is the true God and eternal life.” 1. John v. 20.

In the fulness of time Christ the Son of God, became man, was “made of a woman, made under the law, to redeem them that were under the law.” Gal. iv. 4. “Great is the mystery of godliness, God was manifest in the flesh. 1 Tim. iii. 16. He who was the Son of God by nature, became “the Son of man.” He who was according to his divine nature “the Son of God, became, by assuming our nature, “Emmanuel, God with us”—The seed of the woman, who, according to the promise, should bruise the serpent’s head.

To “preach Christ,” is to proclaim a divine Saviour—the Son of God, “made of a woman, made under the law, to redeem them that were under the law,” exercising the offices of prophet, priest and king, for the salvation of sinners.—The divinity of Christ’s person must occupy a prominent place in the ministry of the gospel. It is this that gave the necessary and infinite value to what he did, in the place of sinners. The obedience of a mere creature could not have satisfied the demands of the Divine law, nor made a satisfaction for the guilt of man’s sin. “For this purpose the Son of God was manifested that he might destroy the works of the Devil.” To “preach Christ,” is further to teach the scripture doctrine of his humanity. As the divinity of his person is necessary to give sufficient value to his obedience, so also his human nature was not less required to give him the relationship of nature to sinners, otherwise his obedience could not have been accepted in their place; for to be available for their redemption the law must be obeyed, and its penalty endured in the same nature in which it had been transgressed. “In all things, it behoved him to be made like unto his brethren.” Heb. ii. 17. The “Christ”—the anointed Saviour of sinners, is God-man! true God and true man, having two natures, but only one person. Again, to “preach Christ” includes all the scripture doctrines respecting his several offices, of prophet, priest and king. He who is “the Christ,” is the Son of God manifest in the flesh; and he was “made Christ” in view of performing the functions of his respective offices. And for this purpose the Spirit of the Lord anointed him. To preach Christ then, is to teach

the scripture doctrines concerning his person, his two distinct natures and his offices.

“Jesus,”—This name signifies Saviour. “Thou shalt call his name Jesus: for he shall save his people from their sins.” Mat. i. 21. This expresses the result of his work, namely, the salvation of sinners. By the name “Christ,” the Son of God is presented to our faith, as set apart by the unction of the Spirit to the work of mediation between God and man: but by his name Jesus, the success of his work is expressed. He actually saves all for whom he obeyed the law and gave his life a ransom, all that the Father gave him. He did not fail in the work of saving sinners; but finished it most triumphantly. He obeyed, not that sinners might be enabled to save themselves, not that salvation might be made possible to all, by all being brought into a salvable state; but he saves the whole elect of God from all iniquity; and saves too, finally and forever. “I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.” John x. 28. “Who gave himself for us that he might redeem us from all iniquity.” Tit. ii. 14. To preach “Jesus” is to tell sinners of a complete and perfect salvation from sin wrought out by his obedience unto death, even the death of the cross. “In whom we have redemption through his blood even the forgiveness of sins.”

“The Lord,”—The dominion of the Saviour is intimated by this name. He not only saves sinners from their sins; but he has a rightful power and lordship over them. “He is thy Lord and worship thou him.” Ps. xlv. 11. It is their reasonable service to submit to his authority and obey his laws. The dominion of Christ extends over all created beings. He is made “Head over all things to the church which is his body.” Eph. i. 22. To preach “the Lord,” is to teach the doctrine of Christ’s universal dominion—that he is king and head of his church, “Yet have I set my King upon my holy hill of Zion.” Ps. ii. 6—that he has a moral dominion over all things, which he exercises for the good of “the church, which is his body,”—that his dominion extends over all men, not only personally, but in all their social relations. And finally, to preach “The Lord,” is to proclaim to nations and their rulers, that they are commanded to do homage to the Messiah, who is “Prince of the kings of the earth,” saying unto them “Kiss ye the son lest he be angry, and ye perish from the way.”

“And ourselves your servants for Christ’s sake.” The minister of the gospel has no lordship over the church, nor her members. He is a servant, whose business it is to serve the

church by a diligent and conscientious performance of duty. So the apostle speaks of himself in respect to the church in Corinth; "your servants." The idea of service is included in the name minister. A minister is one that performs service or work: a minister of the gospel is one that labors "in word and doctrine," and labors too, under the authority of another, whose servant he is—the servant of Christ, commissioned by him to do the work of the ministry. "Go ye into all the world and preach the gospel to every creature." Thus as respects authority, he is not the servant of man, but the servant of Christ, from whom he received his commission. But, as respects the end and design of his labor, he is the servant of men; he labours for their advantage, their instruction, sanctification, comfort and indeed their entire salvation. "They, watch for your souls, as they that must give account." Heb. xiii. 17. The faithful minister of the gospel, like Paul, is influenced by a sincere and ardent desire to promote the salvation of his fellow-men; to spend and be spent for their sake. And all this is done "for Christ's sake,"—from a regard to his authority, a desire to obey his will, and promote his glory in the salvation of men.

CONCLUSION.

This portion of scripture teaches us the important lesson, that ministers of the gospel should keep *themselves* out of view in their ministry; they should be content, that Christ should be every thing in it, and themselves nothing. Any attempt to put self forward is contrary to the apostle's example, and is strongly marked by want of love to the Saviour. It is fearful trifling with immortal souls, for ministers to have their minds busied with motives of personal vanity; nor is it less an insult to the Saviour to be seeking the approval of men when they ought to be winning souls to Christ. "For though I preach the gospel I have nothing to glory of; for necessity is, laid upon me; yea, woe is unto me, if I preach not the gospel. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." 1 Cor. ix. 16 and 19.

Again, we are taught by this Scripture, that the most important part of the gospel ministry is "to labor in word and doctrine." "I preach not myself," says the apostle, thereby showing that preaching was the chief part of his business as a minister. "Christ sent me not to baptize, but to preach the gospel." 1 Cor. i. 17. The meaning of this is, that his chief employment was preaching, for he did baptize as we learn from the context. While his chief business is to preach, Christ, and him crucified, must be the great theme. "Other

foundation can no man lay." Christ, in the divinity of his person, in his incarnation, mediatorial offices and work, and salvation through faith in him crucified and raised again from the dead, must be the subject, if we would preach "Christ Jesus the Lord."

Finally, we improve the subject by calling upon all who hear the gospel, to give it all due consideration. If there is an obligation upon ministers to preach, there is also an equally strong obligation upon sinners to hear, and improve the gospel; otherwise, it shall prove to them the savour of death unto death. Hearers of the gospel, improve what you have heard, by believing in Christ; and thereby make your calling and election sure.—Amen!

SOBRIETY, A CHRISTIAN GRACE AND DUTY.

BY REV. J. CHRYSTIE.

Among the virtues imparting strength and ornament to the christian character, few occupy a place more important than the one named as the subject of this article. Its influence on individual happiness is preeminent; and it is little inferior on social welfare. It is worthy of remark, that it is but rarely considered, and it is to be feared as rarely cultivated and practised. Yet it occupies a very prominent place in those duties inculcated directly and by name in the word of God, and is most intimately connected with many others as its kindred graces.

In its most common acceptation it is significant of a state or habit opposed to drunkenness or intoxication, and so happily exhibits a condition of the mind in which its powers are in a healthful free and orderly exercise. In a higher and more important view, as characterizing the judgment in all the affairs of life, it is opposed to rashness, haste and passion, or to any state or habit of the mind in which it is overpowered and controlled by strong and impetuous emotions, and thus signifies a steadfast self-possession and restraint, in which the object considered is contemplated with that calm deliberation terminating in a judgment impartial, at least so far as circumstances are capable of being discerned. Paul thus illustrates it by a strong contrast, "For whether we *be beside ourselves* it is to God, or whether we *be sober* it is for your cause." 2 Cor. v. 13. The probable meaning of the inspired writer may be thus paraphrased. "If we are impelled by a zeal

which knows no bounds, and esteems no sacrifice too great, and presents itself as madness in the judgment of man, (see Acts xxvi. 24.) it is because of the glorious majesty and overwhelming mercy of God whom we serve—if we subject our minds to an earnest restraint and a calm and deliberate exhibition of what we reveal in his name, it is because we consult your gain and seek your rational acceptance of what we propose." Let whatever may be the perfectly accurate interpretation of the passage, it is clear that sobriety of mind stands opposed to the want of self-possession, ("beside ourselves,") and is therefore properly expressive of a deliberate, calm and impartial exercise of the judgment, unbiassed by passion, prejudice or disorder, or any outward disturbing influence. The Greek word in the original commonly employed to express this virtue, signifies literally, soundness or healthfulness of mind, and so expresses that self-government which is possessed when the judgment, the higher faculty of the soul, holds in control the passions and especially the sensual impulses—as when the aged are exhorted "to be sober, grave, temperate." Thus in all its various forms it comprehends the high and noble virtues of self-possession, self-government, deliberation, impartiality, and soundness of judgment.

These are not the endowments of man by nature. Violence, rashness and disorder prevail in the soul. The very heathen speak of the *levitate insita* in man; a levity, inconstancy and rashness innate in fallen human nature. "The counsel of the froward is carried headlong." Job v. 13. "Hasty of spirit" is the natural element of man, which, however subdued or restrained for a time, at length finds the circumstances which develop its power. It belongs only to them that believe to regain that sobriety of mind which constituted one bright gem in the original integrity and perfection of man—"He that believeth shall not make haste."—Isaiah xxviii. 16. It is a distinguished feature in that new form into which man, renewed by the Spirit of God, is moulded by the doctrines of divine truth, "teaching us to live soberly, righteously and godly in this present world." Titus ii. 12. A remarkable passage truly, showing us that it is no less a proper fruit of the gospel of Christ, than a singular duty which it prescribes, and among the three great moral or spiritual influences which are to form man for eternity, placing this first, chief of the three, the guide, controlling principle and strength of the others. A circumstance of the more importance, it is apprehended, in the present age; when the haste, precipitancy and vehemence of the human heart are developed with unparalleled rapidity and in unnumbered forms.

In such an age, sobriety of all virtues is likely to be least regarded, and most extensively neglected.

But wherever else it is disregarded and neglected, in the house of God it cannot be. In the person of the faithful, the discipline of his Providence concurs with the agency of his Spirit in the cultivation of this indispensable grace and duty. Turn we, therefore, to his word and we learn how earnestly and variously it is urged—its true properties and its great gain and worth to all such as study to live in His fear and favour.

It is often placed in connection with the most obvious and important duties of the christian life, and enjoined by the most solemn considerations that can be addressed to a christian mind. "But the end of all things is at hand; *be ye therefore sober and watch unto prayer.*" 1 Peter iv. 7. If there are duties in the christian life that are preeminent in their necessity, they are watchfulness and prayer; that principle of vitality must soon languish and decline that is not so developed and fostered. But to the cultivation of either and both, there is requisite an interior *sobriety of mind* that regards surrounding objects, impending dangers and urgent duties with a deliberation and soundness of judgment which at once discover and indicate the imperative necessity of the most active vigilance and the most earnest prayer. "*Be sober, be vigilant, because your adversary the devil as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.*" 1 Pet. v. 8. 9. If there is a danger pre-eminent in the christian life, it is that of falling under the power of the tempter. Against this is directed the daily prayer taught by the Prophet of the church to all his disciples, "lead us not into temptation."—Against this the most solemn exhortation of Christ in his own hour of darkness is urged, "Watch and pray lest ye enter into temptation." Math. xxvi. 41. But the immediate and proximate defence of the soul against this frightful evil, is that sobriety of mind which impartially and deliberately discriminates between the transient pleasures of sin which this life affords, and the never ending joys which are at the right of God in the highest heavens—which impartially discriminates and judges of the difference between the momentary evils of this life and the never ending horrors of that state "where their worm dieth not and where their fire is not quenched;" which discerns in the afflictions of the righteous the marks of their conformity to their Redeeming Head, and leads to the sober and deliberate conviction that it is better

“to suffer affliction with the people of God than to enjoy the pleasures of sin which are but for a season.” Heb. xi. 25. And as a concluding illustration of the earnestness with which it is urged, “wherefore gird up the loins of your mind, *be sober*, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.” 1 Peter i. 13. Here the most soul stirring consideration that can arrest the attention of the truly pious is arrayed in support of its obligation, and it is made to occupy an intermediate place between two of the most signal duties of the Christian life. All that their glorified Saviour will bestow of perfect and never ending blessedness on redeemed men at the consummation of all things is employed as an argument to inculcate sobriety of judgment and of life; and while they are required to gird up the loins of their mind, that is, prepare themselves habitually for the most earnest attention to the business of their calling, and to exercise an unfailling hope of their eternal felicity, they are directed to that sobriety which shall discriminate the objects legitimately claiming such earnest attention, and determine the true character, object and aliment of their hope.—And on whom is this sobriety enjoined? The very variety and classification indicate its importance: the young, the aged, the people of God, the rulers of the church, are all and each in succession, distinctly and by name addressed. The young,* for their inexperience lays them more open to rashness of judgment—the aged,† for their years expose them to indulge in assumptions and impatience—all the people of God,‡ for they are presented with objects, trained to a character, called to duties, fitted to a destiny, which, in every variety of their illustration, most feelingly urge to sobriety—and finally it is enjoined on the rulers of the Church,‡ because the sobriety of their conduct is to pattern out and exemplify its excellence to all the Lord’s people, and the sobriety of their counsels is to promote and secure their purity and prosperity on earth.

It developes its true properties especially, as we have seen, in self-government, and in the deliberation and impartiality of the judgment. If it imbues the mind and life with a habit very remote from the levity and frivolity of carnal mirth, it is equally distant from Pharisaic austerity. As it is indeed the proper fruit of a mind conversant with matters truly great, and of infinite moment, which impress deeply in the soul a sense of deliverance by the sufferings of Christ, a penitential conviction of the guilt of sin, the necessity of unremitting circumspection to guard against the greatest evils, and the assurance of being destined to everlasting happiness—it there-

* Titus ii. 4. 6. † Titus ii. 2. ‡ 1 Tim. iii. 2. Tit. i. 3.

fore shuns, with mingled abhorrence, scorn and pity, "that mirth the end of which is heaviness." Prov. xiv. 13. But it is yet the fountain of true cheerfulness, because it furnishes the mind with a strong defence against the trivial and ordinary ills of human life, as it preserves from being elated with its momentary prosperity. Having no selfish end to answer, it is impartial; and apprized of the paramount worth of integrity, as well as sensible of the great imperfection of the human mind, it is not rash or hasty in judgment. Indeed this is one eminent feature in a truly healthful and deliberate mind. It is related of Sir Isaac Newton, one of the most scientific men of his own or of any other age, that after concluding a series of calculations which had cost him months of the closest study, and which appeared to him mature and unexceptionable, and which, indeed, were afterwards confirmed by the most rigid scrutiny, he nevertheless laid them by on a shelf of his study for many years, ere he ventured to obtrude them on the public attention as the well ascertained result of accurate investigation.

But we mention two or three particular illustrations. 1. Sobriety in self-estimation. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith." A just and impartial judgment in this case more than all others belongs to the exercise of this Christian virtue. Man is naturally inebriated with a false judgment of himself and his endowments, and under its impulse is driven to undertakings to which he is wholly incompetent, and to decisions groundless and erroneous in the extreme. Sobriety here is preparatory to its exercise in all other cases, and furnishes a restraint which subdues the soul to consideration, forbearance and honest deliberation as permanent and enduring principles and habits. 2. Sobriety in the interpretation and application of the word of God. Few errors of the human mind have been more replete with confusion and disorder to the church than rashness and presumption in handling the word of God; and few duties are more important in their influences than a humble and reverent application to the sacred oracles to learn the will of the Most High. Prejudice, self interest, passion and pride blind the understanding and mislead the judgment. A favorite principle of truth or duty is often made to occupy, not the proper relation which it bears to one glorious system, but the place of the whole of which it is only a part; and an ultra-ism profane in the sight of God, and fatal to the welfare of man, impels its victim on a mad career of the most inconsiderate

useless and pernicious zeal. But it is written "the wrath of man worketh not the righteousness of God." "They have rejected the word of the Lord, and what wisdom is in them." They wrest the scriptures to their own destruction." Sobriety here restrains the mind with a deep and humbling conviction of the utter incompetency of man to learn except he be taught of God, and of the great importance of the matter at issue, and commands to patience, submission, and dependence. Known truth is maintained at every peril—with respect to what is unknown or undetermined the mind is disposed to abide the fulfilling of the promise, "what ye know not now ye shall know hereafter." John xiii. 7. 3. Sobriety in our judgment of others and of passing events in connexion with them. Haste in such cases often leads to a judgment as iniquitous in itself as it is unjust to others. A single act, a solitary sentiment, is sometimes made the criterion by which an entire character, life, or project is determined and condemned, and the light breath of calumny received as the most unequivocal proof. Man in the lightness and intoxication of his pride ascends the throne of judgment, ere it is occupied by the Judge himself of heaven and earth. But who is the sufferer in such cases? Not the misjudged, not he who endures, but he who inflicts the wrong. There are and must be, from the very imperfection of our present state, a large variety of cases which we are incompetent to determine, and which to attempt to determine, is wrong. That the evil however is common and frequent is evident from its frequent reprehension in the word of God. "Why dost thou judge thy brother." "Judge nothing before the time till the Lord come." Rom xiv. 10. 1 Cor. iv. 5. Such nevertheless is the violence and impetuosity of the human mind, that it secretly or openly cries out against the very restraint and prohibition of the word of God, when it is denied what it esteems so dear a privilege; holds the prohibition unfair and unreasonable, and most diligently applies itself to discover a multitude of reasons why judgment must be exercised and a multitude of cases in which it ought to be. But sobriety of mind which forbids rash and hasty judgment, rather rejoices that there are numerous cases in which it is spared the necessity of its exercise, and gladly defers to future events, or to a final and infallible decision, the determination of cases which it contemplates with uncertainty, embarrassment and grief. Like the grace of which it seems to be both the parent and the offspring, it rather "believeth all things, hopeth all things, endureth all things;" conscious that "we know but in part, and that not until that which is perfect is come shall that which is in part be done away." 1 Cor. xiii.

And certainly we may judge in conclusion that this eminent grace and duty of the christian life commends itself from its own inherent worth. How excellent the attainment of self control! "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. xvi. 32. Human life and the christian character in their highest forms are sufficiently beset by errors and imperfections; how wise therefore to cherish a grace which may diminish their number, and leave, in our toilsome pilgrimage, fewer misjudgments to correct, and fewer false steps to retrace. The sober minded christian may, in appearance, be more slow in his progress in acquiring the knowledge of the word of God, but his improvement is more real and enduring. His apprehensions of divine truth are characterized by deep rooted and enduring conviction. The mysteries and wonders of divine Providence in the present life, and the never ending glories of his future inheritance, enlarge before his view and grow brighter and clearer to his devout and humble and steadfast contemplation—"for with the lowly is wisdom"—"the froward is an abomination to the Lord, but his secret is with the righteous." Prov. xi. 2. 3. 32. He is not only better prepared for the duties of this world, in the sphere assigned him, be it humble or elevated; but he is better prepared to leave it when his work is done. Self-denial in him has become a master and controlling habit; a sound judgment of this life and all its interests prepares him to relinquish it when the will of the Most High is announced—and these words of truth and soberness, which have long had their place in his heart, may then well have their place on his lips, "I have waited for thy salvation, O Lord."

CONVENTICLES.

Our readers are aware that for a long time our covenant forefathers were prevented by persecution from meeting to worship God publicly in stated places. This gave rise to field meetings, and afterwards to frequent assemblings in the moors and glens where they might, from the seclusion of the places selected, have opportunities of enjoying public ordinances, though even in such places it was frequently at the risk of life. These meetings were opprobriously called, by their enemies, *Conventicles*. The name, like several others, though designed for reproach, has become honorable in the connection in which it was applied to them. From a work entitled

"THE TIMES OF CLAVERHOUSE," by Rev. R. Simpson, we extract the following account of the meetings so denominated.

A conventicle in the solitudes was an interesting scene. The meeting was generally announced beforehand, to be held in a given place as remote from the haunts of men as possible. Sometimes the place selected was on the edge of a wide morass, into which, in case of surprise from the troopers, the congregation could flee and save themselves. A tent was erected for the preacher. His feet rested on a slight elevation that, when speaking, he might have a full view of his audience. Sometimes his standing-place was by the grave of a martyr, who reposed beneath in his gory shroud,—a martyr well known, it might be, to not a few in the assembly, the husband, the father, or the brother of some present, whose holy history and tragic end were deeply impressed on their minds. Standing over the ashes of the honored dead, we can easily conceive the pathos, the energy, and the fervid eloquence with which the man of God, who did not know but ere an hour should pass he too might be added to the number of the slaughtered saints, whose bodies were sleeping in the wilds around him, would address the eager multitudes that hung on his lips as he uttered the message of grace—the glad tidings of mercy. They, as well as he, were in peril, and they had come to gather the manna in the wilderness at the risk of their lives; and cleanly did they gather it, and anxiously did they eat it, for they did not know but their blood might be mingled with their festival. O ye that have bread to the full, and none to scare you away from your repast, think on your ancestors who had to devour their precarious meal in haste, lest the ravenous wolves should snatch it in a moment from their mouths, and then tear them in pieces on the waste!

The situation of the conventicles, when they met in the wilds, was so uncertain, that they were obliged to resort to every precaution in case of a surprisal from the soldiers. Accordingly, warders were stationed on the eminences, and at proper distances from the meeting, whose vigilance was ever awake to descry the coming danger. Often were the assemblies saved by this means, and the mission of the troopers frustrated.

Nothing could exceed the solemnity that pervaded these meetings in the moors, or in the secluded glens and fairy nooks in the bosoms of the hills. A hallowed influence came down from above, and every sentence spoken by the preacher fell like the oracles uttered by the lips of a prophet on the ears and hearts of the auditory. How sweet and heavenly was the song of praise chanted by a thousand voices in the deep

and awful stillness of the lone wilderness! Every soul was stirred, and every heart stimulated to the bold resolution of maintaining the good cause to the end, even though that cause should be sealed with their warm blood. It was animating to see, in the quietness of a summer's evening, so great a crowd dispersing to their different abodes after a day spent in the fellowship of the gospel; and yet there was something mournful in the scene, for who could tell how many of this same company might fall by the murderous hand of the foe, ere another occasion of the kind came round! Some poured into the mouths of the narrow glens in seeking the way to their dwellings, others trod the rugged surface of the moors, and others again wended along the steep hill-side, every heart full of thankfulness for God's grace, and for his providential care during the day.

These conventicles were kept in all seasons. It was particularly pleasant, in the shiny days of summer, to see hundreds of people convened in the flowery glens, or on the scented heath, with all nature rejoicing around them, listening to the words of eternal life. Such a scene, notwithstanding the dangers that might be anticipated, was peculiarly animating, and must have been richly enjoyed by the people in general. The cheering sun smiling on high, the gorgeous scenery of the firmament, the lofty mountains—the pillars of heaven,—the far-spreading solitudes without a human habitation, the soft murmuring of the lonely rill, and the mingled melody of the wilderness, all conspired to soothe and solemnize the mind, and to impart an unwonted joyousness and elevation to the spirit. But summer did not always smile; in his turn came winter with his cold and desolating blasts sweeping o'er the desert, and filling the hearts of the inhabitants with fear. But were not conventicles suspended in the winter? No; the hungry flocks of Christ's fold persisted, even in storms and nipping frosts, to gather in groups "beside the shepherds' tents." The drenching rains did not deter them, for they sometimes stood whole hours together, while the clouds dissolved over them in gushing torrents; and the preacher stood with them, refusing to avail himself of the covering which their kindness had provided for him. By his example they were encouraged, and by his doctrine their hearts were refreshed as with a dew from the Lord. The snows which laid an arrest on the troopers in their raids among the peasantry, did not hinder them from convening in their religious assemblies. They seated themselves on the soft snow *wreaths* that had been heaped together by the eddying winds, and glad were they to do so without interruption. Even delicate la-

dies have been known to visit the conventicles in the snowy days of winter, cowering in the shelter of a friendly bush when the heavy flakes were descending, or the smoking drift blown by the rising tempest. But these were times when people counted little on bodily inconveniences, and when they were glad to deny themselves every earthly comfort to enjoy the ordinances of the gospel in all their refreshing and heavenly unctiousness. Their bodies might be chilled in the cold, but this was forgotten in the absorbing sense of that divine love which warmed their hearts, and sent an animating glow throughout their spiritual frame.

But the holding of these conventicles was not confined merely to the day time ; they were frequently kept in the dreary season of the night. This was, at certain periods, necessary to avoid the more than common vigilance of their persecutors in particular localities. The sable night, which hid them from the view of those who sought their hurt, was counted by them as a season suitable to their purpose, for on no account could they forego the observance of the great and binding duties of public worship. It was, indeed, sad necessity that forced them to meet in the dead of night, and to sit in the dark in some concealed corner in the woodlands, to listen to these words of grace that were so sweet and acceptable to their taste. The song of praise raised by a company of worshippers on the skirts of the moors, must have produced a strange sensation, as the sound fell on the ears of a stranger unaccustomed to such things, and not aware of the true nature of the circumstances. The concealment of the night put their enemies at defiance, and even though they had been guided to the place, and invaded them on a sudden, they could easily, in the darkness, evade the pursuit ; while the troopers, aware of the dangerous footing, would not dare to follow them. The worshippers knew the localities well, and could easily provide for their safety in places where the military, without a guide, durst not move a foot. Many a meeting was held in the wilds in this way, all which indicated the eagerness of the people and their determination to embrace every occasion, however inconvenient, to meet for religious exercises. While others were asleep upon their beds, and the persecutors engaged in their deep midnight carousals, they embraced the opportunity of assembling in the fields to call on the name of Him who alone could befriend them in the day of peril. Many such meetings were held by Mr. Renwick in his wanderings through the country, for it was not till the latter years of the persecution, when it be-

came so dreadfully severe, that the plan of night conventicles was especially resorted to, and when its adoption became absolutely necessary.

In order to illustrate the subject of conventicles a little more fully, we present the reader with a detailed specimen of the manner in which one of these meetings was conducted by a party of the most eminent preachers of the time, who bravely upheld the standard of the gospel in the fields. It was a conventicle held at East Nisbet, in the Merse, as described by Mr. Blackadder, one of the assistant ministers, and formerly of the parish of Troqueer, in the vicinity of Dumfries. The multitude at this conventicle must have been very great, when the number of the communicants alone was between 3000 and 4000. The place of meeting was a green and pleasant haugh by the margin of a stream, the communion-tables were placed on the grassy plain, at which the people seated themselves in a devout and orderly manner. "From Saturday morning, when the work began," says Mr. Blackadder, "until Monday afternoon, we suffered not the least affront or molestation from enemies, which appeared wonderful. At first there was some apprehension; but the people sat undisturbed, and the whole was closed in as orderly a way as it had been in the time of Scotland's brightest noon. And, truly, the spectacle of so many grave, composed and devout faces must have struck the adversaries with awe, and been more formidable than any outward ability of fierce looks and warlike array. We desired not the countenance of earthly kings; there was a spiritual and divine Majesty shining on the work, and sensible evidence that the great Master of assemblies was present in the midst. It was indeed the doing of the Lord, who covered us a table in the wilderness in presence of our foes, and reared a pillar of glory between us and the enemy, like the fiery pillar of old that separated between the camp of Israel and the Egyptians, encouraging to the one, but dark and terrible to the other. Though our vows were not offered within the courts of God's house, they wanted not sincerity of heart, which is better than the reverence of sanctuaries. Amidst the lonely mountains we remembered the words of our Lord, that true worship was not peculiar to Jerusalem or Samaria,—that the beauty of holiness consisted not in consecrated buildings or material temples. The tables were served by some gentlemen and persons of the gravest deportment. None were admitted without tokens, as usual, which were distributed on the Saturday, but only to such as were known to some of the ministers or persons of trust, to be free from public scandals.

All the regular forms were gone through. The communicants entered at one end, and retired at the other—a way being kept clear to take their seats again on the hill-side. Mr. Welsh preached the action sermon, and served the first two tables, as he was ordinarily put to do on such occasions. The other four ministers—Mr. Blackadder, Mr. Dickson, Mr. Riddle, and Mr. Rae—exhorted the rest in their turn. The table service was closed by Mr. Welsh with solemn thanksgiving. And solemn it was, and sweet, and edifying, to see the gravity and composure of all present, as well as all parts of the service. The communion was peaceably concluded—all the people heartily offering up their gratitude, and singing with a joyful noise to the Rock of their salvation. It was pleasant, as the night fell, to hear the melody swelling in full unison along the hill, the whole congregation joining with one accord, and praising God with the voice of psalms. There were two long tables, and a short one across the head, with seats on each side. About a hundred sat at every table; there were sixteen tables in all, so that about 3200 communicated that day.”

Great, indeed, were the multitudes which assembled on these occasions, for the fervor of men's spirits was very strong, and this banished the fear of man. In Fife, where three field meetings were held in one day, it was computed that no less than 16,000 were in attendance at the different places taken together. Such meetings were alarming to the prelates, and chafed them into ungovernable rage; for the work of the Lord went on in spite of them, and in their very face; and it is not to be wondered at, that they should have opposed them with all their might, and sent forth their “booted apostles” to disperse them at the point of the sword. We may here give an instance of the attack of the military on a conventicle. It was on the occasion of a great meeting held by the saintly Wellwood on the Lomond hills. “A party of life guards, commanded by Adam Masterton, younger of Grange, came to the foot of the hill. They essayed to ride up to them between sermons, but the people drew up on the face of the brae. The soldiers shot bullets among them from pistols or carabines, a volley five or six times; but though the balls lighted among men, women and children, and went through some of their hair, yet they hurt none, which was wonderful. The soldiers, seeing the people stand their ground and not stir, were forced to retire. Some of their horses being hurt with the stones that were cast down the hill, they made signal to the people to capitulate or dismiss,—and had a conference to that effect. They replied, they intended to stay no longer than worship

was ended, but that they would not leave the hill till they had security to get no harm, which they did promise. Yet when the bulk of the people were gone, the soldiers fell upon the hindermost; plundering and stripping them, and apprehended about eighteen prisoners."

Such were the conventicles observed by our covenanting forefathers, and such were the circumstances in which they were maintained.

WATCHFULNESS AGAINST TEMPTATION.

"Watch and pray lest ye enter into temptation."—MARK xiv. 38.

IT had been easy for the Saviour, when upon the cross he bruised Satan's head, when he spoiled principalities and powers and made a show of them openly, to have effected the complete destruction of this enemy, and to have involved him in one common ruin with his unballowed works. It were easy for the Redeemer, when by an exercise of his power he takes the prey from the mighty, and delivers the lawful captive in the day of regenerating grace, to annihilate Satan's power—so to bind him in fetters that he shall be unable to pursue the ransomed of the Lord, or to encompass his people with such impregnable defences, that the power and malice of this adversary shall utterly fail to reach them. It were easy for Christ to make the condition of his followers as calm and tranquil from the moment when they are translated from the kingdom of darkness, as it ever shall be in the habitations of heavenly glory. Wherefore then, it may be asked, does Jesus, who has shown a love to his people that is unparalleled, and who, we are assured, consults wisely for their best interests, leave them for many years so exposed, permit their enemies so frequently and wrathfully to assail them, and through such means involve them in a large amount of distress? Surely there must be some very important purpose served by this arrangement. Knowing what this purpose is, and being fully persuaded of its importance, would tend to reconcile Christians to their trials, and to maintain in their minds a spirit of steadfast endurance. Such an arrangement serves to impress their minds more deeply with the folly of which they have been guilty, in surrendering themselves to a master so base and oppressive, rather than continue to obey a God infinite in goodness, and who renders all his servants infallibly blessed. It contributes to pre-

serve alive, and to render more intense; a spirit of gratitude for begun deliverance from Satan's dominion, and for the dawning prospect of complete and everlasting rescue. It prompts to the exercise of habitual and unreserved reliance on that God by whose aid alone they can bear up amid dangers, to which they are in themselves utterly unequal. It serves to humble them under a sense of their own exceeding sinfulness in being so prone to give temptation a favourable reception, and to close with its unhallowed suggestions, notwithstanding many warnings to take heed. It is calculated to preserve alive those longings after complete deliverance which prompt to fervent prayer for its attainment, and to unwearied diligence in every lawful attempt to reach it. It covers Satan with lasting and deep dishonour, inasmuch as grace thus vanquishes and prostrates him under foot by the instrumentality of those very individuals over whom he had triumphed; and who were once led captive by him at his will. Were men seriously to reflect, they would on many occasions be able to discern wisdom and mercy in those dispensations which too frequently cause overwhelming fear, or fretful discontent. They would be animated by a joyous admiration of the Divine character; instead of feeling disposed to question God's faithfulness and love, even when tried by the temptation of him who goes about continually seeking to devour. Instead, therefore, of murmuring and repining because Christians are exposed to temptations and dangers, let us, assured that their lot is arranged in such a manner as must display God's glory, and finally secure their best interests, give ourselves to inquire from his word how we ought to act, so that we may remain unhurt; and make progress amid encompassing snares spread to take us.

Readers, there is cause to rejoice that you are not left to devise in the exercise of your own ingenuity, what means may be used with most abundant effect. The same infallible word which proclaims that danger is near, and describes the character of that danger, points out the means of defence. *These*, as expressed in the words of the Saviour prefixed to these remarks, are chiefly two—WATCHFULNESS AND PRAYER. "Watch and pray lest ye enter into temptation." At present we would remind you of various particulars in which *this watchfulness*, enjoined by Christ as a preservative against entering into temptation, ought to be exercised.

1. *Keep a watchful eye upon your own besetting sin.* All men are by nature exceedingly defiled. Through sin they have become altogether as an unclean thing. Like a loathsome, putrid, deadly disease, it has pervaded their entire na-

ture. The same words used to describe the condition of Israel *nationally*, may be employed concerning ours *individually*: The whole head is sick, and the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it. Even after the conversion of a sinner by the grace of God, and the implantation of holy principles in his soul, corruption in *many points* remains. On this account, a general vigilance, observant of the whole character, ought to be maintained. It is true, however, that almost every individual has, in his *natural state*, some great master iniquity that rules over his soul with imperious sway, so that all is planned and done with a view to its indulgence. Other iniquities are indeed committed, but they are so, rather to prepare the way to the favourite indulgence, than from any delight anticipated from them viewed apart. This master sin is different in different individuals. Some are remarkable for their pride and haughtiness of character; their imaginations of dignity and self-importance; their desire to fill the most important situation, and to be treated with the highest respect.—Some are distinguished by their covetousness; a grasping, avaricious desire of worldly good; a disposition to make all their arrangements with a view to obtain this worldly good in greater abundance, or to retain it when already acquired.—Some are known from their proneness to passion, to burst into towering indignation on a sudden, and because of the merest trifle; or to preserve and cherish the remembrance of offences received, until they are almost irreconcilable.—Some are easily prevailed upon by advice or entreaty; and some are so prone to self-will, that no argument or entreaty will move them. Some are disposed to cherish the most sanguine expectations from the most slender causes; while others are over-apt to sink under the influence of fear and despondency. It may also be remarked, that almost invariably, the *ruling iniquity* of a man's character, *while yet unrenewed in the spirit of his mind*, will be his *besetting infirmity*, even in a *gracious state*. When summoned to run with patience the race set before us, we are cautioned, as indispensable to success, to lay aside every weight, and the sin which *most easily besets us*. Satan employs all his sagacity in obtaining an intimate and correct acquaintance with every individual's peculiar character, and most powerful tendencies. He will study to ascertain what may be regarded as the avenue of easiest access to the soul—the key which opens a way to the most secret recesses of the mind. He will frame his temptations with a view to the ruling passion, with a *design* to call it into vigorous manifestation and exercise. As in the case of Judas, he will, through his agents, covenant to give

money to the covetous. He will frame promises of honour to the ambitious—of indulgence to the sensual—of ease to the indolent—of success to the sanguine, and of vengeance to the wrathful, as the case may be. The person, therefore, who knows not his own character—who has not distinctly ascertained the master passion of his mind—who is not fully impressed with the conviction that this is the most probable point of attack, cannot be duly on his guard, nor intelligently estimate the temptations that are addressed to him. Having ascertained the reigning propensity of his character, every one should vigorously adopt means for keeping it under restraint, and store the mind with arguments by which the pleas of the adversary may be met and repelled. *That man* who knows his own infirmity—who keeps his eye habitually fixed upon it—who fears it as the entrance of danger—who strives continually to mortify and enfeeble it—who examines with especial scrutiny what is fitted to flatter or please it, is in a condition of comparative safety. He not merely keeps under the passion from which there is the most abundant and immediate danger, but by so doing he places in due subjection all the other passions and propensities that have been accustomed to follow in its train, and to move in ready obedience to its requirements. Be careful, readers, as you value your safety, to cultivate self-knowledge. Proceed not without any thought what your individual peculiarities are. Take not the judgment expressed concerning you by others on trust, aware of the frequency with which men flatter and falsify in order to compass their own purposes. Distrust your own judgment, afraid of practising self-deceit. Pray to God with frequency and fervour, while you examine yourselves, that he would unfold to you the truth, saying with David, “Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in thy way everlasting.”

2. Be watchful in maintaining a settled conviction of sin's exceeding sinfulness. The enemy of souls, in order the more easily to gain his unhallowed purposes with men, will labour, by all the sophistry of which he is master, to prevent their views of sin—to abate in their estimation from its vileness—to make it appear a very trifling and venial evil, which may very well be committed for the sake of that abundant good to which it promises to lead; nay, as in the circumstances, necessary and unavoidable. In order to this, he will endeavor to turn away their minds from contemplating sin where its true character may be best discerned—to make them substitute some false and defective standard of judgment for the

infallible truth, or to confound and mystify their minds by hollow and specious pleadings, until they know not what to think concerning it. He will argue, that it is but a small evil compared with the practices in which others who make greater professions indulge. The soul's safety in a large measure depends upon maintaining correct and scriptural views of sin, and being habitually impressed by them. Indeed, it is almost impossible to suppose that any one, fully aware of sin's character, and of the fearful consequences to which it exposes, should be prevailed on to commit it. There will be a feeling of horror awakened by its presence, and the soul, in a tumult of emotion, will meet every inducement that is held out with the exclamation, "How shall I do this great wickedness and sin against God?" It becomes the duty of all, therefore, amid all the arguments that may be advanced on sin's behalf, to return to first principles, to strip sin of all the attractions with which it may be invested; and to remember, that in every case, it is a violation of God's holy and righteous and good law—that law, the pure observance of which binds intelligent creatures in blessed union with their Maker, causes them to experience unbroken harmony in their relations one to another, and fills them with conscious peace; that sin, in every instance, is a refusal of that supreme love to God to which he is divinely entitled, and a manifestation of hatred—is a dishonour put upon all the divine perfections—is a return of base ingratitude for unnumbered benefits—is a distrusting of that comely order which God has established in his universe, and an attempt to introduce wide-spreading confusion—is the certain way to unfit both soul and body for the accomplishment of God's service, and for the enjoyment of his favour, and is an adventuring into connexion with that which has the awful penalty of death denounced against it. Carefully bear in mind what God has said concerning sin as the abominable thing which he hates—as separating between the soul and himself, and as preventing the communication of his favour. Ever remember what fearful things God has threatened against those who are guilty of sin, when he forewarns that he will visit indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil,—that he will rain snares, fire and brimstone, and an horrible tempest upon sinners, as the portion of their cup. Bear in mind continually and distinctly what judgments God has *actually inflicted* upon sin in time past,—how, because of sin, he expelled a multitude of angels from heaven, and has reserved them in chains, under darkness, unto the judgment of the great day,—how, for sin, he drove our first parents from the abodes of Paradise,—how,

for sin, all the calamities to which men are subject during life, and mournful death at last, are visited by God's hand,—how, for sin unrepented of, and not forsaken, immense multitudes are now in bottomless perdition doomed to dwell where the worm dieth not, and the fire is not quenched. Bear continually in your minds the sufferings which the Holy Jesus endured on Calvary, when he bare the sins of his people in his own body on the tree. There is need for continual watchfulness and diligence on this point. There is a tendency in the soul of the imperfect Christian, to forget the awful malignity of sin—to lose sight of its fearful dangers—to conceive of it as less hideous than it really is, which requires to be counteracted by vigorous use of means. This tendency is addressed and plied by numerous influences, fitted to strengthen it—by the prevalence of sin under almost every form in surrounding society—by its finding sympathy and countenance from really pious individuals—by the plausible arguments advanced in its behalf—by its becoming interwoven with temporal interests in such a manner that separation is rendered impossible, and by the certainty, that whoever becomes the honest, avowed, uncompromising enemy of sin, may lay his account with reproach and hostility as his portion. Just in proportion as you are vigilant and active in employing means for unveiling sin's enormity, and impressing its revolting character upon your minds—in proportion as you are successful in attaining such a result, will you be safe amid temptations and prepared to meet every inducement to iniquity with a stern and fixed refusal.

To be concluded.

OBITUARY OF PHILIP MOWRY.

Died, in Allegheny, July 31st, 1846, Philip Mowry, in the 69th year of his age. The deceased was extensively known and highly esteemed in the Reformed Presbyterian Church. For the advancement of her interests, during many years in the latter part of his life, he labored earnestly and diligently; rejoicing in her prosperity, and sharing in her trials. Gifted with a clear discernment and a sound judgment, he adopted the principles of a Covenanted Testimony from a conviction of their truth and importance, and employed the eminent gifts with which he was endowed in their defence and maintenance. In the sphere which he occupied as a private member of the church, he felt it to be his duty to promote her welfare in every way in which Providence furnished him an opportunity. Earnestly desiring the salvation of sinners, and the subordination of the nations to the reigning Mediator, he took a deep in-

terest in the diffusion of evangelical principles, by the word read and preached. What his hand found to do, he did with his might.

Though for the greater part of his life he was employed in business, he was nevertheless a close walker with God. Of this there is abundant evidence in the hundreds of pages of manuscript diary which he kept and which fell, a valuable possession, into the hands of his family. The last record he ever made, two days before his death, breathes a spirit of the most pure and animated devotion, indicating his near approach to perfection in sanctification, and his preparation for the blissful exercise of the redeemed above. To the person possessing a spiritual taste it is redolent with heavenly fragrance.

For many years it was his practice to observe a part of the first Monday of every month by fasting, humiliation and prayer. His exercises on these occasions, as appears from his diary, were exceedingly interesting. They exhibit the struggles of the soul to rise above the influences of the world, and enjoy sweet communion with God. Doubtless, these were to him seasons of comfort and advantage; and were a similar course generally pursued by the disciples of Christ, who can estimate the blessed results both to themselves and to the church at large?

A chronic disease of the stomach was the cause of his death.— Though for several weeks he was evidently quite unwell, and for some days was unable to leave the house, still his decease so soon was not anticipated. On the evening previous, he remained in the room during the meeting of the worshipping society, which met stately in his house, and took a part in the exercises. It was remarked that the subject for conversation on that evening was the union of the soul to Christ, and he made some remarks that were strikingly beautiful and forcible.

In his death as well as that of other prominent individuals who have lately been removed from the church below, there is evidence that the Lord is pleading his controversy with us. Is it so, that a storm is approaching and the great Shepherd is gathering to his fold some of the favored of his flock? "Help, Lord, for the godly man ceaseth." "Woe is me, for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage. The good man is perished out of the earth."

BOARD OF FOREIGN MISSIONS.

New York, August 3d, 3 o'clock, P. M.

The Committee on Foreign Missions met according to adjournment, and was opened with prayer by Rev. D. Scott. Members present, M. Roney, J. Chrystie, D. Scott, J. M. Willson, A. Stevenson, H. Glassford and J. Brown. W. Bradford absent by indisposition.

Minutes of the preceding meeting read and approved.

On enquiry it appeared that the members severally had complied with the directions given at the preceding meeting.

The committee appointed to make enquiry respecting the sailing, outfit, &c. &c. of the Missionary, reported. Report accepted.

The committee appointed to draft a schedule of instructions for Mr. Johnston reported in part. Report accepted, and after much deliberation it was recommitted to the same committee to complete it and report at next meeting.

The Treasurer presented his report which was accepted and ordered to be printed in connexion with these minutes.

On motion, the Treasurer was directed to furnish Mr. Johnston with means to defray his expenses in coming to New York.

Adjourned to meet in the same place on the 2nd Tuesday of Oct. at 3 o'clock P. M.

Rev. Jas. Chrystie closed the meeting with prayer.

A. STEVENSON, Sec.

TREASURER'S REPORT.

Hugh Glassford, in account &c. &c.

DR.		
1844.		
Feb.	To cash from Bovina Congregation,	\$10 00
1846.		
Jan 12,	“ Female Miss. Soc. of Coldenham Cong. Rev. J. W. Shaw,	30 00
May, 16.	“ Ditto, of Ryegate and Barnett Cong. Rev. J. M. Beattie,	34 17
June 22.	“ Pittsburg. Presbytery, by Rev. T. Sproull, viz:	
	Cincinnati Cong. by Dr. Willson,	3 00
	Steubenville Society, Rev. J. Love,	4 00
	Londonderry Cong. Rev. J. Love,	10 75
	Bequest of Mr. John M'Cahan,	16 07
	New Alexandria Cong. by J. Shaw,	5 00
	Collected by Dr. Willson,	4 70
		— 43 52
July 11.	“ Donation from Miss. Fund of 2d Cong. New-York, Rev. A. Stevenson,	115 00
13.	“ Bloomington Cong. Rev. Mr. Faris,	10 00
20.	“ White Lake Cong. New-York,	5 00
23.	“ Conococheague Cong. Rev. J. Kennedy,	45 00
27.	“ Old Bethel Cong. Illinois, Rev. J. Wallace	10 00
28.	“ 2d Cong. Philadelphia, Rev. S. O. Wylie,	42 00
Aug. 1.	“ Missionary Society of 1st Congregation Philadelphia, Rev. J. M. Willson,	64 00
“	“ Pittsburgh & Allegheny Cong. Rev. T. Sproull,	31 66
“	“ Missionary Society of ditto,	50 00
		— 81 66
“	“ Rev. J. Galbraith, viz: Breakneck Soc.	5 50
	Union, do.	1 00
	Big Pnecreek do.	50
	Connequenessing, Mrs. Anderson,	1 00
		— 8 00

Aug 3.	" First Cong. New-York, Rev. J. Chrystie	50 00
"	" Rev. M. Roney, viz: Newburgh Cong.	29 00
	Some Ladies of do.	8 52
	A Friend to do.	20 00
	A Lady in Alabama,	1 00
	Mr. J. Long, &c.,	1 00
		— 59 52
"	" Monongahela Cong. Rev. J. Crozier,	6 00
"	" Rev. David Scott, viz: Lisbon Cong.	5 50
	York Cong. New-York,	21 86
	Rochester Congregation,	15 00
	Some members of do. by	
	H. Robinson,	7 64
		— 50 00
"	" Miami Cong. Rev. J. B. Johnston,	40 00
"	" James Wright, a member of do.,	30 00
"	" Hugh Parks of Delaware Society,	4 00
		— *74 00
"	" Utica and Jonathan's Creek Congre- gation, Rev. A. M'Farland,	*30 00
		—
		† \$767 86

CONTRA.

CR.

1846.

June 5.	By cash paid for Printing Circulars,	\$0 56½
	" Postage,	3 42½
July 25.	Discount on uncurrent bills,	.65
		—
		\$4 63¾
	Balance in Treasury,	\$763 22½
		—
		\$767 86

All of which is respectfully submitted,

HUGH GLASSFORD, *Treasurer.*

*The sums thus marked have not yet reached the Treasurer.—
They have been reported to him by Messrs. Johnston & M'Farland.

H. G.

†In addition to the above amount there have been forwarded to us
from Elkhorn congregation, by J. M. Sloane, TEN Dollars, and from
Salt Creek Congregation by D. Wallace, ELEVEN Dollars.—Ed.

GROSS MISSTATEMENTS.

The following statements are taken from a book entitled, "*An Original history of the Religious Denominations at present existing in the United States.*" The projector of the work employed prominent ministers and members of different denominations, to write the

narratives of their respective Churches, and has made a book of considerable value, for reference; The narrative of the Reformed Presbyterian Church, contained in the work, was written by Rev. J. N. McLeod D. D. Some of the statements contained in this narrative will compare with any thing we have ever seen written, for cool, deliberate, and, we fear, intentional misrepresentation. Covenanters should be acquainted with them. The following extracts justify our remarks.

"In the year 1776 the Declaration of American Independence took place. They (Reformed, ^{or} Presbyterians) took an active part in the war. Some of them were *members of the conventions which established the States' constitutions, and subsequently of their legislatures; and although they saw defects in the new government, they cordially recognised it as legitimate, and deserving of their conscientious support.*" p. 629.

"The position which the Reformed Presbyterian Church in the United States is understood to occupy towards the government of the country, is simply this; believing that a representative democracy is the ordinance of God, she approves of its republican form and character. She perceives *no moral evil in its constitution. She finds it promoting the best interests of the citizen, and throwing the shield of its protection over the church of Jesus Christ; and therefore she leaves her members at liberty to incorporate with it by becoming its citizens and assuming its offices, if they can do so in consistency with their own conscientious convictions.*" p. 633.

"Some Reformed Presbyterians have, from time to time, entertained the opinion that the constitution and government of the United States is essentially infidel and immoral, and that therefore they should be dissenters from both. And *principally* on the ground of maintaining this opinion, in the year 1833, a number of ministers with adherents *seceded from the General Synod of the Church, and formed a separate organization. But the position of the Church is as above stated.*" p. 634.

As this is given simply for the information of Covenanters, no refutation of the statements is needed. A knowledge of the man who *could dare* to write them is, however, instructive as it furnishes a sample of those who figure in Conventions for Christian union. He is not alone in propagating these falsehoods.

The above extracts are by no means to be viewed as a fair specimen of the book from which they are taken. The names of other writers forbid this idea. And it is to be hoped that not one other of all the forty three writers who have been engaged in furnishing the materials, has made such barefaced misstatements except, Joe Smith, and it is doubted whether even he has exceeded in misrepresenting his own Church. The compiler of the work has evidently been imposed on. And yet it is strange how he could be if he honestly sought after *all* "the religious denominations," &c. being conversant in Philadelphia, where the work was published, and living in Lancaster Pa. He gives five Baptist denominations, five Methodist, two of Friends, two of Mennonites, and two Presbyterian. Why did he not know of the Reformed Presbyterian Church as dis-

tinguished from the Newlights, especially as she has five congregations in three principal places which he mentions, New-York, Philadelphia and Newburgh. If he gave a general invitation, and Covenanters neglected to respond, that of course is not his fault. It would have been an effectual mode of spreading the distinctive principles of our church before a numerous class of readers that we have no other way of reaching. In the west, at least, the book bids fair to be popular—second only to Buck's Dictionary, and that is esteemed by a certain class of professors in some denominations as next to the Bible—indeed it is read by some much more than the lively oracles.

R. H.

 TOLERATION IN TURKEY.

The recent persecutions in Turkey, perpetrated by the Patriarch and denied by Mr. Southgate, seem to be overruled of God to the furtherance of religious liberty. Letters from Constantinople mention that the Sultan had appointed a Minister of Public Instruction, and earnestly recommended his ministers to propagate and encourage public instruction. An Armenian woman had married lately a Turk without being obliged to abjure her religion, and the marriage was declared to be legal, which is an unprecedented fact in Turkey.

The Day Spring says that the recent trials which the evangelical Armenians have been called to endure, have invested the whole question of toleration in Turkey with new interest and importance. Fortunately for the cause of truth and righteousness, the English Ambassador was prepared to do whatever became his office and station. The Prussian Ambassador and the American Charge were also willing to second him in his endeavors. As the result of their efforts, they have secured the most unqualified recognition of the principle, *that men are not to be punished for their religious belief*.—Not only has the Turkish Minister of Foreign Affairs assented to this doctrine, but even the Armenian Patriarch has given it his sanction in the most public manner. And the representatives of foreign powers, mentioned above, have also secured, as the practical consequences of this principle, *the restoration of the persecuted Armenians of Constantinople to their places of business!*

 ITEMS OF INTELLIGENCE.

THE BIBLE CAUSE.—At the last Anniversary of the American Bible Society, the following resolutions were adopted:—

“Resolved, That from the destitution of the Sacred Scriptures which is found still to exist in all our States and Territories, and from the unprecedented growth of our population, it is the conviction of the Society that there should be a great enlargement in its home operations;

That there should be prepared and circulated the coming year, not less than 750,000 Bibles and Testaments, and 1,000,000 copies of the same the succeeding year.

“Resolved, That the Local Auxiliaries, the Life Directors, Members and Agents of the Society, be invited and entreated to cooperate with the Parent Board in carrying the proposed needful measure into effect, in a systematic and thorough manner.”

The friends of the cause will naturally wish to learn what is now accomplished, and what remains still to be done in carrying the above resolutions into effect. We state, therefore, on authority, that during the first third of the year, the issues from the General Depository have been 216,620 Bibles and Testaments. This number, though much larger than the issues of the same months in any previous year, are less by 33,380 than one third of the annual distribution contemplated by the Resolutions. If these resolutions, then, are to be executed, it will be seen that increased efforts are demanded on the part of Auxiliaries and friends.

Moral Wastes of our Country.—A colporteur who has visited Pennsylvania, describes places where the Sabbath is unknown, except as a day devoted to hunting, fishing, &c.; families that have never heard a sermon in their lives; houses in which not a single book of any kind is to be found; shingle cutters and hunters, living in houses alone in the woods, or lining the water courses at intervals where the gospel never comes, and no book is ever bought, or sold, or read. The same accounts are reiterated by the colporteurs that traverse some portions of Western Virginia, and by those laboring in Eastern Tennessee and Kentucky.

Italy.—The new Pope has published an amnesty for all political offenders. An exception, however, is made against soldiers and government employees, but their cases will be inquired into and dealt with according to their respective merits. The amnesty was received with intense and boisterous rejoicings by the people. He has also won the love of the people by cutting down the expenses of his household. He is thus far the most popular Pope known for a very long time. He goes out on foot and enters readily into conversation with the people. Railways are to be authorised in the papal dominions. The late Pope believed them things of the devil.

Protestantism in St. Louis.—A correspondent of the N. E. Puritan writes from St. Louis as follows:—“The Church extension, on the part of Protestants, has been very rapid and substantial.—Three years ago, there were but three Presbyterian Churches in this city now they number eight, and there are also two flourishing Sabbath schools, established as far west as fourteenth street, which are already regarded as the seeds of future churches. The Methodists have increased in nearly the same proportion, as to the number of churches, being scarcely less than the Presbyterians. There are also three or four Baptist churches. The influence of so many to counteract the machinations of the Roman hierarchy, is powerful and salutary.

“Their schools are scarcely less efficient and beneficial. Efforts are not wanting to rescue the public schools from the control of Papists,

and to introduce the use of the Holy Scriptures into them. Other schools are established, which, by the superiority which their Protestantism imparts to them, are defeating the schemes of the Jesuit and the Nun. A single school, that does not bear the name of college, although it has but recently been commenced, has already drawn *fifty boys* from the Catholic college."

A correspondent of the Journal of Commerce says that slavery is approaching its extinction in Peru. The 152d article of the constitution declares that no one shall be born a slave in the Republic, and extends this provision back to 1820. Consequently, for the last 26 years, all have been born free. The constitution also declares that every slave imported from other countries shall be free the moment he touches the soil of Peru; and it deprives of citizenship any one who shall engage in this traffic. This provision of the Constitution has been enforced with more energy perhaps than any other. No aspirant or usurper has dared to trample on it.

Sandwich Islands.—Accounts from Honolulu, state that the French had restored, in the original packages, the \$20,000 which they had taken from the Hawaiian government as a guaranty for the performance of the stipulations of the forced treaty that not over 5 per cent duty should be charged on importations of French goods, and had formed a new treaty, by which the Hawaiian government were permitted to levy any duty they choose on wines and spirits, provided such duty should not be prohibitory. The government had accordingly laid a duty of \$5 per gallon on brandy, and \$1 per gallon on wine.

The Society Islands.—By a recent arrival at New Bedford, advices have been received from Tahiti to April 15. The natives had made a vigorous assault upon the French garrison, and had driven them from the land. The European residents had been compelled to flee with their effects on board the French vessels of war. After the evacuation of the town, the French vessels had opened a fire upon it.

DEATH OF REV. MR. BRITTON.—The painful intelligence of the death of this very worthy father has reached us since the publication of our last No. He was among the aged ministers of the Reformed Presbyterian Church in Ireland, and was, for a long series of years, highly esteemed, exercising, as he did, a great influence for good. His death occurred on sabbath, the 31st of May last, in the sixtieth year of his age. Two weeks previous to his decease, he preached for the last time. In his death the church has sustained a sore loss; but there is comfort in the assurance that, having finished his work on earth, he was prepared for entering on his reward in heaven.—When daily not only "the faithful fail from among the children of men," but frequently "the chariots of Israel and the horsemen thereof" are removed, it becometh all right hearted men to say in importunate prayer, "Help, Lord."

Meetings of Presbyteries.—The Presbytery of the Lukes will meet at Utica, Ohio, on the first Wednesday of October, at 10 o'clock A. M.

The Rochester Presbytery, will meet in Rochester on the first Friday of October.

The New-York Presbytery will meet in the 6th street church, New-York on the second Tuesday of October at half past 7 o'clock, P. M.

The Pittsburgh Presbytery will meet at New Concord, Ohio, on the third Tuesday of October at 10 o'clock, A. M.

THE

REFORMED PRESBYTERIAN.

VOL. X.

OCTOBER, 1846.

No. VIII.

GEOLOGY, ITS PRESENT RELATION TO DIVINE REVELATION.

BY REV. J. CHRYSTIE.

A science illustrative of the physical structure and history of the planet we inhabit, is unquestionably one addressing itself with commanding interest to the intellectual and moral powers of our nature. Properly directed and applied it is eminently calculated to promote the interests of piety in the illustration which it affords of the power and wisdom of God as creator and preserver of the world; and unfolding, as it does, in the diversified forms and materials presented in the mass of the earth, the agency of God in a most mysterious and awful exercise, it gives rise to a most penetrating conviction of the dependence upon him of all his creatures. And while it discloses the vast and wonderful changes which have passed on the earth in bringing into existence the numerous forms of organic life, the mind cannot but be smitten with a sense of frailty and dependence similar to that awakened by a consideration of the glory of God in the structure of the heavens. Ps. viii.

But it scarcely admits of a doubt that such impressions are more the result of facts which this science discloses than of the light in which they are viewed, and the inferences they are supposed to authorize by those who are the most eminent devotees of the science itself. Evangelical religion is not an element which naturally mingles with the discussions to which it has given rise; the immediate agency of God in the creation and preservation of his own works has no prominent place; and between the deductions of Geology, or rather of Geologists, and the express language of divine revelation, it is very evident, there is a discrepancy difficult, if not impossible, to reconcile. We are compelled, in its present form,

either to question the testimony of Geology, or to put upon the language of inspired writers an interpretation, unnatural, violent, and tending to make the import of the inspired volume in every part, questionable, uncertain and useless.

Such at least are some of the impressions which a first and impartial view is calculated to produce on ordinary minds. Nor does a further acquaintance with the science relieve the embarrassment which a first view occasions. The more profoundly and extensively the mind is imbued with the system, as it now stands, the more decided must be the objectionable influences it creates. It may, from the facts it unfolds, fill the mind with astonishment and admiration, and afford rich and unfailing aliment to curious investigation; but it can furnish man with no religious principles adapted to a sinner; it does not quicken any conceptions of the person and agency of the Creator of the world; and with respect to the sacred scriptures, it can only awaken the wonder that a revelation professing to be of God, and addressed to man in language suited to his most established habits and convictions, could have been for ages, so strangely misunderstood and misapplied.

While therefore such are some of at least the apparent tendencies of this most magnificent and deeply interesting science, it is judged to be proper to offer some considerations calculated to stay and arrest such unhappy results. These considerations are not the productions of a mind professing an acquaintance profound and extensive with the science itself, nor are they designed as an argument addressed to the eminently gifted and powerful intellects employed in Geological researches. Should these considerations meet their eyes and be deemed worthy of notice, they may answer them if they can; but the object is to guard the minds of the inexperienced and pious from influences prejudicial to faith in divine revelation, and all the interests of personal and social religion originating with the gospel of Christ, which, it is sincerely believed, that science, as it now exists, affords—but which no right consideration or knowledge of the works of God can ever generate.

The researches of Geology have ascertained that our earth is formed of several successive layers of rock and earth, so disposed as to indicate by their substance and relative position the respective periods in which they were brought into existence. They are for this reason indicated by the general and sufficiently perspicuous names of primary, transition, secondary, &c. &c., the only terms to which I refer as ele-

mentary and proper to the science. These terms indicate the order of being, primary indicating that part of the earth's crust or circumference lying at the base; transition, secondary, &c. indicating the formation of other rock in a period of transition from one condition to another, and subsequent in the order of time. On these in succession were deposited vast accumulations, which in process of time becoming petrified furnished a succeeding layer in the crust. As ages advanced other deposits and accumulations were formed, and petrifications ensuing, a successive layer is formed. And so some three, four or five successive layers are ascertained, each distinguished by some peculiar properties determining the order of succession and the era of time to which it is to be referred. These layers are professed to be discovered by examinations of sides of deep excavations in the earth, in which such strata or layers are observed, and more generally by the structure or component parts of mountains and precipices, which give indication of being upheaved from the deeper parts of the earth by the violence of the earthquake, or by volcanic eruptions. In these layers or strata of rock and earth, are found in the deeper courses, very evident traces of vegetation in the foliage of plants and trunks of trees, converted into rock or coal, so distinctly marked as to leave no reasonable doubt of the origin and matter of which such rock or coal has been formed. In like manner in other layers have been discovered petrifications of shells, fish and of various animal forms, each indicating a particular period of existence, and marked by properties altogether peculiar.—Of these both vegetable and animal petrifications in the earlier or deeper strata it is remarked that they bear no resemblance to any class of animal or vegetable now, or at any period in the history of mankind, known on the earth; and that it is only as we reach the strata nigh the surface of the earth that we meet with remains of animals or vegetables such as are now known to man. And lastly that it is only in the very recent strata, or nearest the surface, that we meet with any fossil remains of the human race.

From these several facts it is inferred that man was created at a period long posterior to the first beginning of the world: that each successive layer must itself have been a condition or form of the world requiring many ages for its entire development and completion; that each has been thus succeeded by another layer in which the forms of vegetable and animal life advanced to a higher degree of perfection, and then submerged or overwhelmed, was left for ages to undergo its consolidation and prepare the stratum on which another course

should flourish, and then decay and leave its deposits, till by several grades we reach the condition and period in which the world now subsists.

From all this it is very evident that the origin of the world is driven back to a period indefinitely remote from that which has been thought determined by the Mosaic or revealed account of the creation. And by the chronological arrangements of Geology, the christian church is thrown further back in their computation of the origin of all things, than the Chinese heathen were by the genealogical records of the royal dynasties of the celestial empire. These last were thought to have been entirely exploded as the combined offspring of pride and ignorance, and even infidelity seemed to have lost that one foothold. But lo, a more impracticable, unequivocal, and indubitable witness to the same or a similar fact is found in the silent history and records of the earth itself!

Each of these strata, beginning with the first, it is maintained, must have occupied a vast period of time in accumulating the deposits of which it is formed; then, in the consolidating or petrifying process by which it was indurated to sustain another. Others must have occupied a larger process of time, not only in the accumulation of deposit, but also in the development of the vegetable and animal forms by which it was clothed and inhabited, and then also in the lapse of time required for their decay and consequent induration. So that each marks an era peculiar to itself, each era a period of time undeterminate but vast, and the whole together a period beyond the computation of the human mind. And this is grounded on such knowledge of the ordinary laws of nature as are now known, the progress of vegetation in the accumulation of forests and their decay and successive growth—the development of animal life and the increase of its forms, together with such other facts as are consonant thereto.

But here and at the threshold one or two grave enquiries present themselves against this vast and apparently magnificent theory, calculated to throw great doubt on its assumptions. 1. Whence were derived the materials for the deposits, soil and other matter requisite to the growth and vast successive accumulations of earths and vegetable and animal forms. To say nothing of the first or primary layer of rock, entering into the crust of the earth; after the existence of that, what store house of creation furnished the matter which should deposit and constitute the soil for forests to flourish and decay in succession for untold ages? Were these ejected from the interior of the earth by eruptions breaking the

granite unformed crust by which it was enclosed, and while spreading wild disorder over the face of the inert and formless globe of rock, spreading also in its career the quickened soil for plant, shrub and tree? But who provided these—what power, created or uncreated, accumulated there or elsewhere this provision, afterwards to teem with life for unknown ages? 2. Who gave being, form and life to these successive forms of beings awful for their magnitude, admirable for their variety and beauty—who clothed these forests with foliage, and preserved and quickened through such a lapse of ages the lives of the vegetables and animals which lived and which have perished? What power imparted to them the element of propagating and multiplying their kinds from age to age? Is there, can there be an answer but one? The first great cause, himself alone uncreated, giving life and breath and being to all. Surely in whatever state of existence we find matter and life we must hold and admit that they originate with Him; and that in these vast chaotic movements of nature we are no less bound to acknowledge his immediate power than in the life and properties of the highest intelligence that shine in his most glorious presence. And 3. Why, when we have that infinite agency present in power and operation, shall we limit him in time, whose power has no limits but his will? Him the floods, the flames, all the elements of nature obey; from him they derive their several powers to extend, to increase, multiply, and decay. Why shall not he crush as it were, and compress in one short hour or point of time, revolutions that in our calculations require ages to complete? Are not all the laws of nature, vegetable, animal, spiritual, intellectual, his? Are not all the globes and forms of matter throughout the universe his? And shall it not be reasonable to suppose that he may so concentrate and direct the energies he has imparted to them as to combine in one awful act, and one awful event what we admire as the slow result of ages? Was it unworthy of his infinite dignity in the beginning of his ways thus to display his power for the ever after admiration and awe of intelligent beings.

These are considerations on the subject which leave the facts of geology undenied and undisturbed. But they administer relief to the pious mind against the crude and bold deductions of science falsely so called. They expel and banish inert matter from occupying a throne where it presides over its own destiny and give laws for its own being and organization. They introduce to the faith of the true believer facts with which his mind is familiar, the presence and agency of the Creator in originating the materials and giving all the forms of his own empire; they relieve him from the necessity of

subjecting the Creator to the same law in the origin of the world, which is observed in its subsequent preservation: and assure his mind that it is no way inconsistent with the glory of the Eternal and only Uncreated and Creator to have accomplished in an instant a result which now in grandeur and magnificence is developed by the slow but sublime progress of ages. "God said let there be light and there was light.—And God said, let there be a firmament in the midst of the waters and let it divide the waters from the waters—and it was so. And God said, let the waters under the heaven be gathered into one place, and let the dry land appear; and it was so." "By the word of the Lord were the heavens made, and all the hosts of them by the breath of his mouth. He gathereth the waters of the sea together as a heap; he layeth up the depth in store houses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. *For he spake and it was done, he commanded and it stood fast.*"—Gen. i. Ps. xxxiii.

It is equally a principle of sound philosophy and a dictate of divine inspiration, that the same law cannot bind and prevail in the original production and creation of the world and in its subsequent propagation, and preservation: and it is evident therefore that we do not overstep the bounds of reason, when we assign to the power of God in the first creation and arrangement of our globe, as well as of the universe, a more glorious and awful display of its effects, than in its subsequent order and preservation. Assuming that those whom we address are far removed from the equally profane and foolish imagination, that matter is eternal and underived, it will be at once admitted that no conceivable or measurable point of time can be assigned to the Creator in which at the first he brought the chaotic mass out of nothing into being. And that truly mysterious and awful exercise of infinite power was followed by similar or equally mysterious and awful effects in the arrangement of his works so as most to display that might and dominion proper to Him alone as creator of all. And while this rapid evolution of the elementary chaos and the subsidence of every part into its appropriate place,—in that immediate and awful obedience with which every element obeyed the high behest of the Creator—is more congenial to a work of creation, it is vastly more appropriate to that peculiar work itself. Modern geology, by maintaining the interminable lapse of ages which intervened from the beginning of the creation until it was meet for the high order of intelligent beings for whose habitation it was to all appearance designed, clearly consumes in the work of preparation alone, a

period exceeding above all computation any term that we can reasonably assign, from any data we now possess, to the occupancy and use of the habitation itself by the race for whom it was prepared and designed. Such a procedure is wholly inconsistent with the ways of infinite wisdom and infinite power, and the system to which it is essential when weighed in the balance of reason or of scripture must be found wanting.

To be continued.

CHURCH AND STATE.

The third proposition which we proposed to illustrate in prosecuting this subject is—

That a proper scriptural connexion of the church with the state will tend to the greatest advantage of both. On this we offer the following considerations :

1. A nation, in order to its becoming lawfully connected with the church, must have a scriptural constitution. We state here explicitly that we are not considering the duty of every nation that exists in the providence of God, but only of such nations as are constituted according to his revealed will. Immoral governments have duties to perform, but certainly the first of these is not to enter into alliance with the church. Before taking such a step it behoves them to conform their constitutions to the divine law. And until this is done, the church is, on no account, to consent to a connexion with them. The reason of this is found in the necessary distinction between right and wrong, and their utter irreconcilability. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" In all such cases the command is, "be ye separate, and touch not the unclean thing."
2. With no ecclesiastical association, but the *true church*, can a nation righteously form a connection. The votaries of false religion have always sought to unite their systems with the governments where they exist. But the nation that takes the word of God for its rule can entertain no proposition for an alliance from such a quarter. It is indeed no easy matter to trace accurately the line of demarkation between the true church, in her present divided state, and the numerous systems of error that have assumed her name; and for civil rulers, as governments are now constituted, to attempt to do this, with a view to union, would in the result be mischievous. Still the

church, divided as she is, differs radically from the world, and the light in which nations will be enabled to see their own duty, will aid in discovering the marks and limits of the true church, both on account of its effects in removing national indifference and prejudice, and also because of its direct tendency to unite the church visibly and exhibit her as "a city set on a hill."

3. A nation and the church, in order to unite, must be mutually independent. This will follow from their possessing respectively the qualifications just mentioned. The church is not a subject of national authority; neither is a nation under ecclesiastical rule. The connexion for which we are pleading, is not essential to the constitution of either, but it exhibits a condition of mutual relationship which both should seek, and which would be highly conducive to their mutual advantage. The duties which civil and ecclesiastical associations owe to each other, are revealed in the bible, to which they are respectively pledged, and of them the sum is to promote the best interests of men and thereby display the divine glory. It does not follow that although the church can exist independently of the nation, and the nation independently of the church, they are therefore under no obligations to one another when they co-exist. There is a vast difference between the being and the *well-being* of any community. And to promote the latter the obligation is as strong as to preserve the former. These two co-independent branches of the government of God in proceeding to carry out the design of their respective organizations, can and will co-operate under a system of rules which they voluntarily and unitedly adopt, without any infringement of the rights of either party.

And here we may notice a mistake into which the writers and declaimers against the "union of church and state" have evidently fallen. They seem to think that there is no way for the accomplishment of this object but by the dictation of the state and the submission of the church. To the loftiness of the idea, that the church is independent of the nation, their minds appear incapable of ascending; hence they are forever prating about a state of entire disassociation from the state as the only condition favorable to religious liberty. Do they not know that independence and alliance are perfectly consistent! One nation does not become tributary to another when it enters into a treaty or forms a league with it. This mistake is, no doubt, the result of looking at things as they are, and not as they should be. Nations generally, in seeking connexion with the church, have claimed the right to

dictate and impose the terms, and the church has slavishly acceded. Strange that it has not entered the minds of modern luminaries, that the church has the making of at least *half the bargain*; and that, until she consent, there can be no union.

4. The terms of this union must in no way affect the constitutions respectively of the parties. Both church and state are supposed to exist fully organized before proceeding to unite. To give, on either part, the power to change the constitution of the other would be slavish and suicidal. Against this the terms of the union must strictly guard. In this way the church will be effectually secured against Erastian encroachment. By solemn treaty the nation binds itself never to invade the ecclesiastical jurisdiction and also to furnish every facility in its power for evangelizing the world, while the church engages to countenance and encourage the nation in all its lawful undertakings. These and similar terms of the compact would leave the parties as independent after as they were before the union. And they would do more—they would secure to the church, the weaker party, the protection of the nation, the stronger; as well as its co-operation in accomplishing the purposes of her divine founder, while she in turn, true to her engagement, would, by diffusing the blessings of literature, morality and religion, prove herself a useful and important ally to the nation with which she is connected.

We have given only an outline; but enough has been said to show that such a connection as we have exhibited, would be of incalculable advantage to the world. We have, indeed, no expectation that such a state of things will actually exist until the millennial light dispels the thick darkness that covers the earth. It is, however, our business to exhibit the duty of nations and of the church whether men will hear or whether they will forbear. And we conceive that this duty is especially imperative now when the glare of a nominal union among professed christians of all denominations, is evidently diverting attention from this important element in ecclesiastical and national prosperity.

Divine predictions exhibit the condition of the world in the millennium as consisting in the blessed effects of such a union as we have above described. When the mountain of the Lord's house (the church) shall be established on the tops of the mountains (civil governments) when nations will encourage one another saying "come and let us go up to the mountain of the Lord and to the house of the God of Jacob—then they shall beat their swords into ploughshares and

their spears into pruning hooks—wars shall cease to the ends of the earth; and they shall sit every man under his own vine and under his own fig-tree and none shall make them afraid, for the mouth of the Lord of hosts hath spoken it.”

WATCHFULNESS AGAINST TEMPTATION.

“ Watch and pray lest ye enter into temptation.”—MARK xiv. 38.

Concluded from page 217.

3. *Be watchful in cherishing the assurance, that every instance of yielding to temptation is unspeakably dangerous.* The great adversary could scarcely expect that any man would consent to the commission of a first sin, were his mind impressed with the persuasion that having once sinned, he would, in all likelihood, be detained as the perpetual slave and drudge of Satan, and find a return to the paths of righteousness beset with difficulties to human power insurmountable. There are few minds so infatuated and reckless as not to tremble at the prospect of permanently abiding in sin—as not to purpose and anticipate a return to the paths of holiness at some future period as certain, even at the very moment when they are preparing to abandon them. It is only as the result of a long continued career of outrageous sinning, which has utterly debased the soul, that the desire and hope of return will cease to be cherished. Satan aware of this, will, when he tempts to sin, labour to produce the conviction in the mind of the person tempted, that yielding will be necessary only once, or at most but a very few times, and that, when the promised object has been gained, a return to the way of truth can be easily effected. He will point to some who have very flagrantly offended, and afterwards become very distinguished for excellence. The names of David, and Solomon, and Peter, will be quoted to favor the delusion. Imagine not that one instance of sinning will suffice, and that Satan will let you go as soon as it has been accomplished. Ah! no. The Father of lies would only persuade of this that he may gain you the more easily to his purpose. Even one sin is unspeakably too much for the attainment of any temporal good that may be promised. It pollutes and degrades the soul. It renders God offended, until he hides the light of his countenance, and removes the consolations of his grace. It causes feebleness and irresolution in the performance of required duty. It remains as a thorn in the conscience, and by the re-

membrance of it, makes the soul a stranger to peace. It destroys, or greatly weakens, an individual's influence for promoting good among others, and affords to the enemies of truth an opportunity for uttering reproach, which they will not fail to improve. One sin, however, will be found only to prepare the way for other sins, and to render farther sinning almost unavoidable. This the tempter knows right well. Cain's deed of murder rendered falsehood, in his estimation, necessary in order to its concealment. David's impurity impelled him to practise deceit that he might not be overwhelmed with shame by a revelation of his iniquity, and his frustrated measures of deceit roused his indignation, and prepared him for the contrivance and perpetration of murder. If on any occasion, a *first sin* seems needful, rest assured that *the second* will appear *more needful*, and *the third* more indispensable than any of those which preceded it. The *least necessary* and the *least excusable* sin is the *first*. If it cannot be refused, there is little hope that *any other* will. By one instance of yielding, the power of the soul for resisting temptation will be diminished. Moral principle will have its influence over the soul enfeebled. Conscience, that loudly remonstrated on the first approaches of iniquity, will become less alarmed by its presence. Indulgence in sin will awaken a desire of indulgence into greater intensity. Through familiarity with sin, it will appear less hateful. The tempter, too, false and base, will urge the fact of having yielded, as an argument for renewed yielding, and maintain, that there is nothing worse in what is proposed than in what has been actually accomplished; nay, will taunt and upbraid, by affirming that it is hypocritical and vain to profess such a fear and aversion of sin *now*, after the manner in which they have acted; and threaten, should any squeamishness be manifested, to repeat what they know would be fatal to their honour and comfort, should it come to light. After having once yielded, the eyes of transgressors will be turned on them, unprincipled individuals will encompass them on every side, and a multitude of temptations assail them, from which they might otherwise have been free. Watchfully cherish, therefore, the assurance that safety and comfort are only to be enjoyed in connexion with steadfast, unyielding integrity,—that in once sinning you submit your neck to the yoke of Satan—you step into the snare spread to take you, and which is sufficiently powerful to retain you. You are entering into that path by which destroyers advance, which goes down to death, and takes hold on hell,—*that path* from which few return, and from which none *would* or *could* return, unless divine power were employed to effect their rescue.

4. *Be watchful in the exercise of faith on the living Redeemer.* Faith has in itself no merit, and no strength, but it is the act of the soul by which it lays hold on boundless merit, and embraces infinite strength. Faith is the steadfast look of the soul, by which the character and salvation of the blessed Jesus are contemplated. By faith the soul makes Christ its own, and appropriates the inconceivable fulness of blessing that is in him, as a supply for every varied and returning want. The soul that is timid, unfrequent, and feeble in the exercise of faith on Christ, is losing sight of those precious merits, or has them very indistinctly in view, through which it is justified and accepted in God's sight, and becomes prepared to listen, yea, and to yield, when temptations to despair are urged from the aggravated character and the multitude of iniquities that have been committed, and the consequent presumption of expecting pardon. The soul that becomes unfrequent and feeble in the exercise of faith on Christ, is losing sight of that omnipotent power which dwells in the Redeemer for the protection of his people against every foe, and their support notwithstanding their own weakness when called to arduous duty, or involved in painful trial. Because of this, it is in danger of trembling and yielding under the threatening of danger, when work or trial is in prospect. It is ceasing to lean upon Christ as the great power of God, and becomes actually enfeebled until the power of resistance is almost quite gone. The soul that is feeble and unfrequent in the exercise of faith on Christ, becomes ignorant and forgetful of that precious fulness which is in Christ for the supply of his people, ceases to appropriate largely of that fulness, becomes a stranger to abundant, satisfying comfort, and is easily persuaded by the temptations of Satan to seek that good in the creature which Jesus only can impart. When the soul becomes unfrequent and feeble in the exercise of faith on Christ, the Holy Spirit in his blessed influences will be scantily enjoyed, and every grace produced by his operation must, as the consequence of this, sink into a condition of languishment and decay. There will not be quicksighted discernment when temptation is presented, nor any settled determination of soul in resisting it. When the soul waxes feeble and unfrequent in the exercise of faith, the attention will fail to be turned habitually to the divine word, a settled assurance of the truth of its hallowed promises will fail, and confident expectation of their accomplishment will no more sustain when courses in contradiction of the sacred record are commended. When faith becomes feeble and unfrequent, unseen and eternal realities will be but dimly discerned, or altogether

lost sight of. The objects of time will acquire an undue influence, and the persuasion cease to be entertained, that the afflictions of the present time are not worthy to be compared with the glory that shall be revealed in the people of God, and consequently, that it is better to suffer affliction with the people of God, than to enjoy the pleasures of sin, which are but for a season. It is an object on which the mind of Satan is intently and always bent, to turn the attentions, the desires, and the confidence of the soul from Jesus,—to make him forgotten, and, if possible, distrusted. He knows that all his power, and cunning, and falsehood, can prevail nothing, until this be, in a considerable degree at least, accomplished. When he is successful in his effort in this point, there is scarcely anything in which he will fail. The individual who before awaked, like Sampson, upon every attempt of his enemies, and utterly discomfited them, now, shorn of his strength, and incapable of resistance, is subjected to oppression and ignominy. If you would be safe, readers, keep Christ continually in view. Steadily look to him while you are running the race set before you. Maintain constant nearness to him. Contemplate habitually his matchless suitableness and sufficiency as a Saviour. Be every day receiving largely of his fulness, and satisfying your souls with the precious inexhaustible good that is to be found in him. View all the promises as yea and amen in him to the divine glory. Often meditate on the glory in which all believers in Christ shall one day certainly appear with him. By acting thus you will awe spiritual enemies to a distance. They will, most probably, seeing your impregnable position, cease to assail you. Even should an attempt at injury be made, you will feel strengthened and prepared for vigorous resistance. Like the renowned worthies of old, whose achievements are immortalised in the divine record, you will, by faith, quench the violence of fire—escape the edge of the sword—out of weakness be made strong—wax valiant in fight and turn to flight the armies of the aliens. When girding on the precious armour which God has provided, and preparing yourselves for the spiritual conflict, anxious that you may be enabled to stand in the evil day, be especially careful to comply with the divine counsel,—Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

5. *Be watchful in cherishing a sense of your inexpressible obligations to the Redeemer.*—It can only be because an individual thinks little about the Saviour, imagines himself to be not greatly indebted to him, and despairs of obtaining from his hand a good far more precious, satisfying, and enduring, than

any thing which the creature can furnish, that he is induced to turn his back upon him, to abandon his service, and to connect himself, even for the shortest period, with the cause of his malignant foes. Such motives for sinning will not likely be avowed; but we cannot help concluding that they are present, and at work in the mind, on every occasion when sin is committed. The tempter will labor to persuade you that Christ is an hard master, that he has no claims upon you, that the good you need is in vain expected from him, and that you will be far happier in following the course which he prescribes than in bearing the yoke of the Redeemer. Listen not for a moment to such unhallowed suggestions. Acquaint yourselves with the truth and judge righteous judgment. Consider what men would have been, and what their condition would have been, if Christ had not undertaken their cause. They must have remained under the sentence of condemnation—accursed of God, and exposed to his fierce anger, and his consuming judgments. They must have continued under the dominion of sin, and defiled by its pollutions. They must have remained the oppressed, although willing, captives of Satan—hurried on by him to the accomplishment of his iniquitous work, and been at last involved with him in the miseries of everlasting punishment. But for Christ, you had all at this moment been where men weep, and wail, and gnash their teeth. Think on the privileges to which men attain through Christ—peace with God, acceptance in his sight, admission to fellowship with him, ample supplies of precious good, and the prospect of ceaseless abiding in his presence, where there is fulness of joy. In a word, Christ has raised those who are his, and you if you number among them, from the lowest hell, and secured their attainment to the highest heaven. He has redeemed them from inexpressible misery and procured for them ineffable happiness. He has lifted them up from unequalled degradation, and made them heirs of unrivalled honor. All this has been accomplished at an expense of humiliation and suffering to himself that can never be estimated nor expressed. In order to this, he who is the brightness of his Father's glory, the Lord and the joy of angels, assumed man's nature, became guilty in the reckoning of the divine law, endured the punishment of sin in his own soul, had the sword of divine justice awaked against him, and willingly submitted to agony, which made him so troubled that he knew not what to say. Although he was rich, yet for the sake of sinners he became poor, that they through his poverty might become rich. He was made sin for them, although he knew no sin, that they

might be made the righteousness of God in him. Keeping all his love and sufferings, and salvation continually in memory, is admirably fitted to fortify the soul against temptation, and to make sin, under every representation, appear hateful. How can any individual, with an admiring sense of the Redeemer's love in his soul, ever listen to any proposal, compliance with which requires that he turn his back on him, forfeit the enjoyment of his favor, put contempt upon his claims, trample under foot his commands, and express a preference for his inveterate foe? It is impossible. Such an individual will at all hazards, determine to honor *him* with a surrender of soul and body by whom he has been redeemed, and reject, with settled indignation, whatever would interfere with his purpose.

6. *Be watchful in cultivating acquaintance with God's word.*—The scriptures are named the Sword of the Spirit. They thus constitute an important part of that armour which believers are called to put on in their conflict with principalities and powers—with the rulers of the darkness of this world—with spiritual wickedness in high places. Who would think of venturing abroad among enemies without his sword?—What soldier would be reckoned prepared for battle who has left his sword behind him? and who can expect to be successful in combat that does not accustom himself to the use of his weapons? In the scriptures, Satan's character is faithfully portrayed, the nature of his mischievous devices disclosed, and the awful consequences of yielding are exhibited. In the scriptures; the course and end of those who have yielded to temptation are recorded, the means of escape are made known, and the most constraining motives to steadfastness are urged. The individual who cultivates an acquaintance with the scriptures, surrounds himself with a flood of light—causes certainty to prevail where hesitation was formerly experienced—and feels himself addressed by the most animating encouragement to fidelity. The cunning foe, whose object it is to ruin immortal souls, is fully aware of all this. He knows he cannot prosper so long as men meditate on God's law day and night. His aim, therefore, will be to make God's word forgotten—to cause the reading of it to be greatly abandoned, or attended to with much formality. Away from the light, objects lose their distinct form; their character cannot be accurately discerned. The mind becomes gradually prepared for attending to the suggestions of darkness. As, therefore, you value your purity and your comfort, pay attention to the scriptures. Accustom yourselves to read them. By no means account it sufficient that you do so on Sabbath

days, when you are driven to them by a kind of necessity, because more congenial employments are interdicted. Make it the exercise of every day. Give no place to the indolent excuse that you have no time. Make it a part of your deliberate arrangement to find time; and rest assured, that, if your heart be really set on the exercise, and duly impressed with its importance to your safety, time will not be wanting. When you do read, do it carefully to ascertain the mind of God, and to mark what is said. Satisfy not yourselves with reading favourite portions of God's word. Very probably those selected will have the least direct and necessary bearing upon your circumstances. Labour to acquaint yourselves with every part of the sacred volume. Study, by frequent perusal, to impress it upon your memories, that when assailed by temptation, you may be enabled at once to judge, and answer as the Saviour did. Never imagine you are sufficiently familiar with the scriptures. This cannot be. On every perusal some new truths, or some new aspect of truths already known, will present itself to the mind. We would have you also remember that you need to peruse the Bible, not only for the purpose of acquiring new or more accurate knowledge, but in order to bring your minds anew and more powerfully under the influence of truth. We feel quite assured that neglect of God's word is one cause why temptation, in many cases, meets with such feeble resistance. It is because Satan knows this that he labours so ceaselessly to blind men's minds, lest the light of divine truth should shine into them, or to catch away the Word when it has become in some measure known. Plenty of excuses for passing by the scriptures with very scanty attentions will be suggested to the mind. A multitude of hinderances will be presented. Indolence, and remaining carnality of heart, will incline to close with these. Nothing but vigorously maintained vigilance will serve to counteract this combination of dangers, and to keep the soul alive in the spirit of observation and inquiry.

Reader, we must pause in these remarks. They are plain and simple; but they are not, on that account, the less necessary. They bear upon a point, in regard to which there is a tendency to pass truths of the easiest comprehension with neglect, in order that indolent, sinful security may be enjoyed. We beseech you, as you value your own interests, not to be satisfied with reading and understanding the preceding statements, but to ask yourselves, as in God's sight, whether you are putting them in practice. Mere knowledge, however precious, will advantage no man. Only when there is a walking in the light of it will its desirable fruit be gathered. Unsanc-

tified knowledge—knowledge despised or contradicted in practice, impresses the course pursued with a character of deeper guilt, will provoke the wrath of God to greater fierceness, and make the soul eternally more accessible and more alive to misery. The servant that knows his Lord's will and does it not shall be beaten with many stripes. Obey, then, the Saviour's counsel: Walk in the light, while ye have the light, lest darkness come upon you.

A DROP OF HONEY FROM THE ROCK CHRIST. *

Reader, A word of advice to my own heart and thine: Thou art a professor, and partakest of all ordinances, thou dost well, they are glorious privileges. But if thou hast not the blood of Christ at the root of thy profession, it will wither, and prove but painted pageantry to go to Hell in. If thou retain guilt, and self-righteousness under it, those vipers will eat out all the vitals of it at length. Try and examine with the greatest strictness every day, what bottom thy profession and the hope of thy glory is built upon; whether it was laid by the hand of Christ; if not, it will never be able to endure the storm that must come against it. Satan will throw it all down, and great will be the fall thereof, Mat. 7. 27. Glorious professor, thou shalt be winnowed; every vein of thy profession will be tried to purpose; 'Tis terrible to have it all come tumbling down, and to find nothing but it to bottom upon. Soaring professor, see to thy waxen wings betimes; which will melt with the heat of temptations. What a misery is it, to trade much, and break at length, and have no stock, no foundation laid for eternity, in thy soul. Gifted professor, look there be not a worm at the root that will spoil all thy fine gourd, and make it die about thee, in a day of scorplings: Look over thy soul daily and ask, where is the blood of Christ to be seen upon my soul? What righteousness is it that I stand upon to be saved? Have I got off all my self-righteousness? Many eminent professors have come at length to cry out, in the sight of the ruin of all their duties, *undone, undone to all eternity.*

Consider, the greatest sins may be hid under the greatest duties; and the greatest terrors. See that the wound which sin hath made in thy soul be perfectly cured by the *blood of*

* This Tract was published in London, 1738. It has been forwarded to us by an aged and intelligent disciple, who has been for many years a Ruling elder in our church, with a request to insert it. Though written in an antiquated style, it will prove to the believer sweet and refreshing, while it tenders the best advice that can be given to saints or sinners.

Christ, not skinned over with duties, humblings, enlargements, &c. Apply what thou wilt besides the *blood of Christ*, it will poison the sore.—Thou wilt find that sin was never mortified truly; that thou hast not seen Christ bleeding for thee upon the *cross*; nothing can kill it, but the beholding of Christ's righteousness. Nature can afford no balsam fit for soul cure. Healing from duty, and not from Christ, is the most desperate disease; poor ragged nature, with all its highest improvements, can never spin a garment fine enough and without spot to cover the soul's nakedness. Nothing can fit the soul for that use, but Christ's perfect righteousness. Whatsoever is of nature's spinning must be all unravelled, before the righteousness of Christ can be put on; whatsoever is of nature's putting on, *Satan* will come and plunder it every rag away, and leave the soul naked and open to the wrath of God. All that nature can do, will never make up the least dram of grace, that can mortify sin, or look Christ in the face one day.

Thou art a professor, goest on hearing, praying, and receiving, yet miserable mayest thou be. Look about thee, didst thou ever yet see Christ to this day in distinction from all other excellencies and righteousness in the world, and all them falling before the Majesty of his love and grace, Isa. 2. 17. If thou hast seen Christ truly, thou hast seen pure grace, pure righteousness in him every way infinite, far exceeding all sin and misery? If thou hast seen Christ, thou canst trample upon all the righteousness of men and angels so as to bring thee into acceptance with God. If thou hast seen Christ, thou wouldst not do a duty without him for ten thousand worlds, 1 Cor. 2. 2. If ever thou sawest Christ, thou sawest him a *Rock*, higher than self-righteousness, Satan and sin, Psal. 61. 2. and this *Rock* doth follow thee. 1 Cor. 10. 4. and there will be continual dropping of Honey and grace out of that *Rock* to satisfy thee, Psal. 81. 16. Examine, if ever thou hast beheld Christ as the only begotten of the Father, full of grace and truth, John 1. 14. 16. 17. Be sure thou art come to Christ, that thou standest upon the *Rock* of ages, hast answered to his call to thy soul, hast closed with him for justification.

Men talk bravely of believing, whilst whole and sound few know it. Christ is the mystery of the Scripture; grace the mystery of Christ. Believing is the most wonderful thing in the world. Put any thing of thine own to it and thou spoilest it; Christ will not so much as look at it for believing. When thou believest and comest to Christ, thou must leave behind thee thy own righteousness, and bring nothing but thy

sin. O that is hard. Leave behind all thy holiness, sanctification, duties, humblings, &c. and bring nothing but thy wants and miseries, else Christ is not fit for thee, nor thou for Christ. Christ will be a pure Redeemer and Mediator, and thou must be an undone sinner, or Christ and thou wilt never agree; it is the hardest thing in the world to take Christ alone for righteousness: that is to acknowledge him Christ. Join any thing to him of thy own, and thou dost unchrist him. Whatever comes in when thou goest to God for acceptation, besides Christ, call it Antichrist, bid it be gone; make only Christ's righteousness triumphant: All besides that is Babylon, which must fall, if Christ stand, and thou shalt rejoice in the day of the fall thereof, Isa. 1. 10, 11, 12. Christ alone did tread the wine-press, and there was none with him, Isa. 63. 3. If thou join any thing to Christ, Christ will trample upon it in fury and anger, and stain his raiment with the blood thereof. Thou thinkest it easy to believe; was ever thy faith tried with an hour of temptations, and a thorough sight of sin? Was it ever put to grapple with Satan, and the wrath of God lying upon the conscience: when thou wast in the mouth of Hell and the grave, then did God shew thee Christ a ransom, a righteousness, &c. Then couldst thou say, *Oh I see grace enough in Christ*; thou mayest say that which is the biggest word in the world, *thou believest*: untried faith is uncertain faith.

To believing, there must be a clear conviction of sin, and the merits of the blood of Christ, and of Christ's willingness to save upon this consideration merely, that thou art a sinner; things all harder than to make a world. All the power in nature cannot get up so high in a storm of sin and guilt as really to believe there is any grace, any willingness in Christ to save. When Satan chargeth sin upon the conscience, then for the soul to charge it upon Christ, that is gospel like. That is to make him Christ, he serves for that use. To accept Christ's righteousness alone, his blood alone for salvation, that is the sum of the gospel. When the soul in all duties and distresses, can say, nothing but Christ, Christ alone, for righteousness, justification, sanctification, redemption, 1 Cor. 1. 30. not humblings, not duties, not graces, &c., that soul hath got above the reach of the billows.

All temptations, Satan's advantages, our complainings; are laid in self-righteousness; and self-excellency: God pursueth these, by setting Satan upon thee as *Laban* did *Jacob* for his images. These must be torn from thee be as unwilling as thou wilt; these hinder Christ from coming in, and till Christ come in, guilt will not go out; and where guilt is there is hardness

of heart : and, therefore, much guilt argues little if anything of Christ. When guilt is raised up, take heed of getting it allayed any way but by Christ's blood; that will tend to hardening; make Christ thy peace, Eph. 2. 14. not thy duties, thy tears, &c. Christ thy righteousness, not thy graces, &c. Thou mayest destroy Christ by duties as well as by sins. Look at Christ and do as much as thou wilt. Stand with all thy weight upon Christ's righteousness; take heed of having one foot on thy own righteousness, another on Christ's. Till Christ come and sit on high upon a throne of grace, in the conscience there is nothing but guilt, terrors, secret suspicions, the soul hanging between hope and fear, which is an un-gospel like state. He that fears to see sin's utmost vileness, the utmost Hell of his own heart, he suspects the merits of Christ. Be thou never such a great sinner, 1 John 2. 1. Try Christ to make him thy advocate, and thou shalt find him Jesus Christ the righteous. In all doubtings, fears, storms of conscience, look at Christ continually, do not argue it with Satan, he desires no better! Bid him go to Christ and He will answer him; it is his office to be our advocate, 1 John 2. 1: his office to answer law, as our surety, Heb. 7. 22. his office to answer justice as our Mediator, Gal. 3. 20. 1 Tim. 2. 5. and he is sworn to that office, Heb. 7. 20. 21. Put Christ upon it. If thou wilt do any thing thyself, as to satisfaction for sin, thou renoucest Christ the righteous, who was made sin for thee, 2 Cor. 5. 22. Satan may allege and corrupt Scripture, but he cannot answer Scripture. It is Christ's word of mighty authority, Christ foiled Satan with it, Math. 4. 10. In all the Scripture there is not an ill word against a poor sinner, stript of self-righteousness; Nay, it plainly points out this Man to be the subject of the grace of the gospel, and none else. Believe but Christ's willingness, and that will make thee willing. If thou findest thou canst not believe; remember it is Christ's work to make thee believe; put him upon it, he works to will and to do of his good pleasure, Phil. 2. 13. Mourn for thy unbelief, which is a setting up of guilt in the conscience above Christ, and undervaluing the merits of Christ, accounting his blood an unholy, a common and unsatisfying thing.

Thou complainest much of thyself. Doth thy sin make thee look more at Christ; less at thyself? That is right, else complaining is but hypocrisy. To be looking at duties, graces, enlargements, when thou shouldst be looking at Christ, that is pitiful: Looking at them will but make thee proud, looking at Christ's graces will make thee humble. By grace you are saved, Eph. 2. 5. In all thy temptations, be not discouraged, James 1. 2. Those scourges may be, not to break thee,

but to heave thee off thyself, on the Rock Christ. Thou may'st be brought low, even to the brink of Hell, ready to tumble in; thou canst not be brought lower than the belly of Hell, yet there thou may'st cry, there thou may'st look towards the holy temple, Jonah 2. 4. Into that temple none might enter but purified ones, and with an offering too, Acts 21. 26.— But now Christ is our temple, sacrifice, altar, high-priest, to whom none must come but sinners, and that without any offering, but his own blood once offered, Heb. 7. 27. Remember all the patterns of grace that are in Heaven. Thou thinkest, Oh, what a monument of grace wouldst thou be! There are many thousands as rich monuments as thou canst be.— The greatest sinner did never pass the grace of Christ. Do not despair: Hope still: when the clouds are blackest, even then look towards Christ, the standing pillar of the Father's love and grace, set up in Heaven for all sinners to gaze upon continually. Whatsoever Satan or conscience say, do not conclude against thyself, Christ shall have the last word; he is Judge of quick and dead, and must pronounce the final sentence: His blood speaks reconciliation, Col. 1. 20. Cleansing, 1 John 1. 17. Purchase, Acts 20, 28. Redemption, 1 Pet. 1. 19. Purgings, Heb. 9. 13. 14. Remission, v. 22. Liberty, Heb. 10. 19. Justification; Rom. 5. 9. Nigheness to God, Eph. 2. 13. Not a drop of this blood shall be lost. Stand and hearken what God will say, for he will speak peace to his people, that they return no more to folly, Psal. 85. 8. He speaks grace, mercy and peace, 2 Tim. 1. 2.— That is the language of the Father and of Christ. Wait for Christ's appearing, as the morning star, Rev. 22. 19. He shall come as certainly as the morning, as refreshingly as the rain, Hos. 6. 3. The sun may as well be hindered from rising, as Christ the Sun of righteousness, Mal. 4. 2. Look not a moment off Christ. Look not upon sin, but look upon Christ first; when thou mournest for sin, if thou dost not see Christ then, away with it, Zech. 2. 10. In every duty look at Christ; before duty, to pardon; in duty, to assist; after duty, to accept. Without this it is but carnal, careless duty. Do not legalize the gospel, as if part did remain for thee to do and suffer, and Christ were but an half Mediator; and thou must bear part of thy own sin, and make part satisfaction. Let sin break thy heart, but not thy hope in the gospel. Look at justification and sanctification. In the highest commands, consider Christ, not as an exactor, to require; but an undertaker, to work. If thou hast looked at workings, duties, qualifications, &c. more than at the merits of Christ, it will cost thee dear: No wonder thou goest complaining; graces may be evidences, the merits

of Christ alone must be the foundation of thy hope to bottom on, Christ only can be the hope of glory, Col. 1. 27.

When we come to God, we must bring nothing but Christ with us. Any ingredients or any previous qualifications of our own will poison and corrupt faith. He that builds upon duties, graces, &c., knows not the merits of Christ. This makes believing so hard, so far above nature; if thou believest, thou must every day renounce as dung and dross; thy privileges, thy obedience, thy baptism, thy sanctification, thy duties, thy graces, thy tears, thy meltings, thy humblings, and nothing but Christ must be held up; every day thy workings, thy self-sufficiency must be destroyed. Thou must take all out of God's hands. Christ is the gift of God. Faith is the gift of God. Pardon a free gift. Ah, how nature storms, frets, rages at this, that all is of gift, and it can purchase nothing with its actings, and tears, and duties, that all workings are excluded, and of no value in Heaven. If nature had been to contrive the way of salvation, it would rather have put it into the hands of Saints or Angels, to sell it, than of Christ who gives freely, whom therefore it suspects; it would have set up a way to purchase by doing; therefore it abominates the merits of Christ as the most destructive thing to it; nature would do any thing to be saved, rather than to go to Christ, or close with Christ; Christ will have nothing; the soul will force somewhat of its own upon Christ. Here in that great controversy, consider, didst thou ever yet see the merits of Christ, and the infinite satisfaction made by his death? Didst thou see this when the burden of sin and the wrath of God lay heavy on thy conscience; that is grace. The greatness of Christ's merit is not known but to a poor soul at the greatest loss. Slight convictions will but have slight, low prizings of Christ's blood and merits.

[To be concluded.]

DOES THE POPE FORBID THE BIBLE TO THE PEOPLE IN GENERAL?

ROMAN Catholics deny it. The question is not, what degree of mental independence may be enjoyed in some parts of the world by the subjects of the Pope. The influence of free civil governments—the prevalence of a different religion—the power of public opinion—the facility of adaptation in the Romish system itself—these, and other causes, modify the action of this great superstition in different regions; but the

question is, what is the doctrine of Rome, what are the accredited decrees of the triple crown on the subject of the BIBLE? It is well known that the chief learning of the clergy of the middle ages, consisted in their being able to read, when they had any learning at all, for it was often the fact that the Bishops themselves could not read. What, then, was the ignorance of the laity? What did they know of the Latin-locked Scriptures? Next to nothing. This then was the time for the Pope to plant those venomous night shades of superstition, which in progress of time attained such a melancholy luxuriance. In the eleventh century, Pope Gregory VII. declared himself against the free and general use of the scriptures. Many of the laity opposed. The prohibition was repeated by Innocent III., at the commencement of the thirteenth century. Men that bore the most gentle names, were the most severe tyrants over the human intellect, and human happiness. The Waldenses, insisting on the rights of conscience and of access to the Word of God, the Council held at Toulouse in 1229, prohibited the Bible (*Vulgari translatione*) in the common translation, which was equal to an entire prohibition. It was shutting the gates of light on the human mind.

In 1338 John Wickliff was declared a heretic by the Synod at Oxford, for publishing an English translation of the Bible! And this was the man on whose innocent bones, in a subsequent age, the impotent wrath of ghostly ecclesiastics was so fiercely wreaked, when they exhumed and burnt them. Could those tridentine myrmidons of the arch enemy have reached up their talons to heaven, they would have grasped his sainted spirit, and dragged it from its peaceful and blessed abode. But even the Council of Trent did not dare the prohibition of the Bible, but condescended to authenticate the Latin Vulgate—a sealed book. Afterwards Pius IV. issued his *Index librorum prohibitorum*, in which were some permissions and many restrictions. But the former were soon limited by Clement VIII., who, however, in the plentitude of his regal clemency, granted some privileges, only to excite the jealousy of Gregory XV., by whom even these were withdrawn, in this style of lordly decree: "In the plentitude of our apostolical authority, and with certain knowledge and mature deliberation, we revoke, make void and annul the licenses, all and singular, of reading and possessing any prohibited books whatever." What Gregory XVI. has since done, is before the world. Now it is not a sufficient reply to all this, to say, that the practice of ecclesiastics or laics, is in contradiction to this policy. If it be so, they have rebelled against that authority to which they have

sworn implicitly to submit, and so have violated their oaths. We know that the spirit of freedom has never been effectually quenched in the "Gallican" Church, or that part of the Roman Church which belongs to France; yet even there, little of the genuine freedom of the gospel exists, as recent persecutions prove. The spirit of liberty, as drawn from the Bible, does not pervade the mass of intellect, thought and feeling. It has never been incorporated into her institutions, lived in her maxims, or breathed in her councils. Individual struggles there have been, sublime and imposing, but their resistance has only shown the strength of the torrent. Quesnel, in the commencement of the eighteenth century, was an eminent advocate of religious liberty. He was for unchaining the sacred volume, and giving it wings far and wide. But the Pope condemned his French translation of the New Testament, in the bull *Unigenitus*, 1713. Quesnel well maintained, "That to interdict to Christians the reading of the Holy Scriptures, especially of the Gospels, is to interdict the use of light to the children of light, and to inflict upon them a kind of excommunication." The simplicity of this thought is equal to its truth. Pascal is known to all. So the Jansenists in general. But all such men were marked and circumvented by the Jesuits. If the former would hold up the "torch of St. Augustine," the latter would prepare "Sufflers for the torch." If the Jansenists opened their mouths like men, the Jesuits would be ready with "A gag for the Jansenists."

Such were the titles of some of their works. Where was any intrigue ever going on against liberty or piety without a Jesuit priest being at the bottom of it? Hence the warning given by La Fayette to an American, embarking for this country: "Take care of the priests. They will ruin your liberties if they can." Behold the progress of things. He that now sleeps at his post, is unworthy the name, the privileges and prerogatives of a freeman, to say nothing of his hope as a Christian.—*Jour. of Commerce.*

THE CHAMBER OF TORTURE.

In the midst of a spacious rotunda, in a deep cave, lighted by two dim torches, four men in masks surrounded another man, sad and feeble who sustained himself with difficulty, and whose enfeebled vision the gloomy light of this sepulchral place pained and wearied. A humid and thick atmosphere, extended like a pestilence

tial fog throughout these subterraneous regions, from which a fetid, sepulchral odor was exhaled. In this sort of grotto, all around the uneven walls, which glistened with the water oozing through the soft stone, instruments of torture were seen suspended; the infernal invention of the ascetic and savage imagination of the monks, the very sight of which caused a shudder. There were racks, iron bolts, nails of enormous size, ropes of every thickness, and in a corner by the side of a rack, a pan of coals, which darted its red and blue flames in the recess. It was terrible to behold. The descent into this infernal place was by numerous winding stairs, whose humid steps were covered with mouldiness, and upon which it was impossible to walk without slipping; but the servants of the inquisition had, as they say, the *sailor's foot*. They were acquainted with the least turn in this frightful labyrinth to which they had led Manuel Argoso, the former governor of Seville, when they left the hall of tribunal, and where we now find them again with the unhappy accused, waiting the grand inquisitor. He had suffered himself to be led, or rather, closing his eyes in order not to see the road over which they hurried him, but the executioners had stopped in the midst of the *Chamber of Torture*, thus this gloomy den was called. The accused opened his eyes again, cast round him an anxious look, and he observed nothing but the veiled figures of the sinister creatures who in this terrestrial hell, filled the office of demons, and who were called *tormentors*. When he had counted one after another of the horrible instruments of torture which surrounded him, his imagination, enfeebled by fasting and imprisonment, became the prey of a strange hallucination. He believed that he had left this world, and had arrived at the place of which the scriptures speak, where there "is weeping and gnashing of teeth."

Need we be surprised after this, that in moments, and in the midst of such horrid pageant, the inquisition has obtained the most singular abjurations and confessions, the most contrary to the character of those whom she made her victims?

Pierre Arbues, came at length, followed by a second inquisitor and by the apostolic notary. The accused was standing in the midst of the *Chamber of Torture*. At the sight of his judge he was recalled to the sad feeling of reality; on raising his eyes toward heaven, as if to supplicate it, he perceived that above his head, in the vault, a strong pulley had been fixed, through which passed a solid rope of hemp, which hung down to his feet. The four masked men stood silently by his side. Pierre Arbues and the inquisitor who accompanied him, sat down upon seats to assist at the mournful scene, conformably to the eighteenth article of the code of the inquisition, which provided that 1 or 2 inquisitors should always be present at the torture to record the declarations of the accused.

At a signal from the grand inquisitor, the tormentors, stripped the accused of his clothing, and left him with nothing but his shirt.—Then Pierre Arbues moving towards him: "My son," said he, with angelical sweetness, "my son, confess your crimes, and grieve not our souls by persisting in error and heresy—spare us the sorrow of obeying the severe laws of the holy inquisition, by treating you with all the rigor which they demand."

Manuel Argoso made no reply, but he cast upon the inquisitor, a fixed, cold, piercing look which defied torture.

"Avow and confess," resumed Pierre Arbues, with incredible perseverance, but still with a voice full of unction and gentleness. "We are your fathers in God, and we are actuated solely by the desire to save your soul. Come, my son, a sincere confession can alone save you in the other life, and in this, deliver you from the just vengeance of God. Confess your sin."

"I cannot confess a crime which has no existence," replied the governor.

"My son," said the judge, "I am grieved at your impenitence, and I beseech the Lord to touch your soul, which, without grace, will inevitably be lost, for the devil holds it in his power, and it is he who inspires you with this guilty persistence in wickedness.—Pray with me, if you possibly can, that God may have pity on you, and send you the light of his Holy Spirit." At the same time, Arbues kneeling on the ground by the side of the sufferer, muttered, in a low voice, an unintelligible prayer, with a sanctimonious and affected air. Then he made, one after another, several rapid signs of the cross, humbly smote his breast, and remained for some minutes with his face leaning upon his clasped hands.

At this moment, the savage inquisitor of Seville, who was only an humble Dominican, praying and weeping for the sins of others, at length rose up: "Unhappy-slave of the devil," said he addressing the accused, "has God vouchsafed to hear my prayers, and open your eyes sealed against the brightness of our faith?"

"My faith is still the same," replied Argoso; "it has never varied a single instant; as I have received it from my father, who was a pious Christian, so I will, through divine aid, carry it with me to the tomb."

"God is my witness that it is not my fault," said the judge, raising his eyes toward heaven; "go," he pursued, looking at the tormentors, "apply the torture of the cord." At these words the accused shut his eyes—a dull buzzing sounded in his ears—a cold sweat ran down his limbs, and he shuddered in every fibre. The tormentors drew towards them the cable which hung from the vault.

"You will continue to torture until we judge it expedient to suspend it," continued the inquisitor, and if during this time, the accused suffers any injury, be it the fracture of a limb or even death, I protest before you all that the fault should be imputed to him alone. And now let the will of God be done," added he, extending his hands towards the executioners.

Instantly the four masked men seized the unhappy governor; and tied his hands behind his back, with one of the ends of the cord, which hung above his head: then seizing the other end, by the aid of the pulley, they raised the sufferer to the height of the ceiling, and let him fall rapidly till within a foot from the ground. The unhappy man almost fainted at this terrible shock. The tormentors waited a few minutes until he had recovered, and immediately when he re-opened his eyes, they recommenced this cruel ascension, and suffered him to fall as violently as the first time. This punishment lasted for an hour.

The unfortunate governor had not uttered a complaint; only his panting and suffocated breast emitted a hoarse and restrained respiration, which resembled the death rattle. His heavy eyes, glazed like those of the dying, seemed to have nothing more to do but to close in their last sleep. The cord which enclosed his wrists had cut so deeply into the flesh, that the blood of the tortured man trickled all over his body; his shirt, the only clothing which they had left him, was soiled with bloody mire; for the floor was earthy and damp; and when the torture was over, the wretched man, released from his bonds, fell on the earth like a lifeless mass—his dislocated bones and mangled muscles could no longer support him.

It was a harrowing and horrid spectacle to see this strong man, tall, robust, and still in the vigor of his age, annihilated by a cruel torture, and punished before he had been tried. What might not be expected from a jurisprudence which imposed such trial? But the inquisitors had no bowels; they reigned by torture, they delighted in agony.

“Take this man back to his prison, said Pierre Arbues, with an air of pity, “that will do for to-day,” and turning towards the inquisitorial counsellor, “my son,” said he, “do not forget to pray for this unhappy man in your prayers.”

Such was the manner of the inquisitors' procedure when in the presence of their victims—they concealed the abominable hardness of their hearts under the hypocritical exterior of profound piety.—Two friars carried the wretched governor in their arms. Manuel Argoso no longer gave any sign of life.—*Mysteries of the Inquisition.*

THE MARTYRS OF SCOTLAND.

On the moor lands of Scotland were the Martyrs seen lying,
 While their widows and orphans wept over them dying,
 And their deep lamentations reach'd valley and mountain,
 And the tears ran and flowed like the streams of the fountain.
 There Cameron and Cargill and Renwick unyielding,
 The truth from its foes with their bodies were shielding,
 And they loved not their lives in their holy vocation,
 But surrendered them up to the God of salvation.
 But what though the furnace be seven times heated;
 If Immanuel walks there death and hell are defeated:
 They ascend through the flames “more than conquerors” victorious,
 To receive their bright crown of salvation most glorious.
 Now the bloody stained sword from the tyrant has fallen,
 But the blood it has shed is for vengeance still calling
 To the *Holy* and *True*, who has long borne with patience
 Both the death of his saints and the crimes of the nations.

“Truth, Satan's dogs still stigmatise;
 O God of truth, *it* patronize.”

Brooklyn, Aug. 1846.

J. H.

OBITUARY OF MARY JANE GLASGOW.*

She was the wife of Moses T. Glasgow, a ruling elder of the congregation of Cincinnati. Her father was Francis Augustus Pierce, a native of Connecticut. When a young man he removed to Pennsylvania, where he married. The family removed to Indiana, 1819, thence to Camden, Ohio, where, in 1820, Mary Jane was born.—At 12 years of age, with her father's family, she became a resident of Cincinnati. In the year 1839 she was married to Mr. Glasgow. March 14th, 1846, "she yielded up her spirit to God who gave it."

Mrs. Glasgow was careful to make herself familiar with all the standards of the church, and was a highly intelligent and zealous Covenanter. The tenor of her life was noiseless and peaceful.—When any difficulty arose among members of the congregation, she wisely kept herself aloof. If she could not speak good of her brethren and neighbors, she was silent. She was never heard uttering insinuations to mar the reputation of brethren. This is great praise, in an age like this, when ill nature mingles the waters of strife with the tears that bedew the graves of the dead. Had the wife of every officer in our Lord's house, the law of kindness dwelling in her tongue, as it did in Mary Jane Glasgow's, the church would be freed from many petty but grievous annoyances.

As soon as her sickness, an affection of the lungs, began to assume an alarming type, she sent for the minister who officiated in the congregation where she worshipped. Her mind was found in much darkness, of which she had, in distress, complained to her husband. Suitable promises, with other words of encouragement and prayer, were blessed to dispel the cloud. This was several weeks before her death, and the rod and staff of the good Shepherd continued to comfort her until she had passed through the valley of the shadow of death. While she laboured under the bidings of her heavenly Father's countenance, the leaving of three little children, in this merciless generation, gave her much concern. But when strengthened to commit, with entire confidence, the salvation of her soul to Christ, she was enabled to commend without anxiety, her children to his tender care.

She was instant in prayer, read the word much, and when too feeble to read herself, listened to it with intense interest when read by her husband.

Her youngest child, John Cameron, at the age of about five months, died two weeks before her. She said with entire composure, "Let its corpse be put into a vault for a little; it will save trouble to bury it and mine together." She did not suffer much pain, except for one night, at least she never complained. Fearless of death, she said,

"I trusted also in the Lord, slide therefore shall not I."

She remarked to her husband shortly before her death, "If God give you the means, educate our little boy (Robert Findley, about two and a half years old) for the ministry; for as soon as he was

Inserted, from the Covenanter, at the written request of Mr. Glasgow.

born I dedicated him to Christ for that work." Her heart was in the church. In prayer by her bed-side, the main topics were the church and the seminary, which as experienced ministers know, showed what she set above her chief joy.—*Communicated.*

THE WORLD'S CONVENTION.

This body, to be called hereafter, THE EVANGELICAL ALLIANCE, met in London on the 19th August and continued its sessions for two weeks. No full account of its proceedings has yet been published, owing to the exclusion of Reporters. The following items we glean from several papers, furnished chiefly by delegates who attended the Convention. The Conference was composed of delegates from the Free church of Scotland, the Wesleyan Methodist connexion, Presbyterians of all descriptions, some from the Established church of England, from France, Italy, Germany and Russia. About sixty delegates were present from the the United States. Those from the Wesleyan Methodists and the Free church of Scotland were the most numerous. The deliberations were conducted with closed doors, reporters were by a very large vote, excluded, and information is to be given to the public by official accounts of the proceedings. Several public meetings were held which were very numerously attended.

Near the commencement, the principle was laid down that "slight differences on minor points ought not to prevent christians from joining in this great effort to promote Christian union." Into the alliance those persons only are to be admitted who hold what are generally understood to be Evangelical views; but these are not to be regarded, in any strict sense, as a creed or confession, nor is the alliance to be considered an alliance of denominations, but of individual christians, each acting on his own responsibility; neither is it contemplated that it should assume the character of a new ecclesiastical organization. Branches are to be established for—1. The united kingdom of Great Britain and Ireland, exclusive of the British colonies. 2. The United States of America. 3. The Kingdom of France. 4. The North of Germany. 5. The South of Germany and German Switzerland. Additional branches are from time to time to be recognized as such, by the concurrence of any two previously existing branches. Among these branches official correspondence is to be maintained, and annual reports of proceedings exchanged. General Conferences are to be held every seventh year, or oftener at the call of two branches, one on each side of the Atlantic.

At one of the public meetings, resolutions were adopted recommending that the first Lord's day, in each year, should be observed by the members and friends of the Alliance throughout the world as a season for concert in prayer in behalf of the objects of the Alliance; that orthodox christians of all sects should exercise christian charity towards each other, pledging themselves to avoid in their controversies all rash or groundless insinuations, and to maintain the meekness and gentleness of Christians by speaking the truth in love only.

A general statement was drawn up and passed upon, setting forth, under nine distinct heads, the points on which the members of the Convention could agree. This statement we have not seen, but expect to receive it soon. If upon perusal we think it worth while, it will be given in our next No.

The Convention refused to receive as a member Johannes Czerski, the companion, for a time, of Ronge in Germany, on account of doctrinal errors on his part, considered to be of such a character as to preclude him. One paper says "The deliberations were accompanied with much prayer, and were generally very harmonious. The slavery question was the great troubler of the Convention."

American Board of Missions.—The annual meeting of this Board was held recently in New-Haven. The following items are from the reports of the Secretary and Treasurer.

The amount received into the Treasury during the year was \$262,073; exceeding that of any former year except one: and the expenditures for the same period have been \$257,605. Of the 350 Missionaries, 6 have been removed by death. No unexpected obstacles have impeded the Missionaries in their work.

The number of missions is 26, embracing 93 stations, with 134 Missionaries and 208 female and other assistant Missionaries, in all 342, sent from this country. Associated with these are 20 native preachers, and 132 native helpers, making the whole number supported by the Board 494.

Under the care of the Missionaries are 73 churches, gathered by their labors; to which 1500 members have been added during the year, which embrace 24,824 converts from heathenism. The Missionaries have also the care of 7 seminaries for educating native preachers, embracing 487 students; 34 boarding schools with 1847 pupils; 602 free day schools with more than 29,000 pupils; whole number of pupils 31,405.

Connected with the missions are 15 printing establishments, having 32 presses, and 40 fonts of type, and furnished for printing in 27 languages. Five of the missions are also provided with type and stereotype foundries. For eleven of the other missions printing is executed, from year to year, as their wants require, at presses not owned by the Board; making the whole number of languages, exclusive of the English, in which printing is done for the missions, 37. The number of copies of works printed during the year, including tracts, exceeds 460,000; and the whole number of pages printed during the year, is not less than 40,000,000. The whole number of pages printed since the commencement of the missions exceeds 535,000,000.

An infamous Roman Catholic Calumny.—The St. Louis Catholic News Letter makes the following statement respecting the late excellent Rev. John Breckinridge:—

"The Rev. Mr. B. was celebrated a few years since, for the active part he took against the Catholic Church in Baltimore, and other eastern cities. He had several memorable controversies with Catholic priests, on the subject of our religion, and conducted a newspaper, which was, if possible, still more malignant in its char-

acter than the Herald of Religious Liberty. Having spent some years in this unholy warfare, he came to die. He had two brothers, clergymen, like himself, of the Presbyterian Church. Seeing his end approaching, he called them to his bed-side, and in the solemn tones of a dying man, struck to the heart with a sense of his sins, warned them never to raise their voice against that church, in traducing which he had so zealously employed his own. He then asked to see a Catholic priest, that he might make amends for the outrages he had committed against the Church of God, that he might die in peace. But his entreaties were *refused*, and his brothers—brothers as well by blood as by the fellowship of a common ministry—suffered him to die, bewailing his sins, and praying in vain for the means of a reconciliation with the church whose holiness and truth he had habitually outraged.”

Dr. Wm. L. Breckinridge replies to this statement as follows :—

“ We pronounce it an unqualified, malignant, and shameless calumny—such a falsehood as we might expect to be uttered by the children of the father of lies. We dare say, however, that it will be believed by papists; for it is not so hard to be believed as that a bit of bread is God. If these PRIESTS believe it, it is a little strange that they have kept it so long. For ourselves we have never heard the most distant intimation of it, until we opened the Catholic Advocate of last Saturday, [which copied it.] We have no idea that other men believe there is the least foundation for the story, and therefore we deem it sufficient to give it this absolute and indignant contradiction. We demand of the editors of the Catholic News Letter, who speak with so great confidence on the subject, that they give us the names, on whose authority they have uttered this audacious slander of the living—this most atrocious outrage on the dead.”

A Religion of Ceremonies.—There is scarcely an hour in the day (says Thomson, in his Recollections of Mexico,) when the bells are not heard in the street, announcing that some priest is seated in a coach, drawn by two mules, followed by ten or a dozen friars; with gold wax candles, chanting as they go. The coach is preceded by a man who rings a small bell, to announce the approach of the Host; when every one who happens to be in the street is expected to uncover himself and kneel, and the inmates of all the houses on the street do the same thing. Nothing is more common than to hear them exclaim, whenever they hear the bell, “ *Dios viene, Dios viene,*” —God is coming, God is coming; when, whatever they may be doing, they instantly fall upon their knees. What I have described, is the visit of the Host to some common person. The procession is more or less numerous, and the person in the coach of more or less dignity, from an humble priest to the archbishop of Mexico, according to the dignity and station of the person visited. Sometimes the procession is accompanied by a large band of music. The visit of the Host to the Senora Santa Anna, was attended by a procession of twenty thousand people, headed by the archbishop. Until very recently every one was required to kneel, and a very few years since an American shoemaker was murdered in his shop for refusing to do it. But now they are satisfied if you pull off your hat and stop until the Host passes.

Reformation in Dublin.—The Dublin Statesman, noticing recent movements, says: "We are glad to report from time to time the good work that is going on in St. Audoen's church. On Sabbath last, the day fixed for the purpose, thirteen persons publicly renounced Romanism in that edifice, and were received in the usual way into the communion of the Church of England. One of the converts was intended by his parents for the Romish priesthood, but he is now likely to become an able minister of the everlasting gospel. The old church was crowded, as on former occasions, with Roman Catholics and Protestants, and all paid the most solemn and reverend attention to the services of the day. Mr. Scott announced that he would receive another class of converts on the first Sabbath in the month of July next. We have been informed by competent authority that upwards of forty individuals renounced Popery on the same day in the Missionary church on the island of Achill, under the ministry of the Rev. Edward Nangle and the Rev. W. J. Burke, the latter of whom was formerly a priest of the Church of Rome.

Czerski.—The London Morning Chronicle says, Czerski, the ex-catholic priest, and ex-colleague of Ronge, has been suffered to walk the streets of London without recognition. The Evangelical Alliance had no welcome to offer him, and but for the friendly offices of Rev. Mr. Herschell, a converted Jew, who preaches stately in Edgeware road, this eminent man would have left our land, and returned to his country a broken hearted man.

Jews in Bohemia.—The Emperor of Austria has just issued two ordinances in favor of the Israelites of Bohemia. The first of these ordinances prescribes that from the first of January, 1847, the tax of the Jews will be decreased a seventh every year, so that at the end of seven years this odious tax, which, in the method by which it is collected, is vexatious in the highest degree, will be entirely abolished. By the other ordinance, the Emperor has created at the University of Prague a professorship of Rabbinical literature, and Doctor Samuel Isaac Wessely, the first preacher in the Synagogue of Prague, has been nominated to fill it. This last measure has been received with especial enthusiasm by the Israelites, it being the first time that in the Austrian States a Jew has been appointed Professor of a University, to the functions of which many prerogatives are attached, especially the enjoyment of the rights of nobility.

The Rev. Robert Johnston, pastor of the Reformed Presbyterian congregation in Manchester, England, under the care of the Irish Synod, is at present on a visit to the church in this country. The immediate object of his visit is to procure aid to defray the expenses incurred in erecting a house for public worship. Mr. Johnston comes among us warmly recommended. The Irish Synod have commended the object of his visit and made arrangements to supply his pulpit during his absence.

We understand that the congregation of Craftsbury, Vt., have made a call upon Mr. R. Z. Willson, a licentiate under the care of the New York Presbytery.

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THE ECCLESIASTICAL STARS.*

Rev. ii. 1. "He holdeth the seven stars in his right hand,—(he) walketh in the midst of the seven golden candlesticks."

THIS book is called APOCALUPSIS—a *revelation*, or *uncovering from concealment*. It unfolds a view of the then present, the immediately and remotely future state of the church to the end of time. "Write," says the personage that addressed John, "the things which thou hast seen, and the things which are, and the things which shall be hereafter." Chap. i. 18.

The matter being principally prophetic, the language is peculiarly figurative, and the imagery remarkably emblematical and allegorical. The phraseology of our text is strikingly so. This circumstance throws a shade of obscurity over many parts of the book, which it is not easy to penetrate. Yet to understand the imagery of our text we are not left to the vague decisions of speculation, nor to the unsatisfying results of fanciful conjecture. A little attention to the context will satisfactorily explain the terms, and clearly define the import of the passage.

In Chap. i. 13-16, a glorious personage is introduced under the following sublime description: "In the midst of the seven golden candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his hand seven stars; and out of his

*The substance of a sermon preached at Fayetteville, Pa. by the Rev. C. B. McKee, A. M. at the ordination of Mr. Joshua Kennedy.

mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength." But to preclude the possibility of misapprehending the personage introduced to notice, and to make description demonstrative, in pointing out his character he proclaims, "I am he that liveth and was dead; and, behold I am alive for evermore." verse 18. Of whom Paul says, "Christ being raised from the dead, dieth no more; death hath no more dominion over him." Rom. vi. 9. JESUS CHRIST, therefore, "who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth," is the one who "holdeth THE STARS in his right hand."

These stars are denominated "the seven angels of the churches,"—not the angels, or celestial hosts of angelic beings; nor presiding angels over so many churches, as the figments of popery would have it; who have placed a St. Patrick as the guardian of the church in Ireland; St. James, in England; St. Dennis, in France, &c. &c., but the ministers of reconciliation, who as angels, or messengers, as the word imports, are sent forth into the world to win souls to Christ: as saith the apostle—"We are ambassadors for Christ: as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." 2. Cor. v. 20. And who, like angels excel in humility, knowledge, holiness, harmony, zeal and readiness to serve Jesus Christ and his people; in prying into the mysteries of redemption; in praising God and rejoicing in the conversion of sinners. This is evidently the interpretation given of the term *angel* in Chap. xiv. 6--8, where an angel, or minister, is seen flying, that is hastening, in the midst of heaven—of the Christian church—having the everlasting gospel to preach to them that dwell on the earth, and to every nation and kindred and tongue and people: in accordance with the divine commission "Go ye into all the world, and preach the gospel to every creature." Mark xvi. 15.

These stars are *seven*, not only to correspond with the number of churches already organized in Asia, but as the number *seven* is an emblematic term and denotes *perfection, a great many, or a complete number*, so it may imply a continued supply of a regular and adequate gospel ministry from generation to generation, until the ecclesiastical heavens shall no longer need to be lighted and cheered by such luminaries; when "the city shall have no need of the sun, neither of the moon to shine in it; for the glory of God shall lighten it, and the Lamb shall be the light thereof." Rev. xxi. 23.

That the *candlesticks* denote the *churches*, or congregations, is evident from a comparison of our text with the preceding verse:—"the *seven candlesticks* which thou sawest are the *seven churches*."

To sum up these illustrations, it appears that the Lord Jesus Christ, the Prince of the kings of the earth, and the head of his body the church, holds the *ecclesiastical stars*—the ministers of the gospel, in his hand, to display his glory, power and dominion among men, and to promote the best interests of his people in time, and through eternity. To illustrate more fully this grand doctrine of our text, I shall, in humble dependence upon promised aid, endeavor,

I. To point out the relation that subsists between the Lord *Jesus Christ* and the *Stars*—the ministry of reconciliation—"he holds the stars in his hand."

II. Show the relation that subsists between the *stars* and the *candlesticks*—the churches, or the people—with the stars in his hand—"he walketh in the midst of the candlesticks."

III. Consider the general connection of these relations with the welfare of mankind.

I. The relation that subsists between the *Lord Jesus Christ* and the *ecclesiastical Stars*—the ministry of reconciliation.

And 1. *He holds them in his hand.* He is the head of his body the church. Col. i. 18. All power and authority are lodged in him, and derived from him. He received authority from the Father to appoint officers: All power is given unto me *in heaven and in earth.* Go ye, therefore, and teach all nations." Mat. xxviii. 18, 19. And they are bound to act in his name, and by virtue of his authority and appointment.—"We are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." They dare not go beyond the commandment of the Lord, to do either good or bad of their own mind; but what the Lord saith, that they *must speak.* Num. xxiv. 13.

2. *He enlightens them.* Human learning, since miraculous endowments have ceased, is indispensable in the gospel ministry; but mere learning, without divine illumination, will be of no avail. Jesus Christ "is the true light, which lighteth every man that cometh into the world." For this he had a commission and appointment from the Father: "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." Is. xlix. 6. In accordance with which Zacharias proclaims his character, that "through the tender mercy of God the *day-spring* from on high hath visited us, to *give light* to them that sit in darkness, and in the shadow of death, and to guide our feet into the

way of peace." Luke i. 78, 79. "For God, who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. iv. 6.

3. *He keeps up their light.* The last promise and parting encouragement which he left with his disciples on his separation from them—"And lo, I am with you always even to the end of the world"—gave full assurance of this hope. This idea is beautifully represented under a different figure by the prophet Zechariah, in the *bowl* which receives its supplies from "the two *olive trees*," Zech. iv. 3, 11, 14, compared with Rev. xi. 4. The apostle, in comforting the church in view of her wants and trials, says that "in him dwells the fullness of the Godhead bodily," to subserve this end; and John adds "of his fullness have all we received, and grace for grace." And how cheering is it to the gospel minister in his arduous duties and accumulated cares, when borne down by anxiety and exhausted by fatigue, to dwell upon the kind promise—"My God shall *supply* all your need according to his riches in glory by Christ Jesus."

4. *He determines their places.* Men may prefer or choose this location rather than that, one place, or field of operation rather than another, but like the destinies of all men, "the bounds of their habitation are determined." As in the grand solar system, some of the planets are nearer to that glorious orb, and some more remote from him; yet all depending upon him, and performing their exact and unalterable revolutions around him; so with the more glorious Sun of Righteousness, some of the stars are placed nearer him, and some more remote; yet all equally depending upon him and directed by him; each one in his sphere, or orbit, performing an equally important part. "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another, &c." Rom. xii. 7, 8. Their locations and ecclesiastical relations are directed and fixed by his unalterable purpose.

"He counts the number of the Stars; he names them every one.
Great is our Lord, and of great power; his wisdom search can none."

5. *The Lord Jesus continues or removes these stars at pleasure.* Some stars of great brilliancy appear in the ecclesiastical heavens, and sparkle, and illuminate, raising the admiring gaze of the beholder for a while, then they are recalled at an early period of their existence, when their influence began to be felt. Other stars of less brilliancy, but of equal importance and utility in their spheres, have been long continued in

their orbits, until advanced in years, and surrounded by new luminaries to take their places and diffuse their irradiation more widely, the aged have been called home to shine nearer the throne of the Eternal with unfading and ineffable splendor. May we not, of the one, and of the other, say: "Blessed are the dead which die in the Lord from henceforth:—Yea, saith the Spirit that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

To be concluded.

A DROP OF HONEY FROM THE ROCK CHRIST.

Concluded from Page 246.

Despairing Sinner! Thou lookest on thy right-hand and on thy left, saying: *Who will shew us any good?* Thou art tumbling over all thy duties and professions to patch up a righteousness to save thee. Look at Christ now, look to him and be saved, all the ends of the earth, Isa. xlv. 22. There is none else. He is a Saviour, and there is none besides him. Look any where else, and thou art undone. God will look at nothing but Christ, and thou must look at nothing else. Christ is lifted up on high as the brazen serpent in the wilderness, that sinners at the ends of the earth, the greatest distance, may see him, and look towards him. The least sight of him will be saving, the least touch healing to thee: and God intends thou shouldst look on him, for he hath set him on a high throne of glory, in the open view of all poor sinners. Thou hast infinite reason to look on him, no reason at all to look off him. For he is meek and lowly of heart, Mat. xi. 29. He will do that himself which he requires of his creature, viz. bear with infirmities. Rom. xv. 1. He will restore with the spirit of meekness. Gal. vi. 1. and bear thy burthens, v. 2. He will forgive, not only till seven times, but seventy times seven. It put the faith of the Apostle to it to believe this, Luke xvii. 4, 5. Because we are hard to forgive, we think Christ is hard.

We see sin great, we think Christ doth so, and we measure infinite love with our line, infinite merits with our sins, which is the greatest pride and blasphemy. Hear what he saith, I have found a ransom, Job xxxiii. 24. In him I am well pleased. Mat. iii. 17. God will have nothing else; nothing else will do thee good, or satisfy conscience, but Christ who satisfied the Father. God doth fall upon the account of Christ.

Thy deserts are hell, wrath, rejection. Christ's deserts are life, pardon, and acceptance. He will not only show thee the one, but he will give thee the other. It is Christ's own glory and happiness to pardon. Consider, whilst Christ was upon the earth, he was more among Publicans and Sinners than among *Scribes* and *Pharisees*, his professed adversaries; for they were self-righteous ones. It is not as thou imaginest, that his state in glory makes him neglectful, scornful to poor sinners: no, he hath the same heart now in Heaven, he is God, and changeth not: *He is the Lamb of God that taketh away the sins of the world.* John i. 29. He went through all thy temptations, dejections, sorrows, desertions, rejections. He hath drunk the bitterest of the cup, and left thee the sweet; the condemnation is out, Christ drunk up all the Father's wrath at one draught; and nothing but salvation is left for thee. Thou sayest thou canst not believe, thou canst not repent. Fitter for Christ if thou hast nothing but sin and misery. Go to Christ with all thy impenitency and unbelief, to get faith and repentance from him; that is glorious. Tell Christ, *Lord I have brought no righteousness, no grace to be accepted in or justified by; I am come for thine and must have it.* We would be bringing to Christ, and that must not be; not a penny of nature's highest improvements will pass in Heaven. Grace will not stand with works. Tit. iii. 5. Rom. xi. 6. That is a terrible point to nature, which cannot think of being stript of all, not having a rag of duty or righteousness left to look at. Self-righteousness, self-sufficiency, are the darlings of nature, which she preserves as her life; that makes Christ seem ugly to nature, nature cannot desire him: he is just directly opposite to all nature's glorious interests. Let nature but make a gospel, and it would make it quite contrary to Christ. It would be for the just, the innocent, the holy, &c. Christ made the gospel for thee, that is for needy sinners, the ungodly, the unrighteous, the accursed. Nature cannot endure to think the gospel is only for sinners; it will rather choose despair than to go to Christ upon such terrible terms. When nature is but put to it by guilt or wrath, it will go to its old haunts of self-righteousness, self goodness, &c. An infinite power must cast down these strong holds. None but the self-justiciary stands excluded out of the gospel: Christ will look at the most abominable sinner before him, because to such an one Christ cannot be made justification. To say in compliment, *I am a sinner*, is easy; but to pray with the Publican indeed, *Lord be merciful to me a sinner*, is the hardest prayer in the world. It is easy to say, *I believe in Christ*; but to see Christ full of grace and truth, of whose fullness thou mayest receive grace for

grace; that is saying indeed. It is easy to profess Christ with the mouth; but to confess him with the heart, as *Peter, to be Christ, the Son of the living God; the alone Mediator*, that is above all flesh and blood. Many call Christ, *Saviour*; few know him so. To see grace, salvation in Christ, is the greatest sight in the world; none can do that, but at the same time they shall see that glory and salvation to be theirs.—Sights will cause applications. I may be ashamed to think that in the midst of so much professions, I have known little of the blood of Christ, which is the main thing in the gospel. A Christless formal profession, will be the blackest sight, next to Hell, that can be. Thou mayest have many good things, and yet one thing may be wanting, that may make thee go away sorrowful from Christ. Thou hast never sold all thou hast, never parted with all thine own righteousness, &c. Thou mayest be high in duty, and yet a perfect enemy and adversary to Christ, in every prayer, in every duty, in every ordinance. Labour after sanctification to thy utmost; but make not a Christ of it to save thee; if so, it must come down one way or other. Christ's infinite satisfaction, not thy sanctification, must be thy justification before God. When the Lord shall appear terrible out of his holy place, fire shall consume that as hay and stubble. This will be found religion, only to bottom all upon the everlasting mountains of God's love and grace in Christ; to live continually in the sight of Christ's infinite righteousness and merits; they are sanctifying, without them the heart is carnal: And in those sights to see the full vileness, yet littleness of sin, and to see all pardoned; in those sights to pray, hear, &c. seeing thy polluted self, and all thy weak performances accepted continually; in those sights to trample upon all thy self glories, righteousness, privileges, as abominable, and be found continually in the righteousness of Christ only; rejoicing in the ruins of thy own righteousness, the spoiling of all thy own excellencies, that Christ alone, as Mediator, may be exalted in his throne, mourning over all thy duties, how glorious soever, that thou hast not performed in the sight and sense of Christ's love; without the blood of Christ on the conscience all is dead service, Heb. ix. 14.

That opinion of free-will, so cried up, will be easily confuted, as it is by Scripture, in the heart which hath had any spiritual dealing with Jesus Christ, as to the application of his merits, and subjection to his righteousness. Christ is every way too magnificent a person for a poor nature to close withal, or to apprehend. Christ is so infinitely holy, nature durst never look at him; so infinitely good, nature can nev-

er believe him to be such, when it lies under full sights of sin. Christ is too high and glorious for nature so much as to touch. There must be a divine nature first put into the soul, to make it lay hold on him, he lays so infinitely beyond the sight or reach of nature. That Christ which natural free-will can apprehend, is but a natural Christ of a man's own making, not the Father's Christ, not Jesus the Son of the living God, to whom none can come without the Father's drawing, John vi. 44, 46. Finally, search the Scriptures daily, as mines of gold, wherein the heart of Christ is laid. Watch against constitutional sins, see them in their vileness, and they shall never break out into act. Keep always an humble, empty, broken frame of heart, sensible of any spiritual miscarriage, observant of all inward workings, fit for the highest communications. Keep not guilt in the conscience, but apply the blood of Christ immediately. God chargeth sin and guilt upon thee to make thee look to Christ, the brazen serpent.

Judge not Christ's love by providences, but by promises. Bless God for shaking thee off false foundations, for any way whereby he keeps the soul awakened and looking after Christ; better sickness, and temptations, than security and slightness.

A slighty spirit will turn a profane spirit, and will sin and pray too. Slightness is the bane of profession; if it be not rooted out of the heart, by constant and serious dealings with, and beholdings of Christ in duties, it will grow more strong and more deadly, by being under church ordinances. Measure not thy graces by others' attainments, but by Scripture trials. Be serious, exact in duty, having the weight of it upon the heart; but be as much afraid of taking comfort from duties as from sins. Comfort from any hand but Christ's is deadly. Be much in prayer or you will never keep up much communion with God. As you are in closet prayer, so you will be in all other ordinances.

Reckon not duties by high expressions, but by lowly frames, and the beholdings of Christ. Tremble at duties and gifts. It was the saying of a great Saint. "*He was more afraid of his duties than his sins;*" the one often made him proud, the other always made him humble. Treasure up manifestations of Christ's love, they make the heart low for Christ, too high for sin. Slight not the lowest, meanest evidences of grace; God may put thee to make use of the lowest as thou thinkest even that. 1 John iii. 14. that may be worth a thousand worlds to thee.

Be true to truth, but not turbulent and scornful; restore such as are fallen, help them up again with all the bowels of

Christ. Set the broken, disjointed bones with the grace of the gospel. High professor! despise not weak saints; thou mayest come to wish to be in the condition of the meanest of them. Be faithful to others' infirmities, but sensible of thy own. Visit sick beds and deserted souls much, they are excellent scholars in experience.

Abide in your calling. Be dutiful to all relations, as to the Lord. Be content with little of the world; little will serve. Think every little of the earth much, because unworthy the least. Think much of Heaven not too little, because Christ is so rich and free. Think every one better than thyself and carry ever self loathing about thee, as one fit to be trampled upon by all saints. See the vanity of the world, and the consumption that is upon all things, and love nothing but Christ. Mourn to see so little of Christ in the world, so few needing him. Trifles please them better. To a secure soul Christ is but a fable, the scriptures but a story. Mourn to think how many are under baptism, and church order, that are not under grace, looking much after duty, obedience; little after Christ, little versed in grace. Prepare for the cross; welcome it, bear it triumphantly like Christ's cross, whether scoffs, mockings, jeers, contempt, imprisonments, &c., but see it be Christ's cross, not thy own.

Sin will hinder from glorying in the cross of Christ; omitting little truths against light may breed hell in the conscience, as well as committing the greatest sins against light. If thou hast been taken out of the belly of hell into Christ's bosom, and made to sit among princes in the household of God, Oh, how shouldst thou live as a pattern of mercy, redeemed, restored soul! What infinite sums dost thou owe to Christ! With what singular frames must thou walk, and do every duty! On sabbaths, what praising days, singing of hallelujahs should they be to thee! Church fellowship, what a Heaven, a being with Christ, and Angels' and Saints' communion; what a drowning the soul in eternal love, as a burial with Christ, dying to all things besides him. Every time thou thinkest of Christ, be astonished, and wonder; and when thou seest sin, look at Christ's grace that did pardon it; and when thou art proud, look at Christ's grace, that shall humble and strike thee down in the dust.

Remember Christ's time of love when thou wast naked, *Ezek.* xvi. 8, 9. and then he chose thee. Canst thou ever have a proud thought? Remember whose arms supported thee from sinking and delivered thee from the lowest hell, *Psal.* lxxxvi. 13., and shout in the cars of Angels and men,

Psal. cxlviii., and forever sing praise, praise; grace, grace. Daily repent and pray; and walk in the sights of grace, as one that hath the anointings of grace upon thee; remember thy sins, Christ's pardonings; thy deserts, Christ's merits; thy weakness, Christ's strength; thy pride, Christ's humility; thy many infirmities, Christ's restorings; thy guilts, Christ's new applications of his blood; thy failings, Christ's raising up; thy wants, Christ's fulness; thy temptations, Christ's tenderness; thy vileness, Christ's Righteousness.

Blessed soul! whom Christ shall find not having on his own righteousness, *Phil.* iii. 9. But having his robes washed and made white in the blood of the Lamb, *Rev.* vii. 14. Woful, miserable professor! that hath not the gospel within, rest not in church-trials; thou mayest pass that, and be cast away in Christ's day of trial; Thou mayest come to baptism and never come to Jesus, and the blood of sprinkling, *Heb.* xii. 24. Whatever workings or attainments of Christ's blood, merits, righteousness, the main object of the gospel, fall short of the gospel, and leaves the soul in a condition of doubtings and questionings: And doubtings, if not looked unto betimes, will turn to a slightness of spirit, one of the most dangerous frames. Trifle not with ordinances. Be much in meditation and prayer. Wait diligently upon all hearing opportunities. We have need of doctrine, reproof, exhortation, consolation, as the tender herbs, and the grass hath of the rain, the dew, the small rain, and the shower, *Deut.* xxxii. 2. Do all thou doest as soul-work unto Christ, as immediately dealing with Christ Jesus, as if he were looking on thee, and thou on him, and fetch all thy strength from him.

Observe what holy motions you find in your souls to duties. Prize the least good thought thou hast of Christ, the least good word thou speakest of him sincerely from the heart, as rich mercy: O bless God for it! Observe, if every day you have the day-spring from on high, with his morning dews of mourning for sin, constantly visiting thee, *Luke* i. 17., have you the bright morning star, with fresh influences of grace and peace, constantly arising, and Christ sweetly greeting the soul in all duties? What duty makes not more spiritual, will make more carnal; what doth not quicken and humble, will deaden and harden.

Judas may have the sop, the outward privilege of baptism, the supper, church fellowship, &c., but *John* leaned on Christ's bosom, *John* xiii. 23., that is the gospel ordinance posture, in which we should pray, and hear, and perform all duties. Nothing but lying in that bosom will dissolve hard-

ness of heart, and make thee to mourn kindly for sin, and cure slightingness and ordinariness of spirit, that gangreen in profession; that will humble indeed, and make the soul cordial to Christ, and sin vile to the soul, yea transform the ugliest piece of hell into the glory of Christ. Never think thou art right as thou shouldst be, a christian of any attainment, until thou come to this, always to feel thyself lying in the bosom of Christ, who is in the bosom of his Father, *John* i. 18.—Come and move the Father for sights of Christ, and you shall be sure to speed; you can come with no request that pleaseth him better; he gave him out of his own bosom for that very end, to be held up before the eyes of all sinners, as the everlasting monument of his Father's love.

Looking at the natural sun weakeneth the eye. The more you look at Christ, the Sun of righteousness, the stronger and clearer will the eye of faith be. Look but at Christ, you will love him, and live on him. Think on him continually; keep the eye constantly upon Christ's blood, or every blast of temptation will shake you. If you will see sin's sinfulness, to loath it and mourn, do not stand looking upon sin, but look upon Christ first, as suffering and satisfying. If you would see your graces, your sanctification, do not stand gazing upon them, but look at Christ's righteousness in the first place; see the Son, and you see all, look at your graces in the second place.

When you act faith, what you first look at, that you expect settlement from, and make it the bottom of your hope. Go to Christ in sights of your sin and misery, not of your grace and holiness. Have nothing to do with thy graces and sanctification, they will but veil Christ, till thou hast seen Christ first. He that looks upon Christ through his graces, is like one that sees the sun in water, which wavereth, and moves as the water doth. Look upon Christ only as shining in the firmament of the Father's love and grace, you will not see him but in his own glory, which is unspeakable. Pride and unbelief will put you upon seeing somewhat in yourself first; but faith will have to do with none but Christ, who is inexpressibly glorious, and must swallow up thy sanctification as well as thy sin; for God made him both for us, and we must make him both, *1 Cor.* i. 30. *2 Cor.* v. 21. He that sets up his sanctification to look at, to comfort him, he sets up the greatest idol, which will *strengthen* his doubts and fears. Do but look off Christ, and presently, like Peter, you sink in doubts.

A *Christian* never wants comfort, but by breaking the order and method of the gospel, looking on his own, and look-

ing off Christ's perfect righteousness, which is to chuse rather to live by candle light than by the light of the sun. The honey that you suck from your own righteousness will turn into perfect gall, and the light that you take from that to walk in will turn into black night upon the soul. Satan is tempting thee, by putting thee to plod about thy own grace, to get comfort from that, then the Father comes and points thee to Christ's grace, as rich and glorious, infinitely pleasing him, and biddeth thee study Christ's righteousness; and his bidings are enablings; that is a blessed motion, a sweet whispering; checking thy unbelief; follow the least hint, close with much prayer, prize it as an invaluable jewel; it is an earnest of more to come. Again,

If you would pray, and cannot, and so are discouraged, see Christ praying for you, using his *Interest* with the Father for you. What can you want; if you be troubled, see Christ your peace, *Eph.* ii. 14. leaving you peace when he went up to Heaven, again and again charging you not to be troubled, no not in the least, sinfully troubled, so as to obstruct thy comfort or thy believing, *John* xiv. 1, 38. He is now upon the throne, having spoiled upon his cross, in the lowest state of his humiliation, all whatsoever can hurt or annoy thee; he hath borne all thy sins, sorrows, troubles, temptations, &c. and is gone to prepare mansions for thee.

Thou who hast seen Christ all, and thyself absolutely nothing, who makest Christ all thy life, and art dead to all righteousness besides, thou art the *Christian*, one highly beloved, and who hath found favour with God, a favourite of Heaven; do Christ this one favour for all his love to thee, love all his poor Saints, the meanest, the weakest; notwithstanding any difference in judgment, they are engraven on his heart, as the names of the children of *Israel* on *Aaron's* breast-plate, *Exod.* xxviii. let them be so on thine. *Pray for the peace of Jerusalem, they shall prosper that love thee.*

THE DOWNWARD COURSE OF SIN.

When our Savior spake of his making men *free*, the Jews were offended. It hurt their pride to be represented as slaves; yet slaves they were—and such is every sinner, however insensible of it, till Christ has made him free. And the longer he continues in this state, the more he is entangled, and the greater is the difficulty of making his escape. Sin

is a master that will not suffer his slaves to rest, but is always hurrying them on from one thing to another, till, having finished its operations, it bringeth forth death. The way of sin is a way in which there is no standing still: it is a down hill road, in which every step gives an accelerated force till you reach the bottom. Such is the import of those emphatic words of the apostle, "Ye were servants to iniquity, unto iniquity."

To be a *servant of iniquity* is descriptive of the state of every unconverted sinner. All may not be subject to the same kind of sins: one may be enslaved to drunkenness, another to uncleanness, another to covetousness, another to fashion, and another to self-righteous pride; but these are only different tempers and constitutions: all are servants to iniquity; and all who continue such, are impelled, in a manner, to go on in their work, "servants to iniquity, unto iniquity." The proofs of this tendency to progression will appear in the following remarks.

1. He that yields himself a servant to sin, in any one of its forms, admits a *principle which opens the door to sin in every other form*. This principle is, that the authority of God is not to be regarded, when it stands in the way of our inclinations. If you admit this principle, there is nothing to hinder you from going into any evil which your soul lusteth after. You may not indeed be guilty of every bad practice; but, while such is the state of your mind, it is not the fear of God, but a regard to man, or a concern for your own interest, safety, or reputation, that restrains you. If you indulge in theft, for instance, you would, with the same unconcern, commit adultery, robbery, or murder; provided you were tempted to such things, and could commit them with the hope of escaping punishment. Thus he, who transgresses the law "in one point, is guilty of all;" for He that forbids one sin, forbids all; and a deliberate offence against Him, in one particular, is as really a rejection of his authority as in many.

Moreover, if the mind be unrestrained by the fear of God, a regard for man will have but a feeble hold for it. Sin, in various shapes, will be frequently indulged in secret; and being so indulged, it will soon break out in open vices: for it is not in the power of a man, with all its contrivances, long to conceal the ruling dispositions of his soul. When king Saul had once disregarded the divine authority in his treatment of the Amalekites, there were no bounds to the evil workings of his mind; full of jealousy, envy, and malignity, he murders a whole city of innocent men, repairs to a witch for counsel, and at last puts an end to his miserable life.

2. Every sin we commit, goes to *destroy the principle of resistance*, and produce a kind of desperate carelessness. Purity of mind, like cleanliness of apparel, is accompanied with a desire of avoiding every thing that might defile ; and even where this has no place, conscience, aided by education and example, is a great preservative against immoral and destructive courses ; but if we once plunge into the vices of the world, emulation is extinguished. The child that is accustomed to rags and filth, loses all shame, and feels no ambition to appear neat and decent.

The first time a person yields to a particular temptation, it is not without some struggles of conscience ; and when it is past, his soul is usually smitten with remorse ; and, it may be, he thinks he shall never yield again ; but, temptation returning, and the motive to resist being weakened, he becomes an easy prey to the tempter. And now the clamors of conscience subside, his heart grows hard, and his mind desperate. "There is no hope," saith he ; "I have loved strangers, and after them I will go." Under the first workings of temptation he sets bounds to himself, "Hitherto I will go, and no farther ;" but now, all such resolutions are of no account. The insect entangled in the spider's web can do nothing ; every effort it makes only winds another thread around its wings ; and after a few ineffectual struggles, it falls a prey to the destroyer.

3. Every sin we commit, not only goes to destroy the principle of resistance, but produces *an increased desire for the repetition of it* ; and thus, like half an army going over to the enemy, operates both ways against us, weakening our scruples and strengthening our propensities. This is manifest in such sins as drunkenness, gambling, and fornication. It is one of the deceits of sin, to promise that, if we will but grant its wishes in this or that particular, it will ask no more ; or to persuade its deluded votaries, that indulgence will assuage the torrent of desire ; but, though this may be the case for a short time, sin will return with redoubled violence. It rises in its demands from every concession you make to it. He that has entered the paths of the destroyer can tell, from experience, that it is a thousand times more difficult to recede, than to refrain from entering. The thirst of the leech at the vein, and of the drunkard at his cups, is but a faint emblem of the burnings of desire in the mind, in these stages of depravity.

4. If we yield to one sin, we shall find ourselves under a kind of necessity of *going into other sins, in order to hide or excuse it*. This is a truth so evident, that it needs only to be

stated, in order to be admitted. Examples abound both in Scripture and common life. When sin is committed, the first thing that suggests itself to the sinner is, if possible, to conceal it; or if that cannot be, to excuse it. Adam first strove to hide himself among the trees of the garden, and when this refuge failed him, he alleged it was "the woman," and the woman, too, "that God gave to be with him," who tempted him to do as he did. Nearly the same course was pursued by David. Having committed a grievous crime, he first betakes himself to intrigue, in hopes to cover it; and when this failed him, he has recourse to murder; and this being accomplished, the horrible event is, with an air of affected resignation, ascribed to Providence: "The sword devoureth one as well as another." Nor is this the only instance wherein that which has begun in a wanton look, has ended in blood.

5. Every act of sin tends to form a *sinful habit*; or if already formed, to strengthen it. Single acts of sin are as drops of water, which possess but little force; but when multiplied, they become a mighty stream, which bears down all before it. The drunkard has no natural thirst for strong liquors. Some worldly trouble, or the love of loose company brought him to make a free use of them, but having once contracted the habit, though he knows he is every day wasting his substance, shortening his life, and ruining his soul, yet he cannot desist. Even under the power of stupefaction, he calls for more drink: his dreams betray his lusts: "They have smitten me, says he, "and I was not sick: they have beaten me, and I felt it not. When shall I awake? I will seek it yet again." The *gamèster*, at first thought little of doing what he does. He fell into company, it may be with a card party, or had heard of a lucky adventure in the lottery, or knew a person who had made a fortune by a successful speculation in stocks; so he resolves to try a little himself. He succeeds. He tries again; ventures deeper, with various success. His circumstances become embarrassed; yet having begun, he must go on. One more grand adventure he hopes will recover all, and free him from his difficulties. He loses; his family is ruined; his creditors are wronged; and himself, it is not impossible, is driven to such means of support as shall bring him to an untimely end. His illicit connexions might originate in what were thought, at the time, very innocent familiarities. But having once invaded the laws of chastity, he sets no bounds to desire: "His eyes are full of adultery, and he cannot cease from sin."

6. When the sinner becomes thus besotted in the ways of sin, there are commonly a *number of circumstances and considerations, beside his own attachment to it, which entangle his soul, and, if infinite mercy interpose not, prevent his escape.* He has formed connexions among men like himself. His interest, he thinks, will suffer. His companions will reproach him. The world will laugh at him. Many, in such circumstances, have been the subjects of strong convictions, have shed many tears, and professed great desire to return from their evil courses; yet, when it has come to the test, they have been too weak to recede: having begun and gone so far, they cannot relinquish it now, whatever be the consequences.

Reader, is this, or something like it, your case! Be assured, you must return, or perish forever, and that in a little time. Infidels may tell you there is no danger; but when they come to die, they have commonly discovered that they did not believe their own assertions. "Verily there is a God that judgeth in the earth; and before him you must shortly give an account. Will you plunge yourself into the pit, whence there is no redemption? That tremendous punishment is represented as not prepared originally for you, but for the devil and his angels. If you go thither, you in a manner take the kingdom of darkness by force.

Let us add, it is not enough for you to return, unless, in so doing, you return to *God.* "Ye have returned, but not unto me," saith the Lord. Though you should escape the grosser immoralities of the world, yet you may be still in your sins, and exposed to eternal ruin. Your danger does not lie merely in open vices. Satan may be cast out with respect to these, and yet retire into the strong holds of proud self-satisfaction. It is not the outward spot that will kill you; but the inward disease, whence it proceeds. "From within, even from the heart, proceed evil thoughts, murders, adulteries, fornications, thefts, and blasphemies." Every outbreaking of sin in your life is a proof of the inward corruption of your nature. If this fountain be not healed, in vain will you go about to purify the streams. We mean not to dissuade you from "breaking off your sins," but to persuade you to "break them off by righteousness." But the only way in which this is to be done, is that to which our Savior directed in his preaching, "Repent, and believe the gospel." All reformation, short of this, is only an exchange of vices. But if you can, guilty and unworthy as you are, renouncing all other hopes and dependencies, believe in Christ, you shall be saved. His blood was shed for sinners, even the chief of sinners. His obe-

dience unto death was so well-pleasing to God, that any sinner, whatever has been his conduct or character, that comes to him in *his* name, pleading his righteousness, and his only, will be accepted for his sake. He has not only obeyed and died for such as you, but is now at the right hand of God, carrying into effect the great ends of his incarnation, life, and death. "Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them."

If thou canst embrace this doctrine, it will heal thy malady. If, from thine heart, thou canst receive salvation as of mere grace, through the redemption of Jesus Christ, it is thine own. If thou canst confess thy sins upon the head of this sacrifice, "God is faithful and just to forgive thy sins, and to cleanse thee from all unrighteousness." God makes nothing of thy reformations, prayers, or tears, as a reason why he should accept and save thee; but every thing of what his Son has done and suffered. If thou canst be of his mind, making nothing of them in thy pleas and hopes for mercy, but every thing of Him in whom he is well-pleased, eternal life is before thee. And at what time this doctrine shall give peace to thy troubled soul, it shall purify thy heart in such a manner, that all thy former ways shall become hateful unto thee, and sobriety, righteousness, and godliness, shall be thy delight.

But if thy heart be still hardened in sin; if Jesus, and salvation by grace, through his name, contain nothing attractive, but rather what is offensive to thy mind; know this, "there is no other name given under heaven, among men, by which thou canst be saved;" and the remembrance of thy having once in thy life, at least, been told the truth, may not a little imbitter thy dying moments.

Happy are all they who, returning in the name of Jesus Christ to his Father and their Father, his God and their God, are made free from sin, and have their fruit unto holiness!—*They* too are *progressive*, but it is in a course the opposite of that which has been set before the reader. "The righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger." The service of God shall become more easy to him; truth shall appear more evident; the marks of his conversion shall multiply; his character shall strike its roots deeper; the hope of his perseverance shall continually renew its strength; and sorrow and joy, retirement and society, the dispensations of Providence and the ordinary means of grace, shall all contribute to make him more meet for the "inheritance of the saints in light."

REFORMED PRESBYTERIAN SYNOD IN IRELAND.

Belfast, Tuesday, July 14, 1846, 12 o'clock, noon.

THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH in Ireland met, and, after a discourse delivered by the Rev. Hutchinson M'Fadden, the Moderator, from 2 Timothy, iv. 7, 8,—“I have fought a good fight,” &c., was constituted by prayer.

The Rev. James Kennedy was elected Moderator for the ensuing year.

The reports of Presbyteries were read and received. *

The fourth Thursday of November was appointed to be observed as a day of Thanksgiving, and the fourth Thursday of January, 1847, as a day of Fasting.

On behalf of the Committee appointed to watch over the Students, Mr. Houston reported, that the attendance during the last Session had been numerous and regular, twelve or thirteen Students being in connexion with our Church, and five or six from other bodies; that the Students had read, as a text book, Butler's Analogy, and had been examined on the first part of that work, and on collateral subjects; had read with considerable attention and accuracy the Book of Acts in Greek, and had been especially directed to the views presented therein of the order and Government of the Church, the pastoral office, and the work of Christian Missions; that a few lectures had been delivered on the second Reformation; that the Students had held, by themselves, devotional meetings on missionary subjects, and a few of them had taken some interest in the diffusion of the Gospel among the poor, and had laudably, and with some success, exerted themselves to increase the Theological Library; that throughout the Session they had taken a lively interest in the business of the class, and the Committee had reason to be satisfied with their general good conduct. The appointment of the committee was continued.

The next meeting of Synod was appointed to be held at Ballymoney, on the second Monday of July, 1847, at 7 o'clock in the evening.

Wednesday, 10 o'clock, A. M.

Synod having heard, with deep regret, the melancholy account of the death of the Rev. Alexander Brittin, of Bready, one of the senior ministers of our Church, appointed Dr. Stavelly with Mr. Simms a Committee to prepare a letter of condolence to be addressed to the bereaved family of our late lamented brother.

*These Reports are highly interesting. They will be given in our next number.

Dr. Stavelly states, on behalf of the Committee appointed to prepare an abstract of our Books of Discipline, that some progress had been made in that matter, and that they hoped, in some short time to have it completed.

The Committee of Education reported, that having considered the present state of education in this country, in the primary and elementary schools, and in the higher seminaries, as it affects the interests of the youth of this Church, and especially of the candidates for the ministry,

Recommended it to Synod to take measures for establishing at least one Scriptural school in each congregation, to be under the superintendence and direction of the Minister and Session, and in which, besides the usual literary studies, the children shall be instructed in the doctrines of Holy Scripture, according to the Westminster Confession, and the Larger and Shorter Catechisms.

With respect to the progress of Collegiate Education in this country, the Committee recommend:—

1st. That the Students under the care of Synod, in pursuing Collegiate studies, shall, for the present, attend classes only in those seminaries which have been already recognized by the Synod; and that attendance upon other classes cannot be permitted without previous leave, either from Synod, or from Synod's Committee appointed to watch over the Students.

2nd. That in the case of the establishment of other Colleges, either in this country or elsewhere, before Students shall be allowed to attend classes therein, the Synod shall require to have such satisfaction, at least in relation to the course of study pursued generally in such seminaries, or in the separate classes, as they have been accustomed to seek and obtain from other public seminaries already established, to which our Students have hitherto resorted.

3rd. That, in the present state of Collegiate Education in this country, the Committee affectionately submit, that it is the special duty of the Courts of the Lord's House, Sessions, Presbyteries and Synod, to watch most diligently over the Students of the Church, endeavoring to deepen in their minds a sense of personal religion, and to stir up the members of the Church to earnest and fervent prayers, in behalf of the candidates for the ministry.

The report was received and the appointment of the Committee continued.

The Committee appointed concerning the election of a Theological Professor, &c., submitted the following report:—

That they met, on the call of the Convener, on the 17th of March last, and after maturely weighing the important matters entrusted to them, unanimously resolved to recommend to Synod,

1st. To choose, without delay, one of its members to fill the office of Theological Professor, and to proceed to the election by taking the votes without discussion; and to instruct the Professor elect to prepare for entering on his duties on the 1st of December next.

2nd. To provide the necessary funds, by requiring a yearly collection from each congregation; and to appropriate £30, annually, as remuneration to the Professor, £10 for supplying his pulpit, and £10 more for accommodation of the Divinity Class.

3rd. That the location of the Theological Hall be Belfast; the length of the Session three months, the commencement of each Session to be on the 1st of December, and that the first Session of each Student coincide, so far as it extends, with his third Collegiate Session; and that he be at liberty to defer such parts of the ordinary curriculum, as may be done without disadvantage to his other studies, until a fifth Collegiate Session, which shall include the third Theological Session.

4th. That an address to the Church on the subject of the Theological Seminary be prepared and issued by Synod, with as little delay as possible.

5th. That as soon as practicable, a second Professor be appointed, to lecture on Church History and Exegetical Theology; and that, in the meantime, the Theological Professor be directed to superintend the studies of his class, in Ecclesiastical History, and to employ a part of his course each Session in Scripture exegesis.

After some observations by members of Court on the subject generally, it was moved by Rev. S. Carlile,—That the report now read be inserted in the printed minutes, and the whole matter connected with it be held *in retentis* for another year.

Moved as an amendment by Mr. Simms, and seconded by Mr. M'Fadden,—That the thanks of Synod be returned to the Committee appointed to make arrangements with respect to the Theological Seminary, in connexion with our Church in this country, for the attention they have paid to the business entrusted to them by Synod. That while Synod re-affirm that part of minute 12 of last year, which relates to the formation of a Library for our Ministers and Theological Students, and do earnestly urge the desirableness of making all due exertions to promote that object, at the same time Synod do not deem it desirable, under present circumstances, to proceed to the election of a Theological Professor.

The motion and amendment being put, the former was carried.

The Committee on Dr. Symington's Testimonial having stated, that a sum of money was at the disposal of Synod for that purpose, Rev. Messrs. Toland and Simms were appointed a deputation from this Synod, to present the Testimonial accompanied with an Address, at the ensuing Session of the Theological Hall at Paisley.

Wednesday, half past 4 o'clock, P. M.

Mr. Houston read the duplicate of a letter, which he had been instructed some time ago to address to the Moderator of

the Waldenses, together with a most interesting and affectionate reply, which had come to hand shortly after the last meeting of Synod.

Thursday, 10 o'clock; A. M.

The Secretary read the *eighteenth* annual report of the Missionary Board, from which Synod with satisfaction heard that the missions of our Church, both at home and abroad, were in a more prosperous condition than at any former period. The report was received, and ordered to be printed in the ensuing number of the *Missionary Chronicle*; and that a larger impression than usual be struck off, for the purpose of distributing a few copies gratuitously among persons who, though not members of our Church, are in the habit of contributing to the support of our Missionary undertaking.

On motion, the thanks of Synod were tendered to the Board of Directors; and, on request, they consented to remain in office for another year. Mr. Russell was added to the number.

Mr. Houston having expressed his desire to be relieved from the office of Secretary of the Board, it was agreed, that in order to assist him in discharging the onerous duties of that office, a member of Synod be appointed to act as Secretary for the Home Mission, and that Mr. Houston be requested to continue to act as Secretary for Foreign affairs. To this arrangement Mr. Houston readily acceded, and Mr. M'Carroll was appointed, to act forthwith, as Secretary for the Home department.

Synod were gratified to hear from Mr. Wallace of the increase and prosperity of the congregation of Newry, and encouraged him to expect that, on addressing an application to the several congregations, they would be willing to assist in liquidating the debt due on their House of Worship.

Mr. Johnson and his Elder were heard, in presenting a view of the state and prospects of the congregation of Manchester, which, upon the whole, were very encouraging; and as there still remained unpaid a part of the debt contracted in building their House of Worship, Synod enjoined upon those congregations who had yet done nothing in that case, to take up collections, and transmit them as soon as possible; and as Mr. Johnson contemplated being some time from home for the same purpose, the following supply of preaching was provided for Manchester during his absence:—

The Northern Presbytery to supply his pulpit in August, the Western in September, the Southern in October, and the Eastern Reformed Presbytery in November.

Thursday, half-past 6 o'clock, P. M.

The Rev. John Hawthorne appeared as an appellant against a decision of the Southern Presbytery in his case, which was, that owing to an unpleasant occurrence between some members of Mr. Hawthorne's family and the congregation of Ballenon, it was found expedient that the pastoral relation between him and that congregation be dissolved. The grounds of his protest were heard, and also his statements in support of his appeal, together with the defence of the Southern Presbytery as to the course they felt it necessary to pursue in the case—when a Committee, consisting of Dr. Staveley, Rev. Messrs. Dick and Russell, was appointed to consider the matter and report to-morrow.

Friday, 10 o'clock, A. M.

The Committee appointed in the case of the Rev. John Hawthorne's protest and appeal reported as follows:—

1. In reference to this case, Synod find that there is not sufficient ground for sustaining the protest and appeal of the Rev. J. Hawthorne, although there is some weight in the reasons which he has adduced; and that the Southern Presbytery were in a great measure shut up to the course of procedure which they adopted. We are satisfied that the resolution to dissolve the relation between Mr. Hawthorne and his people was not carried into effect, and would have been better satisfied had supplies, in the circumstances, which were very peculiar and perplexing, been appointed for the congregation, and the case referred to Synod.

2. We regard the conduct of certain members of Mr. Hawthorne's family, in seizing on the House of Worship, and keeping it shut for several weeks, as rash and injudicious, as most insulting and injurious to the congregation, and calculated to throw them into a state of agitation and disorder; but we acquit Mr. Hawthorne of all participation in this matter, and believe that the proceedings taken were beyond his control.

3. Notwithstanding the great provocation given to the people of Ballenon, we most strongly disapprove of their conduct in prescribing terms to Presbytery, and placing themselves in an attitude of defiance, and consider that they should have submitted their case to Presbytery, and awaited their decision.

4. That Mr. Hawthorne possesses our esteem, affection and confidence, as he has always done; that we deeply sympathise with him in the impaired state of his bodily constitution, and his other afflictive circumstances; and we express our unfeigned sorrow, that in his advanced period of life, he should be obliged to separate from a congregation which he has long and faithfully served in the Gospel, but in which his usefulness is evidently at an end.

5. That we affectionately and most earnestly recommend to the congregation to consider what they owe to the Head of the Church, in continuing to them, for so long a period, the ministrations of a judicious and faithful servant of Christ; and that in common justice and gratitude, not to speak of Christian affection and generosity,

besides paying stipend till the period of Presbytery's decision to disjoin pastor and people, to raise and present, as soon as practicable, to Mr. Hawthorne, at least an additional year's stipend; and we as strongly recommend to him, while he may reside in the bounds of the congregation, and until a successor be appointed, to show all readiness to dispense Gospel ordinances, if required by them, and with the concurrence of the Southern Presbytery.

6. That the relation subsisting between Mr. Hawthorne, and his people be now dissolved, and the Presbytery be instructed to declare the congregation vacant.

This report was adopted by Synod as their judgment in the case, and, at the request of the Moderator, Dr. Stavelly proceeded to dissolve the relation between Mr. Hawthorne and his people by prayer.

Friday, 5 o'clock, P. M.

Papers were read from the Sessions of Kellswater, Knockbracken, Londonderry, and Ballyclare, expressive of their approval generally of the draft of an Act of Covenant-Renovation, with Confession of Sins, sent down, after last meeting, for their consideration, and praying Synod to adopt measures for proceeding, with all convenient speed, to the work of renewing the Covenants.

Verbal reports were also offered by the ministers from most of the other congregations of Synod; from which it appeared that the Bond had met with general approbation: that it seemed to be the duty of the church to proceed with Covenant-renovation as soon as practicable, but that in a work so important it would be desirable to have the counsel and co-operation of the sister Synods in Scotland and America.

The Committee formerly appointed in this matter was continued, the draft re-committed, with instructions to correspond with the Church in Scotland and America, and that the subject be still kept before the mind of our congregations at home.

The Committee on the Signs of the Times was re-appointed, and enjoined to have drafts of Causes of Thanksgiving and Fasting in readiness to be submitted to Synod at next meeting.

The Committee on Foreign Correspondence submitted the draft of a reply to a letter from the Reformed Presbyterian Synod in America, which they were instructed to revise and transmit as soon as possible; and also to transmit a letter of sympathy, in the name of Synod, to those ministers who had, under very trying circumstances, seceded from the Established Church, in the Canton de Vaud.

Dr. Stavely and Mr. Simms were appointed a deputation from this Synod, to attend the next meeting of the Reformed Presbyterian Synod in Scotland.

Mr. Simms gave notice, that he purposes to move, at the next annual meeting of Synod, that measures be taken to revive, in the Reformed Presbyterian Church in Ireland, as soon as practicable, the scriptural order of Deacons.

The Memorial from the Western Presbytery respecting the office of Deacon, the election and ordination of Ruling Elders, was to be held *in retentis* till the next annual meeting of Synod.

JOHN W. GRAHAM, *Synod Clerk.*

ECCLESIASTICAL PROCEEDINGS.

The Rochester Presbytery.—This Presbytery met in the city of Rochester on the 2d October. All the ministerial members were present and a small representation of Elders. The meeting was distinguished by christian harmony and commendable zeal and faithfulness.

The Rev. W. L. Roberts, who was appointed at a previous meeting, to visit and preach at Syracuse, reported the fulfilment of his appointment, and that the encouragement for establishing a missionary station at Syracuse was favourable. People were found, who manifested a laudable zeal to have and to support a pure and faithful gospel among them. It was thought that \$50 would be contributed for this purpose, by the people of that place, and they desired at least 12 Sabbaths preaching during the year. A similar report was made by the Rev. D. Scott, who was appointed to visit Buffalo. About the same amount of pecuniary means would be afforded by the people of Buffalo, as at Syracuse, and some 12 Sabbaths preaching would be very acceptable. The committee of supplies are to provide for these missionary stations to the utmost of their power.

The report from Watertown, by Rev. J. Middleton, was not encouraging.

A report from Mr. J. Ballantine, Presbytery's agent for receiving monies appropriated for the aid of the Lisbon congregation by the Missionary Society of the R. P. Congregation of Cherry St. Philadelphia, was read and accepted. In reference to the continuance of this agency, the presbytery having taken into consideration that its missionary funds are now found sufficiently adequate to meet the wants of such congregations within its limits do respectfully and affection-

ately decline further assistance from their kind and liberal brethren in other bounds, therefore, Resolved, that the further continuance of an agent for this purpose be deemed unnecessary.

The committee on session books reported, that books were forwarded from Rochester and York and were found accurately kept. It was also recommended by the committee that the session book from Sterling be forwarded at the next meeting of Presbytery.

A call from York congregation, made on Mr. S. Bowden, was read and sustained as a regular gospel call. It was ordered to be transmitted to the New York Presbytery for presentation to the candidate who is understood to be within the bounds of that Presbytery.

The appointments of supplies were—Mr. J. Middleton, to preach in York the 1st, and in Buffalo the 2d and 3d Sabbaths of October.

The next meeting of Presbytery to be held at Sterling on the 3d Tuesday of October inst.

J. MIDDLETON, Clerk.

The Presbytery of the Lakes.—This Presbytery held its meeting on the 7th October, according to adjournment. Reports of those who had visited the stations in the north-west were encouraging.—A call from Sandusky congregation was presented to Mr. J. C. Boyd, and by him accepted. Mr. Boyd has to remain another season in the Seminary. Arrangements were made for his ordination in the spring. The subject of Usury, before the court at its former meeting, was referred to Synod. Members of Presbytery were recommended to raise money for assisting the congregation of Cedar Lake to erect a meeting house.

The following is the scale of appointments of supplies, as far as could be made by the Presbytery :

A. McFarland, 3d Sab. Jan. Miami. His appointment at Valparaiso is continued, satisfactory reasons having been given for not fulfilling it. Also a stated supply at *Jopahan's Creek* as heretofore. R. Hutcheson 2d Sab. Oct. *Walnut Creek*; four Sabbaths in Nov. and to moderate a call at *Beachwoods* and *Garrison*. 2d, 3d and 4th Sab. Feb. Miami. R. B. Cannon, 2d Sab. Oct. *Xenia*. After which he is, at his own request, dismissed to the Presbytery of Pittsburgh. J. C. Boyd, 3d Sab. Oct. *Utica*, 4th, *Loudonville*.—J. Niell, a stated supply at *Cedar Lake*. Dr. J. R. Willson, to supply at his own discretion, *Garrison*, *Beachwoods*, and *Xenia*.

Members to preach to colored people as much as they can with advantage; and to such scattering families as they may be able to reach.

For giving farther appointments, Dr. J. R. Willson, Rev. A. McFarland, and Hugh Harvey were appointed a standing committee on supplies.

There is a standing rule, that where ministers preach by appointment, they visit and catechise as much as they can.

Next meeting of Presbytery is appointed in the Sandusky congregation, on Wednesday, the 13th of May, 1847, at 10 o'clock, A. M.

Congregations and Sessions are directed to report on the draft of a covenant, at next meeting. By order of Presbytery.

Oct. 10th, 1846.

R. HUTCHESON, *Clerk.*

The New York Presbytery.—This Presbytery met in New-York on the 13th ult. The meeting was highly comfortable. The business was attended to in one day. All the ministerial members were present except one, who was prevented by indisposition. An increased effort should be made on the part of some sessions to secure a fuller attendance of Ruling Elders. Only five were present at this meeting.

A very gratifying and encouraging part of the proceedings was the presentation and acceptance of three calls. One was by the congregation of York, N. Y. on Mr. Samuel Bowden. It had been sustained as a regular gospel call by the Rochester Presbytery, in the bounds of which the congregation is, and transmitted to the New-York Presbytery for presentation. A second was from the congregation of Baltimore on the Rev. C. B. McKee. The third was from the congregation of Craftsbury, Vt., on Mr. R. Z. Willson. It added to the satisfaction to know that in each case the call was made with great harmony on the part of the congregations severally. This furnishes a pleasing prospect of peace and usefulness to the pastors elect in entering upon their respective fields of labor.

The Clerk was directed to inform the Rochester Presbytery of the acceptance of the call transmitted by them, and also to furnish Mr. Bowden with a certificate of dismissal to said Presbytery.—A. Stevenson and J. Kennedy, ministers, with James Dickson and William Brown, Ruling Elders, were appointed a commission to attend to the installation of Rev. C. B. McKee in the Baltimore congregation on the first Wednesday of December next, at half past 10 o'clock, A. M.—S. M. Willson, J. M. Beattie and J. Douglas, ministers, with John A. Morse and William McLeran, Ruling Elders were appointed a commission to attend to the ordination to the holy ministry, of Mr. R. Z. Willson, and his installation in the Craftsbury congregation, on the third Tuesday of November next, at 11 o'clock, A. M. The Moderator assigned to Mr. Willson as pieces of trial for ordination, a Lecture from 1. Thes. i. 1—5. and a Sermon from 2 Pet. i. 19.

Presbytery having taken into consideration the "Draft of a Covenant," and the reports of the sessions that had sent up their judgment on the matter, came unanimously to the conclusions expressed in the following resolutions, which were adopted with entire unanimity.

1. Resolved, that in accordance with all the reports received from our sessions it is the judgment of this Presbytery that the form of Covenant renovation now before the church in *q*verture is inapplicable to our present circumstances.

2. That in the judgment of this Presbytery the proper form of Covenant renovation would be by a new bond adapted to the present circumstances and condition of the Church in this country.

These resolutions were ordered to be embodied in a Report and transmitted to Synod at its next meeting.

The Rev. James Douglas, who about twenty four years ago was a licentiate in our Church, and who in the interval had obtained ordination from the True Reformed Dutch Church, made application to be received by Presbytery. The application was received and a committee appointed to confer with Mr. Douglas. From this committee a report was received stating the nature &c. of their interview with Mr. Douglas; also setting forth the method of procedure in the case, and recommending that the application be granted. After considerable deliberation, the report, having been somewhat amended, was adopted. Mr. Douglas made the acknowledgment required, answered the Formula of Queries and signed them in the presence of the court; when the Moderator, in the name of the Presbytery, gave him the right hand of fellowship.

Mr. W. A. Acheson was, on his application, admitted to resume his studies as a student of Theology under the care of this Presbytery. There were assigned him as pieces of trial, a Historical Essay—the history of the Church during the life of Luther—and a sermon from 2 Pet. i. 19.

The last Thursday of November next was appointed to be observed as a day of Thanksgiving by the congregations and societies under care of Presbytery; and the third Thursday of February 1847, as a day of Fasting, humiliation and prayer.

The motion respecting a Literary institution, referred from last meeting, was called up and adopted.

The following appointments of supplies were made:—Rev. J. W. Shaw, assisted by Rev. A. Stevenson, to dispense the sacrament of the Lord's supper in the congregation of White Lake, on the first sabbath of November next. Mr. Shaw to preach there on the preparation sabbath, and Mr. Stevenson on the thanksgiving sabbath. Rev. J. Douglass to preach at Bovina, as much as is consistent with his other appointments and his own ability, till next meeting of Presbytery. Mr. R. Z. Willson to preach at Topsham the first sabbath of January and of each following month till next meeting. Also one sabbath at Argyle, on his way to Presbytery next spring. Rev. J. W. Shaw two sabbaths in Argyle at his convenience, before next meeting of Presbytery. Rev. J. M. Beattie, 4th Sabbath October, Albany, and at same place, one sabbath on his way to Presbytery next spring. Also the last two sabbaths of January and first sabbath of March, Canada. Rev. J. Kennedy to preach two sabbaths in the neighborhood of his congregation, and Rev. C. B. McKee two sabbaths in the neighborhood of Baltimore, each at his own convenience.

It was ordered that the subject of the opening sermon at next meeting be, "the unity of the Church and the duties of church-members arising out of this unity."

Presbytery appointed its next meeting to be held in the stone church, in Conococheague, on the Wednesday preceding the next meeting of Synod, at 10 o'clock, A. M.

OBITUARY OF REV. ALEXANDER BRITTIN.*

It is our painful duty to record, in our present number, the demise of one of the watchmen on the towers of our Zion—the Rev. Alexander Brittin of Bready—which took place at his own house on Sabbath the 31st of May, after an illness of only a fortnight's duration. We regret that it is not in our power to present any accurate account of the early life and studies of our venerated father. He was born near Portglenone, county Derry, in the house, we believe, at present occupied by Rev. J. A. Smyth, about the year 1784; so that he was 62 years of age at the time of his death. On the 21st Sept., 1815, having been licensed to preach some time previously, he was ordained to the office of the holy ministry, and the pastoral charge of the congregation of Bready, in the bounds of the Western Presbytery, where he continued to discharge the duties of his office up to the time of his decease, embracing a period of 30 years. As a preacher, he was distinguished for clearness, fulness, and faithfulness, in stating and illustrating Gospel truth. His theology was sound and scriptural. His appeals to the consciences of hearers, in the application of doctrine to practice, were earnest, searching, pointed, and forcible; and the whole was pervaded by an unction which rendered him a favorite with all who understand and appreciate evangelical preaching. In private life, and in all that brought him into more intimate personal contact with men, unaffected kindness, frankness, cordiality, cheerful vivacity, ungrudging hospitality, were his prevailing characteristics. To these there was joined a large measure of prudence and shrewd sagacity, in dealing with matters that required to be well weighed and considered, which gave to his opinion and his advice a value which would not otherwise have attached to them. If, in avoiding rashness, he sometimes appeared to be too slow, and for a time indecisive, in regard to subjects that admitted of debate, this was more than compensated by the firmness with which he held his ground, when once his position was taken—a commendation which we consider no small one, in a time of trouble, rebuke and defection. His attachment to the cause of the Covenanted Reformation was tried, and not found wanting. To the duties of every relation which he sustained in life, he was sedulously attentive. He was a kind husband, an affectionate and watchful parent, a prudent counsellor, a faithful friend. Add to all, what was of most importance as regarded himself individually, his piety toward God could not be doubted. We have no wish to indulge in indiscriminate eulogy. Still less are we inclined to enter on the odious work of depreciation. That he had faults, we deny not.—Who is without them? What they were even, we think it better not to inquire. Let *them* be all buried in the oblivion of the tomb; whilst his virtues are cherished in everlasting remembrance, brought forth and emblazoned, for approval and imitation.

After a life spent, as his was, in the service of that Divine Master who has promised that his rod and staff will comfort his people in

*From the Missionary Chronicle of the Reformed Presbyterian Church in Ireland.

passing through the dark valley, it might be anticipated that his latter end would be peaceful and happy. It was more—it was full of holy joy and triumph. On the 17th of May, which was the Sabbath preparatory to the intended dispensation of the Lord's Supper in the congregation, he preached from the words "I will arise, and go to my Father." It was his *last* sermon; and it was remarked by those who had the privilege of hearing it, that it was delivered with all his usual, if not more than his usual, animation and energy.—There was certainly, to use the world's phrase, "a singular coincidence" in his choice of such a text; but we prefer to consider that he was directed to it by a special overruling providence, as premonitory of his own approaching end. Confined to his room after this, he was not permitted to take any farther part in the solemnities of the sacrament: but, although the violence of the fatal malady prevented him from speaking much, and for a brief period appeared to disturb his mental powers to some extent, yet it was very evident that he had his flock, and those who were called upon to assume his place in going before them in his absence, much upon his mind, in their interesting circumstances; and that, had it been the Lord's will, it would have been his anxious wish to have had his customary share in the labor and the privilege. The writer of this had not the melancholy satisfaction of being a witness to the closing scene; but he has been credibly informed, that, as his dissolution approached, he seemed to be drawing nearer and nearer to the Source of all happiness. Reason resumed her full authority; and his faculties, like the last sun-burst of a lovely but cloudy evening, shone out with unwonted brilliancy. He declared he would not wish to remain; and spoke in terms indicative of his assurance of glory. When his weeping family were gathered around his bed, he exhorted them to maintain a close walk with God; and said, that as he had received his children from God, so he had given them back to God, who is ever faithful, and who would not forsake them, if they would not forsake Him. To Mrs. B. he said, "Surely you would not ask that I should stay, when I am about to be crowned with a diadem of glory, and will be a sparkling gem in the crown of my Saviour." These were about the last words he uttered, until he fell asleep in Jesus. "Mark the perfect man, and behold the upright; for the end of that man is peace." When a co-presbyter, on a subsequent Sabbath, endeavored to improve the solemn visitation, from the words, "Your fathers, where are they? and the prophets, do they live for ever?" (Zech. i. 5.) the earnest and undivided attention, and, in many instances, tearful emotion, with which the slightest allusion to their late pastor was received, showed the deep place he had long held in the affections of his people. Mr. B. has left behind him eight children.

While we cordially sympathise with the mourning family and bereaved flock, let us ponder the path of our feet, and intently mark the doings of the Lord. Another minister has gone to give in his account to his Master, of the manner in which he has managed the awfully responsible trust committed to him. What a subject for the most solemn reflection! Ministers! be ye also ready; for in such an hour as ye think not, the Son of Man cometh. You have taken

upon you weighty obligations. How have these been fulfilled in your practice? Are you prepared to present yourselves in the presence of your Lord, should He call you even now, and to say, each for himself, Here am I, and the children whom thou hast given unto me? Or, if you cannot present any spiritual fruit, yet are you prepared to say, with a good conscience, that you have freed yourselves from the blood of all men by faithfully preaching the word, being instant in season and out of season, reproving, rebuking, exhorting, with all long-suffering and doctrine? Professed disciples of Him who wept at the tomb of Lazarus, be ye also ready! This very night your soul may be required at your hands. Improve your privileges while they are enjoyed. Work while it is called to-day. Your fathers, where are they? Gone, it may be, to give in their testimony against many a careless, stubborn, impenitent, carnal, hard-hearted, or worldly-minded hearer of the word, who may have been often besought, even with tears, to come to the Lord Jesus; and now the same opportunity is no longer within reach. The message has been despised, and the messengers are in consequence withdrawn. They are gone, never more to return, until we all meet around the great white throne of the Saviour-Judge. Who may then abide the day of his coming! How dreadful, if ministers preach, and hearers receive their ministrations in such a manner as only to aggravate the final condemnation, and furnish material for the mutual upbraidings and recriminations of an eternal hell! But, "Blessed are those servants, whom the Lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."—Luke xii. 37.

BOARD OF FOREIGN MISSIONS.

NEW YORK, Oct. 13th, 1846, 3 o'clock, P. M.

The Committee on Foreign Missions met agreeably to adjournment. The meeting was opened with prayer by Rev. J. M. Willson.

The minutes of the preceding meeting were read and approved.

The Committee appointed to prepare a Schedule of instructions for Mr. Johnston reported. Report adopted and the Committee directed to present the same in proper form to Mr. Johnston.

The Treasurer submitted a Report of sums received since last meeting. Report accepted and ordered to be published.

The Treasurer was directed to pay Mr. Johnston the expenses of his Missionary tour, according to the resolutions of this Board on that subject.

Resolved, That J. Chrystie, A. Stevenson, and J. Brown, be a Committee to audit all accounts which come under the preceding resolution.

Adjourned to meet at the call of the Chairman.

At the request of the Chairman, Rev. S. M. Willson, being present, closed the meeting with prayer. A. STEVENSON, Sec.

TREASURER'S REPORT.

New York, Oct. 13, 1846.

HUGH GLASSFORD, in acct. &c.		DR.
Aug. 20,	To Little Beaver Cong. Rev. J. W. Morton	\$12 00
Sept. 1,	Ditto Ditto	8 00—20 00
" 4,	George Thomson, Bovina,	50
" 14,	Collected in Miss. Stations, in Pitts. Pres. by J. Dodds,	3 00
" 19,	St. Louis Cong., by H. Dean,	2 15
" 19,	Bethel Cong., Ill. by do.,	7 85
" 28,	North Washington Cong., Rev. Oliver Wylie,	10 00
" "	Camp Run &c. Cong., by Samuel Bowden,	15 00
Oct. 13,	Kortwright Cong., Rev. S. M. Willson,	10 50
" "	Nashville Cong., Ill., by J. M. Sloane,	10 00
" "	Saltcreek Cong., Ohio, by D. Wallace,	11 00
" "	Coldenham Cong., Rev. J. W. Shaw,	33 17
" "	Craftsbury Cong., R. Z. Willson,	25 00
" "	R. Z. Willson,	5 00
" "	Baltimore Cong., by John Cummings,	16 69
" "	James C. Ramsey, by order of N. Y. Presbytery,	3 00
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Deduct Postage 28 cents, Discount 57 cents,		85
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HUGH GLASSFORD, Treasurer.		

ITEMS OF INTELLIGENCE.

The following articles constitute the DOCTRINAL BASIS of the Evangelical Alliance, recently formed in London, an account of whose proceedings we gave in our last number.

I. The divine inspiration, authority, and sufficiency of the Holy Scriptures.

II. The right and duty of private judgment in the interpretation of the Holy Scriptures.

III. The Unity of the Godhead, and the Trinity of persons therein.

IV. The utter depravity of human nature, in consequence of the fall.

V. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial reign and intercession.

VI. The justification of the sinner by faith alone.

VII. The work of the Holy Spirit in the conversion and sanctification of the sinner.

VIII. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

IX. The divine institution of the sacred ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

The Cholera in India.—The ravages of the cholera at Kurrachee have been most disastrous. Between the 14th and the 23rd of June, about 8000 human beings were cut off, including 895 Europeans; of whom 815 were fighting men. Besides this, 595 Sepoys, and it is believed about 7000 Natives, camp-followers and inhabitants of the town have died. Details more graphic are given in a letter from the camp at Kurrachee, dated June 30th.

"For five days sorely did the destroying angel press on this regiment; 235 or thereabouts, fell victims to this scourge. The fusiliers and Rifles suffered to a less extent; each regiment has buried about 85 Europeans. Who shall depict the scenes in the hospitals? I speak more of the fusiliers, because of that I saw much; every c6t was filled—delirium here, death there—and fearful shrieks of pain and anguish. Men whom you had seen but a short time before hale and strong, were rolling in at every door—crowding every space—countenances so full of misery—eyes sunken and glaring, shrivelled and blackened cheeks. This, too, the work of five short minutes or less! So sudden was death with some that they were seized, cramped, collapsed, dead, almost as fast as I have written the words. Previous health and strength were no guaranties; men attending the burials of their comrades were attacked, borne to the hospital, and buried the next morning. Pits were dug in the churchyard morning and evening, the dead sewn up in their beddings, coffinless, were laid side by side, one service read over all. Medicine seemed powerless; nothing that medical science could suggest took effect—they were, in fact, dealing with corpses. It was not until the third day that medicine assumed any sway; since it has done so, I should say two-thirds of the cases have been saved."

The Crops in England.—The greatest fears are entertained that there will be a scarcity of grain during the coming winter. The Times says—"The English laborer has lost his potatoes. Throughout extensive districts of this island he will not recover the seed he has sown. Already villages are sickening with the attempt to use the tainted wreck of the crop. Already cholera and typhus are the companions of want. Not one English laborer in ten has at this moment either a stock of food, or means to purchase food for a month.

Oregon and Popery.—The Territory of Oregon, comprising both the part under the dominion of Great Britain and that belonging to the United States, has been lately divided by the Pope into eight Catholic dioceses. His Holiness has appointed M. Blanchet, who was already Bishop of Oregon, to be Archbishop of the whole district. Only two of the new sees are to be filled up at present. The new Archbishop will leave France with twelve missionaries and eighteen nuns.

Denmark.—At a late sitting of the States of Rothschild, a proposition was made and received with enthusiasm, in favor of the total and immediate abolition of Slavery, and the emancipation of all the slaves, 24,000 in number, in the Danish possessions in the West Indies. A complete reparation in money will be made to the proprietors.

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No. X.

GEOLOGY, ITS PRESENT RELATION TO DIVINE REVELATION.

By Rev. James Chrystie.

WHILST we maintain, and shall hereafter undertake to demonstrate, that there is an irreconcilable contradiction between the modern deductions of Geologists and the testimony of divine relation, we candidly admit that there are facts developed, as the basis of that magnificent science, which human reason in vain essays perfectly to explain and determine. Nor ought it to be deemed strange that the works of God should be enveloped in obscurity and mystery. In the vast productions of Infinite Power, and in the mode of its operation, we may well find more to admire than we are capable of fully comprehending. Science has often been at fault and found it necessary to shift her ground and modify her theories. Astronomy bears ample proof of the slow progress of the human mind in ascertaining the facts unfolded in the planetary system. Powerful intellect has been employed in the support of theories, now demonstrated to be radically false, and truth has been reached, only by long continued and greatly diversified investigation. Geology is yet far from maturity as a science. Hypotheses belonging to its details are numerous and different, and its most distinguished disciples entertain diverse theories, on several important facts. Why then should its supposed, its only apparent testimony, imperfectly ascertained, be deemed sufficient to subvert a system founded on the express language of divine revelation; a system, moreover, no ways inconsistent with the laws, or principles developed in the exercise of creative power. Indeed we have seen that the beginning of the creation, the primitive actings or outgoings of creative power must, from their nature,

bear an impress diverse from all other acts of the same divine power in the preservation or propagation of a system organized and established.

Respectable Geologists admit that a view of the creation furnished by the bible, is in no way inconsistent with just conceptions of the attributes and works of the Almighty, and the phenomena of the world as it exists. "It is easy," says a recent writer, "for the most superficial mind to conceive the exertion by the Deity of that Omnipotence which, by a word, should speak into existence not only this planet of ours, but systems of worlds pervading all space and filling all immensity; and that by the fiat of his will, he should impress upon every portion of that matter which presents itself to our view, its peculiar properties, appearances, and phenomena, whether of animal or vegetable life; of organic fossils, of alternating marine and terrestrial strata; of hill and valley, mountain, lake and plain; of disturbance, derangement, contortion and dislocation, similar in appearance and effects to such as we now perceive to be the invariable and necessary consequences of the long continued operation of efficient causes pervading the whole economy of nature. We can neither assign bounds to the power of Omnipotence, nor undertake to prescribe the manner in which that power shall at any time be exerted."*

These reflections, stripped of a few perhaps inconsiderable errata, are very reasonable. We do not however like to hear of "systems of worlds filling all immensity," for in truth there is no such thing. Creation, however vast, systems of worlds, however numerous and boundless to our perceptions, are as far short of immensity as the finite is from infinite—all creation, the universal stellar, solar or planetary systems have their limits. God alone, the Creator, fills immensity.—And then we can conceive that such perceptions as are above described may be reached and acknowledged not only by "any superficial mind," but by any mind however profound, imbued with proper reverence for the Almighty. But this is precisely the objectionable feature in modern Geology, that it determines exactly the reverse and maintains that the facts she has explored are incapable of any other interpretation than that they are the result of "those great laws which are impressed upon the constitution of the universe," and "formations which must have occupied vast periods, probably millions of years"—that "we are no longer at liberty, in the rational and responsible exercise of the power conferred upon

*Incentives to the Cultivation of the Science of Geology &c.—By F. S. Randall.

us, to reject the *irresistible testimony of our senses*, our reason and our judgment, or to resort to the *agency of a miraculous exercise of omnipotent energy* to enable us to 'cut the gordian knot' of creation, and solve the difficult but clear problem of the past."

"We are no longer at liberty to reject the irresistible testimony of our *senses*, our reason, and our judgment."! Bold language indeed! Is it unbecoming to conceive of this writer and of all who speak so confidently of the irresistible testimony of their senses, as if they had been living and present witnesses of the origin of all things—is it unbecoming to conceive of such as being addressed in the magnificent appeal of God recorded in the book of Job. "Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man, for I will demand of thee and answer thou me—where wast *thou* when I laid the foundations of the earth? declare if thou hast understanding—when the morning stars sang together and all the sons of God shouted for joy? Who hath shut up the sea with doors when it breaks forth as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and brake up for it my decreed place, and set bars and doors, and said, hitherto shalt thou come but no further; and here shall thy proud waves be stayed." Job, xxxviii.

We are not at liberty, he says also, "to resort to the agency of a miraculous exercise of omnipotent energy to cut the gordian knot of creation and solve the difficult but clear problem of the past;" in other words we are not at liberty to resort to the agency of a miraculous exercise of omnipotent energy to explain the origin of the world! Is there any occasion more evidently demanding the truly miraculous, the truly wonderful exercise of omnipotent energy, than the creation and arrangement of the world we inhabit?

How closely modern geology verges to the precipice, not merely of infidelity, but of of atheism, let the pious believer consider. "By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which do appear." Heb. xi. That faith conducts us to a result which geology denies, the presence, agency and omnipotence of God in the structure and arrangement of the world as it is seen—"the agency of a miraculous exercise of omnipotent energy to cut," as he too lightly styles it, 'the gordian knot of creation,' and solve the difficult but clear problem of the past."

We readily withhold this imputation from individuals: yet whatever very happy and distinguished exceptions there

may be, it is too clear that this system very naturally falls in with the innate unbelief and the practical atheism of the human heart. "The everlasting God, the Creator of the ends of the earth" is, as to any moral influences arising from the consideration of his power, majesty and eternity, banished from his own domain. Time, the lapse of incalculable ages, is invested with a shadowy throne, and introduced to fill the mind with a vague and undefined awe, at the thought of its vast duration.—"Principles of order, of harmony, and of adaptation which pervade all being," (even hell itself, it is presumed, not excepted) "and which must prevail"—"Eternal laws in accordance with which the universe holds on its majestic and magnificent course, from age to age"—these figure largely in the geological panorama of creation, and the progressive structure and formation of the worlds. These constitute the presiding agencies, the efficient causes, on that vast and boundless and desolate shore of time which reaches back into the darkness of eternity—these fill the mind of the geologist with an unintelligible and stupid wonder, and exclude from his soul the perception of that Being, to whom the devout believer looks up with adoring reverence. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

The very language which modern geology is constrained to hold indicates the infidelity, if not the atheism, on which it is based. "Efficient causes," "eternal laws," "the universe holding on its majestic course from age to age." Our bible employs no such language, but another and very different, because it is based upon a system which recognizes the presiding agency of God alone, "of whom, and by whom, and to whom are all things"—which contemplates Him as the only efficient and First cause and last end of all things—which attributes eternity only to God, and recognizes laws as originating coeval with time, subject to his constitution, and only expressing the modes of acting in the system of creation which he has adopted for himself—which, instead of exhibiting "the universe as holding on its majestic way from age to age," reveals to our view the intelligence and omnipotence of God "upholding all things by the word of his power"—and who, so far from being excluded, in that record of light, and mercy, and wisdom, from the dominion and control of his works, is revealed as constant, ever present, ever active in all the properties of his nature, in all parts of his creation. Him the heaven of heavens cannot contain, and the earth is filled with his glory—the countless myriads of

intelligences that people his vast domain derive their existence and its continuance from moment to moment from Him, for "in Him we all live and move and have our being." The vast orbs which roll in the firmament and the meanest sparrow that falls to the ground claim him equally the Author and Preserver of being—the brightest sun in the vast expanse of heaven, and the lilly of the field that grows on our planet, are alike clothed with their beauty and splendour by his immediate and ever active presence and power.

And even now in the present organization in which, to use the language of geology, *the physical revolutions*, which take place, and sometimes in an instant almost of time change the face and limits of earth and sea, of lake and river, are represented in the Bible as the immediate product of divine power. For we admit that great and important changes have taken place in the structure of the earth's surface since its creation: the general deluge, the frequent and wide spread earthquake; volcanic eruptions; the upheaving of the earth's surface one while; its submerging at another; these are all facts in its physical history, perfectly compatible with the inspired records and in fact often illustrate their testimony.—The awful catastrophe which converted the thickly peopled and fertile and extensive plain of Sodom and Gomorrah and the adjoining cities, into a vast desert, incapable of culture, embracing in its centre the unhospitable and forbidding waters of the Dead Sea, would, in the vision of the modern geologist, present no more than a "physical revolution," the result of volcanic fires bursting a passage for masses of rock, ashes, sand, scattered far and wide over the heretofore fertile vale—the consequent depression of the earth's crust, and the rise of waters filling the vast chasm—the combined effect of earthquake and volcano. That a frightful physical revolution has been caused is confirmed by the most incontestible evidence presented by the dreary waste far and wide around. But the bible directs us to consider no "great laws which are impressed upon the constitution of the universe," no "paroxysmal movement of the earth's crust" as the efficient causes of so awful a desolation: that inspired record directs us to regard the immediate presence and agency of the power of Jehovah commanding the elements of nature in the execution of his awful judgments. And indeed to what result can any other view conduct us, but that the welfare, the security or the destruction of the race of intelligent, accountable and immortal beings who inhabit the globe, are dependent wholly upon physical agencies, upon the working of material elements in the awful laboratory of nature, not upon the controlling and

ever active Providence of the Almighty, the righteous Judge of all the earth, and the Omnipotent preserver of men. And this remarkable event in the physical history of the earth,—the records of which remain through all ages inscribed in imperishable and awful characters—is so placed before us in the inspired writings as to furnish us with a principle of interpretation in all similar desolations or changes on its surface, whether by the slow process of time or the instantaneous effects of earthquake or volcano. “He turneth rivers into a wilderness, and the water springs into dry grounds; a fruitful land into barrenness for the wickedness of them that dwell therein.” Ps. cvii, 33, 35. “He looketh on the earth and it trembleth, he toucheth the hills and they smoke.” Ps. civ. “His lightnings enlightened the world; the earth saw and trembled, the hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.” Ps. xcvi.

How frigid, how jejune, alas how atheistic, the reasonings of Geology which look at inert matter as its own controlling power in its various combinations and effects for weal or woe to man—in comparison of the soul elevating, the soul satisfying persuasion of the presence, power, and agency of “Jehovah, whose glory shall endure forever, and who shall rejoice in all his works.” Such a persuasion is of the highest practical worth in the just reverence it awakens, in the strong confidence it inspires. “My flesh trembleth for fear of thee, and thy judgments make me afraid.” “God is our refuge and our strength, a very present help in time of trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.” Ps. xlvi.

If there are phenomena in the constitution of the earth which we are incapable of explaining to the entire satisfaction of the curious inquirer, as we readily admit there may be—if there be forms in its present organization which we cannot reconcile with the express language of the inspired records—why should it be thought unreasonable that we confess the volume of nature to be to us in some of its pages a “sealed book?” Has it not a perfect analogy with a large part of God’s eternal Providence in the moral government of the world? In this are not “his ways past finding out.” “O Lord, how great are thy works and thy thoughts are very deep.” But do the devout and faithful ever presume to set aside the testimony, or do violence to the language of inspiration, because his ways are inscrutable and to our apprehensions irreconcilable with the dictates of revelation? And

shall we ever come to the investigation of his works in the creation, arrangement, preservation and government of the material world, with a purpose to drop the express testimony of his word, "which he has magnified above all his name." Ps. cxxxviii, 2. Because to our shortsighted understanding it does not tally with the seeming testimony of his work? Ought we not rather, smitten with a sense of the immensity of our distance from the Most High, the Infinite and Eternal, confess our incapacity to follow him in all his ways, and in the mean while cleave, with unhesitating faith, to the clear, unequivocal and infallible declaration of his holy word. Let us relinquish to infidelity the infatuation of presuming to learn more of the origin and history of the universe, from the mute testimony, if so we may speak, of inert and senseless matter, than from the plain records of the inspired volume, which assure us that in "six days the Lord made heaven and earth, the sea and all that in them is"—"Praise ye him, sun and moon, praise him all ye stars of light, praise him ye heavens of heavens, and ye waters that be above the heavens; let them praise the name of the Lord for he commanded and they were created." Ps. cxlviii, 3-5.

THE ECCLESIASTICAL STARS.*

Concluded from page 261.

Rev. ii. 1. "He holdeth the seven stars in his right hand,—(he) walketh in the midst of the seven golden candlesticks."

I proposed to consider in the SECOND place—The relation that subsists between the *Stars* and the *candlesticks*—the churches, or the people;—with the Stars in his hand—"he walketh in the midst of the Candlesticks."

1. *The Stars reflect their light.* The Stars,* not originating, or producing, but borrowing their light, diffuse it on all objects around: so the Ecclesiastical Stars neither originate nor produce the light, which they diffuse, but receive it from the great Source. Jesus Christ "is the true light, which lighteneth every man that cometh into the world." John i, 9. They dare not originate, or diffuse any light of their own—the stars are *reflectors*; and whatever light is not commanded by a "thus saith the Lord," by direct precept, or necessary implication, must be rejected as the light of an *ignis-fatuus*.

* The allusion here is to be understood in a popular, and not in a strictly philosophical sense.

a wandering meteor, calculated only to dazzle and to mislead. Even a bad man, but under a divine influence, was constrained to say, "I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith that will I speak." Num. xxiv. 13. And the apostle intimates the same in another figure where he compares the gospel ministry to "an earthen vessel." "For God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—"We have this treasure in earthen vessels;" which vessels are only *receivers* and *distributors*. Agreeably hereto, the same apostle again says—"I have *received* of the Lord Jesus that which also I *delivered* unto you." A faithful safe-keeping, and an honest dispensation, distribution, or diffusion is all that ministers may attempt. Paul covers all his doctrines with this acknowledgment: "I *delivered* unto you that which I also *received*." 1. Cor. xv. 3.

2. *The Stars are for guides* to conduct in the path of duty. In the absence of the Sun, the Stars are the mariner's, the traveller's guide. And this is the very idea intended by our Lord when he said:—"Ye are the light of the world.—Men do not light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." Math. v. 14. 15. The traveller, or the mariner may have some idea of his course; but in vain will he hope to arrive at his destination without the Sun, or the Stars to guide him. This idea is illustrated in the case of the Eunuch, who when asked—"Understandest thou what thou readest?" admitted the necessity of a guiding Star in his reply—"How can I except some man should *guide* me." Acts. viii. 30. 31. For this end did the Sun of Righteousness appear on earth—"to give light to them that sit in darkness and in the shadow of death, to *guide* our feet into the way of peace." Luke i. 79. Without such a guidance how shall the benighted heathen "call on him in whom they have not believed?" and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher." Rom. x. 14. This fact warranted the Westminster Divines in answering the question, "How is the word made effectual to salvation?" to answer that "the Spirit maketh the reading, but *especially the preaching* of the word, an effectual means of convincing and converting sinners, &c. Short. Cat. 89. This Spirit is promised to be with the gospel ministry in giving direction and making an application of the light reflected. "When the Spirit of truth is come he will guide you into all truth. John. xvi. 13. 14.

3. *They cheer the travellers in their path.* This world is a wilderness, dreary, desolate and dangerous; the travellers are friendless, unprotected; having forsaken all for the kingdom of heaven, nothing but the hope that is before them can give the drooping spirit buoyancy. In adversity, in afflictions, the conflicting fears, from causes without and within, toss the barque high upon the threatening billows of the world's vast ocean; but even then, when the soul feels about to be precipitated to the lowest abyss, to be favored with the twinkling light of one of these stars, revealing the assurance—"be of good cheer, it is I, be not afraid," how must it cheer, encourage and support the sinking spirit! "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." How did it cheer the desponding spirits of Paul's fellow-voyagers, "when neither sun, nor stars had appeared for several days," he, as a star, a heavenly messenger, stood forth in their midst—"I exhort you to be of good cheer; for there shall be no loss of any man's life among you." Acts xxvii. 21, 22.

4. *The Stars are for witnesses.* This idea is appropriately held forth by the Psalmist speaking of Christ's seed—

"It, like the moon, shall ever be established steadfastly;
And like to that which in the heavens doth witness faithfully."

The stars here witness to the power, wisdom and goodness of God in their creation, position, sustentation and usefulness. How gloriously do these bright luminaries show forth the praises of him who fills immensity with his presence:

"The heavens God's glory do declare; the skies his hand-works preach:
Day utters speech to-day, and night to night doth knowledge teach."

In like manner do the ecclesiastical stars bear testimony to the goodness, mercy and grace of God in exalting the divine perfections as illustrated in man's salvation, that a cloud of witnesses is raised up to the glory of God in the continuation of a faithful, learned and pious gospel ministry. These are the lights that the world cannot extinguish; they are witnesses whose mouths cannot be stopped, who shall continue to prophesy till they shall have finished their testimony. The person, the character, the offices and the atonement of the Lord Jesus, are hereby proclaimed to the world, that it may be left without excuse; "Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are witnesses of these things." Acts. v. 31. 32. "To whom also gave all the prophets witness, that through his name, whosoever believeth on him shall receive remission of sins."

Acts. x, 4. 3. They are also set to bear witness against the evils of the time and place of their appointed spheres." "Show my people their transgressions; and the house of Israel their sins." Is. lviii. 1.

5. *They are signs.* "God said, let there be lights,—and let them be for signs, and for seasons, and for days, and for years." Gen. i. 14. Such is the office of gospel ministers. They are appointed as sentinels upon the wall—"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me." Ezek. iii. 17. In this capacity it behoves them to observe the aspect of the heavens, as well as the condition of the inhabitants of the city, and give due warning of approaching, or of internal danger. If any citizen should enquire—"Watchman, what of the night? watchman, what of the night? he should be prepared to give a prompt answer.—"the morning cometh, and also the night; if ye will inquire, inquire ye; return, come." Is, xxi, 11. 12 They are also as signs of the state of morals in the community. It is but too true. "Like priest, like people." A corrupt, a temporising, pampered and unevangelical ministry are uniformly the index of a voluptuous, corrupt and wicked community. Hos. iv. 9. It is true ecclesiastically and politically that—"the wicked walk on every side, when the vilest men are exalted." Ps. xii, 8.

III. The general connexion of these relations with the welfare of mankind.

1. *God works by means.* In Jehovah's early communications to man, he revealed himself, promulgated his will and established his law in an extraordinary manner. But his usual way of developing his purposes concerning the children of men is by the intervention, or employment of means, second causes, or as it is expressed by instrumentality. Thus perished the old world by a flood,—the Egyptians, by plagues. In like manner his purposes in the moral world are usually accomplished by means. He could by a word, by a putting forth of the divine power, as easily convert a soul without any other means, as to have created the world. But such was not his good pleasure. As the brazen serpent in the wilderness was erected and to be looked to as the means of cure; so is Christ to be exhibited through the instrumentality of preaching as the means of salvation. "Whosoever shall call upon the name of the Lord shall be saved." But "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher." Rom. x. 13. 14.

2. *The ministry of reconciliation is the means divinely appointed for this end.* Penances, pilgrimages, and self-torture, pictures and shows have been resorted to as means to procure the divine favor, and obtain acceptance, but in vain, as they want the divine sanction; the divine institution, "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God through the foolishness of *preaching* to save them that believe." 1 Cor. i. 21. "Now then we are ambassadors for Christ; as though God did beseech you by us. Be ye reconciled to God." 2 Cor. v. 20. It is not denied, but God may have converted, and may yet convert sinners without the ordinary preaching of the word, as the thief on the cross, and Saul or Tarsus on his way to Damascus, yet extraordinary cases establish no principle; but on the contrary, their extraordinary character, and the rareness of their occurrence concur to establish more clearly the divine institution of an ordinary plan, agreeably to the divine and universal commission.—"Go into all the world and preach the gospel to every creature;" Mark xvi. 15. "He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me." John. xiii. 20.

3. *This means is wisely adapted to the ends.* Did Jehovah appear to the sinner in all the glory, splendor and purity of his divine character, charging upon him the violation of his law, and demanding satisfaction, none could abide his appearance, the sight would be overwhelming. Such a fact is recorded. "When the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking, they removed and stood afar off, and said to Moses: Speak thou with us and we will hear, but let not God speak with us lest we die." Ex. xx. 18, 19. If the *monomania* of enthusiasts in depicting the advent of the Messiah in coming to judge the world as near at hand, lately drove many to acts of madness and desperation, what effect would the *reality* produce. But God has graciously considered the nature and the state of man, and has adapted his communications accordingly. The sinner needs not to say: "Who shall ascend into heaven, that is, to bring Christ down from above; or who shall descend into the deep, that is, to bring up Christ again from the dead; but the word is nigh thee, even in thy mouth, and in thy heart: that is, the word of salvation which we preach. Neither revelations from heaven, nor apparitions from the grave would be at all adapted to the end. "They have Moses and the prophets," the scriptures and the gospel ministry, if men hear not these, "neither will they be persuaded though one rose from the dead." In this

wisely adapted plan the trembling sinner "is not come to the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which they that heard entreated that the word should not be spoken to them any more." Heb. xii. 18, 19.

4. *This means is calculated to exalt the grace of God, and humble the sinner in God's plan of salvation.*—Had the plan of salvation been committed to the ministry of angels, men might be tempted to ascribe the glory of their salvation to the instrumentality, and not to the real Author. But this is prevented by placing this sacred deposit in the hands of sinful man, who cannot save himself, but is made the *instrument* of saving others: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. iv. 7. "That your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. ii. 5. It is evident, that man, being unable to save himself, cannot save his brother; but if the brother is saved, it must be by a power beyond the instrument, and consequently, no more praise is due to the instrumentality than is due to the pole that sustained the Brazen Serpent; but as the largest tribute of gratitude is due for the benefit of salvation conferred, it must "redound to the glory of God."

5. *This plan is calculated to secure trust and confidence in God.*—If by such feeble, inadequate means such great results are produced, the soul is naturally raised above the instrument, and it dwells with confiding complacency on the Author. The diseased could not be so stupid as to believe that a sight of the Brazen Serpent actually cured the bite of the real one; yet they were raised up to trust and confide in the Author of this healing institution. So in the movement of the stars amidst the candlesticks, they borrow their light, and reflect it only when, and where he, that carries them in his hands, may direct. How happily has the Psalmist expressed this sentiment:—

"Trust not in princes, nor man's sons, in whom there is no stay;
His breath departs, to his earth he turns; that day his thoughts decay.—
Yet none of these his brother can redeem by any way,
Nor can he unto God for him, sufficient ransom pay.
Their soul's redemption precious is, and it can never be;
That still he should forever live, and not corruption see."

CONCLUSION.—In taking a retrospective view of the remarks offered on this important text, let us

1. *Reflect on the relation between the Lord Jesus and the Ecclesiastical Stars!*—He holds them in his hand, enlightens them, keeps up their light, determines their places, and extends or contracts their revolutions. Behold and admire his mercy,

his goodness, and his grace. Mercy in pitying our ruined and miserable condition ; goodness in providing such a plan of salvation ; and grace in offering it to such unworthy objects ! Let the stars realize their relation, feel their dependence, and endeavor to reflect the light, and only the light which He sheds upon them to the praise and glory of his grace, to the ingathering and illuminating of his seed, and "building up saints in their most holy faith."

2. Let us consider the relation between the Stars and the Candlesticks. They reflect their light, they guide into the path, cheer on the journey, are witnesses of the divine favor and signs, or guardians of the city against dangers without and within ; and receive their light, follow their guidance, be encouraged by their counsel, regard their testimony, and listen to their warnings. If ye do these things, ye shall live ; if ye do them not, ye shall die in your sins, and "then a great ransom cannot deliver thee."

3. With these considerations let us associate the occasion that has called us together,—an occasion of no ordinary magnitude ; an occasion that is fraught with interest to those especially between whom a new and most important relation is about to be formed ; another *Star* is about to be added to the ecclesiastical crown of our glorious Redeemer ; a *Star* to cheer and illuminate weary pilgrims to the land of glory ; during, it is to be hoped, a long and successful revolution ; or perchance, to blaze and dazzle like a short-lived meteor, soon to return to him who sent it. But may all not rather indulge in the hope of a long, a happy and successful revolution.

*In this fond hope, as yonder spheres sublime, appear on high, to note the march of time,
Thou Star, thy course begin ; but not to fade, when all the ethereal planets have decayed ;
When, wrapped in fire the realms of ether glow, and nature's thunders shake the world below,
Thou undismayed, shalt o'er the ruins smile, and burn more bright at nature's funeral pile.*

AMEN.

REPORTS OF PRESBYTERIES TO IRISH SYNOD.

THE NORTHERN PRESBYTERY report, that, on reviewing the Minutes from July, 1845, to July, 1846, they have held five meetings, two of which were in Belfast, one in Ballymoney, one in Kilraughts, and one in Cloughmills. The appointments of Synod in relation to special Thanksgiving and Fasting—an Examination Committee—a Missionary Chronicle—and the state of religion in their bounds, have all obtained the attention and compliance of Presbytery ; and the people have met the views and observed the directions of Presbytery and Synod.

The Examination Committee, consisting of the Rev. Messrs. Stavely, Dick and Smyth, met on the 2d inst., in the Session-House of Ballymoney, and found present for examination four Senior and three Junior Students, in different stages of progress. The Senior Students, Messrs. Carlile, Savage, Robert and Henry Stewart, were examined on the entire course, and in result, Presbytery, sustaining the report of its Committee, see it their duty to recommend, as they now do; these four young men to general Synodical examination. On this subject, Presbytery take leave to report their approval of special examinations, and by a Committee. The ordinary business of Presbytery, at any of its meetings, does not afford a sufficient portion of time for testing the abilities and attainments of young men, nor can ministers satisfy themselves that they have done what they should have done, by proposing a few questions in closing the business of it may be, a protracted Session of Presbytery. Training for the "ministry of reconciliation" is among the most important duties to be performed. It requires time, and its importance must increase as we approach that period in which "all shall know the Lord." To report on the state of religion in the bounds of Presbytery is a very difficult task. There is so much favourable and promising met by so much unfavourable and unpromising, that, in many cases, striking the balance is embarrassing in no small degree. Besides, what holds good in one part of our charge, is null and void in another; at no very great distance. It is almost impossible to discern the noise of joy from the noise of weeping. Yet, taking in the entire range, we would, like Paul at Appii Forum, "thank God and take courage."

Peace, blended with a love of truth, is the general feature of all our congregations. Unless in a few instances, there has been no diminution of number, or fidelity, or effort, in the advocacy of our common faith. Yet Presbytery is pained in reporting, that in some sections of their pastoral field there is not that activity and public spirit which were at one time very prominent. This may be traced to the unhappy and abrupt departure from our communion of brethren once highly esteemed by all. When ordination engagements, and covenants, and promises, are so easily abandoned, single hearted Christians feel amazed, sink into apathy, and lose that confidence which previously they placed in Church officers. That these causes have not produced effects of a similar kind, to a much greater extent, is itself astonishing.—Tares, sufficient to have choked the good seed, have been scattered unsparingly over the Gospel field; and were it not

that the proprietor of the field has His eye on it for good, the labours of many a weary day would have terminated in total failure, and the very soil that should have nourished truth, and righteousness, and peace and joy, would have been the nursery of unbelief, unrighteousness, strife and sorrow.

While there is much dark and gloomy—much to excite fear that attempts may be made to impose a yoke, which our fathers could not bear, still there are aspects of religious society which promise good. Recent controversies are stripped of that acrimony and personality which were calculated to bring religion into contempt, and to afford matter of triumph to them who had not the fear of God before their eyes. Subjects of dispute are becoming better defined, and the supposed erastianism and persecution which lay lurking in the Westminster Confession of Faith are in the way of being tried on their own merits. The controversies of the Reformation are revived; and while the battles of that period are likely to be fought again, it must be in the light of history, and in connexion with facts, bringing refutation to all such charges.—Presbytery have pleasure in contemplating another aspect of the state of religion in their bounds. The practice of family and social religion is now observed by many beyond our own connexion; who lately, like Galileo, cared for none of those things. Knowledge is also increasing, and it is not possible to estimate the amount of good resulting from an extended reading and study of the Holy Scriptures. Light is coming out of darkness, order out of confusion, and the wrath of man is redounding to the praise of God. It is due to Synod to report that one of our Licentiates is gone out from us, assigning as his only reason a desire of obtaining a wider field of usefulness, and this was done by him without any previous communication to Presbytery. The Licentiate is Mr. William M'Caw. Rev. WILLIAM TOLAND is Moderator, Rev. Dr. STAVELY, Clerk.

THE SOUTHERN PRESBYTERY report that, since the last annual meeting of Synod, they have held five regular and two pro-re-nata meetings. The days of Thanksgiving and Fasting appointed by the Supreme Judicatory have been observed, and the ordinances of Divine institution have been regularly administered in the several congregations under their inspection. During the past year the Sacrament of the Lord's supper has been dispensed once in all the congregations except one, and in a number of them twice. Vacancies under the care of Presbytery have been supplied with preaching as often as the circumstances of the Court would permit. We have also pleasure in recording our gratitude to

Zion's exalted King, for that cordiality and fraternal spirit that pervade our several meetings and mark all our deliberations.

Presbytery farther report, that, on the 14th of January last, they ordained Mr. Robert Wallace, Licentiate, to the office of the holy ministry and pastoral charge of the recently organized congregation of Newry; the previous usual steps having been duly taken. They have also much pleasure in stating that this infant congregation is growing rapidly in numbers, and we have reason to believe, in an acquaintance with, and a cordial attachment to, the distinguishing principles of the Reformed Presbyterian Church. Mr. Wallace's labours appear to have been eminently blessed in building up our Zion in that department of the Lord's vineyard. Presbytery moreover report, that while they have abundant cause of gratitude for that measure of harmony, peace and prosperity, enjoyed in general within their bounds, yet it is with painful feelings they have to state, that, in consequence of an unpleasant occurrence between some members of the Rev. John Hawthorne's family and the congregation of Ballenon, they were under the necessity, after due investigation and deliberation, of coming to the determination, that the pastoral relation between Mr. Hawthorne and his congregation should be dissolved. Presbytery, however, in the hope that a better understanding might be produced between the parties, agreed to defer, for the present, the carrying of their decision into effect. In the meantime, Mr. Hawthorn entered his protest against the decision of Presbytery, and intimated his intention of appealing to Synod, and of assigning his reasons in due time.

Presbytery has under its care Messrs. John Little and Hugh Stewart, Students of Theology; and Messrs. William Hanna and Robert Allen, Students of Moral Philosophy. Rev. H. M'FADDEN is Moderator, and Rev. T. CARLILE, Clerk.

THE WESTERN PRESBYTERY report, that since last annual meeting of Synod they have held five stated meetings, which were characterized by much unanimity and brotherly concord. The Sacrament of the Lord's supper has been dispensed twice in each of the congregations; the days of Thanksgiving and Fasting have been observed; and Gospel ordinances generally continue to be administered, and seem to be much appreciated by the people. At a meeting held on the 6th of January, it was resolved—That at future meetings there should be a discourse by one of the members on a prescribed subject, and that the old rule of visiting two congregations in the year should be carried into practice. It was

hoped that the interests of truth and godliness would thus be materially promoted. In accordance with this resolution a diet of visitation was held at Newtownlimavady, on the 7th of April. Presbytery have the greatest satisfaction in reporting, that they have found the congregation in a very happy and prosperous state; pastor, elders, and people fulfilling their respective and reciprocal duties with much apparent unanimity, and with a zeal and activity truly commendable.

The mission stations of Donegall and Binn have enjoyed the benefits of a preached Gospel, in such measure as Presbytery found themselves justified in furnishing. In the latter locality the prospects, at the present time, are encouraging, and, were there an adequate agency at Presbytery's disposal, it might be anticipated, that, at no very distant day, a distinct congregation should be organized. For various reasons it has been deemed expedient to abandon the Castleberg station, at least for the present. Presbytery have under their care Mr. Andrew Tait, Student of Mathematics and Moral Philosophy, who has furnished very satisfactory specimens of his progress. On the 7th of March, Mr. John Armstrong, Student of Theology, departed this life at the early age of twenty years. Of a very retiring disposition, his worth was known only to a few, but by them highly valued.

Presbytery have also, with the most poignant sorrow, to report that a father in Israel has fallen. On Sabbath the 31st of May, after a very short illness, the Rev. Alexander Brittin rested from his labours on earth. For thirty years he attended to his duties as pastor of the Bready congregation with the greatest assiduity and faithfulness; and, to all human calculation, there was the promise of many years of usefulness yet to come, when it pleased God, in His mysterious providence, to remove him from an affectionate family and an attached flock. His co-presbyters have felt this as no ordinary calamity: but while they would mingle their tears of condolence with them that weep, and while they will long have to deplore the loss of his valuable counsel and co-operation, they would at the same time rejoice in the assured hope, that the great Master whom he served so long and so well, has only called him to his home in a brighter and better world—to employments more delightful, and enjoyments more rapturous, than any the Church militant could afford; and their earnest prayer is that they themselves may be induced to number their days and apply their hearts unto wisdom; that the Lord would raise up more than one on whom the falling mantle may descend; and that so He would heal the breach which His own hand has made, that it may not be

with them "as when a standard-bearer fainteth." Rev. JOHN STOTT is Moderator, and Rev. ROBERT NEVIN, Clerk.

The EASTERN REFORMED PRESBYTERY report, that, in accordance with the resolution of Synod, as recorded in Minute 18th of last year's proceedings, the ministers therein named, with the exception of Rev. Robert Johnson, met in Belfast, on Tuesday the 5th of August last, and after engaging in solemn devotional exercises, did constitute the Eastern Reformed Presbytery, in the name of the adorable Head of the Church. On this interesting occasion they were privileged with the presence of Rev. William Machlachlane, a member of the Reformed Presbyterian Synod in Scotland, and from him, and from the brethren who had been appointed corresponding members, we received valuable directions as to our future proceedings. The Presbytery, when constituted, regarding it as of much importance to adopt such an order of conducting business as might, under the blessing of the Church's Head, be profitable to themselves and beneficial to the flocks committed to their care, agreed, at their first meeting, to consider the days of their meetings of Presbytery as devoted to the public affairs of the Church; to spend two hours, before entering on public business, in devotional exercises and in brotherly conference; to commence the public Session, in all ordinary cases, with a discourse by one of the members; and to visit, if possible, all the congregations under their jurisdiction before the next meeting of the Supreme Judicatory. These arrangements, they have satisfaction in reporting, have been carried into effect, and they may be permitted to say, that in attending to them the members of Presbytery have reaped pleasure and profit. The private conferences of ministers and elders have tended peculiarly to mutual edification, and from them have originated various measures, which they regard as calculated to be of permanent benefit to their people.

The congregations of Knockbracken, Ballyclare, Belfast, and Newtownards, have been respectively visited in order; the last mentioned being visited separately, in each of its constituent branches; and we report, with gratitude to the God of our fathers, that in every case the pastors, elders, and people were found attentive to their respective duties, and that encouraging evidence was afforded, that religion was advancing among the people. The congregation of Manchester, although not formally visited, was inspected, by the direction of Presbytery, by one of our number, who assisted at the dispensation of the Lord's supper there, in conjunction with the minister and eldership, and the report was favoura-

ble. During the year five meetings of Presbytery have been held; the days of Thanksgiving and Fasting appointed by Synod have been observed in all the congregations under their care, and sealing ordinances have been dispensed in them. A special Fast was besides observed in all the congregations under the care of Presbytery, in the end of last harvest, on account of the Divine judgments upon the land, in blighting the productions of the earth.

At their meeting in Belfast, on the 11th of March last, Mr. Josias A. Chancellor, having delivered to satisfaction the usual pieces of trial, was licensed to preach the everlasting Gospel. A Committee of Examination for Students, in terms of the Synod's regulation, was appointed, and the following persons, having submitted class tickets and certificates, have been taken under the care of Presbytery, viz:—Messrs. George Lillie, William Stavely Graham, by transference from the Southern Presbytery, John Robinson, John Newell, and Alexander M'Ilwaine Moore. A missionary station has been established in Killinchy and the neighbouring parishes, and, for some time, supplies of preaching have been furnished one Sabbath in the month, and occasionally on week days. Rev. W. RUSSELL is Moderator, and Rev. T. HOUSTON, Clerk.

THE REFORMED PRESBYTERY OF NOVA SCOTIA AND NEW BRUNSWICK report, that, since their last communication to synod, they have held but one meeting. This arose from the absence of Rev. Alexander M'Leod Stavely in the United States, who, with the concurrence of Presbytery, visited our brethren during the months of September and October 1845, to solicit aid in liquidating a debt standing against the meeting-house of St. John—a solicitation which, we are grateful to say, was cheerfully and liberally responded to. Our last meeting was rendered peculiarly pleasant by the presence of the Rev. J. R. Lawson, who reached his destination in the beginning of November. He has been occupied, during the winter months, in certain stations, from 20 to 30 miles from St. John, and a call from the Presbyterian portion of the inhabitants, asking to be received into the fellowship of the Reformed Presbyterian Church, was addressed to him and laid before Presbytery. Instead of immediately acceding to their application, a committee of Presbytery was appointed to meet, at an early day, in their bounds, to ascertain their acquaintance with, and approbation of, our principles, and to decide according to the result of the inquiry. In the meantime Mr. Lawson occupies the field as a missionary station. The success of the Committee's investigation may come before Synod by a communication from the Clerk.

The congregation of St. John continues to prosper, living in the enjoyment of much harmony, through the Divine blessing on the labors of their pastor and the activity of the eldership. When the Lord's supper was last administered there was an increased number of communicants. The Sabbath School and Bible Classes are in active operation, and a Missionary Society has been organized, which promises to afford efficient assistance to the cause of missions in the provinces. Mr. Somerville acknowledges the continued goodness of God in promoting the interests of Reformation principles in the sphere of his labours, particularly in Cornwallis and Wilmot, which contain at present 74 Church members by personal profession. Horton presents a prospect not more encouraging than hitherto. There is an ample field for an additional labourer in the limits now occupied, and surrounding districts, and Mr. S. has felt the discouragement arising from the impossibility of improving encouraging openings as he could wish, when left so much alone. Presbytery would urge upon Synod the desirableness of another labourer, and are not aware why it should be necessary to suggest that future Missionaries be supported by the Missionary Society. Arrangements have been entered into in Cornwallis for raising a Congregational Fund, which it is hoped shall produce, in due season, means for contributing to the general diffusion of the Gospel, in addition to pastoral support. REV. WILLIAM SOMMERVILLE is Moderator, and REV. ALEXANDER M'LEOD STAVELY, Clerk.

LETTER FROM THE REV. THOMAS HOUSTON. *

Knockbracken, 14th Sept., 1846.

MY DEAR SIR :

I was favoured a short time ago with your letter from the Missionary Association which has been established in the Second Reformed Presbyterian congregation, New-York.

Let me assure you and the brethren who are embarked with you in this good work, that it gave me heartfelt pleasure to hear from you on such a subject, and that I shall most gladly communicate to you at any time such information in relation to Christian Missions to the heathen, as I may possess, or as I think may be of service to you.

* This Letter was sent to the Missionary Society of the Second Reformed Presbyterian congregation, New York, and by the society ordered to be published. We rejoice in the opportunity of laying it before our readers.

The Board of Directors of the Missions in connexion with our Synod in this country only meet once in the half-year, save when some important business demands their attention, and then they are convened by Circulars from the Secretaries. Our next semiannual meeting will not be held till 2nd of December. Should we have any special meeting before that time, I shall present to it your letter—and if this does not take place, I shall submit it at the regular meeting; and I have no doubt the directors will receive it with the liveliest interest, and that they will most readily reciprocate your kindness in the transmission of Missionary Intelligence.

Meanwhile I may mention that, since the month of February last, we have been publishing in this country a small monthly digest of Missionary Intelligence in connexion with our church. The Editorship is entrusted to me. In order to interest our people in your movement, and enlist their prayers in your behalf, I have taken the liberty to publish your letter in the number for this Month—I shall feel pleasure in transmitting to you the "Missionary Chronicle" so often as I can find a safe and ready mode of conveyance. This will make you acquainted with our different fields of Missionary labour, and with our progress therein.

I may state generally that during the seventeen or eighteen years in which we have been embarked as a church in missionary efforts, we have principally expended the funds that have been collected, and employed our agency in cultivating a number of missionary stations in various distant localities in this country—in sending laborers to England—and in dispatching missionaries to the British North-American Colonies of Nova Scotia and New Brunswick. We have reason of devout thanksgiving that, in these humble exertions, the God of our fathers has hitherto, in a good degree, rendered our way prosperous. The church's liberality has been drawn forth to a good extent, and has of late years been considerably on the increase. At different times we have despatched four missionaries to the British North American Colonies, and two catechists. Of the former three remain steadfast to the cause of our testimony, and are laboring in those uncultivated regions, not without tokens of success—the fourth, the first who was sent forth from us, has evinced the disposition to follow the course of some who left us in this country, and has not of late years been recognized as a missionary in connexion with the Synod. In England, we had a small congregation in Liverpool, which with its pastor was led away by the same unhappy schism. In Manchester, we have a congregation, which is very promising, and whose existence and prosperity may

be regarded, under the divine favor, as the fruit of our missionary exertions. We have a good prospect of farther extension in England could we command a suitable agency for this purpose—but the scarcity of laborers hinders us at present from occupying this field. In this country, several very promising congregations have grown out of missionary stations—and we hope that, in future years, we may have cause to rejoice in a similar increase. It is only within the last three years, that we have contemplated extending our missionary operations by embracing a portion of the heathen world in the sphere of our exertions, and by doing something for the Irish-speaking population of this country.

A Bicentenary Fund was originated on the occasion of the commemoration of the Bi-cennial return of the period of holding the Westminster Assembly, and of taking the Solemn League and Covenant. The collections for this purpose, with some legacies amount already to upwards of four hundred pounds, and we trust to be enabled, still to raise a considerable sum more. We have been engaged, for some time past, in making inquiries concerning a suitable place in the heathen world, in which to commence a mission—and South Africa, Northern India, Eastern India and China have been recommended to us. Our greatest difficulty however lies in our not having a laborer or laborers who are willing to embark in the work—and we feel the need more and more of importuning the Lord of the harvest that he would raise up, and send forth faithful laborers. May I request that you will help us in your prayers for this object. The "Missionary Chronicle" contains a selection of news from other parts of the field—and in your receiving it from time to time you will have all that we are able to communicate on the subject. I shall expect in return to receive from you any information which you consider important concerning your proceedings in Hayti or elsewhere.

You will excuse this hastily written note. That the God of our fathers may bless and prosper you in the undertaking in which you are engaged for the advancement of the honor of his great name is ever the earnest desire of

Yours affectionately,

THOMAS HOUSTON.

ECCLESIASTICAL PROCEEDINGS.

The Pittsburgh Presbytery.—The Presbytery of Pittsburgh met at New Concord, Ohio, Oct. 20. There were *fifteen*

members present. The business was chiefly local and conducted with great harmony. The congregation of Greensburgh and Clarksburgh, presented a petition for the moderation of a call which was granted, and Rev. J. Galbraith appointed to carry their desire into effect at a convenient season. Messrs. S. Starrett and A. M. Milligan delivered part of the usual pieces of trial for licensure; having to remain another session in the seminary. Wm. F. George and L. Purvis delivered pieces assigned them as specimens of improvement. These were all able performances and unanimously sustained. Mr. George was permitted, at his own request, to prosecute his Theological studies for the ensuing year under the care of the Rev. Robert Wallace.

Joseph Hunter, a graduate of Duquesne college, was received under the care of Presbytery as a student of Theology.

A commission was appointed to adjust certain difficulties in the Greenfield congregation. The members of the commission are Rev. Messrs. Crozier, Sproull, and Slater, with Messrs. J. Jamison and J. Scott, Ruling Elders. The session of Londonderry presented a petition, asking Presbytery to give their members instruction how they should act under the new taxation law of Ohio, which requires that all persons shall give in their taxable property under oath. The form of the oath is deemed objectionable and the person administering it is too usually an infidel. This petition was referred to a special committee, but for want of time, they were not able to report satisfactorily upon it, and the committee was continued until next meeting of Presbytery. At his own request, Josiah Dodds obtained a certificate of dismissal to the Presbytery of the Lakes. He spent nine Sabbaths, during the last three months, in the Missionary field on the tributaries of the Allegheny river.

Rev. T. Sproull, T. Hannay and O. Wylie, with Mr. Wm. Hazlett were appointed a standing committee.

In answer to the following inquiry presented by the session of Pittsburgh and Allegheny congregation viz. when an individual, in process of trial, takes an *interlocutory* appeal and neglects to prosecute that appeal, what course should be pursued by the session? The Presbytery decided that the appeal fails by default, and the person returns again to the session to be dealt with according to their understanding of the nature of the case.

The last Thursday of Feb. 1847, was appointed to be observed as a day of Fasting, humiliation and prayer, by congregations and societies under care of Presbytery and the

third Thursday of Dec. next, as a day of Thanksgiving. Presbytery adjourned to meet in Allegheny on the second Tuesday of April, 1847, at 10 o'clock, A. M.

O. WYLIE, Clerk.

The Rochester Presbytery.—The Rochester Presbytery met in Sterling, 20th Oct., 1846. The business coming before Presbytery was of a character exceedingly interesting, encouraging and pleasant. By extracts from the New-York Presbytery, it appeared that a call from York congregation on Mr. S. Bowden was received from the Rochester Presbytery, read and presented to Mr. Bowden, and by him accepted, and that he was dismissed to the care of the Rochester Presbytery.

Pieces of trial for ordination were then assigned to Mr. Bowden to be delivered by him at the next meeting of Presbytery; the ordination and installation to be on the first Tuesday of December. The Rev. W. L. Roberts to preside at and preach the ordination sermon, and the Rev. D. Scott to address the charges to the Pastor and people.

The Rev. D. Scott read a very interesting argument "on the church," the portion of the Argumentative part of our Testimony, which, at last meeting of Synod, had been assigned to him, to prepare, and report progress to Presbytery, obtaining its criticisms and emendations, with a view ultimately of reporting at next meeting of Synod. Sessions were directed to take the overture on covenanting, sent down by Synod, under consideration, and report to Presbytery at its next regular meeting.

A very encouraging petition for supplies of ordinances was received from Buffalo requesting 15 Sabbath's preaching during the current year. The petition was referred to the committee on supplies. The respective sessions of Presbytery were instructed to urge upon their congregations the duty of attending with increased zeal and diligence to the cause of Domestic Missions, and especially those congregations which have hitherto appeared lethargic and indifferent towards so holy and divine an obligation. The ministerial members of Presbytery were also instructed to preach on the subject of missions as soon as convenient.

The second Thursday of December was appointed to be observed by the congregations of the Presbytery, as a day of Thanksgiving, and the second Thursday of February, 1847, as a day of Fasting.

Presbytery holds its next meeting in the city of Rochester on the last Thursday of November, 1846.

J. MIDDLETON, Clerk.

REVIEW OF SKETCHES OF PROTESTANTISM IN ITALY, &c.

* The full title of this work is, "Sketches of Protestantism in Italy, past and present.—Including a notice of the origin, history and present state of the Waldenses." By Robert Baird.

Everything that affects the Protestant influence in Europe is a subject of deep interest to all who delight in the welfare of Zion. Nor is the interest lessened, but enhanced by the consideration that Italy is the scene of such influence! It is the seat of Satan's power; hence we turn with anxiety to every work that professes to give information on the subject. "Protestantism in Italy!" Yes, in Italy, incredible as it may seem, Protestantism has not been without its influence. She has had her martyrs and confessors for the truth as it is in Jesus. But alas, they have been "few and far between." Every attempt frankly to exercise the right of private judgment, and openly search the scriptures, has been put down as soon as known, by the strong arm of persecution. Generally speaking, Italy is a moral wilderness. It is highly gratifying, however, to find occasionally a mind asserting its independence of human authority, and bursting the fetters of ignorance by which it is held: and thus, at least, solemnly protest against the abominations of the "Man of sin," if it cannot wrench from his grasp the sceptre of his dark domain.—But to the work itself, the title of which stands at the head of this article. It is a handsome volume of goodly size, and contains much useful and important information on the subject which it professes to treat. As a history, it is respectable, though by no means rising to the higher excellencies of historical composition. Such readers as have not access to more expensive and rarer works will find in it much that is new to them.

There seems however to be something like the art of book-making in the volume: for while it professes to be "sketches of Protestantism in Italy" it contains as full an account of Popery, as of the former. In all fairness to his readers, the author might have assumed their acquaintance with the Popish system without burdening his Narrative with irrelevant facts that might have safely been taken for granted. This would have greatly lessened the size of the work, and consequently its price, which, to many readers, is a matter of some consideration, and in our judgment it would have added much to the intrinsic value of the work.

While reading the work a similar thought presented itself to our mind respecting that part which is devoted to the Waldenses. A large, and we think a very undue portion of the work is assigned to the mere civil history and physical geography of the country. The space occupied by this might have been more advantageously appropriated to the religious history of this extraordinary people. It is their simple, scriptural views of christian doctrine—their fidelity to the cause of Christ, amid unsurpassed trials and temptations—and their ardent and unaffected practical piety, which elevate them before the world as an extraordinary people. It is the moral grandeur of their character, and not the sublimity of their native moun-

tains, with its rocks and fastnesses, that has excited in their behalf, not only the sympathy of the christian world, but commanded its admiration! It is their character as christians—as witnesses for the testimony of Jesus, in opposition to “the Man of Sin” that interests us in their behalf, that calls forth our sympathy, and demands our admiration. As christians, and witnesses for the truth we are anxious to learn all that can be known of them, and feel disappointed that topics of minor importance occupy a place in the volume which might have been more usefully devoted to other and higher objects of history. Notwithstanding these strictures, we recommend the work most cordially to our readers as one that may furnish them with much gratifying information.

Before concluding this notice, there are two things referred to by the author, respecting which we express our decided dissent from the views which he has given. The one relates to the use of a liturgy among the Waldenses. (p. 385.) As a historical fact we presume it is as the author states, and for this of course he is not responsible, but we do hold him responsible for the apparent approbation with which he speaks of the fact. A liturgy, he says, should “be scriptural.” This certainly implies that a liturgy may be lawfully used by the church. For, why reason about the scriptural character of a liturgy, if the word of God does not warrant its employment at all? There is nothing in scripture to authorize the use of written forms of prayer in the public worship of God. There is neither precept nor example to warrant such use: nor can it be deduced from scripture, or the necessity of the case. Whatever reason there may exist for the use of prepared forms of prayer by children, and very ignorant persons, yet no such reason can exist for the employment of such in the worship of the sanctuary. That man is surely unfit for the ministry of reconciliation who needs liturgical forms to enable him to conduct the public worship. If he cannot lead in the prayers of the congregation without reading a prepared form, he is not qualified for being a public teacher! These are not the times, when Puseyism and Popery are urging their claims so strenuously, to admit, or even *appear to admit*, the use of liturgies as scriptural. When stating the historical fact, the author, we think, as a Presbyterian Protestant, should have distinctly stated his disapprobation.

The other point to which we have referred we shall give in the author's own words. In the account which he gives of the state of religion in the city of Naples (pp. 269, 270,) he remarks:—We do not know that we ever heard of a more beautiful circumstance, than that which was told us at Naples, when we were there in the year 1843, respecting the origin of the German and Swiss Protestant chapel of which we have just given some account. It is this:—A pious old German Colonel and his sister settled in Naples shortly after the return of peace to Europe, upon the downfall of Napoleon. Here they passed long years without having protestant worship to attend, but constantly praying that God in his good providence would send them some one to preach that glorious gospel which they loved. Not being willing however to pass their sabbaths without

going to the house of God, or at least what was called such, they regularly went for years, every Sabbath, to a Roman Catholic church, where they sat down afar from the altar, (for they could have nothing to do with the service which took place at it,) but still within what they considered the sacred precincts, and read their bibles, and meditated, and prayed. After spending an hour or two in this manner they returned home. Year after year passed away, but at length they had the pleasure of seeing the answer of their prayers in being permitted to hear the gospel preached in that great and wicked city by a Protestant minister." That this German Colonel and his sister were pious persons, and that they were anxious to enjoy the gospel, we doubt not; but certainly they were not very enlightened. Attendance at a mass house was not the place to obtain spiritual edification. The whole affair betrays a strong indication of superstition. Could they not have meditated and read their bibles on the Lord's day without the aid of the insignia of idolatry? Would Elijah have gone to the house of Baal, if not to worship with its priests, at least to be helped in his meditations? And yet this superstitious practice, much more likely to have cherished insensibility to the evils of Popery, than promoted the spiritual interests of these well-meaning but mis-guided Protestants, our author, with much complacency, calls a "beautiful circumstance!" We would have the author reflect on the probable consequences of such sentiments. We do hope that if the work reaches a second edition he will see it his duty to expunge the obnoxious paragraph, or at least modify it, so that attendance in a house of idolatry will not seem to have his approbation,

OBITUARY OF MRS. LUCINDA DIVOLL.

The subject of this memoir was born at Tunbridge, Vt. Feb. 6th, 1803. She was the daughter of John and Edith Peabody, who, for a time, were members of the Congregational church, but acceded to the communion of the Reformed Presbyterian church. She was dedicated to God in baptism and, from infancy, was the subject of careful religious instruction and training. In youth she evinced a proneness to indulge in the sinful amusements of the world, for which she was faithfully admonished by her father, who, Abraham like, commanded his household. He told her plainly and affectionately, that she must leave off such a course, for he could not suffer it in any under his care. Such smiting did not break her head, but proved as a precious oil. This was evidenced in an increased love and esteem for him, which strengthened till the time of his death. At the age of nineteen years she made a public profession of the name and testimony of Jesus Christ, and continued a regular, consistent and exemplary member of the Reformed Presbyterian church until her life on earth was terminated. This event occurred Feb.

9th, 1844, being occasioned by puerperal fever. In 1832 she was married to Josiah Divoll of Topsham, Vt. Four of the five children given to them survive her.

It may be truly said of Mrs. Divoll, that she was an affectionate and obedient wife, a tender and faithful mother, benevolent and charitable to the poor, not "shutting up the bowels of compassion" saying "be ye warmed and filled," but "*giving* those things that are needful for the body." Tender and sympathising in her feelings, easy and courteous in her manners, gentle and decorous in her behavior, she gained the esteem of almost all who became acquainted with her.

Anxious and careful that her children should be trained up in the nurture and admonition of the Lord, she thought it not enough to attend to their instruction in the family and to pray for them by herself, but retired with them to instruct and implore the divine blessing upon them in their presence—a duty, it is to be feared, neglected by too many christian parents.

During her last illness her conversation was instructive and affecting; calmness and serenity of mind were continued with her to the last. On the day previous to her decease she became sensible that the sickness was unto death, but even then did not manifest symptoms of alarm. She was no Perfectionest, but expressed a desire to mourn with grief and sorrow that she had not been more faithful in the christian warfare, at the same time expressing her trust in the Saviour who came to call, not the righteous, but sinners to repentance. Having called the elder members of the family she took each by the hand and, in an affecting manner, exhorted them, one by one, to diligence in the service of God. She called her children and gave them much instruction and counsel, charging them to sanctify the sabbath and attend to other duties specified, saying, with great composure, while the tears were trickling down their cheeks, that when the next sabbath came they would have no mother to instruct them.

Her husband, having read from the 19th chapter of Job the record of the Patriarch's assurance of his resurrection and of seeing God &c. asked if she could apply these words to herself. "I think I can in measure," she replied, and soon after asked him to read from the 5th chapter of 2 Cor. This being done, she made remarks on the portion, "For we know that if our earthly house of this tabernacle were dissolved" &c. and asked some questions. Her mother-in-law, who had taken great delight in singing with and hearing her sing the inspired Psalms, said, Lucinda, shall I not hear you sing again? She replied, Yes; and raising her voice sang the greater part of the 121st Psalm, to the surprise of all present. Thus these two united in singing praises to God for the last time on earth. We trust they will again unite with each other, and with all the redeemed, in singing, without interruption, the song of Moses and the Lamb."

Though distressed in body, she remembered absent friends and relations, and said concerning those who had not made a profession of the name of Christ, "Give them my dying love and tell them to

seek an interest in the Saviour or they will be forever miserable. She manifested resignation to the Divine will in every particular by which her death was brought about, saying it was all right, for the Lord God omnipotent reigneth. Her physician saying he thought he could give something to ease her sore pain, she asked if it would tend to make her dull and drowsy. He said it would, and she refused to take it, remarking that then she would rather suffer. Having spoken farther to the comfort of her friends, and seeming to be engaged in prayer when not conversing, she was soon relieved from suffering by falling asleep in Jesus.—*Communicated.*

ITEMS OF INTELLIGENCE.

Ireland.—The account of the state of Ireland continues to be most distressing. A letter from Dungarvon, says, "The condition of the people is truly heart-rendering. They are starving! One of the dragoons, a very intelligent man, gave a most deplorable account of the sights witnessed by them as they came along to-day by the houses of their prisoners. They were followed by frantic-looking women and children, half naked, whose cries were unlike anything human—being husky, broken and quite feeble, from starvation.

A Dublin letter says: "There are again most heart rending accounts of destitution from various parts of the country, and social disorganization is prevailing far and wide. Although the Board of Works have, up to this day, paid no less a sum than £700,000 for public works, there are still complaints in many counties, either that works have not yet commenced, or that those in operation are totally insufficient to give employment to the crowds of destitute beings who prowl about seeking the means of keeping body and soul together. The system of voluntary relief, too, now is pretty generally adopted; but loud complaints are made that some absentees, who own large estates, are not contributing. The workhouses, which two months ago did not contain half the number they are capable of accommodating, are now crowded, and many of the poor are lodged in outhouses."

Scotland is also suffering for bread. In the Highlands, immense destitution is said to exist, and the poor are reduced to a state of great physical suffering. The London Times has sent a commissioner to Scotland to investigate the condition of the poor, and he has transmitted some of the most graphic descriptions of want and suffering among the poor Highlanders.

Germany.—Rev. Dr. Baird says, in a recent letter:—"The times are ominous of great evil in Germany. A storm is gathering which will sweep over that country. There is need, therefore, that all that can be done should be, to scatter the seeds of truth; for it alone can save the horrors of a bloody revolution. Indeed, I think all continental Europe is going to be shaken to its very centre before many years pass away."

An Interesting Fact.—The author of "Rome's Policy towards the Bible," lately published in Philadelphia, makes the following interesting statement:—

"It is a remarkable fact, which we state on good authority, that the descendants of Rogers (the martyr in bloody Mary's reign) are still living in New England, and that at least one son out of every one of the ten generations of his posterity, has been actively and faithfully engaged in the duties of the gospel ministry. So marked has been God's approval of the constancy of his faithful witness."

Retrocession.—Saxony, the cradle of the Reformation, is now the centre of Rationalism in Germany; as Geneva, the city of Calvin, has become the focus of Arianism and semi-infidelity with respect to all the Protestant countries which speak the French language.—Thus, too, the most corrupt of modern cities in Christendom is the same Rome whence the gospel, in primitive times, was propagated to the West.

Christianity in Egypt.—The Philadelphia Enquirer announces the erection of a Christian church in Egypt, as in a state of progress. The correspondent of the Enquirer says:—"Among the wonders of modern Egypt may be named a splendid Protestant Christian church, now in progress of erection in the most splendid portion of the Frank quarter of Alexandria. The following is the enumeration of Europeans whose fixed or occasional residence made such a structure necessary. In 1845, permanent residents, 107; travellers in transit, 2200; ship's crews, 2007; tourists, 106; total, 4420. For these it was proposed to erect a very humble structure, and the British Resident, (Col. Campbell,) mentioned the matter to Mehemet Ali. He at once gave a plot of ground on the south side of the Great Square, intimating his wish that the building should correspond in size and magnificence with the other buildings in the neighborhood. By an act of Parliament, where British subjects abroad raise one-half of the support of a clergyman, the government may contribute the same amount, and the clergyman may be Episcopalian or Presbyterian, according to the majority of those for whom the church is intended. In this case, the majority being Episcopalians, the clergyman was licensed by the Bishop of London. The building is the first Christian edifice in that region in modern times."

Popish Toleration.—Letters from Constantinople recount a strange interference on the part of the Austrian Internuncio with the liberty of a Turkish subject. Koseyen, an Armenian Catholic priest was sent to Tokat to reclaim a congregation suspected of leaning toward Protestantism. His efforts to bring them back to the Romish Church ended in his own embracing of the new protestant doctrines. This gave great offence; Koseyen was recalled by the Ottoman Government; and, on the representation of the Catholic Armenian Patriarch, was banished to Sidas, in Asia Minor. Here he remained a twelvemonth; and under the belief that his heretical tendencies had subsided, he was summoned to Constantinople. On his return he openly frequented the society of the American missionaries, and refused to officiate at mass. Thereup-

on, the Patriarch caused him to be arrested, and conveyed on board an Austrian steamer about to sail for Trieste; procuring also an Austrian passport, in order to facilitate Koseyen's removal to Rome; where it is said, he was to be delivered over to the Holy Office to answer for his delinquencies. The steamer put into Smyrna, and Koseyen escaped, taking refuge in the house of an American missionary. He was claimed as an Austrian subject, on the strength of the passport; but being able to prove, from papers in his possession, that he was a subject of the Porte, he was not given up, and the matter was expected to end in his liberation.

Madras.—A letter from Mr. Winslow, dated Aug. 13th, says, that he has never witnessed such a spirit of inquiry among the natives, as at the date of his letter. Ten years ago there were only about 150 pupils in two schools, studying the English language, now there are more than 1500, and at least 800 of them are in missionary schools, where they are under a religious influence.

Thanksgiving.—Thursday the 26th ult. was appointed to be observed as a day of annual Thanksgiving in the following states:

New-York, New-Hampshire, Vermont, Rhode Island, Pennsylvania, Ohio, Michigan, Massachusetts, Connecticut, Maryland, Kentucky, New Jersey, Indiana, Iowa, Louisiana.

In Maine, South Carolina, Georgia and Missouri other days were appointed for the same purpose. Our gratification would be greatly enhanced by knowing, that the days were religiously observed by the mass of the people in the states named, but we fear they were not.

Pensioning a Suspended Bishop.—The Episcopal Recorder speaking of the recent vote of the N. Y. Episcopal convention to give the suspended Bishop, Onderdonk, a salary, says:—When the excitement of party feeling shall have passed away from that distracted diocese, it will be a humiliating thought to all who are jealous for the reputation of the Church, and the honor of the Gospel, that the meeting of such a body should result in *pensioning* a man who has been convicted by one of the most respectable and purest tribunals which ever assembled upon earth, of a long course of aggravated immorality,—thus actually offering a premium upon crime.

Belgium.—There is great, one may say, dreadful misery in Flanders, occasioned principally by the scarcity of food, and by the throwing out of work of between 100,000 and 200,000 persons, in consequence of the adoption of machinery in spinning cotton. The price of corn is higher in Belgium than in either France or England.—Bread has become dear, and is likely to advance still farther in price. Some disquietude is felt as to the manner in which the winter will be got through by the poor and working classes.

The Glasgow Free Church Presbytery have resolved not to interfere in the question of American slavery, further than by remonstrating with the churches in America as to their duty in the matter.

The Pope intends to substitute imprisonment for life for the punishment of death, which he wishes to abolish totally.

Ordination, &c.—Mr. R. Z. Willson was ordained to the office of the holy ministry, and installed in the congregation of Craftsbury,

Vt. on the 17th ult. We expected an account of proceedings on the occasion, in time for our present No. but have not received it.

The Rev. J. B. Johnston, our Missionary to Hayti, expected, at time of last advice, to sail from Philadelphia for Port au Prince, about the 26th ult. We trust the church will remember him and the great cause in which he is embarked, earnestly and often at the throne of grace. It is dutiful, it is necessary, it is a privilege so to do.

NOTICES OF BOOKS.

R. Carter, 58 Canal St. New-York, and 56 Market St. Pittsburgh, has issued recently the following works.

1. Sacred Philosophy of the Seasons : illustrating the perfections of God, in the phenomena of the year. By Rev. Henry Duncan, D. D.

This work is in four volumes corresponding to the seasons of the year. Its author, recently deceased, was a distinguished minister of the Free church of Scotland, and well known by his other writings. To each day in the year a distinct topic is assigned, things in Nature and events in Providence being laid under contribution to lead the mind of the reader to God, the Author of both. The topic for each *sabbath* is of a religious character. A vast amount of information, on a great variety of subjects, is presented in an able, entertaining and instructive manner, while the tendency of the whole is to increase evangelical sentiment, and promote a devotional frame of mind. The work is of a high order, and happily adapted for usefulness.

2. Thoughts and Counsels for the Impenitent. By Rev. J. M. Olmstead.

This work answers well to its title. Much useful instruction and judicious counsel is presented to impenitent sinners, in a plain, interesting and affectionate manner. It has the recommendation, deservedly we think, of Dr. Miller of Princeton. Others, besides the impenitent, will find its perusal instructive and profitable.

3. Night of weeping ; or words for the suffering family of God. By Rev. H. Bonar.

As the journey of God's people is through a vale of tears, this sweet and consolatory little work will be found peculiarly seasonable under many of the dispensations of Divine Providence which mark their lot in this weary world.

4. Annals of the Poor. By Legh Richmond.

The author of this volume is very extensively known, especially by his little work, unrivalled in its kind, entitled, "The Dairyman's daughter." This, with "The Negro servant," "The young Cottager," "The Cottage conversation," and "A visit to the Infirmary," furnishes the reader with the contents of the volume. More need not be said to recommend it.

5. Pithy papers on singular subjects.

6. Owen Gladdon's wanderings in the Isle of Wight.

These Volumes are from the pen of "OLD HUMPHREY." We have so often expressed our satisfaction from reading his books that we only add, there is no falling off in these.

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No. XI.

THE PEACE OF GOD.

The expression "the peace of God" occurs twice in the Bible. Phil. iv. 7. "The peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ." Col. iii, 15. "And let the peace of God rule in your hearts to the which also ye are called in one body and be ye thankful." Others of similar import are found elsewhere in the scriptures; such as "peace with God," "peace from God," "The God of peace," but none of them comes up to that comprehensiveness and fulness of meaning which is contained in the phrase that stands at the head of this article. As the above verses exhibit this new covenant blessing in its various aspects, operations and effects, an exposition of them may aid in forming an estimate of its fulness and excellence.

1. "The peace of God" indicates a state of reconciliation with God. In this view it exhibits the condition of being at "peace with God" which is the result of justification by faith. Reconciliation always presupposes hostility between the parties reconciled. That hostility that exists previous to justification between God and the sinner is the effect of sin. "Your iniquities have separated between you and your God." To have God for our enemy is to be in a condition of indescribable and unconceiveable wretchedness—a condition from which every thing is excluded that can in the least degree conduce to happiness; and which includes all that positive suffering of which a sentient and rational being is capable. "A drop of water to cool the tongue" is denied, while the constant and heart rending complaint is "I am tormented in this flame."

It is true indeed that the unregenerate are, even in this life, enemies to God, and yet they do not seem to drink of

this cup of unmixed misery. They enjoy many comforts and appear to have a relish for, and delight in them. Still God is their enemy, his curse rests upon them and on all that they have, and if they do not here feel the anguish that belongs to their condition it is because that their sensibilities, which will at last be awakened to the most tender acuteness, are now blunted and rendered callous.

Contrast with this the condition of those who are possessors of that invaluable blessing "the peace of God." Their happiness when perfected in heaven is free from every thing that can hurt or annoy; and includes all that the soul purged and exalted can desire. God is their friend and such a friend as infinitely surpasses in tenderness, kindness and love, all other claimants to that relation. He is the "friend that sticketh closer than a brother." He is a Father, and all his children are the objects of his love and the participants of his favors. He is a husband, and he loves his spouse with an everlasting love and secures to her everlasting and perfect felicity.

2. By the phrase "the peace of God," we are led to view God as the author of this peace. Many ways of reconciliation with God have been devised by men, but all prove, as they must necessarily do, entire and hopeless failures. To close up the chasm made by sin, between God and man, created wisdom and power are utterly inadequate. The inquiry "how shall a man be just with God?" must have, to all eternity, remained an unsolved problem, had not infinite wisdom devised, and almighty power executed the gracious plan of redemption. "The peace of God," by which we are reconciled to him whom we had offended and to whom we had become enemies, claims him as its author and exhibits his glory as the moving cause of this grand undertaking. As sin not only separated between us and God, but also placed the justice of God in the way of the manifestation of his mercy to the sinner, a case occurred which urgently required the interposition of God himself. And for the exigency foreseen from all eternity, suitable provision was made. Impossible as it is for any creature to discover how the justice and mercy of God could be harmonized in the salvation of sinners, it was possible and easy with God. Designing to display his own glory as the final end, it was his sovereign good pleasure and his eternal purpose to accomplish this in that way which would most clearly and extensively manifest his perfections. And this is done in that grand scheme of human salvation of which God is the author, and which in its execution evinces the agreement of the divine perfections in imparting to sinners that gracious gift "the peace of God."

"Mercy and truth are met together; righteousness and peace have kissed each other; truth shall spring out of the earth; and righteousness shall look down from heaven."

3. "The peace of God" is to the created mind inscrutable, it "passeth all understanding." In this respect it assimilates to, and evinces itself to be worthy of its divine author. "Canst thou by searching find out God, canst thou find out the Almighty to perfection?" Of the works of God in the creation and government of all things, the pious Job says with holy admiration, "Lo these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?" Creation and providence are but parts of the ways of God. Redemption must be taken into the account in order to have a full view of them. And if in relation to the former two it may well be inquired "how little a portion is heard of him?" much more may the interrogation be made respecting the latter.

Inscrutability is characteristic of the work of salvation from its conception to its termination, The apostle Paul, contemplating the love of God in its connexion with man's redemption, and exhibiting it to them who are its objects as a subject of interesting and profitable investigation, represents it as unsearchable. Eph. iii. 19. "And to know the love of Christ that passeth knowledge." And it was when convinced by experience of the impotence of the creature to explore the deep things of God, that he uttered the exclamation, Rom. xi, 33. "O the depths of the riches both of the wisdom and knowledge of God: how unsearchable are his judgments and his ways past finding out." And this is but a response to the declaration of God himself. Isa. lv, 9. "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "The peace of God" being the result of an undertaking that in its cause, inception, progress and completion lies beyond the range of human comprehension, has high and undeniable claims to inscrutability. It is an ocean of enjoyment fathomless and shoreless; like the river in Ezekiel's vision "waters to swim in, a river that could not be passed over."

4. "The peace of God" possesses a ruling power in the heart. "And let the peace of God rule in your heart." The word here rendered "rule" means radically to govern by proposing rewards as motives to obedience. This idea is in beautiful consistency with the scope of the passage. The peace of God rules in the heart by keeping up a constant and lively sense of the unspeakable comfort inseparable from it. It is the abiding principle of new obedience, exerting an anima-

ting and controlling power over the whole soul, raising the affections from the earth and fixing them on things above, and directing the life and conversation in that course which will terminate in perfection of sanctification and fulness of glory.

To those who are sensible how difficult it is to "keep the heart," the point under consideration is in the highest degree interesting and important. The pious worshipper, whose heart wanderings are the cause of constant uneasiness, and the matter of his daily complaint, would account himself an unspeakable gainer were he made acquainted with the way to fix his thoughts, affections and desires on heavenly things. This "the peace of God" can do. It is indeed true that neither all, nor any, at all times, enjoy those devotional frames and feelings which they desire and which are necessary in order to their comfort and advantage. But this does not arise from any defect in the remedy, but from the want of applying it. Doubtless many who possess this pearl of great price do not properly estimate its value, and are unskilful in using it as an antidote to the evils of which they complain. In order that the peace of God may rule in the heart, a sense of the unspeakable felicity of the state which it describes must be cultivated, that the unsuitableness, insignificance, and vanity of all other things, may be seen and appreciated. And when the sweets of communion with God are tasted, earthly things, so far from being the objects of delight, will be rejected with loathing and disgust. On such occasions the worshipper can say with the spouse, "Or ever I was aware, my soul made me like the chariots of Amminadib."

5: "The peace of God" exerts a conservative influence over all the powers of the soul. "The peace of God shall keep your hearts and minds." By the heart and mind may be understood our intellectual and active powers. These are in all believers placed under a vigilant and faithful guardianship. As a motive to "keep the heart with all diligence" the Spirit of God informs us that "out of it are the issues of life." The adversary is constant and persevering in his efforts to darken the understanding and to pervert the heart. Well it is for us that a counter influence is employed by which his schemes of mischief are defeated, and his malicious designs made to recoil on himself. Is the child of God, by some sudden and violent temptation, filled with distressing apprehensions of divine wrath? The peace of God with its still small voice whispers comfort to his wounded spirit. It assures him that these fears are groundless—that God is his unchanging friend and heaven his everlasting portion. Does the

world spread abroad its seductive allurements to entice him from the ways of holiness? This divine peace in his heart is a ready and effectual antidote. The pleasures of sin are denuded of their meretricious charms and exhibited in their unsightly and disgusting aspect. Enthroned in the heart, it extends its sceptre to every faculty of the soul and its authority is acknowledged. Its mandates are heard and regarded iterating and enforcing the injunctions of the great Lawgiver; "Love not the world, neither the things that are in the world." The contemplative powers of the mind are directed toward heavenly objects and the meditation is sweet and refreshing; while on its active powers, as on wings, the soul soars aloft nor rests until it is invigorated by a draught of the "pure river of the water of life that proceeds out of the throne of God and of the Lamb.

6. To unity in the enjoyment of this peace all believers are called. "The peace of God—to the which also ye are called in one body." Divine peace is here exhibited as the ligament by which all the members of Christ's mystical body are united in one. In Eph. iv. 3. it is called "the bond of peace," and is prescribed as the way in which "the unity of the Spirit," is to be preserved. "God has called us to peace" and by placing in our hearts this powerful principle of union he disposes us "to love one another with a pure heart fervently" and to "be perfectly joined together in the same mind, and in the same judgment." All the possessors of this inestimable gift "have peace with God," and so far as its influence extends they will be at peace one with the other; By bestowing on them this invaluable endowment he intimates his will that they should labor to promote the visible unity of the church and also to unite the professors of the religion of Christ in the bonds of christian affection. Every act of the believer which tends either to make or perpetuate a schism in the body of Christ, or alienate the affections of brethren one from another, is an act of disobedience to this heavenly call.

The connexion which exists between peace with God and peace among brethren, is that which exists between an active principle and its natural and necessary results. "The peace of God" is inseparable from "the love of God shed abroad in the heart by the Holy Ghost." When the love of God is subjectively enjoyed, it is objectively manifested.—"We love him because he first loved us." Those who love God, love the brethren; "every one that loveth him that begat, loveth him also that is begotten of him." And the effect of all this is to draw the brethren more closely together, and

unite them more firmly in opposing their common enemies, and in advancing the cause of their Lord and Master.

7. The possession of this peace is abundant cause of thanksgiving. "Let the peace of God rule in your heart, and be ye thankful." The principle of gratitude is a constituent part of that moral constitution with which rational beings are endowed by their maker. In as far as its operation towards God, our infinitely gracious Benefactor, is concerned, it has been perverted and destroyed by the fall, and re-appears only when the new man is put on, "which after God is created in righteousness and true holiness." When the peace of God rules in the heart and infuses its animating and purifying spirit into all the intellectual and active faculties of the soul, the duty of thanksgiving will be acknowledged, and the disposition to engage in this reasonable service felt and cherished. What greater cause of rendering thanks to God than to have comfortable evidence that we are the objects of his distinguishing love, the possessors of his saving grace, and the heirs of eternal glory? If all the works of God praise him, surely his saints should bless him. Being redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ, they "should glorify him with their bodies and with their spirits which are God's." He has made them "a chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should show forth the praises of him who hath called them out of darkness into his marvellous light."

And this will be the delightful employment of the redeemed throughout eternity. The death of Christ, that infinitely important event by which their deliverance from eternal death was effected, and their title to everlasting felicity secured, is still fresh in their recollection, animating their hearts and sounding from their lips. Understanding more fully than when on earth, the import of "the peace of God," and enjoying in their continual experience the delight it imparts, they are ready on all occasions to give vent to the grateful emotions which animate their hearts. "Thou wast slain and hast redeemed us to God by thy blood." "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."—"The peace of God" rules in their hearts, and they are thankful.

8. This peace, with all its train of blessings, flows to us through Christ. "The peace of God keep your hearts and minds through Jesus Christ." Peace is the comprehensive blessing of the covenant of grace, procured for us by the Sa-

viour's death. He reconciles us to God in one body by the cross, having slain the enmity thereby. Eph. ii. 16. He is the "one Mediator between God and man." By his righteousness imputed to us, and received by faith, we are justified. His intercession procures the acceptance of our persons and services. By his Spirit the principle of peace is implanted in our hearts. As the Head of the body, he holds united to himself, and joined to one another, all the members. The Lord Jesus Christ is the sun in the firmament of grace. From him all the rays of divine light emanate, and to him they all go back by a resistless and eternal reflux. The eye that can survey the moral government of God, without beholding the Mediator in the conspicuous station to which he is elevated, has not yet been opened to the sublime realities with which it is surrounded. The heart whose emotions are not quickened by meditating on the work of God in redeeming sinners by Jesus Christ, is not enjoying "the peace of God that passeth all understanding." The lips that can speak of the works of God, without dwelling on the mysteries of salvation, and breaking forth into rapturous expressions of praise to its blessed and glorious Author, need to be touched with a living coal from the heavenly altar. Let Christ have the homage of the heart, for to him it is justly due. Through him we have access by the Spirit to the Father. He is our peace—he dwells in our hearts by faith. He is our advocate with the Father, who has made propitiation for our sins. "Of him, and to him, and through him are all things, to whom be glory for ever. Amen."

We will improve the subject in a few reflections.

1. How wretched the condition of those who have no experimental knowledge of the peace of God! And alas! this is the state of the larger portion of the human family. They are at enmity with God—enemies to one another—enemies to the whole creation—and each one is an enemy to himself. Miserable is their condition in this world and indescribably wretched will it be in the world to come. How should we commiserate their fate, and while the tear of pity falls from our eyes when we contemplate their danger, let the prayer of faith ascend from our hearts. "O that they were wise, that they understood this, that they would consider their latter end."

2. How important to know that we are the subjects of this peace! This is the pearl of great price for which a wise man will part with all earthly things. A sense of the peace of God in our hearts is not only desirable as a source of real and lasting enjoyment, but also as an incentive to new

and living obedience. We should diligently examine ourselves that we may see the evidences of this peace ruling in our hearts.

3. How careful should we be to cultivate pure and unfeigned love to the brethren! In this way we will comply with our heavenly calling. To this peace we are called in one body. "Let all bitterness, and wrath, and anger, and clamor and evil speaking be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Seasonable and important direction! Let the disciples of Christ take heed to it.

4. How reasonable the duty of thanksgiving. In this let us abound. O that our hearts were filled with the love of God, that our lips might utter his praise! "Bless the Lord O my soul, and all that is within me bless his holy name.— Bless the Lord O my soul, and forget not all his benefits."

GEOLOGY, ITS PRESENT RELATION TO DIVINE REVELATION.

BY REV. J. CHRYSSTIE.

It is not unknown to the writer of these articles, nor overlooked by him, that the present argument is regarded with a deep and hostile suspicion, as characterized by a narrow minded and superstitious bigotry. While infidels have exulted in the tendency of geological discoveries to overturn the authority of the inspired history of creation, there is another class, who, wishing to maintain the reputation of respect for the holy scriptures, nevertheless view all attempts to examine the speculations of science by that standard, as an intolerant interference. Such are careful to remember the superstitious and bigoted treatment of Galileo by Papal Rome; and the similar attempts to crush the anticipations of Columbus when his proposals were referred to a college of Romish priests. But, although ignorance of divine truth and of science, in such cases, combined and prevailed; although, as is freely admitted, narrow views of divine revelation often lead to the most preposterous misconceptions of the works of God; it ought not to be forgotten, that there may be views of these works, false in themselves and irreconcilable with his word; and that infidelity has far more frequently boasted her imaginary triumphs over the inspired volume, by the false deductions of science, than ever the scriptures have been plead-

ed against sound principles of true science. And in the present instance, it is not maintained, that there is any discrepancy between the facts visible in the system of creation and the inferential testimony of inspiration, but that there exists a manifest and irreconcilable contradiction between the inferences derived from the former, and the direct testimony of the latter. This is the true issue here.

It will not, moreover, be considered as a matter of indifference to a pious mind that these inferences are very obviously at variance with the faith of the church of God, derived from his word, through all past ages. Understanding the Scriptures as a divine revelation, and conveyed in a language the terms of which were considered to be determinately and clearly defined, there is scarcely a principle of divine truth more constantly recognized and more prominently professed by the pious of all past times, than those which are assailed by the recent hypotheses of Geology. With one voice they have declared, as the common faith of the church of God, what is expressed in a modern formula familiar to most of my readers, the Westminster Shorter Catechism, that "the work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good." On all the principles included in this brief but summary statement of scriptural truth, the learned and pious of various ages and of various countries, have joined issue with heathen philosophers, or with infidel opponents, and, it has been believed, with entire success. The church has triumphed in the persuasion, that her sons have amply vindicated the glory of her God as the sole Creator of the worlds, and of his word as containing a distinct, perspicuous and faithful narrative of his work. Is it wise, is it reasonable, that convictions of such remote antiquity, convictions that have triumphed over the assaults of infidelity in such various forms, supported by the labours of the good and wise; convictions inwrought with the faith of the pious, and derived in infancy and in the maturest years, from "the pure milk of the word," Is it wise, is it reasonable, that such should be abandoned, for speculations directly adverse and contradictory? Ought we not to deliberate long and carefully, ere we cast upon the convictions and testimony of a race "of whom the world was not worthy," a scorn and opprobrium so severe?

A large body of the most intelligent and active Christians of the present day hold the above named formula, and all the principles it asserts, as a system of divine truth, sworn and recognized as such under the solemnity of the sacred institu-

tions of the House of God. It is true, that much laxity of interpretation may be allowed in some, and even in many instances but it is evident on the very face of the matter, that the principle there asserted is held up as revealed by the scripture as clearly and authoritatively as any principle it contains. And in the Reformed Presbyterian Church, where all such laxity of interpretation is forbidden, in the obligation to acknowledge the "whole doctrine of the Westminster Confession of Faith, and Catechisms larger and shorter, as agreeable unto and founded upon the word of God," it is clear as the light of day could make it, that to deny that "God made all things of nothing—in the space of six days," can be neither more nor less than HERESY.

The same truth is expressed in a more significant and decisive arrangement of the words, and in more ample form in the following quotations. "The work of creation is that wherein God did in the beginning, by the word of his power, make of nothing the world and all things therein, for himself, within the space of six days."* "It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom and goodness, in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good."† It is impossible, by any legitimate and fair principles of criticism and interpretation, to avoid the conviction, that it was the design of the writers of these venerable forms of sound doctrine, and that it has been the constant understanding of all who have seriously, deliberately, and honestly embraced them, that "God made the world and all things therein of nothing in the space of six days." No argument can be framed from the arrangement of the terms, or from the intervening clauses, to evade this conclusion: the latter being all of a character no way modifying, or leaving room for the modification of the great fact asserted, that the worlds were made of nothing," and that this was done "in the space of six days." It is difficult to conceive how words could be selected and arranged, to declare more determinately and clearly, that from the act of infinite power employed in bringing the material elements out of nothing into being, to their full and final order and perfection, the space of six days, and no more, was employed.

It may therefore be very fairly and certainly concluded, either, that the church, ordained to be "the pillar and ground of the truth," has erred, 1st, In introducing into the matter of her testimony, things wholly irrelevant, and about which she was incompetent to be a witness; or 2nd, that she has griev-

*Larger catechism, Ans. 15. † Westminster Confession of Faith. Ch. iv. Sec. 1.

ously erred in doctrine, and held up in a prominent and perspicuous light a testimony groundless and false, and that now it behoves her to retrace her steps, and guided by the new and fuller light of geological researches, remodel her testimony from divine writ to suit the growing science of these latter days. Or on the other hand, if these admissions may not be made, that the deductions of modern geology are themselves groundless and false, to be banished from the hearts of the pious, and classed with the vanities of the heathen whose "names we take not up into our lips."

These considerations present the question at issue in a very practical and tangible form, and certainly to the pious in a very interesting and important position. Shall we forsake the footsteps of the pious of all ages and herd with infidelity in our conceptions of the works and the word of God? For it is deserving of notice that the principle in dispute does not occupy a place in its history and character, to which many others may be assigned. "All Synods and councils since the Apostles' times, whether general or particular, may err, and many have erred," for this stands related not to the conviction of one, or of a few, or of many, but evidently to the long standing persuasion of all the pious, of all countries, and of all past ages. Shall we, yielding to the impulse of present influences, tear from the testimony of the church, an element consecrated by the worth of the excellent of the earth, and the ages through which it has endured? Or shall we, shunning "a detestable neutrality in the cause of God," aim at preserving in our own hearts their faith pure and entire, and study, each as we have opportunity, to vindicate it from the scorn with which it is attempted to be overwhelmed?

Influenced by these considerations we engage in this humble essay to guard the pious against the plausible and seductive influences "of science falsely so called." The unscrupulous manner in which many, highly distinguished in the visible church of the present age, either boldly avow the alleged consequences of modern geology in making void the authority of the inspired record of creation, or weakly attempt to reconcile the one with the other—is only a practical illustration, in one strong point, of the wide spread, and wide spreading disregard of Confessions and formulas, once highly esteemed, and still solemnly acknowledged as the sworn symbols of christian truth and unity.

It is readily admitted that they "are not to be made the rule of faith," and are themselves to be tried by the supreme and infallible standard of the Holy Scriptures. Although this we conceive has already been done, and by no ecclesiastical

court has their testimony been reversed or remodelled, yet we essay to demonstrate, that they truly express the mind of the Holy Spirit there revealed for instruction on this subject.

[To be concluded.]

RIGHT OF THE SLAVE TO THE BIBLE.

In a series of articles published in the *New York Observer*, over the signature PHILANTHROPOS, there is an able discussion of several points connected with Slavery. The following, one of the articles in the series, is on a vitally important subject, and contains seasonable truths expressed and illustrated in a sober, clear and forcible manner.

(1.) The slave, as an immortal and accountable being, has an inalienable right to all the means of instruction necessary to a competent knowledge of Divine truth. God has seen proper to embody all his permanent revelations to man in a book. Free access to its pages is the only effectual preservative against superstition and fatal error. In all missionary efforts, one of the first enterprises attempted, is to translate the Bible into the language of those to whom the Gospel is preached; if they can read, to scatter it among them, if they cannot read, to establish schools, and teach them to peruse for themselves the message of divine mercy. Where no written language exists, barbarous dialects are reduced to form, so essential is it deemed, that the heathen should read the Gospel in their own tongue. Nor does any one, we presume, who has reflected on this subject, hope for the final triumph of the Gospel until the printed word shall be generally brought in contact with the hearts of men. Yet, while the most besotted heathen of distant lands are made the subjects of such care, may we not ask, in the language of kindness, why should the heathen at our own doors, within sight of our churches, while the melody of God's praises is breaking upon their ears, and the voice of prayer ascends beside them, be shut out from the perusal of those good tidings of great joy, which are revealed to all men? "Have we not one Father? hath not one God created us?"

(2.) God intended the Scriptures for universal perusal. If this is not true, the right to peruse the Bible, and consequently to interpret it, was confided to some particular class or classes of men. Those to whom the reading of the Bible is denied, must necessarily receive the knowledge of its contents, and the interpretation of those contents from others.

However small this excluded class may be, the universal right of private judgment is destroyed, and the foundations of Protestantism overthrown. Those who practice upon the principle, that oral instruction is sufficient for the slave, and withhold from him all means of testing the accuracy of their teachings by a personal examination of the Bible assume the prerogative of interpreting it for them, and stand between them and the direct communication of God's truth. The poison of Romanism thus circulates in the veins of slavery and subjects it to condemnation with the Man of Sin.

(3.) All Christians are entitled to the same religious privileges, and to the same means of grace. In this respect "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, *bond nor free.*" On this point argument may well be spared. Of the privilege of reading God's blessed word, no language can describe the value, for its loss no earthly compensation can atone. Of all the wrongs which slavery inflicts upon the slave none is greater than that which deprives him of communion with God in the words of his own Spirit, and of listening to the voice of his own recorded love.

(4.) It is criminal to withhold the Bible from the slave, because you thus endanger the salvation of his soul. Though men may be converted, in some instances, without a knowledge of the written word, yet none will deny that the influence of the Gospel is greatly increased, when it is preached to those who can search the Scriptures for themselves to see "whether these things be so." The withholding of the Bible, therefore, prevents the conversion and ensures the perdition of many souls. How awful is the responsibility of those who aid in this work of ruin.

(5.) God expressly commands *all* men to "search the Scriptures." To deprive *any man* of the means of obedience to this command is to rebel against the authority of God. This we do, when we withhold the Bible from the slave, or acquiesce in the law which deprives him of it. The Roman church gives the Bible to a portion of mankind, and so do those churches which restrict the religious education of the slave to oral instruction. If we deny the right of the slave to the free perusal of the Scriptures, we must abandon the argument which has been wielded with conclusive effect against one of the most pernicious errors of Romanism. The numerous texts which take for granted that those to whom they are addressed are, or ought to be, familiar with the Scriptures, the command to lay up their words in our hearts, to teach them to our children, to speak of them when we sit down,

and when we walk by the way, when we lie down, and when we rise up, the blessings pronounced upon those who "delight in the law of the Lord" and often mediate upon it, the reproofs of the Saviour for ignorance of their contents, the commendations of those who studied with diligence the sacred volume, the appeals to Christians to exercise their judgment upon it, and the promise of Divine aid to preserve all who read it from material error, prove with the clearness of light, that the dogma of Rome which withholds the Bible from the laity, and the element of slavery which withholds it from the slave, are of like origin, and share in like condemnation.

The withholding of the Bible from the slave cannot be justified by the plea of necessity, or that oral instruction is the best that can be given the slave under the circumstances. Human legislation cannot change the principles of right and wrong, or justify contempt of Divine authority. To establish paganism by law would not sanction idolatry, nor would the sin of blasphemy be washed away by the legislative promulgation of atheism. If God has made it sinful to withhold the Bible from the slave, governors and legislatures cannot repeal His law, nor justify His subjects in disobeying it; if He has made the Bible necessary to the salvation of the slave, they have no right to extend the effect of their legislation into eternity. Where such unhallowed assumption of power is attempted, we must obey God rather than man.

The Bible treats man as an intellectual and moral being; it confers the right and imposes the duty of cultivating his intellectual and moral powers. God has committed to writing the revelation of His will, and, by making it the privilege and the duty of all men to peruse and study this written revelation to exercise their judgment upon it. He has not only provided for their religious instruction, but for their intellectual culture. In the Divine economy, as well as by the constitution of human nature, religious and mental progress are inseparable. But slavery, wherever it has existed among men, has invariably produced, as a general result, the moral and intellectual degradation of its victims. Upon them heathenism still rests, though surrounded by the institutions of the Gospel. While the missionary is putting out the fires of the Sutte, and snatching the victims from beneath the idol car, while pagan altars and heathen temples are crumbling into ruin, while the Malay and the Bechuana are reading in their own tongue the news of salvation, slaves of a christian people are yet sitting in the region and shadow of death.— And should the effort to establish schools for their oral in-

struction be as successful, as every philanthropic mind must desire it to be, while the pages of the sacred volume, which are being opened to all the rest of the world, are closed to them, it will yet be true, as it always has been, that slavery is condemned by the Bible as withholding intellectual and moral culture from our brethren.

We advance a step farther. We believe it capable of demonstration, that no system of slavery can be perpetuated without the moral and intellectual degradation of the slave. We believe, that God, in making it the duty of his people to furnish the poor and the ignorant with the means and ability to study His word, and thus providing for the intellectual and moral instruction of all men, has issued a command, which, if faithfully obeyed, will prove the destruction of slavery.— There is an inseparable connexion between proper religious instruction and mental developement. The truth which sanctifies the heart, develops the affections and enlarges the intellect. The history of the missionary enterprise furnishes abundant illustration of this truth. The brutal Bechuana chief, whose greatest enjoyment was to drink the blood of his enemies, is no sooner converted, than he regards the heavenly bodies with an inquiring look, casts his eye on the earth beneath his tread, and regarding both as displays of creative power and infinite intelligence, inquires about endless space and infinite duration.* To thoroughly imbue the mind of the slave with religious instruction, is to teach him to respect himself, to understand his rights, to kindle in his bosom a keen appreciation of the blessings of liberty, and an intense thirst for its enjoyment, to enable him to recognise in his own nature the elements of that common humanity which he shares with his master, to awaken the susceptibility of emotion which will render bondage intolerable, and the power of thought which will furnish the means of its termination.— Thus it becomes impossible permanently to enslave a people whose hearts are deeply imbued with evangelical truth. The progress of true religion has ever been connected with the establishment of free institutions. The first written revelation of God's will was contemporay with the foundation of the first free government. The most ancient of written codes contains not only the Divine law, but the free institutions of the Hebrew commonwealth. The first rays of liberty in the middle ages dawned amid the light of the martyrs' fires.— The beginning and progress of the Protestant Reformation were contemporaneous with the overthrow of the feudal system, the emancipation of serf, the establishment of free

*Moffat's South Africa, p. 82.

cities, and the propagation of the principles of free government. If we inquire what nations now possess the greatest amount of freedom, the answer is, those who hold the purest form of religious truth. These results are not the effect of accident, but of the established connexion between truth and freedom. Man must appreciate and love the blessings of freedom, before he is qualified for its enjoyment or will labor successfully to attain it. Let Christianity awaken the affections, enlarge the sensibilities, produce in man a high estimate of the value of his own soul and the sanctity of human rights, and an inextinguishable hatred of oppression and freedom will soon follow by the constitution of the human mind, and the inevitable laws of human progress—such a result will be hastened by the force with which the moral and intellectual elevation of the slave will bring public opinion to bear against slavery. We are so constituted, that we value the rights of men according to their moral and intellectual worth. The oppression of a vicious and degraded race may excite but little sympathy, when the enslaving of a people of cultivated minds and great moral worth would arouse the indignation of the whole civilized world. The moral and intellectual elevation of the slave would also remove all objection to emancipation founded on his inability to provide for himself, or his incompetence to enjoy the benefits of freedom. Faithful obedience to the law of God, which confers upon all men the right to intellectual and moral culture, will thus, not only remove one of the most fearful evils of slavery, but render its perpetuation impossible. The Bible condemns slavery, because it cannot be perpetuated without disobedience to its precepts.

THE DOWNWARD COURSE OF SIN.

MR. EDITOR—In the 9th No. of your Magazine for the present year, you published an excellent article on “The downward course of Sin.” It brought to my mind the following pithy remarks of Dr. Witherspoon on the same subject. They are brief, but I think express in a very clear order the successive steps by which sin leads down its victim to ruin, where there is no grace to restrain it. If you think them suitable, I and others, with whom I have spoken, would be pleased to see them published in our Magazine, that its numerous readers may have an opportunity of seeing and reading them. I think, like another sweet and excellent

piece which you lately published, entitled "A drop of honey from the Rock Christ," they are almost out of print.

A. LAYMAN.

1. Men enter and initiate themselves in a vicious practice *by smaller sins*. Heinous sins are too alarming for the conscience of a young sinner; and therefore he only ventures upon such as are smaller, at first. Every particular kind of vice creeps in in this gradual manner.

2. Having once begun in the ways of sin, he *ventures upon something greater and more daring*. His courage grows with his experience. Now, sins of a deeper die do not look so frightful as before. Custom makes every thing familiar.—No person who once breaks over the limits of a clear conscience knows where he shall stop.

3. Open sins soon *throw a man into the hands of ungodly companions*. Open sins determine his character, and give him a place with the ungodly. He shuns the society of good men, because their presence is a restraint, and their example a reproof to him. There are none with whom he can associate, but the ungodly.

4. In the next stage, the sinner *begins to feel the force of habit and inveterate custom*: he becomes rooted and settled in an evil way. Those who have been long habituated to any sin, how hopeless is their reform! One single act of sin seems nothing; but one after another imperceptibly strengthens the disposition, and enslaves the unhappy criminal beyond the hope of recovery.

5. The next stage in a sinner's course is *to lose the sense of shame, and sin boldly and openly*. So long as shame remains, it is a great drawback. But it is an evidence of an uncommon height of impiety, when natural shame is gone.

6. Another stage in the sinner's progress is to harden himself so far as to *sin without remorse of conscience*. The frequent repetition of sins stupifies the conscience. They, as it were, weary it out, and drive it to despair. It ceases all its reproofs, and, like a frequently discouraged friend, suffers the infatuated sinner to take his course. And hence,

7. Hardened sinners often come *to boast and glory in their wickedness*. It is something to be beyond shame; but it is still more to glory in wickedness, and esteem it honorable.—Glorious ambition indeed!

8. Not content with being wicked themselves, they *use all their arts and influence to make others wicked also*. They are zealous in sinning, and industrious in the promotion of the infernal cause. They extinguish the fear of God in others, and laugh down their own conscientious scruples. And now,

9. To close the scene, those who have thus far hardened themselves, are *given up of God to judicial blindness of mind and hardness of heart*. They are marked out as vessels of wrath fitted to destruction. This is the consequence of their obstinacy. They are devoted to the judgment they deserve.

Reader! view it with terror.

DOMESTIC WORSHIP.

The following article is extracted from an Essay by the celebrated D'Aubigne, author of the "History of the Reformation in Germany and Switzerland." It gives a comprehensive view of the history, obligation and advantages of Domestic Worship—a form of worship divinely instituted, often enforced in the scriptures, the neglect of which is threatened with the pouring out of God's fury, and the observance of which has the promise of the melody of joy and salvation. "Pour out thy fury upon the families that call not in thy name." Jer. x, 25. "The voice of rejoicing and salvation is in the tabernacles of the righteous." Ps. cxviii, 15.

It is evident that the first worship which the first man, with his wife and children, offered to God, could only be domestic worship, since they were then the only family that existed on the earth. "Then began men to call upon the name of the Lord." Domestic worship must, indeed, have been for a long time the only worship paid in common to God; for the earth, having then to be peopled, each head of a family settled separately, and as a priest unto God, presented to the Lord of the whole earth, with his wife, his sons, his daughters, the homage that belongs to Him. Gradually, as men began to multiply exceedingly, divers families settled near each other; then public worship took its rise. But domestic worship had become too precious to the families of the children of God for them to abandon it: if they began to worship God with their households, how much stronger reason had they to continue to worship Him with their own families! Thus when, leaving the cradle of the human race, we repair to the tents of the patriarchs, we again meet with domestic worship. "I know him," says the Lord, speaking of the father of the faithful, "that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Public worship is established by Moses; he gives multiplied commandments, and a magnificent temple is afterwards to be built. Will not domestic worship be abolished now? No: by the side of the temple

and all its magnificence, the lowliest house of a believer is to be filled with the word of God. "These words which I command thee this day," said the Lord by Moses, "shall be in thine heart; thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Joshua declares to the people, that he, with his house, will serve the Lord. Job, rising up early, offers burnt offerings according to the number of his children, saying, "It may be that my sons have sinned." David, whose whole life was a continual adoration of God, and to whom one day spent in the courts of the Lord was better than a thousand spent elsewhere, did not neglect the domestic altar, but exclaimed, "The things that our fathers told us we will not keep secret from our children." If we come to the time of our Saviour's advent, we see domestic instruction practised in all the pious households of Israel. Paul can say to Timothy, "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation." "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." And if we enter the humble dwellings of the first christians, after having been under the tents of the patriarchs, we again meet with this same family worship offered to the Lord. Leaving these humble homes of the first Christians, we see, it is true, domestic worship gradually becomes rarer; but with what splendor does it re-appear at the epoch of the Reformation, and what an influence does it then exert upon the faith, the manners, the intellectual developement of every nation that returns to primitive Christianity! The time is not remote when it was to be met with in almost every Protestant family. Such has been in all ages the life of piety. And do we wish to be Christians, or do we not? Do we wish to invent a new species of piety which will accommodate itself to the world, or do we wish to retain that which God has commanded? Beholding that worship, which from the tents of the patriarchs passes into the houses of the first Christians, and finally takes root in the dwellings of our fathers, shall not we say, "As for me and my house, we will serve the Lord?"

But if you have the love of God in your hearts, if you feel that, being redeemed at a great price, you ought to glorify God in your bodies and in your souls, which are His, where will you delight to glorify Him, if it be not in your families and in your houses? You love to join your brethren in the

Church to render Him public adoration; you love to pour out your hearts before Him in your closets; shall it only be when you are with her whom you have made the partner of your life, and with your children, that you know not how to hold converse with God? Shall it be exactly then that you have no thanksgivings to offer? Shall it be exactly then that you have no mercies, no protection to implore? You enter upon every subject with your family; conversation turns to a thousand different topics; but have your tongue and your heart no word for God? Will you not stand up in your family before Him who is the true Father of your family? Will you not converse with your wife and children of Him, who will, perhaps, one day be the only husband of your wife, the only father of your children? And yet, how many families are there, calling themselves Christian, and who have even some respect for religion, where there is never any mention of God! How many instances in which immortal souls never ask who has redeemed them, what is their fate, their futurity, their end! How many instances are there, in which, while people seek to aid each other in every thing else, they never think to aid each other in the one thing needful, or to converse upon, or to read together about, or to utter a prayer upon any subject in connexion with their everlasting interests! Are you, then, beings who have met by chance, and whom a new chance—death, will presently separate? Voyagers in the same vessel converse together of the place whither they are going; and will you, who are travelling in the same vessel towards an everlasting world, never speak to each other of that world, of the route that leads thither, of your fears and your hopes? “In every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God.”

But if you ought to inquire after God for yourselves in your houses, ought you not to do it for those of your house whose souls have been entrusted to you; ought you not to do it for your children? You are solicitous for the temporal happiness of your own family; but do not all these anxieties still more clearly demonstrate your negligence with regard to their everlasting happiness? Your children are young trees that have been confided to you; your house is the nursery in which they are to grow up, and you are the gardener. Alas! will you plant those young and precious saplings in a barren sand? Yet this is what happens, if there be nothing in your house to make them grow in the knowledge and love of their God and Saviour. Will not you make ready for them a favorable soil, which will give them sap and life? What will

become of your children amidst the seductions that surround them and carry them onward towards evil? What will become of them in this restless age, in which it is so necessary to strengthen, by the fear of God, the mind of the young man, and thus to give to his fragile bark the ballast requisite before launching it on the wide ocean? Parents, if your children do not find in your houses the spirit of piety; if, on the contrary, you put your pride in adorning them with every varied external gift, in introducing them into every worldly society, in granting them every idle wish, in leaving them to follow their own course: you will soon see them vain, proud, idle, disobedient, impudent and extravagant. They will treat you with contempt, and the more you are devoted to them the less they will regard you. This is what is but too often seen. Ask yourselves if you are not responsible for their bad habits and evil practices; will not your conscience reply that you are, and that you now eat the bread of bitterness that you have prepared for yourselves? May you learn thereby how great has been your sin against God, by neglecting the means within your power for influencing their hearts; and may others be warned by your misfortune, and bring up their children in the fear of the Lord. Nothing is more effectual for this than the example of domestic piety. Example here, as in every thing else, and much more than in every thing else, will do more than precept. The question is, not only to teach them by means of some elementary book that it is their duty to love God, we must also show them that we love him. If they see that we pay no adoration to that God of whom we speak to them, the best instructions will become useless; but, by means of domestic worship, these young plants will grow up. "like a tree planted by the rivers of waters, which bringeth forth his fruit in his season, his leaf also shall not wither." Your children may quit the paternal roof, but they will remember in distant countries the prayers of the paternal roof, and the prayers of the paternal roof may protect them. "If any have children or nephews, let them learn first to show piety at home, and to requite their parents," says scripture.

What delight, what peace, what true felicity will a Christian family find by rearing among them the domestic altar and gathering around it to sacrifice to the Lord! What mercies, what new life, piety diffuses over a family! In a house where God is forgotten, there is irksomeness, bad temper, and vexation. Without the knowledge and the love of God, a family is only an aggregation of individuals who may have for each other more or less of natural affection, but the true link, the love of God our Father through Jesus Christ our Lord, is wanting.

Where do trials occur, if not in the bosom of families? Where, then, should the remedy for the trial be provided, if not in the bosom of families? How much is a family to be pitied when it is in affliction and has not that consolation. The different persons who compose it mutually increase the sadness of each other. But if, on the contrary, this family love God—if they are accustomed to call together on the holy name of God, from whom every trial proceeds, as well as every excellent gift, how will those dejected souls be raised up? The survivors, the remnant of the family, meet around the table on which is placed the book of God—that book in which they read of resurrection, of life, and of immortality, in which they find the certain assurance to the happiness of him who is no longer with them, and that also of their own hope. The Lord delights abundantly to send them the Comforter; the Spirit of glory and of God rests upon them; an ineffable balm is poured upon their wounds and diffuses great sweetness around them, and peace is communicated from heart to heart. They have moments of heavenly joy. “When I walk through the valley of the shadow of death I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.”

And who can say what influence domestic piety might have over the whole of society? What incentives to duty may not all men find in it, from the statesman to the humblest citizen! If all were habituated to walk in it, not only as in the sight of men, but also as in the sight of God, how would each learn from it to be contented with the condition in which he is placed! Good habits would be acquired; the powerful voice of conscience would be strengthened; prudence, propriety, talent, and every social virtue, would be developed with new energy. Such is what we may expect from it for ourselves and for society; for “godliness hath promise of the life that now is, as well as of that which is to come.”

BAPTISM FOR THE DEAD.

“Else what shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? 1 Cor. xv. 28.

This is perhaps one of the passages in Paul’s Epistles, which Peter had in view, when he said there are some things in them hard to be understood. That this passage is “hard to be understood” is evident from the great variety of views that have been taken of it. To offer a refutation of any of

these, is not my present object, but very briefly to state that view, which appears to myself the most satisfactory. It is well known that Paul in his writings alludes very frequently to customs familiar to those to whom he wrote, for illustration of the subjects on which he wrote. The race and the battle are objects to which allusion is very frequently made. The latter seems to have been before his mind in writing the passage under consideration. In the field of battle, when the fore ranks fall, those behind come forward to occupy the place of the slain; these fall in their turn and make way for others, &c. It is equally well known that the early ages of christianity were distinguished by the most deadly persecution. Many suffered death. This, however, did not deter others from professing the same faith for which they died, nor from embracing the same holy and heavenly religion, so that like Israel in Egypt, the more they were exterminated the more they grew. Baptism is the initiating seal of the covenant, and the visible badge of christianity; hence baptism is connected with believing; "He that believeth and is baptized." The simple import then, I think, of the expression, "baptized for the dead," is, that those who enter the church by baptism fill up the place of those who have been exterminated by a bloody and cruel death. The words, *for the dead*, signify in the room or in the place of the dead. And the very circumstance of their witnessing the fidelity, constancy, zeal, and magnanimity of those who had become victims to pagan and antichristian cruelty, encouraged and emboldened others to profess the same cause, maintain the same testimony and cheerfully submit to the same cruel treatment. But wherein, it is asked, from this view is there an argument for the resurrection, which is the point that the apostle has in view to establish? There is very clearly a double argument for the resurrection in the passage; first, from *the dead*; they suffered and died in the faith of a glorious resurrection. See the following appropriate passages. Rom. viii. 18. Heb. x. 32. 33. 2Cor. iv. 17. 18. Heb. xii. 2. 1 Pet. iv. 12—14. Rev. vii. 14. Second, from those who come forward and embrace the same christian profession; They do it in the faith of a blessed immortality, and of a glorious resurrection. But if there be no resurrection of the dead, they have acted the part only of enthusiasts and fools; as the apostle says, verse 30. "Why stand we in jeopardy every hour?" See also v. 32. If really there be no resurrection of the dead, they have acted an irrational and unjustifiable part who came forward and were baptized into the same faith and profession of those, who had suffered death in its most cruel forms for their religion, which was more dear to them than life itself with all its felicities. J. D.

NOTICE OF DAILL'E ON THE RIGHT USE OF THE FATHERS.

The writer, whose name stands at the head of this article, was a French Protestant of distinguished character and ability. His work on the use of the Fathers, is one of pre-eminence value. The subject is of vast importance, and the task has been executed with skill and tact. The work has been long before the christian public, and occupies, in the judgment of all who are capable of estimating its worth, a distinguished place. To attempt a formal review of a work so long and so favourably known, is considered unnecessary. But an earnest recommendation of the work to our readers we think not uncalled for.

Though the subject is one of great practical importance, and though it has been discussed by the writer with singular perspicuity and clearness, as well as ability; yet these cannot impart popularity to a discussion which requires more attention and thought than the greater part of readers are willing to give. But yet, we can assure our readers that a careful perusal of the work will be most richly rewarded.—Not only is the subject abstruse, one that is far removed from superficial thinking; but, hitherto the work has not been very accessible to the greater part of readers. These facts account for the comparative unacquaintance of protestants respecting this very erudite and valuable treatise. The difficulty occasioned by the latter of these facts is removed by the publication of the work in a cheap form by the Presbyterian Board of publication, and is thus made accessible to all who choose to read it; and the former difficulty may be reduced to a practical nullity, or transformed into a positive pleasure by the exercise of an ordinary degree of mental application!

At no time has such a work been more urgently demanded than at the present; we would not even except the period when it was first published,—the time when Protestantism was struggling for existence in France. Popery is not less active now than it was at that time. All the arts of Romish jesuitism are now employed to uphold that system of iniquity. The effort to divert the attention of men from the Bible, as the *only arbiter* in religious controversies, is now, as it always has been, the aim of Rome. Her defenders are more at home among the Fathers, than in the pages of the Bible. And if Protestants can only be seduced to forsake the living fountain of Divine truth, for the muddy streams of patristic commentary, Rome might fare better in the conflict.

The exigency of the case is increased by the developments of Puseyism, the followers of which concede to Popery her long cherished desideratum for equality of the Fathers with the Bible. We are far, however, from admitting, that the authority of the Fathers sustains the pretensions of Rome; nor is she willing to risk these on the judgment of the Fathers of the second century, but only on those of a later period, when the corruptions of "the false prophet" had defiled the sanctuary of God. But while Protestantism has nothing to fear from the testimony of the early Fathers, we decline both them, and those of a later age, as competent judges in religious controversy. In such matters we decline all human authority! The Bible, the Bible alone, contains the true religion. The Bible, therefore, only, can bind our conscience; and to it only will we appeal, as the judge and arbiter in religious controversy!

Such of our readers as may take the trouble of reading Daill'e, will find abundance of reason for declining the authority of the Fathers. Nay more, the facts which he produces, accompanied as they are with his vigorous and straightforward reasoning, shows that even as guides they are dangerous, and unworthy of confidence. Our acquaintance with the Fathers, though limited, has been enough to satisfy us that they cannot be safely trusted as guides; and this opinion has only gathered strength by reading Daill'e on their right use. In our judgment, however it may be relished by Prelatists and Puseyites, the opinion, on any of the doctrines of the Bible, of Calvin, Zuinglius, Knox, or any other of the Reformers, is, beyond all comparison, more to be relied on, than all the opinions of all the Fathers from the second century till the rise of the Papacy. Of the accuracy of this judgment, our readers will have the means, in part, of determining for themselves, when they have been admitted to an acquaintance with the Fathers by reading the work which is the subject of this notice.

RELIGIOUS HISTORY OF HOLLAND SINCE THE REFORMATION.

At the period of the Reformation from popery, few countries struggled more devotedly, or endured more patiently than Holland, for the faith once delivered to the saints. Amid the sufferings which the Dutch endured in casting off the yoke of bondage which popery had imposed on them and on all the nations, they were forced to take the scriptures of truth for their supreme, their only guide. The re-

sult was, that a religion of first principles, because a religion founded exclusively on the word of God, both as to doctrines and forms, was planted in that land. To enlist your sympathies in the cause of truth, and to show what Christendom may expect, should popery regain the ascendant, I recite a few of the incidents carefully registered by the historians of those bloody times. Wives durst not shelter their husbands, nor children assist their parents. A father was put to death, in Utrecht, for merely allowing one night's shelter to his son. In 1522, the Emperor of Germany appointed a functionary to make strict inquiry into people's opinions and belief in religious matters. John de Backer, William of Zoral, Teekson of Narden, Wendelmost Klaas, and a "cloud of witnesses" appear as the first fruits of the persecution. Preaching the gospel was made a capital crime. Books were forbidden to be printed or read regarding the disputed doctrines. Wendelmost Klaas illustrates the spirit in which those martyrs suffered. Being asked what she thought of the mass, she replied, "I think it only a piece of dough." To one that said to her, "You do not fear death, because you have not tasted it," she rejoined, "True, nor shall I ever taste it: for Christ hath said, 'If a man keep my sayings, he shall never see death.'" In this spirit she went to the place of execution, where she was first strangled, and then burned to ashes. It deserves to be noted here, that, as a double precaution, the inquisitors in those days burned both the Bible and the printers of it. Nine men were imprisoned for a fortnight, and then beheaded by the Emperor's command, (1531.) At Haarlem, (1532,) three men were carried to the Hague, chained to a stake, and roasted to death by a great fire, kindled at some distance from them. But time would fail to catalogue these barbarities. The most revolting atrocities are found in Brandt's History of the Reformation, spreading over a period of sixty or seventy years. But, in spite of every obstacle, the truth grew and prevailed. The Church in Holland was at last established upon thoroughly reformed principles—(1579)—and the result was, that, for many generations, its people were signalized by their high-toned moral and religious character. But the glory has departed. In process of time the Church of Holland shared in the general religious depression which crept over Europe about a century ago—popery is now struggling hard for the mastery. Erastianism reigns, for their Church is managed by a minister of State, appointed for the purpose. Socinianism is prevalent among the religious teachers, and thus Holland, so bold and resolute for the truth, when first it was reformed, has consented to substitute the fancies of men for the revelations of Jehovah. Socinians, Arians, Pelagians, Remonstrants, all under the name of reformed pastors, preach in full liberty their perverse doctrines. There are three universities, and in two of them men teach an infidel science—a modified rationalism. Under this pernicious system they retain the Bible, they retain their ancient catechisms; but the heart—the heart is far from God, and the Saviour is well nigh unknown. But have the gates of hell prevailed against the Church of God in Holland? Is the candlestick utterly removed? Far from it. The hour is come when the children of God in that priv-

ileged land begin to awake from their torpor. A goodly number of ministers are now proclaiming all the counsel of God. Religious societies and meetings are held. Men boldly say, let the formalist condemn, but it is for the life and salvation of our souls that we act. But this extent of revival has not been allowed to proceed without hindrance or hostility. In the year 1834 a secession from the established church took place, headed by Dr. Cock, pastor of the church at Ulrum, in Friesland, a bold, impetuous man. The seceders at least professed to adhere to the Church's original constitution; but Dr. Cock was deposed, and other pastors joined him—Scholte from North Brebant, and Brummekamp from Guelderland, adopted his sentiments and adhered to the movement. Sympathy in their sufferings, and approbation of their opinions, swelled their numbers, but they have endured sore privations and hardships. They have been persecuted, fined, and subjected to military oppression; in a word, the scenes once so common in Scotland, have been recently repeated in Holland against men who dared to assert the rights of conscience. And what has been the result? Have the enemies of the truth succeeded in their blindfold attempts to extinguish conscience, and rob men of their spiritual freedom? They might as well attempt to roll back the flowing tide. Religion has continued steadily to revive, and no created power can put it down. The sword of the Lord and of Gideon is drawn, and in spite of persecution, its bloodless victories will be achieved. Let Christians labor and pray for that result, fraught, as we hope it will prove, with blessings to the nations. The population of Holland is about two millions and a half. In 1829 there were 1600 ministers in the kingdom; of these, 1478 belonged to the Reformed Church, 63 to the Lutherans, 35 to the Baptists, and 24 to the Arminians. In 1830 the population of the Netherlands stood thus—Protestants, 1,541,748; Romanists, 836,920; Jews, 45,493; unknown, 3,045; total, 2,427,206.—*Repository*.

LINES ADDRESSED TO CHILDREN.

“Where human reason, poor and blind,
No guiding star to bliss can find,
But wanders on in sadness;
The child who loves the word of God,
Shall see a light upon his road,
Which guides in peace to the abode
Of boundless love and gladness.

All human knowledge shall decay,
All knowledge soon shall pass away,
All learning's light shall vanish;
But every child by God made wise,

Shall to salvation's transports rise,
 And dwell where joy that never dies
 All shades of grief shall banish.

And sure that child is wise indeed,
 Who in the morning loves to feed
 On truth, the heavenly manna :
 Thus nourished, he shall onward go,
 While streams of gladness round him flow,
 Till glory's crown shall deck his brow,
 'Mong angels' loud Hosannah!

But child, remember, 'tis through faith
 In Him who conquered sin and death,
 That thou canst reach salvation ;
 'Twas unbelief that made the Jews
 Their own Messiah to refuse,
 And all the mercies to abuse
 Bestowed upon their nation,

In every nation, age and clime,
 Has every form of guilt and crime
 From this dark source been flowing ;
 The Holy Scriptures plainly tell,
 That unbelievers all shall dwell,
 Imprisoned in the gloomy cell,
 Where grief is ever growing.

Then child, be wise, and let the page
 Inspired by God thy mind engage,
 In life's gay golden morning ;
 Its hallowed light shall cheer thy way,
 When comes affliction's wintry day,
 And on the cloud show hope's bright ray
 Its spring with gold adorning.

Yes, child, it will thy spirit cheer
 When evening's shadows dark appear
 Upon the mountains hoary ;
 'Twill shed around thee rich perfume,
 When hast'ning to the lonesome tomb,
 And give through nature's heavy gloom
 A glimpse of coming glory.

The scriptures search, and pray that He,
 Who only makes the blind to see,
 May thee by grace enlighten ;
 Pray, child, that God may light bestow,
 That thou in holiness may'st grow,
 And onward still to Zion go,
 And for salvation brighten." *Scottish Herald.*

ITEMS OF INTELLIGENCE.

Hayti.—Whatever relates to the affairs of this Island will be particularly interesting to most of our readers, on account of its connection with the Foreign Missionary effort now made by the Reformed Presbyterian Church. The latest papers from Port au Prince, the chief town, and the capital of the Island, state, that tranquility has been entirely restored, and represent the condition of the Republic as highly encouraging, giving well grounded hopes of future stability and prosperity. On the 15th November last, a new Constitution was published to the people, after having received the approbation of the Senate, and of President Riche. Its provisions are said to be "liberal and judicious, offering greater security to life and property, and more ample protection to foreigners, than was heretofore the case." In the Preamble to the Constitution it is said, "Confidence and security reign throughout the Republic; the finances are in progress of melioration under the empire of reforms wisely conceived and boldly executed; new institutions have been established to raise the credit of the country, and progressively benevolent measures have been adopted, in consonance with the enlightened spirit of justice and humanity."

We indulge the hope, that the effort made by our church to send the pure gospel to the inhabitants of that Island may prove highly seasonable. Thus far the circumstances are certainly encouraging. Let the church be earnest in her prayers to Him who has promised that, "the isles shall wait for His law," that He may open a great and an effectual door to our Missionary, who is now on his way thither. May we not trust, that he has been sent to that people "for such a time as this"—a time indicated by the above intelligence as auspicious for "displaying a banner because of the truth," for making known the way of salvation through Christ and for presenting the claims of Emmanuel to the homage of the nations.

Secession from the Roman Catholic Church.—It appears that Rev. Dr. Giustiniani, formerly a Franciscan friar, has been for some months past successfully employed in opening the eyes of a considerable number of German Roman Catholics in the city of New York to the abominations of the "man of sin." He gradually succeeded, by means of private intercourse, in collecting one after another to hear the word of God expounded publicly in meetings held statedly for the purpose. This resulted in leading a goodly number of them to renounce several of the false doctrines, superstitions and idolatrous practices of the church of Rome, and to agree in forming a congregation upon the basis of what they conceived to be the primitive order, in doctrine and worship, of the Christian church. To give publicity to the movement, and with the view of influencing others by their example, they resolved to hold a public meeting in which they would openly give in their recantation of Popery, and their adherence to the system of faith and worship adopted by them. This meeting was held in the Broadway Tabernacle, on



Sabbath the 13th ult. A vast crowd was in attendance long before the appointed hour. The scene is spoken of as one of great interest and excitement. After prayer and singing, two young men came forward and, in the name of the congregation, presented a Bible to their pastor, Dr. Giustiniani. He, on receiving it, addressed them in German with much feeling, promising solemnly, before Heaven and the vast audience assembled, to teach his people the truths therein contained, and with all fidelity, to preach Christ and him crucified. This ceremony produced a deep sensation in the assembled throng. Dr. G. then addressed the audience in English from John viii. 36. "If the Son, therefore, make you free, ye shall be free indeed." He next exhorted, in German, the members of his flock, from the words, "Who is on the Lord's side." &c? In the conclusion, he read the Declaration, Confession of faith &c, adopted by the newly organized congregation, the members of which, during the reading, stood up and responded to the renunciation of Popery, and adhesion to the new creed. The Rev. Mr. Thomson read a translation of the Declaration &c. and addressed the assembly, when a collection was taken up to aid in procuring a house of worship for the new organization.

As one of the signs of the times we regard the above movement as interesting. To what it may grow remains to be seen. Dr. Giustiniani is said to be evangelical, and his influence with Roman catholic Germans to be increasing. A strong sympathy seems to be awakened in the city on the part of many Protestants, while Papists are said to be doing what they can to counteract the movement. The seceders have taken the name of "The German catholic church," and do not consider themselves Protestants technically, but *Catholics renouncing Romanism*. Their Declaration, Confession &c. will be given in our next number.

Discoveries in Nineveh.—Mr. Layard, an English gentleman, has been pursuing the track first laid open by M. Botta, at Nimroud, near Mosul, on the Tigris. His excavations have not only settled the precise position of Nineveh, but have brought to light some of its buildings, sculptures, and inscriptions.

According to accounts received at Constantinople some months since, and communicated in the *Athenæum*, Mr. Layard had discovered an entrance formed by two magnificent winged, human-handed lions. This entrance led him into a hall above 150 feet long and 30 broad—entirely built of slabs of marble, covered with sculptures. The side walls are ornamented with small bas-reliefs, of the highest interest—battle sieges, lion hunts, &c.; many of them in the finest state of preservation, and all executed with extraordinary spirit.—They afford a complete history of the military art amongst the Assyrians; and prove their intimate knowledge of many of those machines of war whose invention is attributed to the Greeks and Romans—such as the battering-ram, the tower moving on wheels, the catapult, &c. Nothing can exceed the beauty and elegance of the forms of various arms, swords, daggers, bows, spears, &c. In this great hall there are several entrances, each formed by winged lions or winged bulls. These lead into other chambers; which, again,

branch off into a hundred ramifications. Every chamber is built of slabs covered with sculptures or inscriptions: whence some idea may be formed of the number of objects discovered—the far greater part of which, in fact nearly all, are in the best preservation. Mr. Layard's excavations have been hitherto confined to a very small corner of the mound, under which these antiquities have for ages been buried; it is impossible to say what may come out when they can be carried forward on an adequate scale.

The City of Nice.—A Missionary describes this celebrated place, where in 325 A. D. the first ecumenical council was held, attended by three hundred and eighteen bishops, and a large number of other persons, whose expenses were paid by Constantine the Great; the result of their deliberations was the condemnation of Arianism. The change from the scene of splendor when Constantine presided in council, to the condition of its deserted loneliness, is impressive to the thoughtful mind!

"Nice is a city in ruins; nothing but its walls remain. These are in a high state of preservation; they are in the form of a square, facing north, south, east and west. They were originally double, strengthened by semicircular towers outside of the city, and separated from each other by short intervals. The height of the walls is about twenty five feet, and the breadth at the top, nine. Each side of the wall is about a mile in length, making the whole circumference about four miles. In most places the walls are formed by alternate layers of tiles and stones, united by strong thick cement.—The south, east and west gates remain much as they were originally, though time and the ruthless hand of man have effaced some of the inscriptions and figures that adorned them.

As seen from some of the neighboring heights, the walls present a charming view; but when you have entered within them, you see hardly any thing but ruins. On the site of that once illustrious city, only about one hundred and fifty comparatively wretched houses are now to be found, of which forty or fifty are Greek and the rest Turkish. The remains of churches, baths, mosques, and other buildings, with fields of tobacco and mulberry, now occupy most of the enclosed space. Indications of its former glory meet the traveler in every direction. Blocks of marble, beautiful pillars formed from every variety of this same material—some broken and others entire—stones, with inscriptions in the streets and walls of the city,—all show that wealth and power and art once were here. But now how changed!"

Religious Toleration in France.—The hopes of the friends of civil and religious freedom, which rest on the dynasty of Louis Phillipe, have but a poor basis. There can be no doubt of his zealous devotion to Roman Catholicism, nor of his purpose to aid the present revival of it in his dominions, by the might of the civil arm. Roman Catholicism loves such an auxiliary—it cannot brook a rival faith, when it has power to suppress it.

A Correspondent of the *Evangelist* writes thus:—"I have told you from the beginning that the French government was going backwards towards the establishment of Catholicism as the religion of

the State. I am myself at this moment a living proof of it. Would you believe that since I left France, at least two months ago, they have begun and ended a suit against me for having preached the gospel to the Roman Catholics? Would you believe that I am condemned, without even having been cited to appear before my judges? and this in 1846! this under the charter proclaiming religious liberty! Such is now the exact truth, and in a few hours, I shall depart for France, to oppose the judgment which condemns me to a fine, and to the closing of the church in Mansle."

The United States and Turkey.—Letters from Constantinople speak of a victory which North American diplomacy has obtained in that city: Dr. Schmidt, an American missionary at Erzeroum, was lately treated in a very improper manner. Mr. Carr, Chargé d'affaires of the United States at the Porte, addressed a very energetic note to the Divan, and demanded, very categorically, and with a threat of North American cannon, immediate indemnification and satisfaction for this American citizen. The Porte seemed to have no mind to become acquainted in this manner with the American men-of-war, and ordered the Pacha of Erzeroum immediately to pay Dr. Schmidt the required indemnity of £200 sterling and to put in prison twelve of the rioters who had so ill-treated the missionary. Brother Jonathan has learned from his elder brother, John Bull, how such matters are most easily settled.

Missionary to Liberia.—At the recent Presbyterian Synod, held at Wetumpka, Alabama, a colored man named Ellis was admitted to the ministry. He is to be sent as a missionary to Liberia. The Shield says, that his wife and two children have been purchased by the Presbyterian Church in Alabama, at a cost of \$2,500. He has acquired his education by his own exertions, and, upon examination, proved himself a good Latin, Greek and Hebrew scholar, but better versed in Greek. His examination in Theology was highly satisfactory. He is said to be humble and polite in his manners and conversation—demeaning himself at all times in a way becoming his condition in life. He is quite black and about 35 years of age. He has appended to his name the name of his former master, and is now known by that of Harrison Ellis.

Mr. Paley, the Resident tutor of St. John's College, Cambridge, England, who introduced one of the students of that college to the Roman catholic bishop Wareing, by whom the lad was converted to popery, has been ignominiously dismissed from the university. The attempts at exculpation, made by the Bishop and Mr. Paley, only aggravated the iniquity of the transaction, exhibiting them both as deceitful, heartless men.

College of the Propaganda.—This Romish institution has eleven students from the United States, seven or eight from British America, and a hundred from other nations beside Italy.

Fast days.—The 2nd Thursday of February next has been appointed by the Rochester Presbytery as a day of fasting, humiliation and prayer. The 3d Thursday of February, by the New-York Presbytery—and the last Thursday of February, by the Pittsburgh Presbytery, have been appointed for the same purposes.

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GEOLOGY, ITS PRESENT RELATION TO DIVINE REVELATION:

BY REV. J. CHRYSTIE.

The decisions of Geology present themselves for our consideration in three general forms. 1. It is maintained that, for an interminable and incalculable period of time anterior to the structure and organization of our globe, its reduction into its present form and order, and the creation of the present races of inhabitants, its original elements existed in chaotic mass, subjected to various and awful revolutions till it reached a condition adapted to its present order and occupation. 2. To meet this astounding inference some of its professed advocates maintain that the "six days," mentioned in the scriptures, are indicative of six distinct and successive periods, of vast and incalculable duration each, extending back into remote ages from the first act of divine power calling it into being, till the whole was perfected into a state habitable for man, and man himself was created. 3. As this does manifest violence to the use of the terms "evening and morning," to the terms "six days" often repeated in their relation to "the seventh," and finds no adequate support in the figurative terms "day of the Lord," other writers have concluded to take the terms in their natural and ordinary signification, and to suppose that Moses begins his history at an era incalculably distant from the original creation of the chaotic mass out of nothing, but indeed describes in a period of only six natural days the process of arrangement and final completion and organization.

All these views conflict with the scripture doctrine that "God in the beginning, did create, or make of nothing, the

world and all things therein, whether visible or invisible, in the space of six days."

Craving the attention of the pious reader to the general reflections presented in former articles, in which it was shown,

1. That it is no way inconsistent with the exercise of infinite power, to conceive of its bringing into existence, order and perfection in the space of six days the whole system of creation as it stood when God, as is said in the inspired volume, "rested on the seventh day from all his work which he had made."
2. That it is most agreeable to the dictates of reason and of revelation to conceive that in the beginning of the creation the effects of omnipotence would be marked with characteristics distinguishing them from all its subsequent effects in the process of arrangement and preservation. They would exhibit properties differing from the ordinary and uniform laws of nature subsequently developed, and the latter could not in any instance be proposed as an adequate and entire illustration of the former.
3. That it is the prominent feature in divine revelation to exhibit Jehovah in his glorious majesty as the sovereign, the author, upholder and preserver of all his works, manifesting his infinite power pre-eminently in the origin of all things that exist, so also in their constant being, and in all the revolutions they undergo. The laws of nature are no laws to Him, being only forms in which he displays his power, maintaining, suspending or dissolving them at his pleasure: they therefore furnish no determinate, unvarying and infallible rule by which to judge of his ways, and especially of his ways in bringing into existence, order and life, the world and all it contains.

Why then should it be thought an incredible thing that "in six days, the Lord made heaven, and earth, and the sea and all that in them is?"

That the terms "six days" cannot mean indefinite and incalculable periods of time will be manifest to the devout reader of the bible from the two following considerations.

1. The words "evening and morning" are evidently used in the scriptures to signify the natural term of one day of twenty-four hours; these are used in the history of the creation, both subsequently to the regular determination of time consequent on the creation of the sun and the planets, and prior to it—whatever form of measurement of time previously existed, it is manifest that they are throughout employed to signify the same or an equal amount of time.
2. The argument derived from God's example, enforcing the sanctification of the Sabbath, and the appropriation of the six preceding days

to labour, would be unmeaning, unless there were a real correspondence in the length of the days compared. "Six days shalt thou labour and do all thy work, but the seventh is the Sabbath of the Lord thy God, in it thou shalt not do any work—for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." As it is evident that the first sabbath was no more nor longer than the natural term of four and twenty hours, and as such was the term of all sabbaths that followed, as well as of all days of the week, it is evident that the argument fails, if the first six days are of any other term of duration than all the subsequent six days intervening between all sabbaths that follow in the history of man. The interpretation that prolongs them to indefinite and interminable ages bordering on eternity, is calculated to expose the words of the Most High to profane and blasphemous derision, as if he mocked his people with an argument of time in the one case, that could bear no conceivable proportion to the time appointed in the other.

How, moreover, the convictions of the pious mind are formed, and what they reach on this confessedly deeply interesting subject is made known to us in the Epistle to the Hebrews, xi. 3. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear." A careful analysis of this brief but highly instructive testimony will lead to some valuable results. By "things which are seen" it is manifest the inspired writer means all things which from their nature are cognizant to the human eye, and thus to the perceptions of the mind. It is a general expression of large and extensive import, embracing the whole visible universe spread before the contemplation of intelligent beings, of which they themselves constitute a conspicuous part. The starry frame presented in the firmament, the world we inhabit, and all the forms of beings it contains, the earth, air and seas, are clearly comprehended. Nay it may be safely and properly understood as significant not only of what we actually do "see" or now discover by the exercise of the senses with which we are endowed, but also of all things existing which, from their nature, are capable of being seen; all things indeed, He only excepted who is from his nature invisible—in one word, all things that are created and exist as created beings. Of these in every form, he says "they were not made of things which do appear." Follow this declaration in a few particulars. Of the first man, we see that he "was formed of

the dust of the earth ;" of the first woman, that she was formed of the man. In each instance we see something formed of what does appear. We are required therefore to go farther back and enquire, does "that appear" of which the dust of the earth was formed or made? So in every form of being now, or at any period of our existence, cognizant to our senses, the process is the same; we are to trace it to that which "does not appear." But in the instance we have selected, we have only reached the dust of the earth, and that is apparent or "does appear." Human science informs us that the dust of the earth or its soil is formed from the detritus and washing of rocks, and vegetable matter decayed and commingled. But these surely are cognizable to our senses and fall from their nature into the class of objects which "are to be seen." Go we as far back as the light of scripture, or reason, or science, conducting us to any material object, we have not reached the terminus here asserted. It is something as remote from any of these, as that which is naturally and essentially visible, is remote from that which is essentially and naturally invisible, and that to the keenest perceptions in their absolutely perfect form and exercise. It is nothing. The language of inspiration is an equivalent for the declaration that the things which are made, were made of nothing. And so "the worlds were framed by the word of God." All this glorious fabric, the heavens and the host of them, the earth and all its array, furniture and inhabitants, were framed, disposed, and formed out of materials, which had no being, can claim nothing of all within or around, as the element from which they derived their origin. "The work of creation is God's making all things out of nothing."

How are we to acquire this persuasion? How is this light of knowledge received into the mind? Is it derived from the testimony of "things which do appear?" That is the school of the geologist—it is from them he acquires his knowledge of the origin of the worlds. But they are mute, and like the pyramids of Egypt which proclaim only their own being, and though reigning in silent pre-eminence for ages in the vast desolations by which they are surrounded, are questioned in vain to tell us when and by what hands they were raised. And it is of no great importance to the world to know when and by whom these memorials of human pride, ambition or vanity were erected: but far otherwise is it to know when and by whom was framed the vast and mighty universe.

This knowledge is obtained "through faith:" that special act of the soul employing at once the intelligence and the heart, to receive the testimony of God. "By this faith, a christian

believeth to be true whatsoever is revealed in the word, for the authority of God himself speaking therein." † If then it is through faith that we understand that the worlds were framed by the word of God, "so that things which are seen were not made of things which do appear," we arrive at two important principles bearing directly on the question before us.—

1. As it is only through faith that we have a proper apprehension of the truth asserted, it is only through that holy acting and perception of a renewed nature that the human mind can be brought to the discovery and acknowledgment of infinite power displayed in the creation of all things out of nothing. Human reason, unaided by the light of divine revelation so penetrating the mind, shrinks from the perception and acknowledgment of a truth so awful. It may be safely asserted that human reason guided only by human science never fairly reached, but ever fell short of or avoided that discovery. That faith alone, which beholds the glory of God who commanded the light to shine out of darkness, quietly and securely rests upon it with entire assurance. 2. As that faith moreover is guided by the word of God in all its true and proper perceptions, it reaches its knowledge in all its details of origin, form and manner only from the word of God, and bows with confiding reverence before the testimony of Him, whose high and exclusive prerogative it is, in every sense, "to call those things that are not as though they were."—And hence, through all the mysticisms of science, guided by that word, it reaches the conclusion that "God created all things out of nothing," and that he did this when "in the beginning he created the heavens and the earth," and all in the space of six days—"for in six days the Lord made heaven and earth, the sea and all that in them is."

Some critics have taken refuge in the alleged indeterminate signification of the original Hebrew word which we translate "create." It is admitted that its uses are various, and that it does not always absolutely signify to make of nothing. Its precise signification is to be ascertained by the place it occupies. And when we find it employed to signify that act of infinite power displayed by the Most High when in the beginning he created the heavens and the earth, "nature, reason requires of us to understand it as an act by which "the things which are seen were not made of things which do appear." And it is for this reason that the inspired writers indifferently use the words "created" or "made," as in the passage last cited, clearly descriptive of an act abso-

† Westminster Con. of Faith Ch. 14.

lutely and exclusively creative. Other writers have supposed that the first sentence in this inspired history of the creation "In the beginning God created the heavens and the earth;" summarily asserts only the bringing into being out of nothing the vast chaos out of which were subsequently framed the worlds. And hence they infer this may have had an existence for incalculable ages prior to the period when Moses begins his history. But besides that on the face of it, it is inconsistent with the light and simplicity of a truthful narrative, it is forbidden by the fact that this very work is limited in a subsequent part of the scripture to the very period asserted. "In six days the Lord made heaven and earth."

But it is vain to expect to satisfy unbelief. Never shall the soul find a clear perception of the glory of the Creator, or rest with tranquil confidence in the true origin of the universe, until it reposes with faith (itself "the evidence of things not seen,") upon the testimony of his "word which he hath magnified above all his name." Ps. cxxxviii, 2.

For the Reformed Presbyterians.

CAUSES OF FASTING.

At a meeting of the Professor and Students of the Theological Seminary of the Reformed Presbyterian Church, the fourth Thursday of November was set apart as a day of Fasting and humiliation for the Theological Seminary; and a committee appointed to prepare a draft of Causes—who reported the following, which were adopted and ordered for publication:

That God has a controversy with us is evident from the dispensations of his providence, which have passed over us. His hand has been laid upon us, both as members of the community of the faithful, and as more immediately connected with the school of the Prophets. For these things there should be among us great searchings of heart. In order to this object, and to facilitate the discharge of this duty, the fourth Thursday of November has been set apart as a day of fasting, humiliation and prayer, and we have prepared the following list of causes, calling upon us to turn from our sins to him who smites.

Still while we would mourn for our sins as the cause of God's wrath, and of our sufferings, trusting to God's mercy in Christ, and reasoning from his former loving kindness, we would not mourn as those who have no hope.

1. *Our corruption of nature.*—That our nature is fallen and corrupt is a truth clearly taught in the word of God, and corroborated by the experience of the observant Christian. "The

heart is deceitful above all things and deperately wicked; who can know it? We inherit from our federal parent, Adam, a moral corruption which extends to every faculty and disposition of the soul and to every member of the body.—The understanding, the leading faculty of the soul, is shrouded in moral darkness, and fails to see aright the plainest truths of God's word, and to perceive the beauties of redeeming grace. The judgment is much enfeebled, and is often warped from the straight course by our lusts. The will, which is intimately connected with the understanding and judgment, is exceedingly stubborn and perverse, and even in the regenerated soul often refuses to render obedience to the Divine law. The memory, instead of treasuring up for our use the truths of God's word and the admonitions of his providence, is filled with unholy and carnal thoughts.—Our affections, instead of being moved and excited by realities and resting supremely upon God as the great and chief object of love, are unduly exercised on the transitory enjoyments of life. All our bodily members are become the instruments of unrighteousness. We confess and deplore this corruption of nature as the source whence issue so many streams of pollution and bitterness in life, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemy." We give mournful evidence of the depravity of our nature by not cherishing for each other a more sincere and tender regard, by our unholy and sinful ambition and emulation, and by eagerly pursuing after the destructive pleasures, honors and emoluments of the world.

2. *Worldly mindedness.*—This is a very great and growing sin in this cold and carnal age. The glory of the God of Israel—the promotion of his covenant cause—and the advancement of the soul's sanctification occupy very little of the time and thoughts even of professors of religion. In all our exercises we do not pay sufficient attention to our spiritual and eternal interests. We read and study in order that we may develope and cultivate our intellectual powers, and replenish our minds with useful truths, while we neglect our spiritual improvement, which is an object incomparably more important. Actuated by ambition, we labor assiduously in order that we may qualify ourselves for filling with honor important stations in life, while we neither study as our highest aim to promote the glory of God, nor endeavor carefully to bring home the truths which we acquire, and to apply them as food to our souls. Nor are we alone guilty of this sin. It is a prevailing neglect among ministers of the Gospel.

They read, they study, they preach, exhort and rebuke, but they too often neglect to apply the truth to their own souls, for their own spiritual improvement and advantage, so that while they become keepers of vineyards unto others their own vineyards are not kept. This is doubtless one reason why pure and evangelical preaching has so little influence upon the minds of men. The ministers of the gospel do not sufficiently apply the doctrines of God's mercy to themselves, and therefore, they fail in administering it with efficacy to the consciences of their hearers. For this exceedingly heinous sin we desire to humble ourselves before God.

3. *Covetousness.*—This sin is very likely to be found in company with worldly-mindedness. Secular thoughts, desires and pursuits spring very much from a principle of selfishness, and the exercise of this principle leads to covetousness. When the principle of self-love, which is proper and commendable, is perverted and exercised in the form of selfishness it is attended with covetousness. Under the spiritual aspect of the divine law the Apostle Paul calls covetousness idolatry. Col. iii. 5. This inordinate attachment to carnal and outward enjoyments—this giving to worldly wealth that love and regard which are due to God only, is exceedingly malignant, and highly provoking to our Covenant Father. This sin we acknowledge and desire, on account of it, to humble ourselves before God. We are guilty of it by setting our affections so much upon the enjoyments and honors of the world. We are guilty in paying more regard to our honor and reputation in all our studies and in the discharge of all our duties, than to the glory of God and the salvation of sinners. Covetousness is one of the besetting sins of this age. The principle of selfishness reigns predominant in the human heart; and every one is seeking "his gain from his quarter." This is a special reason why the Church is so feeble and crippled in her operations. The spirit of Christian liberality is at a very low ebb. Through the operation of the principle of covetousness the claims of Christ and his cause are neglected. Home and foreign missions, the Seminary and benevolent operations generally are but feebly supported. This is a cause of humiliation to us as well as to the whole Church. For we are all, verily, guilty in this matter. "Will a man rob God, yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offering. Ye are cursed with a curse, for ye have robbed me, even this whole nation." Let us break off our sins by fasting and humiliation, lest God should arise in his anger to be avenged upon us.

4. *Ingratitude.*—Assuredly we may adopt the language of the Psalmist, “He showed his word unto Jacob, and his statutes and judgments unto Israel. He hath not dealt so with any people.” In the gracious Providence of God we enjoy peculiar privileges and blessings. The boundaries of our habitations have been marked out for us within the heritage of Jacob.— We are permitted to have a name among the children of the covenant, and access to the ordinances of redeeming grace. And while the great portion of our covenant brethren must engage in secular employments in order to procure the necessaries of life, we have the opportunity of devoting our time and our energies to the study of Divine truth under the immediate care and supervision of a beloved Professor of Theology. After a short separation we have been permitted again to assemble and commence the labors of another session.— And while some of our numbers have been sent forth to preach the everlasting gospel, others have been added to our list. But alas it must be said of us as was said of Israel, “Of the rock that begat thee thou art unmindful, and hast forgotten God that formed thee.” We have not been careful to avail ourselves of all the advantages for intellectual, moral and spiritual improvement which our opportunities afford us. We have forgotten the multitude of God’s mercies. We have not cherished in our hearts emotions of gratitude to him for our privileges. We have not been duly thankful for the manifestation of the loving kindness of the Head of the Church, in inducing so many young men, in these very dark and discouraging times, to set their faces toward the ministry, and in stirring up the hearts of our brethren to contribute of their worldly substance for the support of the Seminary.— But God has searched out our sin in this respect, and has laid upon us his chastening rod. In the afflictions with which our Professor and some of our number have been visited we see and acknowledge the correction of our covenant God.

5. *Afflictive dispensations of Divine Providence.*—During the past year, and especially during the past summer, the chastening hand of God has been laid heavily upon us. Never, in our remembrance, has the church, in the same length of time, experienced so great an amount of affliction. Almost the entire Western portion of the Church and many parts of the Eastern, have been called to put on the garments of mourning and lament the decease of useful and endeared officers or private members. By laying his hand so heavily upon the ministers of the church and the people of their charge, God is evidently correcting us for our sins. We have been very remiss in the discharge of duty. We have not duly appreciated the

ordinances of divine grace—nor profitably improved the dispensations of Providence, and therefore the hand of God toucheth us. Nor have we, as a Seminary, escaped the chastening rod of our merciful Father. The seats of some of our number are yet vacant by reason of indisposition.—Our venerable and esteemed professor has experienced trials and afflictions. By indisposition and family bereavements he has been made to feel the chastening hand of God.—For these afflictions we would humble ourselves before God, and plead with him that he would remove from us his “stroke” for we are “consumed by the blow of his hand.”

6. *The fewness of our number and the embarrassment of the Seminary.*—When we look around and see the many vacancies springing up on all sides which only need the fostering care of an under-shepherd, accompanied by the blessed influences of the Holy Spirit, to make them soon grow up into flourishing congregations—when we hear the Macedonian cry coming up from all parts of the Church, but especially from New England and the western wilds of Illinois and Iowa—when we contemplate the vast fields which extend to the shores of the Pacific, and that are now being explored among the isles of the ocean, we are constrained to say, truly, the harvest is great, but the laborers are few. To supply this demand—to gather this harvest—to answer this call how many respond? A little band of fourteen is all our force. Truly we have reason to mourn that so few are coming up to the help of the Lord against the mighty. We would desire to be humbled that there is so little willingness in the youth of the church to engage in so honorable and so glorious a work—that so many young men, educated by Godly parents for the ministry, turn aside to secular pursuits. Also we would mourn that so many of those whose hearts are with us, are deterred from going forward by pecuniary embarrassments. The wealth of this world is in the hands of the ungodly who use it against the Church, while the people of God have to struggle against poverty as well as reproach. But what is the cause of God’s dealing thus with us? It is because we have not given our substance with sufficient liberality to build the temple of the Lord, although God has made us a thrifty people. We have not brought God’s stores into his storehouses, else our barns would overflow with plenty and our presses burst out with new wine. While neighboring Churches can support missions in almost all parts of the world, we are but beginning to explore our first missionary field. While they can support great Theological Seminaries with many richly endowed Professorships and vast libraries, our little institution is cramped in all its energies—with a most meagre li-

brary, and no settled habitation; and our only Professor can barely, with the greatest exertion and with the strictest economy, procure his daily bread, while some of our most ardent and talented fellow students are detained by the hard hand of poverty from the enjoyment of the advantages of the Seminary, and forced for the time to bury their talents in the earth.

For these things we would weep, and for our sins which have caused our sorrow, we would humble ourselves beneath the mighty hand of God, that, in due time, he may exalt us.

Respectfully submitted by your Committee,

SAMUEL STERRETT,
THOMAS McCONNELL,
JOHN FRENCH,
JAMES M. McDONALD.

LIST OF STUDENTS.—Wm. A. Achison,* Jno. C. Boyd, † A. M. Milligan, Samuel Sterrett, of the fourth year; R. J. Dodds, † Thos. McConnell, H. P. McClurken, Jno. B. Williams, of the third; Wm. F. George,* John French, N. R. Johnson, L. B. Purvis, of the second; James M. McDonald, of the first.

Josiah Dodds, licentiate, expects to attend the Seminary three months the present session.

*Not present. †Not present, but expected soon.

CHARGE TO A PASTOR.

We have been kindly furnished with a copy of the Charges delivered by Rev. David Scott to the Pastor and people of the congregation of York, N. Y.; at the time of the ordination and installation of Mr. Samuel Bowden, an account of which will be found on another page. These excellent charges contain directions suitable to all pastors, and to the people of every congregation, and will be read, we doubt not, with much interest. The charge to the pastor we give below; that to the people may be expected in our next number.

Charge to the Pastor. Dear Brother, you have now been ordained to the office of the ministry of reconciliation, and installed into the pastoral charge of a christian congregation, over whose spiritual interests you are called to take the oversight, as a public servant of the Lord Jesus Christ.

You will bear with me while, as the mouth of this presbytery, I direct your attention briefly to some considerations, that, with

the blessing of God, may not be uninstructional to any of us, and especially appropriate to the important business for which we have this day met, and the relations in which you are now placed to the church, as a minister of the gospel, and the pastor of this people. And, may we have grace to take, as well as give this exhortation; in doing which no superiority is assumed: this the scriptural simplicity of ecclesiastical polity does not allow; we address you in the spirit of Presbyterian equality, and with the frankness of a christian brother.

1. I remind you that the great business of your ministerial calling, is to furnish instruction to the people under your pastoral care, as also to others to whom you may occasionally minister.

The public ministration of the gospel, though not the only, is the most important means of instruction, whether for edifying saints, or teaching sinners the knowledge of salvation. "The Spirit of God," says our form of sound words, "maketh the reading, but especially the preaching of the word an effectual means of salvation." A still higher authority says, "it hath pleased God by the foolishness of preaching to save them that believe. Unto them who are called, both Jews and Gentiles, Christ the power of God, and the wisdom of God." 1. Cor. i, 21-24.

The value of this means of instruction is inseparably connected with its scriptural character, being "sound speech that cannot be condemned." Tit. ii. 8. The importance of fidelity to Divine truth, is considered at great length by the apostle Paul, in his exhortations to Timothy and Titus. The nearer we approximate in our doctrine to the apostolical pattern, the more successful may we hope to be in our labours. "If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. iv. 6. 16.

In addition to instruction furnished by preaching, and subservient to its enlarged usefulness, are other, and private means, such as catechizing and official visits. It is much regretted that these and similar means of instruction are so little valued and attended by professed christians; nevertheless a faithful and pains-taking minister will give them a due place in his labours, and endeavour to stir up the people of his charge to estimate them more highly and enjoy them prayerfully, as a happy means of obtaining instruction. The famil-

lar and less formal instruction thus given, forms an excellent preparative for enjoying with advantage the more profound doctrinal discussions of the pulpit. Such means may not be dispensed with; they are of great importance to all, whether old or young, but to the latter especially the privation of these is most hurtful; because the instruction thereby furnished is best adapted to their wants, as it gives the young a better acquaintance with the elements of religious knowledge, than any other mode could accomplish. And if the elements of religious instruction are not obtained in early life, they can seldom be fully secured at a mature age.

In the first place, the instruction communicated by the minister of Christ, whether of a public or private kind, should be plain and perspicuous. No kind of instruction can be very successful if this necessary feature be wanting; in that which is religious, plainness and perspicuity are almost every thing. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak unto the air." 1. Cor. xiv. 8. 9.

Perspicuity, I have said, as a characteristic of religious instruction, is *almost every thing*; the necessity of this arises from the profound nature of religious truth, which is farther removed from human apprehension, than mere secular knowledge; and also, because the state of the sinner's heart is altogether disinclined to it. Religious truth has thus to contend with the feebleness of the human understanding, and with the depravity of the human heart. This characteristic of instruction requires two things, perspicuity, first, as it respects the thoughts communicated, and secondly, as it respects the language employed to express them; the absence of it, in either the one or the other of these points, must embarrass the hearer so as to prevent him partly or altogether from understanding what is said.

In the second place, instruction should be adapted to the condition and wants of those who are to be taught. This includes diversity of age and attainments. Intelligent and experienced christians are to be supplied with strong food: their wants demand instruction in the more profound knowledge and experience of the christian life. "For strong meat belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil. Therefore leaving the (first) principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of

faith towards God." Heb. v. 14, and vi. 1. But such instruction would be useless to, because it would not be understood by, the inexperienced and less intelligent of the flock; such therefore require something better adapted to their limited attainments; for they are such as have "need of milk and not of strong meat." Heb. v. 13. In every christian community, both classes are found; and individuals of each, differing very much from others of the same class in point of spiritual vigor and acquirements: so varied then should be the instruction given, that the different individuals of the different classes should have something adapted to their condition and wants,—that each may have a portion in due season. Therefore "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2. Tim. ii. 15.

In the third place, instruction should be faithful. There be some now, as in the days of the prophet, "who say to the seers, see not, and to the prophets, prophecy not unto us right things, speak unto us smooth things, prophecy deceits." Is. xxx. 10. The dislike often manifested against both doctrinal and practical views of truth contained in the scripture, throw temptation in the way of a minister of the gospel, to avoid the exhibition of such things as are thus obnoxious. It must be acknowledged indeed, that truth may be presented in such a way as to increase opposition to it. Indiscretion, as it regards the time, the circumstances, or the temper displayed by its expositor, may all tend to injure rather than benefit the cause of truth. "To every thing there is a season, and a time to every purpose under the heaven." Eccles. iii. 1. Nevertheless, however disliked, truth must be told: for there is "a time to speak," as well as "a time to keep silence." Eccles. iii. 7. The faithful and prudent minister of the gospel, while he discriminates as to times and circumstances, will not "cease to declare the whole counsel of God," and that too, whether men will hear, or whether they will forbear. Nay, the very fact that there may be enjoying his ministry, persons who disrelish some portions of truth, will be a satisfactory reason why a faithful pastor should, in a discreet and christian like manner, fully explain and vindicate such truth.

Men may prefer their own wayward fancies, and by indulging in prejudices steel their hearts against truth, but this is no reason why a minister of the gospel should prove recreant to his commission, unfaithful to their souls, or false to his Master in heaven! The gospel is to be preached "in season, and out of season:" the Bible is the minister's text-book,

and every truth which it contains is to have its own time, and its own place of presentation, that he may thereby "do the work of an Evangelist, and make full proof of his ministry." 2. Tim. iv. 5.

2. I remind you, that it is of great importance to have an intimate acquaintance with the spiritual condition and interests of the congregation.

An acquaintance with the persons of which the congregation consists is included, but does not cover all that is intended by this remark. A very considerable knowledge of the persons is compatible with a very limited knowledge of their spiritual wants; now, the former is desirable chiefly for the sake of the latter. Mere friendly intercourse is at best but a secondary consideration with an anxious and faithful pastor, who will indulge in it mainly as a means of obtaining a more intimate acquaintance with the spiritual necessities of the people of his pastoral charge. It is this kind of knowledge of a people that enables a pastor, like a wise householder, to give to each one "a portion in due season."—To instruct the ignorant, edify the well-instructed, to comfort the distressed; and to "reprove, rebuke, with all long suffering and doctrine." 2. Tim. iv. 2.

3. I further remind you, that as a minister of the gospel, you will be engaged in the exercise of government.

To the gospel minister is committed not only the key of doctrine, but also of government. This is a function of his office, of great intrinsic, as well as relative importance; and of course demands much prudence and energy in its performance. Upon the prudent exercise of government, a minister's usefulness may very much depend. As pastor of a congregation he is the moderator of its session, and must often be referred to, as the legal adviser of the eldership in matters involving questions both of constitutional and statute law in the church.

Cases of discipline must occasionally occur, and some of them complicated and difficult of practical management.—And not unfrequently, cases of sufficient difficulty are made tenfold more so, by the unreasonableness of parties concerned; often, persons not only overlook their own spiritual interests, by indulging in temper and prejudice, but they often also interfere with the peace of a congregation. Hence a pastor will sometimes find himself sadly perplexed. Nothing will try his own temper and faith more, than such cases of discipline. There are apparently irreconcilable interests to be harmonized; the maintenance of good order on the one hand, and the spiritual advantage of the parties on the

other are involved. It is the duty of a session, as far as possible, to reconcile interests which the weakness and passion of parties have brought into conflict. As moderator of session, all the christian prudence, knowledge, and good temper which a pastor can lay under contribution will be required. He must lay his account for the endurance of wounded feelings, when he finds that by endeavoring to promote the good order of the house of God, and promote at the same time the spiritual good of the parties involved, the purity of his motives is questioned, his wholesome recommendations despised, and the authority of Christ set at naught.

To bear up under such treatment, in a way worthy of a Christian Minister, requires a large share of sanctified wisdom and fortitude; and his success depends, under the blessing of God, in a good degree, upon the wise and christian-like course which he may pursue, in such circumstances. But, to do so, much self-denial must be called into exercise; he must be content to be lightly esteemed; nay, even to be reproached. His own sense of expediency, in matters of general interests, he must sometimes abandon, and submit patiently to have an inferior amount of good accomplished rather than lose all.

As a member of superior judicatories, similar wisdom to direct, and similar patience to bear with disappointment will be required, and self-denial, that the honor of the man may be forgotten in the obligations of the christian minister. He will often display the greatest wisdom, by becoming "all things to all men," that thereby he may gain some.

4. I suggest to you the importance of an exemplary practice.

The most splendid talents, the largest acquirements, sagacity and tact for public business, though exceedingly valuable to a minister of the gospel, may be rendered nugatory, by an unbecoming example. Irrespective of personal obligation to a life of piety, which he owes as much as any of his flock, his usefulness as a pastor is inseparably connected with the exemplary character of his practice. The best prepared discourses may fall inefficiently (though fraught with sound doctrine) upon the ears and hearts of men, if not sustained by a corresponding practice on the part of the preacher. Irregularity of conduct, nay, even levity, must soon undermine a pastor's usefulness in the church. He that would "win souls," must himself illustrate by his own example, what it is to live under the power of the gospel; that while he preaches to others, he has not forgotten to be a christian himself. One of the best sermons that a minister of the gospel can preach—the most forcible application he can make,

is to exhibit a life of holy obedience, *doing by his practice*, what he inculcates by his instruction.

5. Finally, I say, watch over your own soul.

I have spoken, in the preceding observation, of practice. The value of this has been considered in connexion with a pastor's usefulness; but it must not be forgotten, that a very becoming exterior may be preserved, without much of the power of the gospel in the heart. Such a character might not be positively hurtful, but would certainly fail of the extensive usefulness which *ought* to be the aim of every christian pastor. There must not only be a becoming practice, but it should be made manifest that it is not a mere functional decency of character that is sought after, but a practice flowing from pure motives and a sanctified heart. It is this living source of action that will give an impulse to his labors, that can be secured by no other way, and impart a spiritual unction that seldom fails of being more or less felt in a ministry. It is thus that a minister will speak from the fulness of his own heart to the hearts of others.

My dear Sir, the more you cultivate the work of grace in your own soul—the more you replenish your vessel at the fountain of grace, by faith in the Son of God, the more success you may expect in your labors. You have two weighty considerations here. In the first place, you have your own spiritual advantage; and this you need to consult as much as that of any of your flock. In the second place, your usefulness as a minister of the gospel is very intimately connected with your own spiritual attainments. As a general rule, great spirituality in a pastor will be followed by an increased spirituality among the people of his charge. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who, before Pontius Pilate, witnessed a good confession, that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ." 1. Tim. vi. 12—14.

INSTALLATION OF REV. C. B. M'KEE.*

The commission appointed by the New-York Presbytery to attend to the installation of the Rev. C. B. M'Kee, in the congregation of Baltimore, met in the church in that city on

*This communication was received a few days too late for insertion in our last No.

the 2nd December, at half past 10 o'clock A. M., and was constituted with prayer by the Rev. Mr. Chrystie, in place of Mr. Stevenson, and at his request. Rev. Mr. Kennedy, was appointed clerk. Members present, J. Chrystie and J. Kennedy, ministers, with William Brown and J. Dixon, ruling elders.

The business of the commission having been briefly stated, the usual edict was read three several times in hearing of the congregation, and no objections being offered, the commission proceeded to the services of the installation. Mr. Chrystie preached a discourse from Luke v. 10. "Fear not, from henceforth thou shalt catch men." At the close of the discourse he took from Mr. M'Kee the usual engagements, and offered up the prayer with which Mr. M'Kee was solemnly installed pastor of the congregation, in the name of the Head of the church. The right hand of fellowship was then given to Mr. M'Kee by all the elders, and many of the male members of the congregation. A brief charge was then addressed to the Pastor by Mr. Chrystie, which was followed by one from Mr. Kennedy to the congregation. The services were then closed with prayer, singing and the benediction.

The harmony and devout attention evinced throughout, in the congregation, afford encouraging tokens of future good to our brethren in Baltimore.

ORDINATION AND INSTALLATION OF MR. SAMUEL BOWDEN.

The Rochester Presbytery met at York, N. Y. on the 30th December, * 1846. The candidate for ordination, Mr. Samuel Bowden, who had accepted a call from the York congregation, delivered the pieces of trial formerly appointed. The discourses were highly satisfactory. He was examined on Theology, Church Government and the Hebrew and Greek languages, which also gave great satisfaction. On the following day, Mr. Roberts having preached an appropriate discourse from Rom. i. 9.—"For God is my witness, whom I serve with my spirit in the gospel of his Son"—proposed the Queries and offered up the ordination prayer. Mr. Bowden being thus ordained with prayer and the laying on of the hands of the Presbytery, and installed into the pastoral charge

* Owing to the state of the weather, the ordination did not take place at the time originally appointed.

of the congregation, Mr. Scott addressed him and the people in a few brief remarks. Immediately after the solemn services were concluded, Mr. Bowden took his place as a member of Presbytery.

A MEMBER OF PRESBYTERY.

Rochester, 6th Jan. 1847.

ORDINATION AND INSTALLATION OF MR. R. Z. WILLSON.

On the 17th November the Commission charged with the ordination, &c. of Mr. R. Z. Willson, who had previously accepted a call from the Reformed Presbyterian congregation of Craftsbury, Vt. met and proceeded to the work assigned them. Mr. Willson delivered as trial discourses for ordination, a Lecture on 1 Thess. i. 1-5 and a sermon from 2 Peter i. 19. "We have a more sure word of prophecy" &c. The discourses were unanimously sustained. The ordination sermon was preached by Rev. James Douglas from Acts x. 29. "Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent you have sent for me?" The preacher's plan was to assign reasons,

I. Why the people should call a minister.

II. Why the minister should accept the people's call.

In the illustration of each topic Mr. Douglas was full and perspicuous. After sermon he propounded the usual Formula of Queries to the candidate, which were answered satisfactorily. Mr. Willson was then, in the usual form, solemnly ordained to the work of the holy ministry, and installed into the pastoral charge of the congregation, in the name of the church's glorious Head. Rev. J. M. Beattie delivered the charges to the pastor and people. The whole occasion, and the attendant services, were highly interesting and solemn.

DECLARATION &C. OF SECEDING ROMAN CATHOLICS.

In our last No. we gave an account of the formal, public secession from the church of Rome, of a number of individuals in the city of New-York, and promised to lay before our readers their Declaration, Confession of Faith, &c.

After a preamble, setting forth the incompatibility of the doctrines and practice of the Church of Rome with the precepts and spirit of the Gospel, they say:

We therefore declare ourselves free from the pope and the hierachy, from all Romish compulsion in matters of faith, and the unchristian conduct connected therewith; and we acknowledge, as the basis of Christian faith, only, and alone the Holy Scriptures, the understanding and interpretation of which is freely given to reason, penetrated and awakened by Christian contemplation.

I. *Declaration.*—We reject the following: 1. The doctrine, that the Pope is the visible head of the Church, standing in the place of Jesus Christ, and we repel in advance all concessions which may possibly be made by the Hierachy to subject the Free Church again to her yoke. 2. We reject the doctrine that by ordination there is conferred upon the priest any special elevated dignity above the laity, and that, by virtue of the same, authority is given them over faith and doctrine, over the conscience and the opinions of men. 3. We reject the constrained celibacy of the clergy, as an ordinance not founded upon the Holy Scriptures, but rather a contrivance devised by the Popes for their domineering purposes. 4. We reject auricular confession. 5. We renounce the invocation of saints, the worship of relics and images. 6. We reject indulgences, fasts, pilgrimages and all such hitherto appointed church regulations, which can only lead to an empty self righteousness. 7. We reject the doctrine of purgatory.

But we freely profess the following well established tenets of the gospel.

II. *Confession of Faith.*—1. As the general substance of our belief we adopt the following creed. We believe in God the Father, who through His Almighty Word created the world, and rules it in wisdom, righteousness and love. We believe in Jesus Christ our Savior. We believe in the Holy Spirit, a holy universal christian church, the forgiveness of sin and life everlasting. Amen. 2. We assign to the church individually the duty of bringing the import of our faith to a living christian developement adapted to the times. 3. We allow entire freedom of conscience, the free investigation and interpretation of the holy Scriptures, with no recognized external authority; we abominate especially all coercion, all hypocrisy and all lying, and therefore find in the diversity of views and readings of our doctrinal basis no ground for division and denunciation. We hold our creed subject to a deeper scrutiny of Holy Scripture founded on the developement and influence of the Holy Spirit. 4. We acknowledge on the authority of Holy Scripture only two sacraments, instituted by Christ, *Baptism and the Supper*; but as church institutions in the spirit of the Gospel, *Confirmation* (reception into

the congregation by a confession of faith on arriving at years of discretion ;—the laying on of hands with prayer.) *Repentance* (prayer for the forgiveness of sins); ordination ; laying on of hands with prayer ; *Marriage* and preparation for death (with prayer.) 5. Baptism shall be administered to children with the expectation that it will be followed by a ratification of the Confession of Faith (Confirmation) on their arriving at years of discretion. 6. The Lord's Supper shall be partaken of by the congregation as it was instituted by Christ, in both kinds. 7. We recognize marriage as a holy, binding rite, and retain for it the church's blessing ; yet we acknowledge no other conditions and limitations than such as are fixed by the laws of the state. 8. We believe and declare that it is the first duty of the Christian to manifest his faith by works of Christian love.

III. In fixing the outward form of worship and the church order in the congregation we follow substantially the decrees of the Council of Leipsic.

1. Public worship consists principally of instruction and edification. 2. The Liturgy or that part of public worship which should serve for edification will, according to the usage of the Apostles and primitive Christians, be made conformable to existing circumstances. The participation of the members of the congregation (in these Liturgical exercises) and the alternation between them and the ministers will be regarded as an essential matter. 3. Public worship shall be conducted in the German language. 4. Public worship shall be conducted in the following order :

Invocation ; in the name of God the Father, the Son and the Holy Ghost. Introductory hymn. The *Confiteor*, the *Kyrie*, the *Gloria in Excelsis*, the Collect for the day, the Epistle, the Gospel, the Sermon, together with an extemporaneous prayer and singing before and after, the Creed, the hymn, Holy, Holy, Holy, instead of the canons, selected passages from the Passion with the words of institution of the holy Supper, read by the minister ; during the Communion, the *Agnus Dei*, the Lord's prayer, a closing hymn, Benediction. 5. After the solemn public worship in the afternoon there shall be a catechetical exercise or instructive lectures. The latter may be by a layman who shall have been approved for this purpose by the officers of the congregation. 6. No festivals shall be observed but such as are appointed by the civil authority. 7. All church rites, such as baptism, marriages, funerals, &c., shall be solemnized by the minister without fee, for all classes in the congregation alike.

IV. *Organization and Constitution of the Congregation.*—

1. The Congregation regard it as a first principle of Christianity, not merely by public worship, instruction and edification, to produce a lively faith within the organized body, but also in active Christian love to further the spiritual, moral and essential welfare of their fellow men without distinction, by all the means in their power. 2. The Congregational order affiliates itself with the institutions of the Apostles and the primitive Christians, yet it may be changed when circumstances require it. 3. Admission into the congregation shall be consequent upon a voluntary expression of one's disposition to unite, and a public assent to the foregoing confession of faith. 4. Whoever would unite with the congregation from a non-Christian form of religion, must first receive the requisite religious instruction before he can be baptized upon the profession of his faith. 5. The congregation will exercise its ancient right of choosing freely its own ministers and officers. 6. Each minister shall be installed over the congregation and into office by a solemn act. 7. The congregation shall be regulated by its ministers and annually elected officers.

Whatever remains for the particular consolidation and perfecting of the congregational order, and the necessary details of its discipline, will be matter of subsequent inquiry, and will be separately published.

To the faith laid down above (No. II) we heartily pledge ourselves, through a firm conviction of the Holy Gospel, and promise before God and men, an unwavering adherence to, and an active practice of, the same; and we also solemnly promise to see to it that this faith be held and acknowledged by all who are under our control, or who are or may be placed under our oversight.

For which may God and his Holy Gospel help us—Amen.

OBITUARY OF WILLIAM JAMISON, SEN.

Died, August 26th, 1846, at his residence, Crawford county, Ohio, William Jamison, Sen., in the 68th year of his age. Mr. J. was born in Paisley, Scotland. His father, who emigrated to this country when the subject of this notice was five years of age, was a member of the Burgher church while in Scotland, but here he united with the Associate Reformed; with which, at an early age, Mr. J. also connected himself. As he became better acquainted, however, with

the truth, he discovered that the church to which he belonged did not hold fully the principles of a covenanted reformation. For a time he contended against the evils of that church, seeking its reformation. Finding this to be impracticable, he withdrew from her communion. And having then, for three years, carefully studied the character and principles of the churches, he at length united himself with the Reformed Presbyterian congregation in his neighborhood, then under the pastoral charge of the late Rev. John Cannon.

In the year 1832 he removed, with his family, to north-western Ohio. Having many difficulties to encounter, and destitute of the fellowship of brethren, Mr. J. became almost disheartened. Under these circumstances he was greatly revived and cheered by an unexpected visit and day's preaching by Rev. J. B. Johnston. He "thanked God and took courage." And in a few years he was rejoiced to see, through the divine blessing upon his efforts, and in answer to his prayers, a flourishing society of Covenanters around him, which has since been organized into the Sandusky congregation.

But mysterious are the ways of God. In the midst of his usefulness he was suddenly called away. On Friday, August 21st, he was attacked with bilious fever. In quick succession were the pins of his earthly tabernacle loosed. On the following Wednesday, at midnight, his soul took its flight. He had previously enjoyed unusual health. Yet he was not taken by surprise. His peace was made up with God. And what is rather uncommon, he had, five years before, so arranged his worldly affairs as to free himself from all care respecting them. A good example for others similarly situated. Through all his sickness, which was very severe, he was calm and resigned. Not a murmur escaped his parched lips. When remedies were being employed for the removal of the disease, he said to those around him, "You need not expect my recovery. The time of my departure is at hand."

Still, he had his hour of temptation. The adversary assailed him fiercely endeavoring to bring him to despair respecting his good estate with God. He was assaulted, but not overcome. As a tried and experienced soldier, he used the sword of the Spirit, and the tempter was put to a speedy flight. Awaking as from sleep, he exclaimed, "true, my sins I ever see. They are many and great. But oh, 'the blood of Christ cleanseth from all sin.'" By faith he betook himself to that shelter which is a covert from the storm, and found rest. After this, his last and sorest conflict, he turned to the writer and said, "My work is now done.

I am ready to depart, when it is God's will. I am now come to die, and I die in the faith of those sublime truths embodied in the Westminster Confession of Faith, and sealed by the blood of the martyrs of Jesus Christ. They are the very truths of God. Hold them fast." Soon after he sunk down into a calm and undisturbed slumber. His countenance was serene and composed, indicating inward peace. From this sleep he never awoke. It was his last.

Thus departed the man of God. Surely the latter end of this man was "peace." And now that he is gone, well may we say of him, that he was of the "valiant of Israel, who stand about the bed of King Solomon, each having his sword upon his thigh, because of fear in the night." (Song iii. 7, 8.) He was familiar with the scriptures; well acquainted with the truth, and able to defend it. For the last five years of his life, particularly, he had devoted himself to the study of the word of God. He possessed a mind of no ordinary mould. His understanding was capacious and penetrating, his judgment sound and independent. Nor was his religion mere theory. In him it was, as it ever should be, practical. He set a good example before his family, the church, and the world. He had a character free from reproach.

In his death we have sustained a great loss. The church has been deprived of a sincere friend, and the truth of an able advocate; the congregation of which he was a member has lost a strong pillar, his family an affectionate parent and valuable guide. May the Lord sanctify to us this very afflictive dispensation. Blessed be God, he makes "all things work together for good to them that love him; to them who are the called according to his purpose." And while "His way is in the sea, and His path in the great waters," we should bless His name for the promise that "what we know not now, we shall know hereafter."—[*Communicated.*]

EXTENSION OF SLAVERY.

The question, Shall slavery be introduced into Territory now free, that may hereafter be acquired by the United States, is now fairly before Congress. The following extract from a Washington correspondent of one of our exchange papers presents briefly the manner in which the subject is regarded by members of the National Legislature from different sections of the country. It is probable that, in a short time, this may become a question of absorbing interest.

The subject of the extension of slavery in new territory to be acquired by the United States has been before the House this week, and from the new and peculiar aspect which it assumed, excited much interest. Mr. King, of New York, introduced it in the course of remarks on the two million bill asked by the President to conclude a treaty of peace with Mexico. The views taken by Mr. King are substantially the same with those of Mr. Wilmot, a member of the dominant party from Pennsylvania, who at the close of the last session introduced a motion which was appended to the two million bill, that slavery be forever excluded from future acquired territory. There is a strong feeling on this subject irrespective of any party relations. The Representatives from the free States are beginning to feel that this dangerous institution must not be further extended. Mr. King insisted that the free white laborer must not be put on a par with the slave; that the slave should not occupy the soil, and thus drive out those who alone could make it flourish. A laboring white man could not enjoy a condition of respectability in a slave country. In acquiring additional territory from Mexico, it is but right to say that the system of slavery shall never be introduced into it. With him agreed Mr. Grover, also of your State, and of the same party. He affirmed that such a prohibition would be no infringement of the rights of the South, and as to the "Missouri Compromise," which gentlemen contended was in perpetual force, that could never be admitted. On that point, Mr. Vinton, of Ohio, a sound statesman and able lawyer, declared there could be no question. That compromise had reference to an existing state of things, and embraced only the territory then owned by the United States. We could legislate for the future as we pleased. Every principle of reason, law and justice supported this position. "We want California," said Mr. King, "but we want it free of slavery." This is now the calm, but determined language of the representatives from the free states. And the sentiments therein contained will probably be more and more developed in the progress of future debate and legislation. To all this the Southern members are strongly opposed, for they contend that the Missouri Compromise is still in force. They will not hear to any doctrine that contemplates the arrest of slave legislation. Various members spoke, and you know they always agree.—The old threat of a dissolution of the Union was reproduced, but it seems to have lost its force, besides that it is well known that it is the Union and its Constitution that furnish the principal support of the system of slavery, and a disruption of the National tie would form no barrier to the progress of light and the principles of freedom. The flight of liberty would certainly not be arrested by the prostration of any political frame work.

REFUGEES FROM POPISSH PERSECUTION.

Our readers have been kept advised from time to time of the persecution to which Dr. Kalley and those who, through his instrumen-

tality, under the Divine blessing, had renounced Popery in the Island of Madeira, have been subjected by the popish authorities of Portugal. After suffering every thing but death, and being commanded to leave the country, numbers of them resolved to seek refuge in the Island of Trinidad, West Indies. In October last, about one hundred and eighty landed in Trinidad, and on the 8th November there was another arrival bringing one hundred and sixty. The Rev. Mr. Banks, who has for some years resided on the Island as a missionary from the Associate church of this country, has written the following statements to the Editor of the Evangelical Repository. They will be read with interest, and may be relied on fully.

You will have received accounts of the persecutions of Dr. Katley, and his followers, at Madeira. The second vessel, filled with refugees, came to anchor in this harbor, (Port of Spain) yesterday, with over 160 passengers. They are the most interesting group of people I have ever beheld, for I never before witnessed a company of Christians, of all ages, from the newly born infant, to the man of snowy locks, in the act of escaping "into the wilderness from the face of the dragon." Yesterday, after I had preached in the morning, in brother Kennedy's church, where from 20 to 30 of the first arrival attended, I considered it a duty to visit the vessel. As it was the Sabbath, they all remained aboard. Two of those who had been at church in the morning, and a little boy as interpreter, went along. On the way they conversed most affectingly of what they had suffered for Jesus and the gospel's sake. One of the men had been severely beaten, and had literally "wandered in the mountains, and dens, and caves of the earth." His wife had been seized, and he was obliged to escape, leaving her in prison. When we came on board the vessel, the manner in which they embraced their friends, or relations, in the ardour of their gratitude and joy, was most affecting. In a few moments, the poor man who had left his wife in prison, came and stood before me, pressing his cap violently between his uplifted hands. He was silent, but the large drops on his cheek, and the solemn movement of his head, told the melancholy story that his wife was not there. As soon as I had reached the deck, I was introduced to the crowd as the *ministro*, and instantly every hand was extended, a smile of gladness was on every countenance, and the sound of *ministro*, *ministro*, was heard from every quarter of the ship. They are all, without any exception, I believe, professing Protestants, with deep and utter abhorrence of Popery. Each one has the Scriptures with him, and they all give very pleasing evidence of being persons of practical piety. Such a scene reminds one of the 11th chap. to the Hebrews, and of the persecuting days of darker ages.

ITEMS OF INTELLIGENCE.

American Bible Society.—The number of Bibles and Testaments issued last month was 43,301, which, with the issues of the previous

eight months of last year, leaves much to be done during the remaining three months in order to complete the distribution of 750,000 copies, as proposed at the last anniversary.

The receipts of the last month were \$27,112.13, making with those of the previous eight months, \$139,217.36.

This aggregate is less than that of the first nine months of last year by about \$6,000. This is much to be regretted, as the Board are now in debt more than \$14,000 for paper alone, and have great need of funds to carry on their noble work both at home and abroad.

At the meeting numerous applications were made for books from our Western and South Western states and nearly all of them granted. From the British and Foreign Bible Society a communication was received, proposing to the board a co-operation with them in a large contemplated distribution of the Scriptures in China.—

The report of the Bible distribution in the 10th Ward N. Y., states that since the 8th of December 3,500 families were visited, 504 of whom were destitute of the scriptures. 256 persons refused to receive them, and 240 were supplied.

Anti-Slavery Movement in Delaware.—There is quite an extensive and powerful sentiment awakened against the continuance of slavery in Delaware. A Wilmington paper says that petitions are in circulation recommending the Legislature to abolish slavery on fair and equitable terms. The paper very quietly adds: "We have heretofore said that no other measure would conduce so much to the property of little Delaware. A tide of emigration would set in here to buy up and improve our old and worn-out lands, and the million acres supposed to be contained in Delaware would be worth more than five millions of dollars more as soon as such a law is passed. Our interests require it. There are only about 2000 slaves in Delaware."

The Famine in Ireland.—To relieve the universal distress, the Dublin Mail, in an appeal for aid, estimates that the sum of £8,640,000 will be required. It says,—“By the Government returns, the quantity of land under potatoes has been arrived at accurately through the police—they calculate the value only at from £12 to £15 per acre, and it amounts to the enormous sum in value of thirteen millions and a half. They calculate that three millions and a half of this crop is available—consequently the loss to the agriculturist is ten millions. With this loss ascertained, they are called upon to tax themselves to the same amount. There are about 320 baronies in Ireland generally—the government officers calculate that it will require £3000 a month to employ the poor in each barony, at ten pence a day—twenty-four working days in a month—multiply this by nine, and the bill to be paid is £8,640,000.”

Commonwealth of Liberia.—Intelligence has been received from Gov. Roberts, dated Monrovia, Nov. 9, in which he says: “The people of these Colonies, by a solemn vote taken on the 27th ultimo, have decided in favor of independence, and have recommended the call of a convention, to draft a constitution for the Commonwealth.

The Legislature, at its session in January next, will order a Convention, and adopt rules for its government."

Gov. Roberts adds:—"The affairs of the Colony are progressing in their regular order. Our relations with the surrounding tribes are of the most friendly character."

Immigrants.—The number of immigrants who arrived at New York from Europe during the month of December last, was *seven thousand nine hundred and seventy-two*, of whom 4,230 were from the British dominions in Europe; and advices from the old world state that throughout every country in Europe, the people are making preparations to embark for the United States in the spring, and the indications are, that during the next twelve months, there will be a larger accession to our population than was ever seen before in one year.

State Patronage.—The Swedish Government, in order to put a stop to the increasing progress of drunkenness in Norway, has appointed a Missionary for each of the four provinces of that kingdom, to travel through them, preaching abstinence from strong liquors, and promoting the establishment and extension of temperance societies. Compensation is again offered to all such distilleries as shall resign their licenses for making brandy, and entirely relinquish their business.

The Great Freshet in Ohio.—The destruction by the recent floods in the rivers and streams of Ohio is not so great as was anticipated. The waters were subsiding on the 5th, and the papers by the last mails say that the damage will fall short of the estimates, though still immense. Hundreds of heads of cattle, miles of fence, millions of bushels of grain, mills, houses, outhouses, roads, canal embankments, &c. have been swept away. The Great Miami River rose to a height unknown since the settlement of the country.

The American Baptist Missionary Union have raised during the year \$90,000, and sent out eleven new missionaries. The Union now supports about two hundred and fifty missionaries, American and native.

Rochester Presbytery.—This Presbytery, among other business transacted at its last meeting, made the following appointments of supplies. Mr. Roberts to preach two Sabbaths in Syracuse and one in South Cortland, during the winter. Mr. Bowden the 2nd and 3d Sabbaths of February, Buffalo. Mr. Middleton, 3d Sabbath May, Buffalo. Messrs. Bowden and Scott were appointed a committee to prepare a Presbyterial report for next meeting of Synod. Presbytery appointed its next meeting to be held at York on the Friday preceding the third sabbath of May 1847.

Fast days.—The 2nd Thursday of February inst. has been appointed by the Rochester Presbytery as a day of fasting, humiliation and prayer. The 3d Thursday of February, by the New-York Presbytery—and the last Thursday of February, by the Pittsburgh Presbytery, have been appointed for the same purposes.

