



THE  
REFORMED PRESBYTERIAN.

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EDITED BY

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PASTOR OF THE REFORMED PRESBYTERIAN CONGREGATION

NEWBURGH.

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VOL. XI.

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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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NEWBURGH, N. Y.

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THE

# REFORMED PRESBYTERIAN.

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No I.

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THE DUTY OF THE PEOPLE TO PRAY FOR THE MINISTRY.

There are few matters of more interest to the people of God, and of greater influence on the success of the gospel, than the character and services of the sacred ministry, and few forms of more efficient aid than the prayers of the people in their behalf. It is for this reason that we find the Apostles of our Lord so frequently commending to the attention of believers the solemn and affecting request contained in these few words, "Brethren pray for us." It was no effusion of puerile imbecility, nor could it have originated in any recreant shrinking from duty or from peril. They were men who had braved danger in too many forms, and whose heroic prowess in suffering, whose unwearied activity in service, were too well established for such a surmise. It flowed from a deep conviction of their entire dependence on God, and of the value and efficacy of prayer for their support and success. And as all the interests of the people of God, and of the ministry of reconciliation, are of an unvarying character, alike now in their nature and their issues to what they were among the earliest followers of our Lord, we may profitably turn our attention to a duty so evidently and intimately connected with the social and individual welfare of the whole church of God. For besides that the habit of prayer for the ministry, by the people, has the great advantage of bringing another and a very important aid in cultivating personal devotion, it must be admitted that it is a great and effectual means of bringing down most copiously, personal and social

blessings upon the heritage of God. It is clearly, therefore, a duty of the most imperative and solemn obligation, and one to which the attention of the Lord's people is not likely to be too often and too earnestly directed.

We shall consider it first, in what may be esteemed the proper subjects of prayer in behalf of the christian ministry, and then enumerate some reasons commending it to the attention of the people.

1. As it regards their personal character in maintaining integrity and piety in their conduct, deportment and behaviour in all things. "A bishop must be blameless as the steward of God." Tit. i. 7. This is a matter of much interest not only to the individual himself, but eminently to all the church. How intimately connected is respect for the person with respect for his ministry, and confidence in the person with confidence in the ministry, is a fact too plain to require demonstration. And it is also plain that the least deviation from the strait path of purity and rectitude, is more distinctly marked here than in any ordinary case. And it is right that it should be so. They are designed to be not only guides and teachers, but "ensamples to the flock." 1 Pet. v. 3. "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. iv. 12. Of what deep interest is it, therefore, that the pattern should afford a correct delineation of what is to be imitated and practised by the people of God. And all history shows that remissness here gives, secret perhaps, but too successful countenance to indulgence or formality in others. The extremes of a Pharisaic austerity, purely sectarian, on the one hand, and an approximation to infidel latitudinarianism, or lightness and frivolity, on the other, comprehend many lines highly prejudicial to the ministerial character, and fraught with harm to those who may be ensnared by example. They include but one line that is right, marked by christian sobriety, gentleness, cheerfulness, purity and holiness.

Besides, the Lord's people are required in a very express and earnest manner, "to know them which labor among them, and are over them in the Lord and admonish them, and to esteem *them* very highly in love for their work's sake." Abstractly from their work, although on account of it, they are to "esteem them; to esteem them very highly, and in love." This is personal esteem,—this is personal affection and regard. How can this exist in its proper form, unless there be a personal character exhibited in life and conversation, which

shall really and justly claim and win such esteem and affection; and a personal character, moreover, adapted to the peculiar office which they occupy, and the peculiar services which they are required to perform. It is too commonly the case moreover, that when one in the ministry, by misconduct, or weakness, impairs confidence in himself, he impairs confidence in many others. The moral machinery far and wide is confused and arrested in its proper and harmonious movement. Of what moment therefore is the personal deportment of all and each in the christian ministry, to the whole church of God, and what a claim to the prayers of the people of God, that they should stand forth in life and behaviour as bright patterns of "the children of light," in all wisdom, holiness, integrity, meekness, patience and purity. "Who is sufficient for these things?" Men they are of like passions with others, subject to all the temptations that are common to men, and liable to many peculiar to their office; they, above all others, need that strength from on high, which is made perfect in weakness, and that grace which alone is sufficient.

2. That they prove themselves wise, faithful and scriptural in their ministry. They are appointed to preach the word of God, and that immediately for the instruction of the people. Now there cannot be conceived a service in which these three attributes are more requisite, wisdom, fidelity and habitual conformity to the revealed will of God. That constitutes their commission, the record of the service they are to perform, the message they are to bear. Between the instructions of the living teacher, and the testimony of the written word, there must be an unvarying conformity; in every deviation they will be found either "false witnesses for God," in declaring what he has not uttered, or treacherous delinquents in withholding what he has revealed. And how conspicuously this element must prevail in the christian ministry is evident from the stern denunciations of the Holy Ghost. "Though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. i. 8. See also Rev. xxii. 18, 19. Such fearful sanctions are designed not only to preserve in general the integrity, perfection, and purity of the gospel, but surely and especially to mark out the line to be followed by those whose office requires of them to preach the word and to unfold and apply in their integrity, perfection and purity, the doctrines of eternal salvation. Hence the rebuke of "handling the word of God deceitfully." 2. Cor. iv. 2. And in this consists an eminent part of that faithfulness or fidelity

which should characterise the christian ministry in dispensing the word, and of which the Apostle Paul furnished so eminent an illustration. "Wherefore I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." Acts xx. 26, 27.

But it is not more necessary to be scriptural and faithful, than it is to be wise in dispensing the word of God. There is a seasonableness in every thing, not more so in any thing than in the exhibition and application of divine truth. Who would apply a burning plaster to a raw sore? Who would thrust a joint of meat, bones and all, down the throat of a child? "And I, brethren," says Paul, "could not speak unto you as spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able." 1. Cor. iii. 1, 2. What meekness, what forbearance, what holy discrimination! "Who then is that *wise and faithful* steward whom his Lord shall make ruler over his household, to give them their *portion of meat in due season.*" "Their portion of meat in due season:" every word has its weight. It is a particular "portion,"—it is a portion adapted to certain persons, not to all alike, "their portion,"—it is not always to be dispensed, but at a certain "season," and that must be wisely selected, for it is in "due season." It is true indeed that they are directed to "preach the word, being instant in season and out of season;" but it is as true that this refers mainly to the diligence and fidelity with which every available opportunity is to be seized, official and otherwise, public and private, of urging upon each and all the truth they need to hear and to know. In the meanwhile the importance of selecting the appropriate season for the appropriate truth, and adapting the manner of communicating it to the subject to whom it is to be applied, constitutes an essential ingredient in ministerial wisdom, and we may add, after all, in ministerial fidelity.—How much disorder, how much unfruitfulness, how much "destruction," instead of "edification" (see 2. Cor. x. 8. xiii. 10.) may arise from the want of this ingredient, in a ministry otherwise and to all appearance faithful and scriptural! "Who then," we again enquire, "is sufficient for these things?" How dangerous on the one hand that fidelity which, alone and unaccompanied by wisdom which is from above, may be lost in blind and reckless and selfish heartless zeal—and that wisdom which, not animated by true fidelity, may evaporate into an equally detestable, heartless, carnal prudence and neutrality in the cause of God! "Brethren pray for us."



3. That they be successful by their ministry, in winning souls to Christ. This is its great design. Personal endowments and ministerial gifts are bestowed mainly for this as their great design. Of this we have a most remarkable evidence in that most solemn and visible, if we may so call it, dedication of the new Testament temple. Our Lord had enjoined his apostles to wait at Jerusalem for "the promise of the Father," assuring them that they should "receive power, after that the Holy Ghost should come upon them." Acts i. 4. 8. The end of that gift was manifested in the effects of the Apostle Peter's sermon on the day of pentecost, when three thousand souls were added unto them. The substance of his exhortation was "save yourselves from this untoward generation." Acts ii. 40. It was not for the purpose of building up a separate worldly ecclesiastical interest, but to communicate the knowledge and apply the benefits of an everlasting salvation. For this end is the doctrine and order of the church established, and for this end it is to be maintained and preserved, that through means which God has instituted, sinners may be "turned from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and an inheritance among all them which are sanctified by faith in Christ Jesus." Subordinate objects there are, collateral objects also, and ultimate objects growing out of this end of the Christian ministry, but this is one prominent, eminent aim by which it is to be directed and animated, and they who lose sight of this, in its amazing magnitude and interest, are not like to see or prosecute any other with a moment's reflection. So says Paul, absorbed with its overwhelming importance, "I am made all things to all men, that I might by all means save some." 1 Cor. ix. 22. "I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." 2 Tim. ii. 10. And so also, to close and seal up the evidence on this important point, the exhortation to Timothy indicating the great end of all ministerial toil, study, circumspection and zeal. "Take heed unto thyself and unto the doctrine; continue in them; for in so doing thou shalt both save thyself and them that hear thee." 1 Tim. iv. 16.

What moreover was the immediate and specific end of the death of Christ but the salvation of man. Is it not "a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners?" Was not this expressly asserted as the end of the Christian ministry at its original constitution? "Go ye into all the world and preach the

gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark xvi. 15, 16.

Whether therefore we consider the earliest fruits of the New Testament ministry—or the strongest living illustrations of its true character—or the prescribed end of all the toil, study and circumspection charged upon it—or the end of Christ's death which it proclaims—or the commission by which it was originated and which clothes it with all the authority it possesses to the end of time—this is its great and immediate design—the salvation of men from sin and wrath never ending, to holiness and life eternal. Its issues are not to be seen or judged by the present life, or in it.—They are far beyond and future.

What considerations then are these, rendering it infinitely, inexpressibly desirable, that the Christian ministry should succeed and prosper in its blessed design—that they who are employed in it, should reap and gather a harvest of souls; and the goodly work which commenced so gloriously at the Pentecostal effusion of the Holy Ghost, and which at various times has marked its glorious progress, should still go on with accumulated power and success, till the whole earth be filled with Messiah's glory. "But who is sufficient for these things?"

To be concluded in our next No.

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#### CHARGE TO A CONGREGATION.

In our last No. we furnished our readers with the excellent address, delivered by Rev. David Scott, in the form of Charge to the Pastor, at the ordination of Mr. Samuel Bowden. We now give the address, equally excellent, delivered by the same in the form of Charge to the Congregation.

1. Dear Brethren, receive your pastor, and welcome his ministry, in Christ Jesus our Lord.

The Head of the church has promised to give you a pastor according to his own heart "who shall feed you with knowledge and understanding." Jer. iii. 15. For the fulfilment of his promise, he has appointed the christian ministry, for the edifying of the body of Christ, and gathering in the travail of his soul. "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the min-

istry, for the edifying of the body of Christ." Eph. iv. 11, 12. You have been praying, and earnestly hoping that the promise would be realized in your behalf. God in his providence, has now fulfilled his promise, and answered your prayers. The desire of your hearts is before you, receive him therefore, as "an angel of God, even as" the ambassador of "Christ Jesus." Gal. iv. 14. The success of your pastor, under the blessing of God, depends in a great measure, upon the reception you give to him and his ministry.—Coldness and neglect may discourage his heart, and palsy his hands.

I speak not, brethren, of the manner in which you receive and treat your pastor, personally; but of the reception he receives among you as a minister of Christ. You may manifest towards him personally, the utmost urbanity, and so conduct yourselves, as to show that you have a very high regard for him as a man; but this comes far short of what is intended, and of what you owe to him as a servant of Christ. You are to receive and respect him chiefly as a minister of the gospel; cordially welcome him because of his office and his work. Personal attention towards your pastor may not be omitted without incurring a very serious loss to your own interests. A pastor cannot be successful, to any great extent, in the absence of personal respect; but this may exist, nay, it may be very decidedly manifested, while his ministry is but indifferently welcomed. The man may be respected, yet his labours may be neglected, if not actually despised. Every faithful minister will know how to estimate personal respect; in his judgment its chief value consists in its obtaining for him a respectful attention to the message and work of his Master. If the message which he brings is not cordially received, the personal respect which he obtains will be all the less valuable. It must, in some respects indeed, prove painful, exceedingly painful to a faithful pastor to learn that his Master's message is less regarded than himself.

In the absence of a ready and cheerful welcome to the gospel, and an evident improvement of it, as the means of grace, nothing can compensate in the estimation of a minister who is more anxious to win souls, than to obtain assurances of personal respect. The latter, I repeat it, he will not despise, but he will value it chiefly as the means of being more useful; he values it as a means, and not as the end of his ministry.

To meet such views, a christian people should give such a welcome to their pastor, as may encourage him in his work, by showing that they esteem him highly for his works

sake. You owe this, my brethren, to your pastor, whom we cannot suppose to be indifferent, as it regards his pastoral success. You owe it to your own souls, which to you are beyond all price. "For what is a man profited if he gain the whole world and lose his own soul?" You owe it, brethren, to the Head of the church, who has commanded his servants to "preach the gospel to every creature," accompanied with the dreadful certification, "he that believeth not shall be damned." Mark xvi. 15, 16. Oh, how sad, how sorrowful in the end, must it be to those to whom the gospel is preached in vain? To those who do not welcome the message brought to them by the ministry of reconciliation, and improve it by faith to their own salvation? It will be more tolerable for those of Tyre and Sidon, than for such, in the day of judgment.

Take care, my brethren, how you receive and improve the ministry which you have now obtained: do so in such a way as to prove that you do not receive it in vain! The more devotedly you improve your privilege, the more will you encourage your pastor to renewed endeavors to be faithful to his Master, and to serve you in the work of the ministry.—And all this happily to your own spiritual advantage. Oh, do not give your pastor occasion to say, in the words of his Master, "who hath believed our report, and to whom is the arm of the Lord revealed." Is. liii. 1.

2. Cultivate a spirit of love towards your pastor.

Such a state of mind you are bound to cherish towards one another, and towards all men. Your pastor has an especial claim upon its exercise. In the faithful performance of duty he will occasionally be called to do things that many of you may not be able, for a time, to appreciate—to do things the design of which (and of course their value) cannot be apparent to the more distant observer. In such cases, nothing is more common than premature and rash opinions on the part of church members. We admit that a pastor ought to shun every thing that looks like mystery or concealment, as far as this is practicable; but, in many cases, prudence dictates silence and caution in the management of public affairs, the premature development of which would defeat some beneficial purpose. Prudent reserve in such things—and they may frequently occur in a congregation—most obviously becomes a duty. But it is not less a duty on the part of those who are not in possession of the circumstances necessary to the formation of a correct judgment, to avoid altogether the expression of opinion. The law of love demands this. Surmising unnecessarily expressed, insinuations thoughtlessly

made, soon gather strength, and by repetition, assume the character of settled facts in the community. And, though such things may be in the first instance to the disadvantage of a minister, the evil does not end here, for latterly they are productive of spiritual loss to the congregation; for they tend to lessen him in the good opinion of the people, and most certainly detract from the value of his labours among them. On the ground of equity you are bound to give your pastor the full advantage of the christian law of love; and the law is all the more obligatory as it is to be exercised towards one that has an official claim upon your kindness. The relation of pastor adds to the strength of the obligation which is indeed due to every brother. "Love thy neighbor as thyself." And further, you are called to the exercise of love towards your pastor in view of promoting your own spiritual good. You must know that if unfavourable thoughts are entertained of a minister of the gospel his usefulness, in respect of those who so feel, has either ceased altogether, or it is very much lessened. "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself; is not easily puffed up; doth not behave itself unseemly; seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, and endureth all things." 1. Cor. xiii. 4, 7. Apply the principle which the apostle thus beautifully delineates, to your pastor; give him full credit both in his public and private conduct, as it respects rectitude of motive, even when you may suppose that you have reason to differ from him in judgment. The neglect of this admonition has often most painfully effected faithful ministers of the gospel, and but seldom fails to recoil upon those who do so with fearful effect.

I add further, brethren, that even when the pastor of a congregation errs, and however evident this may be, he has an especial claim upon the people for forbearance in all cases that do not subject to censure. It may not be imagined, encompassed as he is like other men with human frailty, that he never fails of his duty by omission or commission. Exemplary as I hold the whole character and conduct of a minister should be, still the imperfection of the man will sometimes manifest itself in the doings of the pastor.—You are not asked to approve what is wrong, but while this may be the subject of disapprobation you are asked to extend the law of christian love to him, both as a man and minister. To make his failings, whether real or imaginary, the subject of conversation, especially in the presence of the

young and inexperienced, who may not make such charitable allowances as the case may require, is to bring the ministry into disrepute, mar the usefulness of your pastor, and injure your own spiritual interests. Remember the scriptural maxim, "Love covereth all sins." Pro. x. 12.

3. Be careful, my brethren, not to expect too much from your pastor.

The capacity of endurance, whether as it respects mere bodily labour, or the exhaustion of the physical powers by excessive mental exertion, is necessarily limited. Excessive labour may become oppressive, if not such as entirely to prostrate the physical man which is not made of iron or brass, but of flesh and bones—frail and, like the grass of the field, liable to decay. Except those who are familiar with the results of great mental exertion, in circumstances requiring much bodily fatigue, none can form a definite idea of their wasting effect upon the over-taxed physical powers of man.

Young men have fallen a prey to the imprudence of over-taxing their capacity from the love of study, or the desire of obtaining great excellency. Not unfrequently an early tomb or protracted disease is the price of such excessive toil.—Ministers of the gospel are often stimulated to make great mental exertions, as well as endure excessive bodily labour, not only from a sense of duty, but not unfrequently with the view of putting to silence uncalled for complaints—complaints which are often the result of thoughtlessness rather than malignant feelings; but the consequences are not the less hurtful to their victim. You have a right to expect a conscientious performance of pastoral duties, but it is possible that these may be exaggerated in your expectations; more may be looked for than can be realized without an undue sacrifice of health.

My brethren, it is against such unreasonable demands that I caution you. It is taken for granted that you would not intentionally interfere with either the health or the usefulness of your pastor, both of which however you would do if the admonition now given were disregarded. There is one way by which this advice may be rendered useless, and to which in conclusion, for a moment, I further call your attention.—It is natural for you to expect to see your pastor occasionally at other times than when officially engaged; such expectations are not unreasonable if kept within due bounds, but bear in mind that they must always give place when their gratification would interfere with the official obligations or the health of your pastor; these must always have the pre-

ference. And, of the practicability of the other, he, and not you, is the competent judge. With the course which he may find it necessary in this matter to pursue for his own sake and yours, it is hoped your own good sense will perceive the propriety of being satisfied. Dissatisfaction of course must prove the cause of much uneasiness. For a generous mind to be shut up on the one hand by a sense of superior obligation, and urged on the other by the desires of those he loves, but whom he cannot gratify without sacrificing stronger claims, must, I say, be the cause of much uneasiness, if not also of much spiritual detriment to both pastor and people.

4. My brethren, give yourselves much to prayer in behalf of your pastor, and the success of his ministry among you.

It has been sometimes said that "a praying people make a preaching minister." The saying, though quaint, is nevertheless just. You have the promise of the Head of the church, that where two or more unite to ask any thing in his name, they shall receive it. Such a state of mind, as frequent and united prayer for your pastor would produce, is in itself, brethren, an excellent preparative for the successful enjoyment of his ministry; and, if the prayer of faith, it would bring down upon his soul the unction which is from above by which alone he can minister "in demonstration of the spirit and of power." "Brethren, pray for us," said Paul to the Thessalonians. And surely, if an inspired apostle, with all his extraordinary gifts, solicited the prayers of the church in his behalf, how much more should her ordinary ministers. Pray for your pastor in your closets, in your families, and in your social meetings, that he may be greatly aided in his studies, and blessed in his ministry among you.

Finally, brethren, I commend you, with your youthful pastor, to the grace of our common Lord. Amen!

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#### THE CONSISTORY OR DEACONS' COURT.

After careful reflection we have concluded to give a place to the subjoined examination of the "Consistory or Deacons' Court." The dispassionate and *seasonable* discussion of any subject calculated to promote the edification and sanctification of the Lord's people we hold to be proper, dutiful and useful. Unnecessary agitation, with angry, partisan controversy, we regard as mischievous. "The wrath of man worketh not the righteousness of God." We regard

the articles of our correspondent, R. H. on the subject which he treats, in the former light, and hope they may lead the reader to a calm and prayerful study of the matter. Synod, at its last meeting, disapproved of a Consistory "as having any authority or power whatever, except for consultation and advice for the well ordering of the temporal affairs of the congregation." The writer, then, discusses a subject which has been decided by Synod, and his *general* conclusion accords with the decision given. At the same time we are not prepared to coincide with *all* the views presented in the course of the argument; and therefore, do not hold ourselves responsible for every sentiment expressed, or view exhibited, in the articles. With the general view, that a constituted Consistory, or Deacons' court, is unwarranted by the scriptures and by Presbyterian order, we fully agree.—EDITOR.

The lover of Zion takes an interest in every matter that affects her, whether for good or ill. "If I forget thee, O Jerusalem, let my right hand forget her cunning." The feeling of his heart responds to the divine command "Walk about Zion and go round her, count her towers" &c. Nor is this feeling confined to the times of her prosperity; for while he marks well her bulwarks, and considers her palaces, he will take pleasure in her stones and favor her dust. Though her stars and golden candlesticks claim his first attention, he will not throw contempt on a door-keeper in the house of God.

When any part of the church's order is assailed we should defend it; when any part has fallen into disuse, we should revive it. Exertions for these ends will necessarily produce discussion. Sometimes they may produce agitation from which the most ardent lover of good order will sometimes shrink, fearing the certain consequence, that it will cast up mire and dirt. This, however, is not good policy; let the mire be cast up and *cast out*, and then though agitation extend deep and wide, and the rolling billows be capped with surge or mingled with fire, they will be *clear* as crystal and at length subside into a sea of glass. May the king of Zion overrule present agitations to this happy end. Among the subjects of agitation now prevailing extensively, the deacon question, as it is called, demands the attention of Covenanters. From many it receives the attention it demands; yet there are some who view it as a *new* subject. This is a wrong view of the matter; for however new it may be to individuals, it has long held the attention of the church. Antiquity, however, will not sanctify any device merely human, in the church of God. We must often recur to the divine warrant for all her institutions. This is the only way to attain and



preserve that uniformity which is so desirable to all, and sought in so many unsuccessful ways. Let human devices be expelled from the church and divine ordinances will easily fall into their proper place. One great hindrance to the introduction of deacons, in many places, is that clumsy appendage with which the diaconate is loaded—the *Consistory*. The object of this essay is to endeavor the removal of this encumbrance, by showing that the Consistory is as really a human device as the trustee or committee system; and is so much more objectionable as it claims to be a divine ordinance, which the other does not. In order to this it is intended to show **FIRST**, what a Consistory is; and **SECONDLY**, that it is unwarrantable as a part of the church's order.

*What is a Consistory?* To avoid all mistake and misrepresentation in answering this question, it will be answered in the words of the friends of the system. The following quotations, it is presumed, will suffice:

"**THE CONSISTORY.**—This ecclesiastical court is composed of the pastor, who is moderator, and of the elders and deacons. To its jurisdiction belong the supreme control of the finances, as to their administration, and the adjudication of mixed cases. The supervision of the deeds of the Board of deacons belongs to this court."\*

"The deacons transact the pecuniary affairs of the congregation, and at stated periods the whole transactions of the board of deacons are laid before a body composed of *all* the officers of the congregation, and called a consistory, to distinguish it from the meeting of the session. This body examines, consults, and determines as to what may be deemed best in reference to those matters which fall under the cognizance of the deacons, until the succeeding meeting. According to this arrangement, as in the Scottish and other Reformed churches, the deacon is not a mere executive officer, he has a voice in the direction; while at the same time, the other officers of the congregation exercise a general supervision, and that in the most unexceptionable way in which it appears possible to do it."†

The Deacons' court of the Free Church of Scotland is the same as the consistory. The following extract is from her "*Overture and interim act on the duties of elders and deacons*," adopted May, 1844:

"IV. Respecting the meeting of ministers, elders, and deacons, for secular affairs—which meeting may be called the Deacons' Court."

\* \* \* \* 3. "That this court has the management and charge of the whole property belonging to the congregation, including church, session house, manse, school buildings, &c., and of all its secular affairs—including of course the appropriation of seats, with the determination of all questions relating thereto; &c."†

A Scottish writer in defence of this system has the following, of the same import:

\*The Evangelical Witness, Vol. I. p. 87. †The Deacon, by Rev. J. M. Willson. ‡See the Presbyterian of June 29th, 1844, published in Philadelphia.

"The ministers, elders and deacons, meet together, form what has been called the Deacons' Court, before which every point requiring consultation is brought; but, such points being decided, the carrying out of all financial measures belongs to the deacons.\*

Against this Court of ministers, elders and deacons, having jurisdiction and control of the finances, there are very solid objections. These we propose now to exhibit.

First. This order is inconsistent with due subordination of the deacons to the ruling officers. It secures for the deacon equal power with the elder in financial affairs; whereas the scriptures exhibit deacons as subordinate officers—"helps" Nor can we find them in scripture ever so associated with the elders as they appear to be in the above extracts, and in the practice of some congregations. The subordination to the ruling officers in their official duties is plain,

1st. *From the Levites who were in subordination to the priests.* Num. iii. 5. "And the Lord spake unto Moses, saying, bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. v. 9. And thou shalt give the Levites unto Aaron, and to his sons: they are wholly given unto him out of the children of Israel." Chap. viii., 19. "I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation." xviii. 6. "And I, behold I have taken your brethren the Levites from among the children of Israel; to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation."—The Levites were evidently the "helps" under that dispensation, as the deacons are under the present. They ministered or *deaconized* in the management of the public property. They were the servants of the church and subject to its rulers, given to Aaron and his sons wholly. Now suppose they had formed a consistory and given the Levites a decisive vote in what concerned their own office, they could, in every case, have out-voted the priests and managed not only the property but the rulers. In short, it destroys the entire idea of subordination, to put a question to the common vote of the "helps" and the "governments." The master and servant consult together about their business, but the master always gives the decision. This was the practice of Aaron and his sons as we find by the 4th chapter of Numbers. They appointed the service of the Kohathites: v. 19. "Aaron and his sons shall go in, and appoint them every one to his ser-

\* See Webster's "Presbyterian Armory," for Sept. 1846, p. 321.

vice, and to his burden." They appointed the service of the Gershonites; v. 27. "At the appointment of Aaron and his sons shall be all the service of the Gershonites, in all their burdens and in all their service, and ye shall appoint to them in charge all their burdens." Under the same direction were the sons of Merari: v. 33.—"According to all their service in the tabernacle of the congregation, under the hand of Ithamar, the son of Aaron, the priest. The same subjection of the Levites to the priests we find in the history as in the law. In the reign of the reforming Joash we find the priests, under the inspection of the king's scribe and the high priest, delivering over a charge to the Levites for which they held them accountable. 2 Kings xii. 9. In this case Joash gave a general command to the priests, v. 4. but it seems it had not the desired effect till he addressed them in the order of their government, organized under the high priest, who superintended the collecting. v. 9. "Jehoiada took a chest," &c. and 2 Chron. xxiv. 6. "And the king called for Jehoiada the chief and said unto him, Why hast thou not required of the Levites, to bring in out of Judah and out of Jerusalem, the collection." From this it appears that the high priest had authority over the Levites. He with the concurrence of the king made appropriations, verses. 12 & 14; and had the right of calling to account the officers to whom they delivered it to be laid out, although in that case they declined calling them to account for the reason mentioned. 2 Kings xii. 15. "Moreover they reckoned not with the men into whose hand they delivered the money to be bestowed on workmen; for they dealt faithfully." The men into whose hand they gave the money were those that had the oversight of the house of the Lord.

The same order was observed in the days of Josiah. 2 Kings xxii. 4—7 with 2 Chron. xxxiv. 8—13. In this last passage we learn who the overseers were, "the Levites;" and we find this was part of their appropriate work. Neh. xi. 16. "The oversight of the outward business of the house of God." The principle which pervades all these records is that the priests directed the Levites, in all the affairs of the house of God, and the Levites occupied the place of "helps"—mere executive officers. No higher claims can be substantiated for the deacons. Their subordination to the rulers of the church is evident,

2nd. *From their ordination.* Ordination always implies subordination to the court ordaining; but it does not always imply the same kind of subordination. The subordination of which we now speak is not the subjection of a person to the

court of which he is a member, but the subjection of a person to the rulers that are *over* him in the Lord. Both kinds are exhibited in scripture ordination. When an apostle was to be ordained by his peers, the relation he bears to them is indicated in unequivocal language. Acts i. 21, 22. "Wherefore of these men—must one be ordained to be a witness *with us* of his resurrection." 25, "That he may *take part* of this ministry." 26—"He was *numbered with* the eleven Apostles." In the same manner a minister of the gospel is numbered with his Presbytery, and with all his peers; he takes *part* of the *spiritual* diaconate. The language is quite different in relation to the *temporal* diaconate. Acts vi. 3., "whom we may appoint over this business; but we will give ourselves" to *another diaconia*. The connexion implied in this ordination is not parity of power with the ordainers. What is it, if it be not simple subjection to the ordaining power? Now the ordaining power in a congregation is the session, of which deacons are not members.

3d. *From apostolic practice* we argue this subordination.—Acts xi. 29, 30. "Then the disciples, [at Antioch] every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul."—Now this occurred after the deacons were ordained. Why send the contribution to the elders if they had not the directing of the funds? If the deacons being the distributors, had held also a voice in the direction, would it not have been more appropriate to send it to them? If the matter were indifferent whether it were sent to elders or deacons, we might expect to find a similar contribution from some other place sent to the deacons, to exemplify both ways; but no such example occurs. The rulers having the direction of *all* congregational matters, are the proper persons to whom such contributions should be sent, they having the right to make appropriations. Thus both Old and New Testament order confirms the common sense position that the "helps" should be subject to the "governments."

Now in the Consistory, where all vote promiscuously, this may or may not be the case, owing to mere circumstances.—In some places the deacons may have the majority: for example, the session of Edinburgh in 1560, where the number of elders was 12 and of deacons 16. If a question had risen there between the elders and deacons, to be decided by vote, the *helps* would have turned *governors*, and might not have been willing to take the *advice* of the elders, after having given the *decisive vote*. Whether in such case the elders

would have become helps or hindrances is another question. This would be turning things upside down, yet it is a fair illustration of the Consistory principle. We find no such connexion between the rulers and the deacons in scripture. R. H.

To be concluded.

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#### THE RELIGIOUS TRAINING OF CHILDREN.

Children are a sacred trust committed to parents, who are required to bring them up in the nurture and admonition of the Lord. This is a service difficult and important, to which great responsibility attaches. Like all other moral and religious duties, however, its reward is great. It is matter of deep regret, that parents, while they may attend carefully to the civil or secular education, to the comfortable sustenance and the genteel attire of their children, too often greatly neglect their religious training. For the soul to be without knowledge is not good. The import of this divine maxim is, that for the soul to be without *religious, scriptural* knowledge is an evil of great magnitude. "My people," says God, "are destroyed for lack of knowledge." Christ explains the language, "I was an hungered, and ye gave me no meat," to mean the withholding of sustenance from his poor. Parents would be considered cruel who would withhold food from their children. How much more cruel are such as withhold from them religious knowledge, which is the food of the immortal soul! There is meaning in that language of a wicked man who said to a teacher "Take care of my children and teach them what is good, for though I go to hell myself, I do not wish to see any of my children there." It is thought one reason why the rich man in the place of torment desired Lazarus to be sent to warn his brethren was, lest they, coming to the same place, would aggravate his misery, he having been accessory to their sin. It must prove awfully heart-rending to parents chargeable with neglect, for their children to rise in the final judgment and ascribe their eternal ruin to parental negligence.

One reason why parents are so guilty in this matter is, they do not sufficiently consider the immortality of the soul—its worth—its capability of eternal felicity—the danger of everlasting misery to which ignorance, or a bad education, powerfully tends. Let them consider the happy results of a proper religious training. It is said, "Train up a child in the way he should go, and when he is old, he will not depart

from it." Prov. xxii. 6. How many evils are hereby prevented into which they fall, whose religious education has been neglected! Another promise is, "The righteous shall hold on his way"—he shall live a godly life and die a happy death. Pious parents will have much comfort in seeing their children walking in their footsteps, imitating their pious example, growing in grace and in the knowledge of God their Saviour. When such take the final farewell of their offspring they do it with the joyful prospect presented in the promise, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." Ps. xlv. 16. To be the children of God is a privilege inconceivably greater than to be the sons and daughters of the greatest potentates on earth; for in reference to such there is well grounded hope of a happy meeting at the right hand of the Judge on the great day of final retribution, and of being forever with the Lord. These glorious prospects are sufficient inducements to give all diligence that Christ may be formed in their children the hope of glory. They should regard the salvation of their children equally with their own, as a matter of such importance that nothing can be compared to it.

Is it asked, How is a religious education to be attained? By careful instruction in all divine truths, such as their lost condition by the fall, the plan of salvation through Christ, the nature and necessity of regeneration &c. &c.—by causing them to read good books, especially the Holy Scriptures, with meditation and conversation thereon. The example of Timothy is truly admirable. "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Of old commands were given to teach children the laws of the Lord. Deut. vi. 6. 7. "These words, which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." This shews that the instruction of children in the scriptures of truth was to be an object of chief concern. See also Ps. lxxviii. 5—7. "He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children; that the generation to come might know them, even the children who should be born, who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep his commandments."

Religious instruction is also attained by the pure preaching of the gospel. But reading and hearing are not enough; what is read and heard must be practised. "Be ye doers of the word and not hearers only, deceiving your own selves." Jas. i. 22. "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. Children should also be taught to avoid hearing erroneous instruction. "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." Prov. xix. 27. It is no less necessary to avoid reading and hearing what is of deleterious tendency, than it is advantageous to read and hear what is really salutary. Next to the Bible, I would recommend the reading of the Westminster Confession of Faith. For scriptural purity, copiousness and variety of doctrinal subjects, testimony against error, and perspicuity, I presume, it has never been surpassed by any work of human composition. Books conveying instruction in the catechetical form, are well adapted to the youthful mind. Especially the Larger and Shorter catechisms contain a fund of religious instruction. It has been found most profitable for many years, for children to commit them to memory and repeat them at stated times of family instruction. Biographies of godly persons are useful. Here children see religion exemplified, and learn, by the pious examples set before their minds, to be "followers of them who through faith and patience inherit the promises."

Among the evils to be avoided, perhaps none is more dangerous than bad company. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." We are naturally prone to imitate those with whom we associate, whether they be good or bad. Hence the Proverb, "Tell me the characters with whom you associate and I will tell you your own."

Parents should accompany all their instructions with fervent prayer—pray *with* and for their children, and teach them to pray. If these duties be neglected, all instructions most likely, will prove unavailing; for it is God only that can render the best training beneficial. A young woman, on her death bed, tendered a severe reproof to her mother. "Oh mother, you never taught me to pray." It is the effectual fervent prayer, that brings the fructifying showers of divine grace upon the seed sown, making it spring up, and bring forth fruit to eternal life. In answer to the fervent prayers of pious parents, God will send a plentiful rain of the Spirit's influences to water the garden of their souls, that the spices—their graces—may flow out.

If parents discharge with fidelity the duties that devolve upon them, whatever bad consequences result, they are free from the guilt of their condemnation. They will be able to say with Paul "I take you to record this day, that I am free from the blood of all men." So saith the Lord to Ezekiel xxxiii. 9. "If you warn the wicked of his way, to turn from it, if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."—It will be said, parents may do their best, and yet children may be wicked, as in the case of Cain, Ishmael, Esau, Ham, Absalom, and others. These, no doubt, are exceptions to the general rule, that children trained up in the way in which they should go, will not depart from it. Such exceptions are, perhaps, intended to show that children continuing in the right way when they are old, is not owing to any thing that parents can do, but only to the blessing of God attending their instructions. Some times there will be sterility, even when the land is well cultivated, and good seed sown; but in general it is otherwise. So, most generally, children that are trained up in the way wherein they should go, do continue to walk therein in advanced life. I have read of a godly woman, who had a wicked son, whom she often warned and admonished; prayed with and for him, and all apparently to no effect. On one occasion she said, all my prayers for you and all my admonitions have proved unavailing. I have only one thing more to say to you, and that is, I shall at last rejoice in the sentence of your condemnation. This, in the hand of the Spirit of God, was the means of awakening his fears, working conviction and reclaiming him from the error of his ways; so that her labor was not in vain in the Lord. Parents, as well as Ministers, may have to complain, that they have labored in vain, and spent their strength for nought. Yet if they continue faithful they shall not lose their reward. Perhaps they may have the happiness of meeting with some in the mansions of a blessed immortality, whom they thought ranked among the goats and reprobate. Duty is ours, the event is the Lord's. The seed that is now sown and watered with tears and prayers may spring up, when we are gone to enjoy the fruit of our labors. "Their works do follow them." "In due time ye shall reap if ye faint not."

J. D.

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LETTER FROM REV. J. B. JOHNSTON.

The letter from which the following extracts are given was received from our Missionary shortly after the publication of our last No. The information is interesting, important and encouraging, affording evi-



dence that, so far as the field of labor is concerned, all things are ready for commencing without delay our missionary operations. Mr. Johnston has since returned, and will make a full report to the board, which will meet on the 2nd March. The report and the proceedings of the board thereon, we expect to publish in our next No. Let the energies of the church be summoned to this undertaking—let earnest prayer be every where employed, that God may direct and bless the enterprise.

*Port au Prince, Haiti, Dec. 30, 1846.*

MR. EDITOR—Before sailing for Haiti, I received specific instructions in relation to my Mission of inquiry. These were presented in the form of questions to which it becomes my duty to answer. I deem it important to give the earliest information to you, that, through you, the church and the friends of Missions may be gratified by receiving intelligence respecting the prospects of our Mission in this Island. You direct to furnish answers to the following enquiries :

1st. "Whether there will be any obstacle interposed by the government, either in the way of establishing or prosecuting a protestant mission."

I am informed that protestants are tolerated freely ; and I know the fact, that they are laboring here without any interference by the government. Rev. Mr. Bird, of the English Wesleyans, has now under his charge a congregation of about 120 communicants—has erected a chapel at the cost of some two or three thousand dollars—has a school of about 250 scholars—has erected a school house at nearly the same cost, and for these buildings he has received aid from the natives and others here to a considerable amount. The school receives some \$20 per month from the public fund, as also perhaps an equal amount by private subscription ; so that it supports itself, and employs three or four teachers. White foreigners can neither become citizens, hold land, nor lease for any considerable time. A prudent course of conduct towards the civil authorities, will conciliate and secure confidence and aid. The present administration is favourable to education and protestant missions. So far as I have made myself known to them, they give me every encouragement.

2. "Respecting the moral, intellectual and religious character of the people."

Morals are various, as might be expected from the circumstances. Bloody revolutions, superinduced by the ancient system of French slavery—the influence of the Catholic religion—the prevalency of Free Masonry—the influence of the principles of the school of Voltaire among the higher classes—all these tend to corrupt the morals of the people, The native Haitians are, however, superior in their moral character generally to the American emigrants, though there are some worthy men here of the latter class.

The prevalent religion is Catholic. It is not prospering—rather losing credit. There are five Wesleyan missionaries, whose influence is beginning to be felt, especially in the Capitol. The intellectual capacities are not inferior. The higher classes have generally a good Parisian education. The lower classes are untutored and ignorant to a lamentable degree.

3. "Whether the people would probably encourage, by attendance upon public worship &c, a protestant mission, and what degree of countenance might be expected from the protestant population."

Judging from a very short experience, from observation, and information, our missionaries will meet a good degree of encouragement and countenance. The missionaries here appear really to rejoice at my coming—say their is room and work in the land for us all—take great pains to give information and hail me as a co-worker. As protestants are very few, and many of them connected with the churches here, it is hardly to be expected that they will very soon become proselytes to our faith. It is presumed that the prejudice against our distinctive principles will not be so great as in the United States. I have found no difficulty in introducing the Scripture Psalms.

4. "The expense of an unmarried man if boarding"—In an American family (as in any other it can hardly be had) board will be about \$180, per year—\$25, for washing—with a great variety of contingencies, would in all amount to nearly \$250, per annum. "Of a family, say six, keeping house"—Rent for a large house, in which a large front room could be appropriated to the double purpose of school and chapel, and in which nearly all household furniture would be included, out houses, as kitchen, sheds, stable, &c. &c. about \$330. A horse can be bought for \$20 or 25, and kept for 75cts, or \$1 per week. The difference in rent between city and country about as in United States. House in country, say \$110, then a chapel in the city, (which can hardly be had) say \$110. This would be a saving of some \$100 or more, though it would be attended with other expenses and some detriment to the successful operations of the mission. Under this head I will hereafter make an exhibit of a plan, which I will recommend to the consideration of the committee and the church.

5. "Whether buildings will be required—whether built or rented for the present, and what the probable expenses." Buildings should be rented at first. But if the mission is prospered, and the church will support it, both a church and school house should be built. If our mission should be conducted with ability and prudence, we could secure aid both from government and individuals. The expense of building is great at this time, partly owing to the ruinous revolutions which have recently checked all improvement. Things are changing for the better.

6. "Whether encouragement is held out to emigrants"—while any kind of emigrants would be important to the mission—that is, emigrants of our communion, of whatever calling, yet I am not prepared to encourage. White emigrants can never become citizens or hold land, but colored may.

7. "Whether it would be advisable to associate a Teacher?" This is, at once, I would say, indispensable. However, (anticipating another question,) there should be two Missionaries, and both ordained, one as a travelling, the other, a local preacher, and the latter must superintend the school at first. A native teacher must be employed. Of this I have no doubt. The Missionary, especially one who travels, would be much more efficient if he were a Physician.

8. "Respecting climate, health &c." With care, there is perhaps as little objection to a Foreign mission on this ground, as to any other missionary field with which I am acquainted. Many foreigners spend the winter here for health. The heat in winter here is from 80 to 84, and in summer from 82 to 86 in the shade. There are regular land and sea breezes, which greatly neutralize the heat.

9. "Respecting danger from political changes."—Missionaries remained here during all the recent revolutions undisturbed. Things are now assuming a settled state, and the prospect for stability in the government is fairer than at any former period since 1803.

10. In relation to the propriety of exploring other Islands with a view to missions in any one of them in preference to Haiti; I would say, so far as I can obtain information, it would be inexpedient to explore farther at this time. The following are the grounds of my opinion. 1. It is practicable to establish a mission here. There are very few of any denomination before us—five Wesleyan Methodists and one Baptist, not one Presbyterian—a population of nearly one million, and this city about 25 or 30 thousand (the census will soon be published,) the people are accessible, and there is some degree of encouragement that, with the Divine blessing, scriptural, and faithful effort will be crowned with success—success in proportion to our faith and labor. 2. From the best sources of information to which I have had access, all the other Islands are better supplied with protestant missionaries than Haiti. In all the British Colonies they are well supplied, especially from the British churches, and in the others from their respective mother countries. Not so here.

Take the following as an example of the condition of the other Islands in the West Indies. The English Wesleyan Methodists alone have the following missionaries—Antigua 4. Dominica 3. Montserrat 1. Nevis 3. St. Christophers 5. Tortola 2. St. Vincent 7. Grenada 1. Trinidad 2. Tobago 2. Demarara 5. Barbadoes 3. Jamaica upwards of 30. And in most of the small Islands not here noticed, they have one or more. Besides, in nearly all of these Islands, the Episcopalians, Baptists, Moravians, Independents, Presbyterians, Scottish or American Seceders have their Missions.

3. The character of this Island and condition of its inhabitants induce our preference. We are an anti-slavery church—the inhabitants have peculiar claims upon our sympathies and their is a strong feeling of sympathy in behalf of this Island among our people. A mission would be supported as well—I think better here than any where else, of this I think we have already had a partial demonstration.

11. In relation to remaining here and engaging in missionary effort, I am decidedly of opinion that it will be inexpedient; a few facts will show. Of 120 gathered here by Missionary Bird, there are only 10 who can speak English. Mr. Jones was here near a whole year before he began to preach as a regular missionary, during which time he was preparing, by the study of the French. Not being able to read it even, he required a year here under a French teacher to read and speak it, until which time his labors were lost, except in acquiring the language. Our Missionary must read French before coming here, unless we put the church to a heavy unnecessary ex-

pense. The committee will, therefore expect my return as soon as the objects of my Mission are accomplished.

I arrived here, after a passage of fourteen days, in good health I was received by Rev. Mr. Jones and his family, the Baptist Missionaries, as a brother and friend. Their kindness I trust I shall not soon forget. From the English Wesleyan Missionary of this place, and from the American Consul, or Commercial Agent, Mr. Luther of New York, I received very friendly and kind attention—Indeed, by every one, whether emigrants or natives, I have been received with a degree of kindness and attention, which give encouragement, and cherish a hope that our mission, so long contemplated, and the subject of so many prayers, shall not prove a failure. I trust it is of the Lord that our minds were turned to this object, and to this Island.

J. B. JOHNSTON.

#### SABBATH PENNIES.

Don't forget them. Gentle reader receive in kindness this friendly caution, offered, it is hoped, in the spirit of a brother's friendship Do not deem it, at the time, unnecessary. Its need is founded on our common mental frailties, which prove that memory is particularly treacherous in regard to things comparatively insignificant.—And what else are pennies! In the estimation of social intercourse they are fit to purchase only the most insignificant articles of common use, or to distribute for the temporary gratification of mere childish fancy. Being in the general estimation completely insignificant, yet in reality the material of which larger sums are formed, they are worthy of attention. Do you ask why *sabbath* pennies, rather than those of other days, are mentioned? The reason is not, it is hoped at least in your case, because the greater part of good men are more likely to be forgetful of religious things than of worldly affairs, but simply this: Observation teaches that among children pennies designed to gratify their desire for toys and confectionaries are regarded with much more particular interest than those designed for religious purposes. If it be true, therefore, that "men are but children of a larger growth," it is possible that they too may be likely to spend their change for temporal and selfish purposes in preference to necessary, ecclesiastical and benevolent objects.—Hence the necessity of the caution—don't forget the sabbath pennies.

This subject is a religious one. Accordingly "the only rule of faith and practice" ought, with respect to it, to be consulted, and due attention paid to its admonitions. Some of these are as follows:—In the reign of Jehoshaphat, the son of Abaziah, the temple being much dilapidated, he wished to repair it. As the best means to obtain a sum sufficient for the purpose "Jehoiada the priest took a chest and bored a hole in the lid of it, and set it beside the altar," and the priests, who kept the doors of the temple, put into it all the money that was brought into the house of the Lord." 2 Kings, xii. 9. By

this example we are taught that when it is necessary to build, repair, or keep in order a place of worship, *we should not forget the Sabbath pennies.*

Solomon, speaking in accordance with the law of Old Testament ordinances, says, "Honor the Lord with thy substance and with the first fruits of thine increase. So shall thy barns be filled with plenty and thy presses burst out with new wine." Prov. iii. 9, 10. Again—"The liberal soul shall be made fat: and he that watereth shall be watered also himself." Ch. xi. 25. Isaiah also says, "The liberal deviseth liberal things, and by liberal things shall he stand." Ch. xxxii. 8. These instructions and promises with respect to liberality for religious purposes evidently imply, *don't forget the Sabbath pennies.*

Equally, if indeed not more pointed on this subject than the foregoing are the instructions of the New Testament. During the reign of Claudius Cæsar, in consequence of a great dearth in the land of Judea, the Christians at Jerusalem were in much need of temporal assistance. The brethren at Antioch having become acquainted with their suffering condition, "gave every man according to his ability," and sent their liberal donation "to the elders by the hand of Barnabas and Saul." Acts ii. 28. Their example was followed by the Macedonian and Achaian churches who gave even "beyond their power." Rom. xv. 26; 2 Cor. viii. 3. To do the like Paul urged also the Corinthians, 2 Cor. ix. 6. This is called "distributing to the necessity of the saints." Rom. xii. 13; or, expressed in other language, it is remembering the poor, which implies—*don't forget the Sabbath pennies.*

That the above mentioned and similar collections ought to be taken upon the Sabbath, we are taught in 1 Cor. xvi. 2; "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come," or in familiar phraseology—*don't forget the Sabbath pennies.* An additional idea, presenting clearly the obligation to perform this duty, is derived for the connexion in which the Westminster Assembly of Divines have placed the last mentioned passage. It would seem that they considered these weekly collections a necessary part of Sabbath sanctification. See Larger Catechism in proof of the answer to question 117. By their use of the passage in this connexion, they are understood to say, when you sanctify the Sabbath and join in the worship of God, *don't forget the Sabbath pennies.*

Our proneness to overlook things comparatively insignificant, renders the caution necessary, and the scriptural instructions offered in the above quotations show that if we would enjoy the bounty of God in its liberality—if we would have the prayers of the poor ascend to the throne of God on our behalf—if we would make friends on earth by the proper use of the mammon of unrighteousness, who at death will joyfully receive us into everlasting habitations—*we must not forget the Sabbath pennies.*

PUER.

## THE DAUGHTER OF JOHN KNOX.

Elizabeth, a daughter of John Knox, the distinguished reformer, appears to have possessed more of the spirit of her father than his other children; and her life, through a variety of the most trying vicissitudes, bears a strong resemblance to his. Her husband, Mr. Welch, was one of those patriotic clergymen who opposed the tyrannical and arbitrary measures with which King James endeavored to destroy the power and freedom of the Scottish Church.

The King was so exasperated by certain lawful steps taken by Welch and five of his colleagues, in opposition to himself, that he laid the question before the secret council; and when the clergymen declared that they could not consider the council as their competent judges, they were arraigned for high treason. Their trial at Linlithgow was carried so far, through the shameless influence of the court, that the sentence of death was pronounced upon them. But Mrs. Welch, who had followed her husband to his prison, not merely received the sentence as calmly as he himself, but invited the wives of the other five clergymen to unite with her in thanking God, that he had given their husbands the strength and resolution to sacrifice themselves to the cause of their Lord and Master.

When the sentence of death was changed to that of exile, she followed her husband to France, where they resided for sixteen years. Here Mr. Welch applied himself with so much zeal to the acquisition of the language, that after the lapse of fourteen weeks, he was able to preach in French, and was immediately chosen pastor of a Protestant congregation in Nerac, but was soon called from this place to St. Jean d'Angeli.

After the outbreak of war between Louis XIII. and his Protestant subjects, this city was besieged by the king in person, and Mr. Welch, by his exhortations, not only incited the inhabitants to the boldest resistance, but was himself constantly to be seen upon the walls, where he united his efforts with those of the garrison, for the defence of the city.

When at length a treaty was concluded, after which the king made his entry into the town, Mr. Welch returned to preach in his presence, and go through with the Protestant services; with which the king was so incensed, that he sent the Duke d'Espernon, with a company of soldiers, into the church, to bring the preacher from his pulpit. At the entrance of the duke into the house, Mr. Welch requested his hearers to give place to the Lord Marshal of France, and invited him to be seated and listen to God's word. The duke, surprised by these words, and the tone in which they were uttered, accepted the seat offered him, and listened with serious attention to the entire discourse.

At the close of the services, he led the clergyman into the presence of the king, who asked him how he dared to preach, when it was a law recognized throughout the kingdom, that the services of the reformed church should be held in no place where the court re-

sided. "O sire!" answered Mr. Welch, "if your majesty knew what I preached, you would not only come yourself to hear me, but would wish all France to do so; for I preach not as those men you have been accustomed to hear. First, I preach that you can only be saved through the merits of Jesus Christ, and not through your own; and I am sure your conscience tells you, that you will never merit heaven through your good works. Next, I preach that, as you are king of France, no man should have power over you; but the ministers you are accustomed to hear subject you to the Pope of Rome, which I will never do." His majesty, whom this reply had pleased, jokingly answered, "Very good, you shall be my minister!" and addressing him as "father," assured him of his protection. Louis proved true to his word; for in 1621, when St. Jean d'Angeli was conquered by the king's military, he particularly commanded Lord de Vitri, one of his generals, to provide for the safety of Mr. Welch. This officer caused him and his family to be brought to Rochelle, after which, in the king's name, he provided him with the necessary means for continuing his journey.

As Mr. Welch found his health rapidly failing, and was told by his physicians that the air of his native land alone could restore him, he returned, in 1622, to visit England; but its reigning prince was too narrow-minded a man to treat him with the generosity of the French monarch. James feared the influence of a man in the last stages of consumption, and refused him permission to return to Scotland. Mrs. Welch, through the influence of a number of her mother's relations, obtained admission at court, to intercede for her husband; when the following conversation took place, which will best show her spirit.

When she, in reply to the king's inquiry who her father was, spoke the name of Knox, James exclaimed, Knox and Welch! the devil never made that match!" "Very like, sire," she drily replied, "for we never asked his advice." He wished particularly to know how many children her father left; and whether they were lads or lasses. At her reply, that but three children yet survived, and those were all lasses, he raised both hands, and exclaimed, "God be praised! for if there lived three sons of Knox, I could never enjoy my three kingdoms in peace!" When she again endeavored to obtain his permission for her husband to return to Scotland, and he, with his habitual rudeness, replied, "Give him his native air! give him the devil!" "Give that to your hungry courtiers!" said she, offended at his profaneness. But when he at length said, that her husband might return to his native land, provided he would promise submission to the newly appointed bishop of the country, Mrs. Welch, quickly raising her apron towards him, retorted in the true spirit of her father, "With your leave, sire, rather would I receive his head in this apron!" Mrs. Welch died at Ayr, January, 1625.

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#### FAMINE IN IRELAND.

For months the evidence of scarcity of provisions in many parts of Europe has increased until there remains no room for doubt that

the destitution is painfully great. Particularly this remark applies to the south and west of Ireland. In various localities the cases of actual starvation, even to death, are terribly numerous. The following extract from a letter written by a magistrate of Cork to the Duke of Wellington holds about a middle place in the published accounts of scenes of wretchedness described by different persons who have given details of sufferings which they witnessed. We have read several which present a still darker picture—detail more pitiable scenes than this. The place visited was Skibbereen, on the east side of Castlehaven harbor.

“I entered some of the hovels, and the scenes which presented themselves were such as no tongue or pen can convey the slightest idea of. In the first, six famished and ghastly skeletons, to all appearance dead, were huddled in a corner on some filthy straw, their sole covering what seemed a ragged horse cloth, and their legs hanging about naked above the knees. I approached with horror, and found, by a low moaning, that they were alive; they were in fever—four children, a woman, and what had once been a man. It is impossible to go through the detail.—Suffice it to say, that in a few minutes I was surrounded by at least two hundred of such phantoms, such frightful spectres as no words can describe. By far the greater number were delirious, either from famine or fever. The demoniac yells are still ringing in my ears, and their horrible images are still fixed upon my brain. My heart sickens at the recital.”

A correspondent of the Freeman's Journal, writing from Mayo, gives a fearful picture of the state of that part of the country. The scenes described are as horrible as some related of leagured cities.

“Men are not unfrequently found dead in the ditches by the wayside. Some are so changed by want as not to be recognized by their friends—their looks wolfish, and glaring as madmen, without clothes or food of any kind, they roam about in search of food until death seals their misery. As you pass along the roads you see numbers whose wasted appearance shows that starvation is hunting them to the grave. There is every chance that dysentery, or some other disease, will set in at the last. For instance, the turnips that have been grown for cattle are now being sold to the poor; and an enormous price they fetch. The poor boil these turnips, shake over them a little dust of their precious meal (which they buy by retail at the rate of one pound eight shillings a hundred,) and live, while they can live, upon that. These people die of dysentery. Funerals grow more numerous every day, and a new system of utter stark destitution is now showing itself—the survivors are too miserably poor to find coffins for the dead, and in some places in Mayo, I am credibly informed that they begin to bury the dead without any coffins at all!”

It is certainly worthy of remark that such suffering as above described is experienced chiefly in those parts of the country where almost all the inhabitants are Roman Catholics. In the North, where a Protestant population prevails, the state of things is far from being so bad. That many families, even there, are in a straitened condition there can be no doubt. But absolute want—starvation falling upon whole neighborhoods, is there unknown. The blighting influence of Popery is clearly perceptible in the present prevailing wretchedness in those parts of the island fully subject to its curse. At best, multitudes of its votaries had the means of only a bare sub-



sistence. When privation came they were utterly without resources, and famine proved the almost immediate consequence.

Great efforts are making throughout our own country to relieve the distress. In most of the cities and in many villages meetings have been held, and measures taken to meet the emergency. Large subscriptions have been already made in some places, which will still be increased, and the prospect is that liberal contributions will be general. We are glad to find the plan of sending *provisions* rather than *money* adopted in many instances, and hope it may be adopted generally. At the last advices corn was selling at 74 shillings per quarter, which is more than \$2 per bushel. A given sum will buy twice as much here as in Ireland, and arrangements are in progress that will secure the transportation at little cost. Besides, there is reason to believe that relief in the form of breadstuffs will more certainly reach the poor sufferers, and contribute more substantially to their aid, than if sent in money. It will be more likely to escape the grasp of a popish priesthood, and less likely to be diverted from the purpose of feeding the famishing to pay for the saying of masses, &c.

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OBITUARY OF MRS. SUSANNA H. STEVENSON.

Mrs. Susanna H. Stevenson, the subject of this memoir, was born in Adams county, Ohio, July 9th, 1820. She was the daughter of William and Rhoda Glasgow. In early life she was carefully instructed by her parents in the doctrines of the Reformed Presbyterian Church. In the sixteenth year of her age she connected herself with the church, at Brush Creek, Ohio, and during her life evinced the sincerity of her profession by a walk and conversation becoming the gospel. On the 15th of March, 1837, she was married to Matthew R. Stevenson, also a member of the Reformed Presbyterian Church. They had two children, a son and a daughter. The daughter died when about a year old. Mrs. Stevenson's constitution was naturally delicate; and for several years before her death she often suffered greatly from dyspepsia and other indisposition.—About three months before she died, she took the measles, from which, after much suffering, she recovered so far as to be able to walk across the room. In a few days however, she was again confined to bed, and lingered about nine weeks, in a disease which her physician termed dyspeptic consumption. She died at her residence, in Adams county, Ohio, on Sabbath morning, July 19th, 1846. Mrs. Stevenson was grave and unaffected in her deportment; kind and obliging in her disposition; and as far as is known, she had the love and respect of all who knew her. In her last sickness, she bore her suffering with christian fortitude, and a cheerful resignation to the will of her heavenly father. She expressed a desire to depart, and be with Christ; but she said, I will say with Job, "All the days of my appointed time will I wait, till my change come." In con-

versation with Rev. R. Hutcheson, her pastor, she expressed entire freedom from the fear of death, and assurance of an interest in the Redeemer's love. Her words on these subjects were few, as they were indeed on all subjects; but the calm serenity of her countenance spoke more than words, and indicated the blessedness of dying in the Lord. She could not remember any thing of her first religious impressions, nor any time when she was without such feelings. Her life accorded with these statements: she avoided the foolish amusements, frolics, plays, &c. in which many young persons waste time, and unfit themselves for communion with God, both in life and in death. Her gentle descent into the dark vale formed a happy contrast with the thorny path of many, who make a figure in the companies of pleasure and vanity. Among the passages of scripture which she repeated on the night before her departure, was Ps. xxv. 15.

Toward the Lord my waiting eyes continually are set;  
For He it is that shall bring forth, my feet out of the net.

Her last words were "Lord Jesus come, come quickly." Having, said these words she fell asleep in Jesus.

Calm and serene her countenance, unawed by death's grim face,  
She kissed the rod, ordained of God, and trusted in his grace.

The memory of the just is blessed.

B.

#### ITEMS OF INTELLIGENCE.

*Trial of a Slave for murder.*—A Slave named Richard was recently tried at Charleston, S. C., for killing another slave named Maria. The slave was acquitted, on the ground that the blows struck by him, and which resulted in the death of the victim, were inflicted by direction of his mistress. The Court held that whenever a slave, in the presence and by command of his owner, committed an unlawful act, as murder or other crime, he was the mere *instrument* of his owner's cruelty, and *having no will of his own*, could not be amenable to the punishment of the law. In all such cases the owner was the guilty party, and upon him the vindicatory part of the law must fall. The mistress is yet to be tried for killing Maria.

*The Mormons.*—The deluded disciples of Joe Smith are destined soon to take a place in history with the followers of Theudas and Judas of Galilee, (Acts v. 36-37.) and be "scattered and brought to nought." Tidings have recently been received from Council Bluffs, that Brigham Young, "president of the twelve," who accompanied the great expedition to California, has died, and the other leaders having gained possession of all the money that they could, have run off and left their unhappy dupes.

*Southern Ecclesiastical movement.*—The Charleston Union Presbytery of South Carolina have published the following resolution:

Resolved, That in order to ensure peace in the church, by effectually excluding all disturbing and aggressive movements of (so called) Reformers, Abolitionists, and other disorganizers and radicals,

it is expedient to form a Southern Organization; and we do hereby invite all Presbyteries, and parts of Presbyteries, and individual ministers and churches, in the South and Southwest, concurring in those views, to unite with us in such an organization as will secure an Advisory Council and bond of union to the Southern Presbyterian church.

*"Ragged Schools."*—Such is the very forbidding name of a school system in London, the object of which is to gather into one place, at convenient times, the thousands of neglected children who are not reached by the present sabbath school operations, and there furnish them with religious instruction. The plan has been tried with great success, and multitudes have been brought under the power of truth who would otherwise have been left to perish. We have recently seen that a movement has been made in Philadelphia toward the introduction of a similar system, and that large and spirited meetings have been held, at which the subject has been discussed.

*Appropriation of Charity Funds.*—Who that is ignorant of the self-aggrandizing spirit, and the consequent cupidity and tyranny of Romanism, could have believed it? It is gravely announced in the foreign papers, "that some of the funds collected for the relief of suffering Ireland, were used in the construction of Romish chapels, under pretence of giving employment to the poor." It is also stated that a large amount of the funds raised for the sufferers by the hurricane at Rouen, France, was appropriated for masses for the dead! That is, it went into the pockets of the priests.

*France.*—In the west and middle of France, the price of grain has been rapidly rising, and in several places serious riots have taken place in consequence. In the department of the Indre the disturbances have been serious. In some places, farmers were attacked on their way to market, their grain pillaged, and themselves maltreated. In others, the people attacked those having grain in the markets, and forced them to sell at whatever price they (the mob) chose to set upon the commodity.

*The Sandwich Islands.*—Dates from the Sandwich Islands to August 15th have been received. At Tahiti there had been several fights between the French and the natives; many lives were lost, but the difficulty is not yet settled. The object of the French is the entire subjugation of the island. The inhabitants have retreated to the fastnesses of the mountains, but suffered much by the destruction of their bread-fruit trees and taro plantations.

*Post Office Rule.*—Under date of the 29th ult., W. J. Brown, Second Assistant Postmaster General, says:—

"Now, as before the passage of the Post Office law of 1845, publishers of newspapers may transmit their bills for subscriptions due, free of postage, according to the provisions of Sec. 156 of the Post Office regulations."

*Abolition of Slavery in Delaware.*—A select committee of the Delaware Legislature has reported a bill agreeably to the wishes of a number of petitioners, for the abolition of slavery in that State. Any sympathy with political abolition is disclaimed by the committee.—For many years slavery has been merely nominal in Delaware, and

the committee is of opinion that if not now abolished, in a few years it will necessarily become extinct.

The Society of Friends in England and Ireland have, by voluntary contributions, raised £22,000 for the relief of the starving, and have sent several of their own members to superintend the distribution. They are still going on with collections, and will probably increase the sum very much.

*Great Britain.*—By the last arrival from England, news has been brought as late as the 4th ult. The commercial news may be briefly summed up. Flour and grain have materially declined in price;—cotton is lower; trade in the provinces is depressed; the bank of England has raised the rate of interest to four per cent; Parliament has passed a bill by which grain is to be admitted free into the ports until the 1st of Sept. next. The accounts agree that there is no mitigation of the suffering in Ireland, the progress of destitution keeping even pace with all the efforts made for its relief. The Times says “the details are horrible. The poor try to escape, and thousands find their way to England and Scotland. In Liverpool 100,000 persons have received out-door relief in a week. Unhappily the state of the Highland poor in Scotland is nearly as bad as that of the destitute Irish. There is also much present distress in England. A Queen’s letter has appeared, addressed to the ministers of the church of England, requiring subscriptions to be made. Large sums have been collected by every form of faith (all denominations) in the kingdoms.

*Prussia.*—Accounts from Prussia are almost as distressing as those from Ireland. In the manufacturing districts, particularly, the destitution is alarming. Robberies are of common and frequent occurrence.

*Belgium.*—There is no political news. The misery in Flanders and other parts of the kingdom is dreadful—as bad it is said to be, as in Ireland.

*Italy.*—Determined to become popular, the Pope has preached a sermon in public—the first time, it is stated, such a condescension has been vouchsafed by a pope for three centuries. The admiration of his subjects has been wrought up to a climax, it seems, by such wonderful condescension!

*Switzerland.*—An insurrectionary movement took place in the canton of Friburg lately, but it was speedily checked.

*Portugal.*—A revolution has been attempted but for the present proves a failure.

*Education in Virginia.*—It is said there are 120,000 children in this State who attend no school whatever!!

*Coal.*—Mr. Lyell, the geologist, says that the State of Illinois contains more coal than all Europe.

The Committee on Foreign Missions will meet in New-York on the 2nd inst. to receive the report of our Missionary to Haiti—to prepare a report to Synod, and attend to other business that may be necessary.

The Pittsburgh Presbytery will meet in Allegheny, on the 2nd Tuesday of April, at 10 o’clock, A. M.

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THE DUTY OF THE PEOPLE TO PRAY FOR THE MINISTRY.

Concluded from p. 6.

We proposed to consider this duty, *first*, in what may be esteemed the proper subjects of prayer in behalf of the christian ministry, and then to enumerate some reasons commending it to the attention of the people. In a former article certain weighty and important subjects of prayer were mentioned and illustrated, reference being had to a variety of circumstances which show the duty to be one of more than ordinary interest.

Let us turn then and consider how these very circumstances bear upon the duty of the people of God in being frequent, special, and earnest in their prayers for the Christian ministry. We know not what is at hand—we know not what great work of God for Zion may be now approaching. If the duty be imperative at all times, there are many considerations which render it peculiarly so in the highly interesting and eventful period in which we live. But, although these are considerations which might be justly alleged as additional and powerful persuasives, we confine our attention to arguments not dependent upon the precarious and uncertain aspects of the times, but which contain in themselves an efficiency powerful and persuasive in every age, and reaching every Christian heart.

1. The whole furniture of the Christian ministry, personal and official, in its plenitude of endowments, and in its power on the souls of men, is of God. If this be so, is it not plain that we are to ask of him. It is to no purpose indolently and heedlessly, and even wickedly to say, they ought to be so

and so of themselves. There is a great difference between what they ought to be, and what they are and may be. They ought to be "men of God," "wise and faithful," "holy and heavenly minded;" they ought to be sound in doctrine and fearless in its publication—there is nothing excellent in person, office, and ministry, that they ought not to be. They ought to be diligent and successful builders in the house and temple of the Lord. But, alas! what are they of themselves, and who is to make them what they ought to be? Here we will answer; "all things are of God." When the Lord Jesus ascended up on high, he received gifts for men, even for the rebellious, that the Lord God might dwell among them." Ps. 68. These gifts were the various officers of the church, and he gives not the name, not the form of office merely, but the life, power, and spirit. Nothing is more clear from the Holy Scriptures, than that even the personal endowments of the Christian minister, as well as all his office-gifts, are of God, through Christ, by the Spirit. What are "the wisdom of the serpent and the harmlessness of the dove," but the special fruits of the Spirit fitting for the arduous work of the Christian Ministry? It is from the Spirit alone that they, in their ministry, can be furnished with love, with power, and with a sound mind. And it is only when the Lord opens the hearts of their hearers that their doctrine proves saving to the soul. 2 Tim. i. 7; Acts xvi. 14. Their whole furniture then is of God. But a further and a most interesting consideration connected with this principle is, that, in its issues, it may bless the people with abundance of spiritual blessings in heavenly places in Christ Jesus; it is "that the Lord God may dwell among them." The intended fruit and result of ministerial gifts and graces is, that the people may more largely participate in the effusion of blessings from heaven, in the more sensible and conscious enjoyment of the divine presence. Hence it is that Paul says, "all things are for your sakes." 2 Cor. iv. 15. What an argument then is furnished to urge upon the Lord's people the duty of prayer for the Christian Ministry! The very instruments employed in promoting their spiritual welfare, designed and instituted to lead them on by example, by precept, by doctrine, in the way of peace, truth, holiness and life eternal—the very instruments appointed and employed to gather in the travail of Messiah's soul—wait for all their furniture, in every part of their life, and labour, and success on God—that all is amply provided, and the most ample assurance afforded that it will be given at their request. Who then truly and earnestly desires that God should be glorified in the gospel of his Son—who

desires that the priests of our New Testament Zion shall be clothed with health, and that her saints shall shout for joy—let such ask of God. He will make her walls salvation and her gates praise—and while it is perfectly possible that the most exemplary life, the most diligent labours, the most faithful and most judicious teaching, and the most fervent exhortations, may be fruitless and barren forms, he will make them all replete with blessing, powerful in their efficiency, advancing the edification of the Lord's people, filling them with joy and wonderfully adding to their numbers.

2. The work is most varied in its nature, important and difficult. They are required to be "apt to teach;" instruction in matters of the highest moment is to be conveyed to the human mind, and so conveyed as to reach the heart, and appear in the life. The wide expanse of divine truth is before them in all its variety and extent, to be unfolded with perspicuity, fullness and power—in itself what a task. There is to be considered also the various forms of character before them moulded by very different degrees of knowledge, subject in many instances to prejudices, numerous and strong, biassed by worldly influences on the judgment—how difficult the task. In some minds conviction is to be reached and formed through the opposing array of long standing and even cherished error! To some, comfort is to be conveyed, but without building up others in a dangerous security. The whole system of divine truth is to have its range and its application, the slumbering are to be awakened, the feeble strengthened, the afflicted to be comforted, the faithful encouraged, the disobedient warned, the erring reclaimed. The word of God is to be continuedly and unweariedly exhibited in "doctrine, reproof, correction, and instruction in righteousness." 2 Tim. iii. 16. That process is doubtless continually going on, under its proper and successful ministration. Certainly we may believe that when there is a judicious exhibition of Scriptural truth, not an opportunity passes but some conscience is convicted and reproof—some heart comforted—some mind established in truth—some error corrected. "The word of the Lord, is it not like a fire, and like a hammer that breaketh the rock in pieces?" Jer. xxiii. 29. "My word shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah lv. 11. But then what wisdom, what fidelity, what attention to the Scripture are requisite in its ministration? How greatly do they who dispense the word of life need the enlightening influences of the Spirit of God, who are to give light to others! how greatly do they need his directing and his supporting influence, who are to dispense it faithfully and in wisdom!

The objects of the administration of the word of life are various. Whilst, as we have seen, its great object is the everlasting salvation of sinners through the belief of the truth, there are other and important objects to be contemplated and pursued with unflinching determination. God is to be glorified in the declaration of his truth, whether men will hear or whether they will forbear: yet are none to be rudely driven from the house of God by reckless and inconsiderate and unseasonable denunciation. While sinners are to be assured that faith alone in the Lord Jesus Christ is essential to their salvation, they are not to indulge in an indifference or disregard to any truth or law of God. Much is essential to the improvement, usefulness, and perfection of the Christian character, that is not essential to the being of grace in the heart or to their final salvation. Much is essential to the perfection, order, and purity of the Church, that is not essential to constitute the character of the new-born babe in Christ, who is, nevertheless, one of its living members. There are the weak in faith, and weak in knowledge, who are to be encouraged, trained, and comforted, as well as the strong in faith, and enlarged in knowledge, who are to be confirmed and established, and drawn out to more enlarged and efficient usefulness. How varied, therefore, the work of the ministry; how important and how difficult; how greatly do they need that help from on high, promised and to be looked for in answer to the prayers of the people of God.

3. They who minister in the word according to divine appointment, are the mouth-piece of God to the people.—How holy and pure should that vessel—that instrument—be, which is devoted and consecrated to such an end. The prophet, as if instinctively conscious of natural and utter incompetency to such a work, exclaims—“Wo is me, for I am a man of unclean lips!” “Then flew one of the seraphims unto me, having a live coal in his hand which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, lo! this hath touched thy lips, and thine iniquity is taken away, and thy sin purged.” Emblem apt] and significant! Significant not only of original pollution, and the necessity of personal purification, but also of the holy nature of the work to which he was now dedicated, and for which he was furnished. To speak for himself, to speak his own thoughts, his mouth and his lips as they were by nature might have answered; but to speak for God, and in his name, to speak the word and thoughts of God, a very different condition and character is required. A burning coal from off the altar must be applied to communicate the holiness and power



to mouth and lips, for the office and service in which they were now to be employed.

God speaks in the living ministry in the declaration of his truth no less really, may we not also say more efficiently than he does in the written word. It is a dictate of indisputable certainty, that "he makes the reading, but *especially the preaching* of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation." There are indisputable facts recorded in the Scriptures to confirm this highly interesting and important truth. The Bible lay dormant and inactive in the possession of the Jews, but when the living teacher unfolded doctrines, no other than those the Bible in their possession had already revealed, the truth proceeding from a tongue burning with a divine heat and power, penetrated their souls with irresistible majesty, and three thousand were in one day made subject to its virtue. So afterwards five thousand more, until many myriads, tens of thousands, were converted to God by the ministry of his word. So also throughout the history of apostolic labours, it was the vocal ministration, not the written, the preaching, not the reading of the word, that was the great agent in the triumphs of the gospel. This stamps the character of its progress, and its victories to the end of time. "I am with you always even to the end of the world." Matthew xxviii. 20.

Perfectly accordant with these facts are the declarations of Christ—"He that heareth you heareth me." Luke x. 16. "Verily, verily, I say unto you, he that receiveth whomsoever I send, receiveth me, and he that receiveth me receiveth him that sent me." Whilst we are far from inferring a transfer of personal dignity to the messenger, it is as plain that there is no escaping the conviction that in the ministry of the living and authorized ambassador, there is a presence and authority of Christ which may not be resisted but at infinite peril, and which imparts to the word they dispense in his great and holy name, an unction and a power no where else to be found. "Now then, as ambassadors for Christ, *as though God did beseech you by us*, we pray you, *in Christ's stead*, be ye reconciled to God." Every significant word in this remarkable passage bears upon the remarkable, the wonderful principle or fact to which we advert, that the ministers of the word are the mouth of God to his people. Moses might well plead, as he did, when he shrunk from the strange and perilous commission with which he was charged, "O, my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow

tongue. But it is a very different matter when God designs to employ that mouth and speech for himself. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb or deaf, or the seeing, or the blind? have not I, the Lord? Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt say." Exodus iv. 10, 12. The whole doctrine is indeed most beautifully and perspicuously brought forth in those incidental but powerful words of Paul; "Since ye seek a proof of Christ\* speaking in me." 2 Corinthians xiii. 3.

There is, therefore, a glorious, spiritual, authoritative presence and agency of Christ in the ministry of the word, eminently indicative of its true character, and only productive of its true effects. To any other the souls of men may say as did the evil spirit to the sons of Sceva, a Jew and chief of the priests at Ephesus; "Jesus I know, and Paul I know, but who are ye." Acts xix. 15. "They come in their own name," no unction from on high gives it power.

What a motive, how persuasive an argument does it afford to urge upon the people of the Lord frequency, earnestness, devotion, in the great matter of presenting their prayers to God that such honour may indeed be put upon the holy ministry to them! How greatly is their own improvement in knowledge concerned, their growth in sanctification, their more sensible and conscious communion with God present in and with his word, present in and with his ministrations.— Oh, how different when they come to hear what God the Lord will speak, and when they come to hear what man will speak! How feeble and how worthless in the one case, and how powerful in the other, to seal conviction and to compel persuasion, to bind up the broken-hearted, and pour into the soul heavenly and everlasting consolation; to say to the dead, live; to make them of the city flourish in beauty and in numbers like the grass of the earth. Do you covet and crave such blessings indeed, Oh Christians? then "Brethren, pray for us."

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#### THE CONSISTORY OR DEACONS' COURT.

A second argument against the consistory, (as before described) is, that it is manifestly *at variance with the order of the church, long established*, on this subject.

\* Some of the English translations read "Christ's speaking in me." But this form is not required, perhaps not allowed, by the original, although it does not materially vary the meaning. In the original, however, "speaking" is not a noun putting "Christ" in the possessive case, "Christ's speaking," but a participle expressing the action of Christ, with which it agrees in case, and therefore more clearly confirms our doctrine, "Christ speaking."

In all doubtful cases we are bound to follow the footsteps of the flock. Song i. 8—"If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock." This principle is readily admitted by the great body of believers; yet some among the most enlightened, seem to mistake the real object of this direction, and include in this flock all the churches that have any claim to orthodoxy. This is a great mistake, for Christ's is a *little flock*, distinguished from the flocks of the companions. Again, some include among these footsteps, all the acts and deeds of the "little flock;" this, too, is a mistake, for even the little flock will prove, at some times, inconsistent with itself; and "the purest churches under heaven are subject both to mixture and error;" now we cannot conceive of Christ directing us to follow an erroneous guide. Seeing then that there is no infallible church on earth, it is an important question, What is meant by these footsteps of the flock? To this question there can be but one answer; the footsteps of the flock are *the constitutional acts of the Witnessing church*. The true church has a "form of sound words," that form is her constitution, that constitution and so much of her practice as accords with it are her footsteps.

1. In trying the Deacons' court or Consistory by this rule, we begin with "The second book of Discipline" of the church of Scotland, registered in 1581. Were we writing a book, we might enter into the controversy respecting the authority of this book of discipline; in the present case this is not needed; the advocates of Consistory admit its authority, and all Covenanters admit it as indicating the footsteps of the flock. The eighth chapter of this book treats of "The Deacons and their office," and contains the following sentiments:—

"Their office and power is to receive and to distribute the whole ecclesiastical goods, unto them to whom they are appointed. This they ought to do, according to the judgment and the appointment of the presbyteries or elderships, (of the which the deacons are not members,) that the patrimony of the kirk and poor be not converted to private men's uses, nor wrongfully distributed."

Between the consistory and the above extract there is palpable contradiction; for in the consistory, deacons receive appointment from a court of which they are members; whereas according to the footsteps of the flock, they should receive the judgment and appointment of a court of which they are not members. In the one case, the court having the oversight and judgment of the temporalities is composed of elders and deacons, and in the other it is composed of elders only.

The presbyteries or elderships in the church of Scotland, in those days, did not correspond exactly with either our presbyteries, or our church sessions; to some extent they

transacted the business of both, as is evident from Chap. vii. of the same book, which treats of "elderships, assemblies, and discipline."

The principle, however, is not at all changed by this circumstance. The rulers, that have the judgment of the congregation's affairs, form the proper court, according to whose appointment the deacons should exercise that office; that is, the session of which the deacons are not members. This second book of discipline makes no provision for any congregational assembly, having jurisdiction of temporalities, but the kirk session.

2. This long established order is farther developed in the Westminster form of Church government, recognized in our terms of communion. Under the head "of the officers of a particular congregation," after mentioning the three kinds of officers, there is the following provision:—

"These officers are to meet together at convenient and set times, for the well-ordering of the affairs of that congregation, each according to his office. It is most expedient that in these meetings, one whose office is to labor in the word and doctrine do moderate in their proceedings."

The consistory is at variance with this provision, inasmuch as it obliterates all distinction of office in the meeting together; all meet in consistory, on equal footing, each giving his decisive vote on such matters as come before the court.

If it be asked how these officers could "meet together," and yet preserve the distinction of office, we answer; first, as the priests met with the Levites, when they appointed them "every one to his service and to his burden." Secondly, as the second book of disciples directs, the deacons ought to meet with the eldership to receive directions from, and make reports to a court of which they are not members.—This preserves the distinction of office, without the supposed inconvenience of the minister meeting with himself! They meet together, the rulers in the capacity of rulers, and the deacons as helps, as *diaconoi*. The minister of the gospel is an elder when in court.

The form of government makes no mention of two congregational courts, such as we have lately discovered, one for spiritual and another for temporal affairs; all its affairs are to be transacted in the session where the deacons should act according to their office: in spiritualities they can have nothing to do, in temporalities they can give information, receive directions, and propose needful regulations, while the rulers should judge and determine. Not that deacons would need to be always present at the meetings of session, but only "at convenient and set times;" when something pertaining to their office is in hand.

Again, the Westminster Form, after describing the several sorts of assemblies for the government of the church, says:

"It is lawful and agreeable to the word of God that all the said assemblies have some power to dispense church censures."

Surely no Presbyterian will allow deacons to dispense church censures, either in consistory or elsewhere.

In both the form of Government and the second book of discipline, the power and duties of *the session* are treated of; but in neither is there any thing said about the power or duties of a *second congregational court*. There is no consistory in either.

3. The practice of the ancient church of Scotland, was equally against this modern court of deacons. See Act of Assembly, Aug. 10, 1648, as given in Stuart's collections, Book 1, Title 1, Sec. 2.

"The kirk session consists of one or more ministers, and of the elders of the congregation; and it is most convenient they meet weekly, on a week day after sermon; for on the Sabbath, matters of civil right, such as discharging of eleemosyners' intromissions, securing of money, or ordering of diligence for recovering the same, ought not to be treated by any man, and far less by church guides, whose office it is to check that profanity in others. The deacons are always present, not for discipline, but for what relates to their own office."

Such business as this, is now considered by some as the proper charge of the consistory or deacons' court; but in 1648 it was the business of the session. Why should it not be still?

Another act embodying the same principle is referred to by Stuart, Book 2, Title 10, Sec. 1.

"By the Act of Assembly, 11th Aug, 1648, collections for the poor, in time of divine service, (which is practised in some churches abroad) is discharged as being a very great and unseemly disturbance thereof. And church sessions are ordained to appoint some other way for receiving these collections. The method now ordinarily taken is this: the elders or deacons do collect at the church door from the people as they enter in, or else from them within the church, immediately before pronouncing the blessing, and after divine service is ended."

The ordering of collections is now claimed for the deacons' court or consistory; but the assembly of 1648, before the church apostatised, ordained this to the sessions. Yes, and as far down as 1695, we find the same business under the church judicatories. See Section 3 of the same Title. According to Hetherington the poor were taken charge of by the church session as far down as 1709 and 1796. See pages 325 and 379. The consistory, distinct from the session, is of recent date in the Scottish church. She did, however, in too many instances, allow her deacons to vote *in session*, on the temporalities; but this cannot be justified and should not be imitated. For by this procedure she either made them members of the session, or she did not: if she made them

members, she violated her own constitution ; (see the extract from the second book of discipline :) but if she did not make them members of session, she acted strangely enough in allowing persons to vote in a court of which they were not members. We think none in these days will defend such a practice. Venerable as is the church of Scotland, she is not to be followed in any practice inconsistent with her own profession. The voting of deacons in session, does not seem to have received the full sanction of law in that church till she apostatised. See the overtures of 1705.

There is need of great caution in reading Stuart's collections, lest we take the deeds of the Revolution Church, for those of the Covenanted Church of Scotland : and secondly, lest we take the opinions of individuals for the deeds of the Church : for example, in Book 1, Title 8, Sec. 3, he draws from a treatise of Mr. Guthrie ; and in Book 2, Title 4, Sec. 10, he draws from a treatise of Mr. Durham. These may be good ; but they are not the footsteps of the flock.

4. The testimony of the Reformed Presbyterian Church in North America knows no such court as a consistory.— Chap. 22, Sec. 3.

"These ministers and ruling elders meet in courts, congregational sessions, presbyteries, and synods, in regular subordination the one to the other ; to these courts Christ has given the power of governing the Church and ordaining officers."

No mention is made of the deacon being a member of any of these, or of ministers and elders meeting in any other kind of court. The consistory is no where exhibited in the standards of the church ; and moreover it never should be, for,

Thirdly, *It mars the Symmetry of the Church.* "Jerusalem is builded as a city that is compact together."

1. The consistory infringes on the compactness, and mars the symmetry, by giving the temporalities a preponderance over the spiritual concerns of the congregation. As the consistory is composed of ministers, elders, and deacons, let the respective members of these be what they may, the consistory will be larger than the session. Solomon says, "In the multitude of counsellors there is safety." We need not dwell on the question whether the spiritual concerns of the congregation, or the temporal, are of the most importance ; all will admit that there should be more security given to the spiritual than to the temporal, or at least as much ; but in the consistory the temporalities are put into the hand of the multitude of counsellors, while the temporalities are attended to by the few. An example or two will illustrate this point. B. applies for a quota of the funds to support him because he is poor ; a deacon relieves him at the time, but gives him to understand that he cannot receive any more, till examination

be made of his affairs, and the matter comes before the consistory. A member of consistory objects to his being put on the poor list, and produces witnesses who prove, 1. That he has property in a distant part of the country. 2. That he is a habitual tippler, almost to drunkenness. 3. That he is able to work when he refrains from drinking. The consistory decides, of course, that he can have no support from the church. These developments give ground for a libel before the session, and the deacons, be they 3, 7, or 16, must sit back; the elders can judge the *spiritual* case without them!

Let us reverse the case. C. is accused of stealing, and libelled before session. He acknowledges his guilt, professes repentance, and pleads in extenuation that he is very poor, and owing to infirmity is unable to get a living. He is censured for the crime according to his desert; but his temporal concerns demand attention. Shall he have any support from the church? This is a question for the consistory; the elders cannot determine it till the deacons are brought in—brought in, not to give information of the state of the funds, or give evidence respecting the individual, but to exercise “jurisdiction”—to examine, consult and determine—to give their decisive vote. Is not this giving the temporalities an undue importance—a preponderance over the spiritualities? To erect a new court expressly for them seems not enough; but that new court must be in all cases, superior to the session in number—including all the wisdom of the elders, and that of the deacons beside. In the session of Edinburgh, already referred to, the counsellors for temporalities would have been more than double the number of the spiritual counsellors. Surely this is not the most unexceptionable way in which the ruling officers of the congregation can exercise a general supervision of its temporalities. Now if the deacons be considered mere executive officers, as the second book of discipline represents them, no objection can rise from their number, even if they should exceed that of elders; for there may be need, and often there is need, of more executive officers, than of judicial, in the management of the same affair: whereas we know of no necessity for more officers to be engaged in judging and determining temporal affairs, than in judging and determining the spiritual affairs of the same locality.

2. The *position* of this court mars the symmetry of the church, place it wheresoever we may. There is no convenient place for it. The government of the church is complete without it. If we place it above the session, we make the authority of deacons superior to that of elders; which will not be admitted. If we place it below the session, we make

the many counsellors subordinate to the few ; which is absurd. If we place it on a level with the session, we introduce the confusion of co-ordinate courts, having to some extent the same jurisdiction ; producing an anomaly in the government, and infringing on the fair proportions of the sanctuary, unless we introduce at the same time a Presbyterial consistory, and a Synodical consistory to match. There is the same reason and warrant for these, that there is for the congregational consistory.

3. The Consistory disconcerts the Symmetry of the church in the matter of *appeal*.

Should wrong judgment proceed from this court, difficulties present themselves on every hand, in the way of having it rectified. If we appeal to session, we are appealing from the many to the few—to a part of the same judges. If we appeal to Presbytery, we pass by the only ruling power in the congregation. The very idea of appeal proceeds on the principle that deacons are governors, and the consistory one of the governments of the Lord's house ; whereas no such thing can be admitted, till the church is re-modeled—till she receive a new constitution. The judicatories of the Lord's house as they now exist, know nothing of this new court, *The Consistory*.

Let none suppose that deacons would be *mere tools* if they have not a vote in the consistory. For, 1. They were not mere tools in the church of Scotland when she had no consistories. 2. The Levites were not mere tools, when Aaron and his sons appointed them to their service, Num. 4, 9.— 3. Church members are not tools, although they have, among Presbyterians, no voice in ruling. Deacons have the same rights of all others, in judging how far they will obey the injunctions laid on them, and the same opportunity for appeal if any thing appears to them to be wrong. 4. They will find scope enough for their judgment in the details of business, in the carrying out of general directions. 5. There is nothing here presented but what is implied in their designation of office (*diakonos*) a minister or servant. If particular deacons are not willing to serve the church unless they be made rulers, she can well dispense with their services, and find others who will fill the place much better. The writer has never found a deacon to complain on this score, till he was first made a tool of, by some one giving ill counsel. All with whom he is acquainted, are “purchasing to themselves a good degree, and great boldness in the faith,” and are in a fair way to be made rulers, when the church may need their services in that capacity.

R. H.



## SYNOPSIS OF A SERMON.

Isaiah lxi. 1. "The Lord hath anointed me to proclaim the opening of the prison to them that are bound."

There are more pleasing topics on which I might enlarge than prisons, bolts and bars; but if it be unpleasant to hear of such things, it is dreadful to feel them. I am about to speak of a prison-house more fearful than any ever tyrant constructed for the victims of his hate—the prison-house of sin. It is one of which we all know something, but which none know so well as they who have escaped from it. Those who are still in it may know that it is a prison: but they little think or dread how thick are its walls, how watchful are its keepers, and how wretched are its inmates. The one who knows this is the man who, like Peter conducted by the angel, has been led through one ward after another, and seen the strong men armed stationed on its battlements, and trembled to view its ponderous gates of brass, even as they flew open before him. These are sights which the men sleeping in the inner dungeons have not seen, and therefore they know not the full horrors of their prison house. We mean to speak of these things to-day, and we ask every man's devout attention, because we are sure that some of them would not be Satan's prisoners so contentedly, if they knew where they were, and for what purpose the strong one kept them bound. And if there be those listening to me who have escaped from Satan's stronghold, it will be good for them to look back. They will join trembling with their mirth, when they think of the fearful bond of iniquity which once held them fast—when the fetters were not merely laid upon their limbs, but the iron entered their soul—when Satan led them captives at his will, the veriest, the most abject slaves that tyrant ever enthralled. And yet it is good to remember the years of that cruel bondage, for while it humbles the man, it magnifies his mighty Deliverer. He is ashamed to remember the excess of riot to which he ran, and his soul is humbled within him to think of the dreary, disgraceful years when he lived without God in the world. But while his confusion covers him, he cannot but exult in God his Savior. Had it not been for him, he had been rioting to this day—he had still been living without God—he had been Satan's prisoner to the present hour. In this passage of Isaiah the natural state of every man is compared to a prison: and we mean now to say something I. About the prison: and II. The opening of the prison.

I. The Prison. That prison in which Satan has shut up all the sons of Adam, is a very doleful place. Its walls are exceedingly strong. No man was ever able to pierce them. They are walls of adamant. They are exceeding high. No man was ever able to scale them. They are deeply laid—no man was ever able to undermine them. They are walls of brass, high as heaven—their foundations are deep as hell. No man was ever able to burst through, to surmount, or creep from under the corruption of his own nature. That corruption is the prison in which Satan has shut you up.

But if the prison be exceeding strong, its situation is as doleful as itself. I must tell you where it lies. I once saw a prison built upon an ocean rock.\* It was in the dusk of a dreary evening that I passed it: but there was light enough to discover high over head the narrow ledges, where only the seabird has her home, and those walls of black basalt, on which nothing but the bitter sea-weed grows, and which start sheer upward from the deep to such a height that the masts of a gallant ship look like slender rods beneath them. And on that rock stood the ruins of a famous keep in which many a brave man had languished to his dying day, without the possibility of escape, and with none to hear his cry.

Now that rock with its steep precipice all round, and the deep gulf weltering at its base, and the storm cloud blackening above, is just an image of the place, where, for the present life, Satan keeps his prisoners. There is a great gulf between it and the land where Christ's free subjects walk at liberty—a gulf which no man can of himself pass over.

And like a gloomy cloud the wrath of God hovers over it continually. Not a ray of sunshine ever looks through on that melancholy abode. Christless sinner! the Lord God never gave you a complacent look since the day that you were born. He is angry with you every moment. And though by some unheard of effort, you were to break through the prison walls of that corruption, which now hems you in on every side, you would be only like the man who had escaped from his cell on the summit of the Bass—you are a prisoner still. Could you by some miraculous exertion, make yourself holy this moment, and break asunder the bond of iniquity that holds you, you would still find yourself in a deplorable, hopeless case. You would only have broken out of the dungeon of sin, and would find yourself the prisoner of misery and despair. You would see the murky thunder cloud of divine indignation for past insults to the holy law, still hovering over head, and the vials full of the wrath of

\*The Bass Rock in the Frith of Forth, off Edinburgh, where the Covenanters were imprisoned.

God, which your past sins had charged to the very brim, ready to burst a fiery deluge over you. And though you might now view wistfully those ransomed ones, whom you saw afar off, walking in the sunshine of Jehovah's love, alas for you! a great gulf yawns between you and them. That gulf is the sea of wrath—it is God's displeasure because of your past sins—a gulf which all your efforts cannot cross, which all your good works cannot bridge over, which all your prayers and vows cannot dry up—a gulf which none but the Angel of the covenant can traverse, and believing sinners transported in his arms. Such is the prison. Its walls are called corruption, and its gates sin, and the dismal gulf that separates between it and the land of Hope is called the wrath of God. And before I say another word concerning it, I wish to ask every man and woman, is this a prison that you can break? Are you able to beat down those adamantine walls of corruption that on either hand, on every side environ you? Can you make yourself holy of heart? Can you hew down that mountain-steep of actual sin—those rocky heights of depravity on which you at present stand? Can you annihilate your past sins? Above all, can you pass over that shoreless sea of wrath, which is at this very moment rolling its deep dark waters on every side of you? Can you induce the Holy and Sin-hating One to look delightedly on your vileness and infirmity? Can you persuade Him to pass by, as a thing of no moment, the insults you have heaped upon His majesty, and the shocking freedoms you have taken with His law? Men are fast bound in the fetters of natural corruption and actual depravity, and are shut up under the wrath of God. This is the prison, and the keeper of that prison is Satan.—When you became a debtor to God's law, you were cast into this prison till you should pay the uttermost farthing. When will that be? When mankind rebelled against God, they were handed over to the strong one armed, and he shut them up in chains of darkness. As born into the world, the devil is man's keeper: for like the Jewish children born in Babylon, the whole of one generation were captives at their birth. Satan's prison-house was our birth-place. We were born with a debt to God's law upon our heads, and with rebellion against him in our hearts: and all that we have done since then but aggravates the case, and makes our condemnation greater. 'Till grace sets us free we are all Satan's bondmen.

But from this distant and outside view, let us draw a little nearer, and look not only at the prison, but at its inmates.—These are not all of the same description; they are not all

confined in one apartment, nor fettered with one chain. But just as in the prison of which we spoke, there were various cells, from the noisome dungeon up to the spacious chambers for captives of exalted rank, so the Devil does not keep his slaves all in the same fearful den. Some are forced down into the miry pit of divers lusts and passions, while some are locked up in the airy vaults of decency and outside morality, each in the place where he is most likely to remain peaceably, but all within the walls of brass and bars of iron. He loves to keep his goods in peace, and rather than let them go, he will move them from one cell to another, where they are more likely to remain contentedly. Thus when a man has begun to cry out in the miry clay, he will transfer him to the pit in which is no water. When a man has begun to weary of wallowing in disgusting vice, Satan has persuaded him to try something less abominable—has said to him ‘If you are sick of scandalous sins, try something less revolting. If you are too wretched to remain any longer in open intemperance, or gross impurity and wantonness, be content to tell an occasional lie, be content to pilfer some little article now and then—no harm though you should take your freedom on the Sabbath—though you should say all manner of evil of your neighbor falsely—though you should force your way forward to the Lord’s table with a token in one hand and a lie in the other.’ So as he persuades a man to crucify the Lord of glory, Satan little cares what be the particular kind of sin, and so as he keeps him in his stronghold, he little cares in what quarter he takes up his abode. Satan’s great fear is lest the man should cry to the *Lord* out of the horrible pit or miry clay, and so be delivered out of his hands altogether. Rather than allow this, that murderer of souls will promote the sinner to the painted chamber of moral virtue, and when he has placed him in that house so spacious and garnished, he says, ‘Abide here and you will do well. Be sober and discreet, honest and industrious, and there is no fear of you.’ And then that father of lies goes on to say, ‘I do not wonder that you were uneasy yonder. It was no fit place for a man to live in. You were in danger of your life in such a foul atmosphere, and I do not wonder that a man of your fine feelings was miserable among such low and obscure companions. But here you will find things according to your taste. You have turned a new leaf—you have set up for a well-living man—you pay your debts—you are good to your neighbor; you are kind and obliging; you abound in beneficence—and what more would you have? Would you be righteous overmuch?’ But if after all the sinner becomes uneasy, even

in the whited chambers of morality, the devil has still an expedient left. "Well, if you will begone, begone"—and he opens the door and pretends to give the man his freedom. He lets him out to roam at large in a fair garden. That garden is called 'the Form of Godliness.' It is taken as near as may be from the pattern of the garden of God, though all about it is counterfeit and unreal. The walks in it are copied from the 'paths of new obedience,' with this exception—that they end in hell. There is an avenue in it called 'self righteousness,' which is a very skilful copy from the 'Highway of Holiness,' though the noxious reptiles that crawl over it, show that it is not the way of Gospel piety, for over that the unclean shall not pass. Is. xxxv, 8. And this garden of formal godliness is planted all over with what the devil calls 'fruits of righteousness,' trees that at a distance seem pleasant to the eye, but which are only artificial things, with painted fruit and paper leaves, and stuck in without a root—dead works that do not grow from a root of living faith. And the garden where these dead works grow is quickset all round with a close and high fence called hypocrisy. It is into this enclosure, that Satan allows those prisoners to go at large who are not content with the liberty they had in the cell of moral virtue. And oh! it is a dangerous thing to be allowed to wander there, for it is noticed that fewer of the devil's captives have been delivered thence than even from the deep dungeon of divers lusts. Brethren, let me be plain with you. Satan's great object is to prevent men from going at once to Christ, for that moment they are lost to him. Now there are some men wise enough to know that sobriety, civility and honesty and industry, cannot save them. They still feel a want—and what should they do? Why, go at once, and in the first place, to the righteousness of Christ, and when once they had put on that righteousness, all other things would necessarily follow. 'Oh! no,' says Satan. 'What right have you to that righteousness? Make out some claim to it before you go for it. Live a holy life—repent, pray, read your Bible, and then if you be not able to dispense with Christ's righteousness altogether, you will be more likely to get it by leading a religious life.' 'Take my righteousness,' says Christ. 'First use the means to get it,' says Satan. And under one specious pretext or other he prevails on a vast number to take up with a form of godliness in place of the Savior. They go through a round of duty—they frequent ordinances—they pay an outward regard to the Sabbath—they go great lengths, the length, some of them, of maintaining family worship—the length, others, of discoursing habitually on divine things: and all,

not because they are made one with Christ, but because they are trying to do without him, or trying to deserve him. Sad, sad is the case of the self deceiver. You have read of the dungeon into which Jeremiah was cast. It was a loathsome place. When lowered into it, he found no water in it, but ruin, and he sunk down in the mire. That is the dreary dungeon into which Satan has cast many, very many of his prisoners. They are involved in horrible iniquities. They riot in the day time. They live in excess of wine, in open profanity, and ill-hidden profligacy. Were their hearts unveiled, it would be frightful to see the evil thoughts, "the murders, the fornications, the thefts, false witness, blasphemies," that revel there. Satan keeps them in the most noisome cell of his dreary prison house. The worms of corruption crawl out and in all over their putrid souls. What a revolting spectacle they present to the God who abhors iniquity! And they are not more offensive to the eyes of his holiness than wretched in themselves. Tell me, ye who are living in any of these abominations, indulging any heart sin, or enjoying the stolen waters of any secret life-sin, tell me if you are not wretched as misery could make you? You who have told a deliberate lie and stubbornly adhered to it, does conscience never check you so that you would give thousands of silver that you had never told it? You who have come dishonestly or doubtfully by some of your possessions, has such a fit of remorse never shaken you, that like Achan, when the searchers were upturning the floor of his tent, you would give your house full of gold that you had never touched ill-gotten gain? You who have burst into a fit of passion, and stormed and raged till no wild beast of the forest could be more ferocious, and perhaps poured out blasphemies which a fiend of darkness would have hesitated to utter, did cooler moments bring no misery when you thought how you had wounded feelings which you could never heal, though the victim of your fury might try to hide the full extent of the mischief, and how you had scattered firebrands which will all be gathered again to heat the flames of Tophet for you? And you who have sat late at the wine, did the morning bring no wretchedness? Was the vexation of dearest friends, and the sensibly-lessened regard of all, no source of wretchedness to you, and did you never feel angry with yourself, and therefore with all around you? Every man in the gall of bitterness knows what I mean.— There are intervals when he discovers a little the horrors of the miry pit, when he finds himself in a worse dungeon than that in which Jeremiah sank. He is plunged in the mire and his own clothes abhor him. He shudders to feel the slimy

reptiles of the pit that are crawling over him. He knows that God can have no pleasure in him, for he has no pleasure in himself. Ask liars, and swearers, and thieves, and Sabbath-breakers—ask the votaries of intemperance or impurity if this be not true.

(To be concluded.)

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BOARD OF FOREIGN MISSIONS.

Agreeably to the call of the chairman, the Board met, March 2d, at 112 Hammond St., New York. In the absence of the chairman, Rev. J. Chrystie was called to preside, and opened the meeting with prayer. All the members present except M. Roney and D. Scott. A very elaborate and extended report, giving minute and satisfactory information, and great variety of detail, was received from our agent, Mr. Johnston. After the reading of which, the Board passed the following resolution, namely,

“That this Board, through its present chairman, express to Mr. Johnston the high sense which it entertains of his self-denial, zeal, industry and prudence in executing his mission, as exhibited in the report, just submitted; and, also, its very great satisfaction in the report itself.”

The Board then adjourned to meet next day, for the purpose of preparing a report to lay before Synod, and, also, to furnish an opportunity to make a selection of such portions of Mr. Johnston's report, as might be judged to possess the greatest interest for the church at large, its great length rendering it inexpedient to publish it entire. Both these items were, in the mean time, referred to a committee.

On meeting next day, the report for Synod was read, amended and adopted. And the Board proceeded to make the extracts above alluded to, and ordered them for publication in the Reformed Presbyterian and Covenanter.

A. STEVENSON, Sec'y.

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EXTRACTS FROM REPORT REFERRED TO ABOVE.

*Brethren* :—I left home on my mission of inquiry on the 13th of Oct. 1846, and returned on the 5th inst. Pursuant to instructions given, I embrace the earliest opportunity of submitting to you the following report :

In the discharge of the duties of my mission I have endeavoured to confine myself to the spirit of your written instructions. To each of these as subjects of definite inquiry, I shall answer in order. And,

1. “*Whether there will be any obstacle interposed by the government, either in the way of establishing or prosecuting a protestant mission?*”

In answering this question, I refer the board, in the first place, to the constitution of Haiti, which secures to all the free exercise of

religion—Sect. III., and clause 33, “*All religions are equally free.*” I refer with pleasure, in the second place, to the reply to my note addressed to the secretary La Rochell. This reply—which is an official paper—the constitution, and a copy of the statutes of the republic, are already put into the hands of the committee. I refer the committee, in the third place, to the fact that protestant missions have been established, and are successfully prosecuted, not only without molestation, but with some degree of encouragement. There are now four Wesleyan missionaries from England, and one Baptist from the United States, vigorously prosecuting the object of their mission, without any interference or hindrance whatever on the part of the civil authorities of the country. Rev. Mr. Bird, the English Wesleyan missionary, has been labouring effectively in the city of Port-au-Prince, some five or six years—has now a congregation of one hundred and twenty members—has erected a large chapel,—the lot on which it stands is deeded to the Wesleyan church, (held in trust as deeds in the United States for similar purposes,) and for its erection many of the wealthy citizens subscribed, with the knowledge and concurrence of the civil functionaries. Also, a large school-house is erected on the same lot, chiefly on the strength of subscriptions obtained from the citizens. This school, in connexion with the missionary operations, now numbers two hundred and fifty scholars, the greater part of whom are children of catholics. The government now pays for its support annually \$240, in addition to large voluntary subscriptions. These amply support the school, which employs some three or four hired teachers. At the opening of this school, the secretary of public instruction, La Rochell, delivered a studied speech, in which he expressed the disposition of the government of the republic towards protestant missions and schools as highly approbatory. A full attendance was given by the officers of state, including the president, some of whom made gratulatory speeches on the occasion. This school is understood as forming a part of the operations of the Wesleyan mission.

Liberty of speech, and of the press, are guarantied by the constitution. Their use regulated, and their abuse restricted, by law. No restrictions have yet been laid under the present constitution, nor indeed since the present missionaries have been established on the island, now some twelve years since. This liberty, too, has often been freely exercised, especially by native converts from the catholic faith, who often boldly oppose the errors and corruptions of the established church. There is less danger in Haiti in exposing the catholic religion, than perhaps, in any other catholic country. The reasons are obvious: here, there is no subjection to the authority of the pope. And further: the catholic priesthood are generally in bad repute with the higher and better classes, who are more under the influence of the school of Voltaire than the dogmas of “holy mother church.” The present administration seems to take a deeper interest in elevating the standard of public morals, than former ones; and it is remarked, by discerning men, as obvious, that the protestant religion is more favourable to national prosperity than the catholic. If our missionaries will follow the example of Christ, and faith-



fully obey his missionary direction—"Be ye wise as serpents, and harmless as doves,"—it is humbly conceived there will be no more danger in the prosecution of this mission, than that to which the faithful in every land are exposed when they assert the claims of Messiah upon the nations.

Disorders will, doubtless, be suppressed by the authorities. Even the catholics themselves will not be exempted. The president is the only acknowledged head of the catholic church. He appoints the priests to their respective parishes. While the catholic church is established, and restricted by law, the protestant church is tolerated and freed from the restrictions and disabilities to which the former is subjected. A native Haitian priest went to Rome in 1844, and received from the pope the commission of "chief of the popish missions for Haiti," with full papal power to govern the ecclesiastical concerns of the island in the name of the holy see. When he returned, clothed with foreign power, he was not suffered to exercise his authority, but was finally compelled to fly from the island. In Boyer's time, an Irish abbe and a bishop sent by the pope from Rome to take the episcopate of St. Domingo, came in contact in the Cathedral of Port-au-Prince—and while the ceremony of mass was in performance, the two priests, each at the head of his party, came to a drawn battle, which took place in the centre of the church, and was conducted with such equality of skill and bravery, as to place its decision out of the question. Intelligence of the broil was carried to the president, who quickly despatched a detachment of his guards to disperse the militants and shut up the church. An order was then issued to the priests to depart from the country in twenty-four hours. This circumstance seems to have given rise to the president's claim to headship over the catholic church, which he has ever since exercised, and from which protestants are exempted. And while they enjoy this exemption, they at the same time enjoy full protection, secured both by the civil and military departments.

The following will suffice to illustrate—missionary Bird, while travelling in the south of the island, called at a small village and preached in the evening. The population was entirely catholic. In the course of the sermon the preacher exposed the errors and corruptions of the catholic church. A priest happening to be present, and unable to remain quiescent under the pain inflicted by the pointed weapons of the missionary, cried out in an audible voice, "That is a lie." An officer, who was present, immediately commanded silence, and in a tone of authority, not in the least ambiguous, informed the priest that if he did not preserve utter silence he should be forthwith imprisoned. This order was promptly obeyed, and entire silence observed until the meeting closed. On another occasion Rev. Mr. Jones, travelling in company with a fellow missionary, came to a village where was a military station, and as they were approaching they fell in company with the commandant, who on knowing their business as missionaries, kindly promised them a place of worship, and directing them to lodgings, excused himself for being under the necessity of absence on business for the evening. In the meantime, he sent an order to a sergeant to sweep and fit up a public hall for

the service of the missionaries. Through indolence, the sergeant failed in preparing the hall as directed, but set in order an inferior one, which gave him less trouble. Next morning, on the return of the commandant, finding that the missionaries had not been provided for as he had directed, he ordered the imprisonment of the delinquent sergeant *forthwith*. None are permitted to preach in the streets or market places. Every traveller must be furnished with a written passport, which will, however, rather operate to the advantage of the missionary than otherwise, inasmuch as his passport will secure for him legal protection from all local authorities *as a missionary*.

From these brief statements and facts, the committee will be able to arrive at a conclusion in relation to the subject of the first inquiry. From the present aspect of the civil institutions of the country, I am decidedly of the opinion, that the government of Haiti will interpose no obstacle in the way of establishing or of prosecuting a Christian protestant mission. On the contrary, it may be reasonably hoped that facilities will be afforded of which we may warrantably avail ourselves in establishing and prosecuting the contemplated mission.

2. "*Respecting the moral, intellectual and religious character of the people.*"

In giving the character of the Haitians, we must present many things that are painful, and much that is encouraging to the missionary. They are what they are, as to religion, more from accident than from choice. Their circumstances are peculiar. Inheriting the corrupted and corrupting catholic religion from the French and Spaniards, they have had all the wretchedness essential to that system, settled upon them by entailment, under the influence of the most debased priesthood that ever cursed any people. In all the insurrections, revolutions, and bloody wars, which have laid waste the "Queen of the Antilles" the priests were in attendance, exerting their influence and maintaining their ascendancy over the mind of the colored man, and directing his superstitions to the enhancing of his ignorance and servility. If they are superstitious, ignorant, or bigoted catholics, it is from mere accident—they know not why. If they are infidel, it is because they have never seen true Christianity in her heavenly and pristine dress, but in the haggard and loathsome habiliments of the mother of harlots.

The native Haitians are docile, friendly, generous, polite, yet volatile and imitative of almost every thing French. They differ from catholics in almost all other countries where they have the ascendancy. They will attentively hear argument, and scarcely ever contradict. This pliancy is too frequently found even to a fault. Often out of a forced politeness they will seem to assent, and thereby deceive, while yet there is no evil design entertained. They appear extremely fond of books, and tracts; and little difficulty need be apprehended in distributing among them the scriptures. They are generally fond of embracing an opportunity of having their children taught to read, and schools are encouraged to a great extent by all classes. Sometimes when the missionaries have sought out poor

and untutored children, and have given them lessons, their parents, so delighted with the idea of their children being taught to read, have come to the missionary and expressed a desire to receive lessons for themselves. An instance of this came under my own observation.

I have no hesitancy in saying, the moral and spiritual condition of the native Haitians, presents an almost entire destitution, urging missionary enterprise, sending forth the earnest cry, "Come over and help us." Licentiousness abounds in many circles of society. Marriage is not duly respected. The Sabbath is desecrated. In connexion with the disrespect thrown upon marriage, woman is degraded, and almost all the family relations abused, a striking and powerful evidence of a deplorable want of the influence of pure and undefiled Christianity; and a decisive testimony that no system of religion but pure protestant Christianity, the religion of the Bible, can elevate individual and social man.

The intellectual character of the Haitians presents little that is remarkable. They are not dull to learn—rather the contrary. They are certainly fond of learning, and readily embrace an opportunity of acquiring an education. The authorities are favourable to the cause of education, of which they are now giving encouraging demonstrations. They have a public college at Port-au-Prince with respectable endowments, and some seven or eight professors. One of them has recently written an elaborate history of St. Domingo, a specimen of which, and a catalogue of the college, I have furnished the committee. Schools adverted to, in answer to the first inquiry, may be referred to again in this connexion. The government has recently ordered a statistical report of all the schools in all the departments, which will soon be published. The present condition, however, is still deplorable. Ignorance pervades the whole island with the exception of a few of the higher classes, confined chiefly to the city and towns. Darkness gross, even Egyptian, spreads its death-shades over this otherwise enchanting island. In fine—their morals are what might be expected from their circumstances—not worse. Their intellectual character encouraging to missionary effort. Their religion catholic, but of the most flexible kind.

3. "*Whether the people would encourage, by attendance upon public worship, a protestant mission, and what degree of countenance might be expected from the protestant population?*"

This inquiry contemplates, it is presumed, two classes from whom it is desirable to receive countenance—the people in general, or the catholic population; and the protestants.

In relation to the catholics, I have spoken favourably already. It may be said farther—while it is scarcely to be expected that catholics will of their own accord seek after Protestants, or attend, "en masse," upon the word preached, yet here there is certainly grounds of encouragement. I attended a funeral where the service was conducted by a Wesleyan in French. Some ten or more members of the legislature, with many other catholics, were in attendance, and they all gave a marked and respectful attention. Though the catho-

lic is the established religion, yet the people are not in dread of the anathemas of the Pope.

The Protestant part of the population is so sparse, that little can be expected from it in the way of accession. Otherwise I have no doubt of their countenance and co-operation, as far as we can reasonably expect from the circumstances of the case. As the committee are already aware, I received from all classes of Protestants the most marked, friendly attention and welcome as a co-worker in this field ripe for the harvest. I was steadily employed to preach for and among them; and they seemed to rejoice in the prospect of our mission.

"4. *The expense of an unmarried man, if boarding--of a family, say six, keeping house--and the probable difference in expense, if any, between the city and country.*"\*

In the location of a mission in Haiti, Port-au-Prince is, for many reasons, the most eligible place on the island. It is the most central. From it, as the centre of all operations, the missionaries can, as occasion may require, diverge and perform missionary tours, circling around, and still making it the common depot. Here is the seat of government--the largest population--the greatest concourse of people--the centre of influence--the centre of all foreign commerce, and this is the port where nearly all the American trade with the island is centred.

"5. *Whether buildings will be required for preaching, &c. If so, whether they should be erected or only rented for the present, and the probable expense in either case.*"

Buildings will be certainly required at first, either rented or erected. Little can be done without them, wherever the mission may be located. For the first year, a house should be rented which will accommodate the mission family and afford a large front room for both chapel and school. The cheapest plan would perhaps be to rent a dwelling out of the city for the family, say two miles, which would cost about \$100, and then rent a large room in the city for a church and school room, which can possibly be had for the same, or perhaps both might be safely rated at \$225. It is often difficult to obtain a room desirable for preaching, both as to location and size. And on this account the mission must be crippled in its operations till a respectable church shall be erected. A decent church in Port-au-Prince is all-important--much more so than in any of our cities in the United States. In the latter, public places can always be rented, and those are nearly as convenient and as respectable as a church; but in the former there is no such thing to be had--no room but one forming a part of a dwelling-house; and to such a place custom and prejudice will find almost insuperable objections, in meeting for religious service. All are aware that catholics first build their churches, and then gather and organize their congregations. For the want

\* A large part of the answer to these enquiries consisting of minute details, most of which were in substance published in our March number, is omitted. The conclusion at which Mr. Johnston arrives are, 1. That "the expenses of maintaining an unmarried man as a missionary, can be little less than \$500." 2. That the expense of a family of six, would be, including all expenses of the mission, from \$1000 to \$1200; but that such a family should not be sent out. 3. That "in the present state of Haiti, there will be little difference in expense between city and country."

of a chapel the Baptist mission has now been labouring for more than two years, with scarcely any hearers, while the Wesleyan missionary has a large and crowded church—a congregation of 120 communicants, nearly all native converts.

I have no scruples in recommending, yea urging, the erection of a decent and respectable church, with all convenient speed. What our hands find to do, let us do with our might. The funds can soon be raised without interfering with the mission. Let the committee go forward, and the church and other friends to our mission will not be found far in the rear. A town lot can be procured in a good location, for say from \$400 to \$500, and the deed made "in trust" to the society or church, or congregation, for whose use it may be erected. A church, of say 40 by 50 feet, can be built for some three or four thousand dollars, perhaps five thousand. After obtaining all possible information, I am decided in the opinion that the cheapest and best plan for the securing of a church will be to prepare all the materials in New York—build of wood—a frame, and ship the house to Port-au-Prince. In this way the cost can be ascertained at home where the work is done, and the materials are found, and procured for, perhaps, one-third less than in Port-au-Prince. And farther, the shipping of the house will be less than the shipping of the materials, nearly all of which must, at all events, be imported from the United States.

On this subject I may say more hereafter; and may, if necessary, present a matured plan of the building, and for the raising of the necessary funds for its erection. If we promptly erect a church in Port-au-Prince, the citizens there will aid in the erection of a school-house, so that it will cost the church little, perhaps nothing, either for a house or the support of a school.

"6. *What inducements the Island holds out to emigrants, especially to mechanics from the United States, and whether such persons would be of any advantage to the mission?*"

On this subject I would not be very positive in expressing my judgment. Every intelligent and exemplary member of the church can render important service to the mission. In addition to what I have already said on this subject, I would say; a company might be formed which, with a tolerable capital, might emigrate—rent, lease, or purchase a plantation, engage in sugar growing, and in a short time make handsome profits. And if in the course of a few years they should be disposed to return to the States, there is little doubt but they could sell to good advantage. During their stay, such a company might give important aid to the mission. They would employ labourers, to these and their friends, the missionaries would have easy access. To such a company, I believe, the government would give great encouragement. And I am sure such an establishment would exert a powerful influence for good upon the Island, and would at once give influence and consequence to our mission. A machinist who could construct sugar mills, would soon find encouragement, as the subject of resuming the sugar-growing and making is now in discussion. The committee will at once see the effect that the emigration of, say, a blacksmith, a wagon or wheel maker, a machin-

ist, a physician, and a company of planters of the right character, would have upon the success of the mission. What I have on this subject suggested I would earnestly recommend, bearing in mind, in the mean time, that all such emigrants should be men of exemplary character, and hearty in the cause of the mission. Such will do good. Men of contrary character will do harm only.

*"7. Whether it would be desirable to associate a teacher with the mission, and whether the missionary himself might not be a physician."*

A school in connexion with the mission is all important—indeed next to indispensable: though the sending out of a teacher in addition to ministers is not important—rather unnecessary. Native teachers can be employed as the school increases, and as they are needed. They will be less cost to the mission, and in many respects, and for many and obvious reasons, their influence will be better than that of emigrant teachers.

A missionary, especially an itinerant, would, no doubt, be the better of some knowledge of medicine. Could the committee secure a physician, who is a ruling elder, or whose qualifications would warrant his ordination, it would be still more important to the interest of the mission. He will be brought daily in contact with the common people, and will often find access where the missionary will not.

*"8. Respecting the nature of the climate and the state of health which missionaries might probably enjoy—whether the condition of the country is so settled that the mission would not be disturbed by political changes—and whether it would not be preferable to send out at least two missionaries."*

The occupancy of every foreign missionary field is attended with the same common difficulty and the same common objection arising out of the change of climate. China, the East Indies, Western and Southern Africa, the western tribes of Indians on our own Continent, all the West Indies—to all these missionary fields the objection on account of the sacrifice or risk of life and health, has been and is still raised. And, after all, to the church or to the individual of the true missionary spirit, the objection has very little weight. And perhaps, in none of all these places is the objection less formidable than in Haiti. Missionaries in this field enjoy as good, perhaps better health, than in any other foreign field. The climate is, to the natives and to emigrants after an acclimation, very salubrious—it is regular and mild, the thermometer standing in winter at eighty-two, and in summer at eighty-five, scarcely ever during the year falling below eighty, or rising above eighty-six. Enjoying almost constantly the alternate land and sea breezes, and being surrounded by salt water, the atmosphere is certainly pure. Two things will, however, invariably, to emigrants, induce disease—exposure, unduly, to the sun and rains, and over exercise, mental or physical. With care the first season, I feel no hesitancy in saying, a missionary may calculate upon the probability of enjoying as good health as in Philadelphia, Cincinnati, St. Louis, or Chicago. Port-au-Prince is reputed the most unhealthy spot on the Island of Haiti. This would suggest the pro-

priety of the missionaries procuring a country residence for the first season or summer. Such can be had, pleasantly situated on the mountain side within two miles of the city, where the air is delightful and the scenery enchanting.

The condition of the country since the last revolution, which settled Riche in the presidency of the French part of the island, promises stability to the government, peace to the country, and protection to foreigners of all ranks, and especially to missionaries, whose avowed and real objects and pursuits, are the moral, intellectual, religious and political advantage of the people. They have been now about twelve years on the island, and in peace, and during the whole of the revolution, they have steadily, and without molestation, pursued the objects of their mission. Earthquakes and the natural effects of war, as felt in any country, have retarded in some instances the progress of the missionaries. While it is impossible for human wisdom to foresee what may be the contingencies, and what may be the dangers to which missionaries may yet be exposed, still, judging from the data before us, the probabilities are strong, and the encouragements great, to the peaceful and safe prosecution of the ends of a Christian mission.

We have already anticipated the answer to the last item of this inquiry. And we unhesitatingly recommend the sending out of two missionaries. This was Christ's way—it is apostolical. So far as I know the mind of our church, without one single exception, it is decidedly in favor of sending out at once two ministers. We are able to support them. And, besides, it will not require twice the sum to support two that will support one. The advantages of two will, I am persuaded, at once appear to the committee and to the whole church. One should be local, and stationed at Port-au-Prince, for reasons obvious; some of which we have already noticed. The missionary labor proper, and the supervision of a school in the capital will occupy the whole time of one man. The other will find abundance—superabundance of interesting and important and promising labor as an itinerant, planting, watering, &c.,—distributing Bibles, Tracts, &c., scattering the seeds upon the tops of the mountains of Haiti, where prosperous fruits shall yet shake like the trees on Lebanon. I again repeat it—Let the committee without delay seek out an ordained minister with a family, the smallest possible, a wife only, if such can be obtained, and a single man, say one of the students of the Seminary ready for licensure this spring, one who has a knowledge of the French, and who can be ordained next fall before sailing. Such a mission will be respectable in a foreign field, and with the Divine blessing an efficient one in Haiti. These accompanied, or followed by such emigrants, more or less, as already noticed, would give a commanding front to our mission, such as is truly desirable by all its real friends and supporters, on whose contributions and prayers, under God, we rely in this noble enterprise.

“ 9. *If after exploring Haiti, you be not satisfied as to the practicability of establishing a mission there, you pass to some other of the West India Islands, and make similar inquiries, and so proceed as*

*time and other circumstances admit, until you find a suitable place if you can. In making these latter inquiries the Board prefer that attention be directed in the first place to some of those Islands not connected with the British crown, and to such as have received least attention from other missionaries."*

Upon exploring Haiti it appeared at once to me perfectly plain that the practicability of establishing and prosecuting a protestant Christian mission in Haiti, could not be entertained as a question.—Nor when I ascertained the facts in the case could I entertain a doubt that Haiti is at once the most eligible of all the islands in the West Indies. Reference to former communications, one directed to your chairman, and the other to the editor of the Covenanter, and to the documents submitted to the committee, will make the correctness of my views appear. All the other Islands may be set down as supplied with missionaries. This will appear from the statistics and missionary reports from all the Islands. Haiti may be set down as next to destitute. Such was the statement of a very intelligent, judicious, and worthy missionary, Rev. Mr. Bird of Port-au-Prince. Had I gone one step farther in exploring, I would, without shadow of plea, have transcended my commission, and that very culpably. Therefore, I hereby report favourably of Haiti, for reasons obvious, and noticed in the answers to the preceding inquiries, to which I, in this connexion, refer the committee.

*"10. If in the prosecution of your present mission, an opportunity should offer, and you find it advisable to engage in some form of missionary effort, you may remain as long as is consistent with your reporting to this Board previously to the next meeting of synod."*

From the action of synod, the general directions of the committee, and the specific direction given in this last part of my instructions, I understand my mission to be properly "a mission of inquiry," or to contemplate a "Tour of exploration," beginning at Haiti. And that the main object was to explore, and ascertain a suitable location for a foreign mission in the West Indies, still presuming that Haiti would present claims to the preference, and on which presumption I was directed to commence there. I was to explore, continuing to push my inquiries, until I should be satisfied that I had ascertained a place where our church, under her present circumstances, would be warranted in locating a mission. In the prosecution of this mission, I sailed directly for Haiti, and landed in Port-au-Prince, the Capitol of the French part of the island. It is the largest city—contains a population of nearly thirty thousand, and occupies a central position; being situated at the head of the beautiful bay of Gonave or Port-au-Prince; it is the great thorough-fare and emporium of St. Domingo. Here I had, from its location and from many other favourable circumstances, the best opportunity for obtaining facts and information from all parts of the island on all subjects connected with the object of my mission. I soon ascertained to my own entire satisfaction—1. That it is practicable to establish and prosecute a mission in Haiti, and that *we* are called upon by the Head of the church to go *now*, and in his name evangelize this destitute island,



where so wide a door opens, and where so ripe a field lies spread out before us, *while—while* for the harvest—where so many thousands are perishing for the bread of life, and few, scarcely any, to break it for them—where so many poor lie, fallen among thieves, and scarcely a Priest or Levite to look that way even—almost every ear in Christendom stopped against the cry of the poor and the famishing. 2. That it is at least doubtful, if not entirely impracticable for us to establish a mission in any one of the other islands of the West Indies. My own opinion is decided upon the subject: facts will, I think, sustain me. Hence, the termination of my exploration.

One thing only remained, now, as a matter of duty in relation to my mission, about which I could feel any doubt. Should I return, make report, use my feeble influence in awakening the church and the committee to timely, prompt, energetic and united effort, in carrying out the object of the mission to Haiti? Or should I, under the circumstances, engage in some *form* of missionary effort? In answering these questions, the consideration of a few facts, will determine the minds of the committee, and I trust, of the whole church, as they determined mine. A missionary went to Haiti, as I did, without a knowledge of the French language, and before he *could engage in any form* of missionary effort, he was under the necessity of placing himself under the painful and tedious process of the study of the language under a native French teacher, for one whole year. All I could do for the natives was to distribute tracts. And my little stock was soon exhausted. Moreover, the distribution of these could have been effected to the same purpose, by the deaf and dumb. Believing, then, that the objects of my mission were accomplished, after a stay of three weeks, during which I travelled through the country, visiting mountains, valleys, villages, farms, old dilapidated sugar mills, water works, negro huts, &c., &c., having a good opportunity of a speedy and hopefully safe return, I sailed for Philadelphia. This I did under the conviction that my feeble labours and influence could be more profitably expended and applied at home, in endeavoring to stir up the church, and especially my brethren of the committee in this great work in which they are expected to lead the way, breaking up and going before the Lord's people.

There is no time to be lost. We are prone to procrastinate. In this work there should be no turning back—no delay. There is much to be done, and the time is short. Missionaries are to be selected, appointed, prepared, fitted out. Funds are to be collected, the energies of the church waked up and concentrated upon this great and noble, and benevolent Christian enterprise. We are all, as yet, novitiates in the mighty work of evangelizing the nations, a work to which the church has been called and set apart more than eighteen hundred years ago. Strange indeed!—that we, boasting ourselves to be the most *evangelical*, and yet inexperienced in the practice of *evangelizing*. We have to learn. Yes—even what is to be done before we can yet, even “*engage in some form of missionary effort!*” Where are our subordinate standards in the French language? Where our Catechism? More—where our songs of Zion that can be sung in a foreign land? Oh! Now may we ask—“O how the Lord's song shall we sing within a foreign land?”

Brethren ! Any thing to be done ? Any time to waste ? Any call to husband well the short time we have, for the great work before us ? These and many questions and considerations of like import pressed upon my mind and urged to the duty and importance of returning and urging before the church and you, her committee and agents, the claims of the poor, benighted, wandering children of down trodden Africa—torn by the heartless man-thief from the land of their fathers—debased, and sunk and enslaved by the no less cruel task-master, the West Indian planter. Scattered, peeled, and toil-worn by bloody wars and revolutions, with their accompanying flames and smouldering desolations—and still worse, blinded, misled and turned away from God the Saviour, after cunningly devised fables and down to darkness and death eternal, by a debased, licentious and hypocritical catholic priesthood, the agents and allies of the great Destroyer. This is Haiti. This is the people who now stretch out their hands—who now from an Isle of the sea cry to you, and wait for Messiah's law. They wait your response. I told them you would not "pass by on the other side." I told them you would have compassion on them—that you would go to them—that you would bind up their wounds—that you would pour in the oil and the wine—that you would set them on high, and at your own expense raise them to a rank among the first of the nations which would become the kingdoms of our Lord and of his Christ. Did I tell them in your name too much ? The day will declare it. I did not hesitate to obey your call—rather God's call. I conferred not with flesh and blood when it pleased God to separate me from my home—I went cheerfully on the mission to which you assigned me. And now I thank God that he moved me to go. And having gone, and through the great kindness and care of our covenant God, having been brought in safety to my native land, to my family and my flock, I submit the results of my mission to you under our common Lord and Master to whom we must all soon render an account of our feeble labours.

That God's presence and Spirit may be in your deliberations—that He may direct you to the promotion of his glory, the advancement of his cause, and the salvation of Haiti, and that the little cloud which now appears like a man's hand over the sea of the West Indies, may soon spread, pouring down its refreshing showers, great as "the day of Jezreel," is the prayer of your fellow labourer and servant in Christ's cause and Covenant. J. B. JOHNSTON.

*To the Com. on For. Miss.*

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#### A SUGGESTION.

Approving most heartily of the object presented in the following communication, we ask for it a careful consideration by every one concerned. We know that on the part of some of our brethren, in the countries mentioned, there is need *now*, and believe that the ne-

cessity will be increased during the coming summer. God has blessed us in this land with plenty of bread. Why are *we*, not *they*, favored in this respect? Let us shew that we appreciate this distinguishing goodness of the Lord, and contribute of our plenty to their necessity. In one of our congregations about \$100 have been raised for the object. We hope the example will be imitated generally.

EDITOR.

It has become painfully evident from the accounts received in this country, that famine extensively prevails in many parts of Scotland and Ireland. It is not designed in this article, to enter into an inquiry relating to the immediate procuring causes, why *He* who rules the nations, is thus pouring out his judgments on the guilty kingdoms of the earth, though it is readily admitted such an investigation would be highly important. But it is intended to call the attention of Covenanters in this land to the fact, that their brethren are to be found in different parts of Scotland and Ireland, many of whom, it is more than probable, yea it is certain will be made to feel, in greater or less degree, the effects of this extraordinary visitation.

In examining the word of God in order to learn our duty under such circumstances, we find, Acts xi. 27-29, that certain prophets, coming from Jerusalem to Antioch, informed the disciples of the latter place, that there would be a "great dearth," causing a scarcity in many places, particularly in Judea. These disciples, without further solicitation, resolved to send relief to their brethren in Judea. And this, as we learn from Rom. xv. 27, they and others were bound to do, as debtors to their Jewish brethren, who had been the means of making them "partakers of their spiritual things;" hence the Gentile disciples were under obligation to "minister to them in their carnal things."

Now, the circumstances between us and our brethren inhabiting the lands of our fathers, are similar to those of the Gentile and Jewish brethren. They have made us "partakers of their spiritual things," having been employed by the Messiah, King of nations, and Head of the Church, as instruments in erecting the standard, and unfurling the banner of a Covenanted reformation on our soil, and in providing the ministrations of Gospel ordinances. Now they are in need. Shall we not, as we have opportunity, discharge our indebtedness by ministering to them of our carnal things? So did the Gentile disciples towards their Jewish brethren. Does not the Scripture say to us, "Go and do likewise?"

The writer would respectfully suggest that some plan be adopted, at the time of our approaching meeting of Synod, by which the Christian liberality of our church in this country may be exercised in a combined manner in sending relief to such of our brethren as may be suffering in the countries visited by dearth. The contributions made might be sent to the Synods of Ireland and Scotland, or to certain well known individuals, to be applied by them for the relief of our and their suffering brethren. It is believed there would be no difficulty in securing the judicious and faithful application of our contributions to the object contemplated. It is hoped the matter will be generally taken into consideration, that something may be done advisedly and efficiently.

J. M.

## ITEMS OF INTELLIGENCE.

*Influence of Christianity.*—Dr. Baird recently stated that in his travels in nearly all the countries of Europe, Mahometan and Christian, he had found that the most powerful argument in behalf of Christianity was the transformation of character produced by its influence. This was so great and so universal, that the world there was constrained to wonder at it, and to respect the power which could produce such results.

“The Turkish government now favor the spread of the gospel. The Pacha of Egypt and the Sultan of Turkey are disposed to protect missionaries, and the time is at hand when Mussulmen may, with entire immunity, embrace the gospel; indeed he doubted whether they would even now be molested, on account of rejecting Mohammed.”

*Buenos Ayres.*—The Legislature of the Oriental Republic of the Uruguay, have sanctioned the following law:—

1. Slavery is forever abolished in the republic.
2. From the time of the promulgation of the present law, all slaves enter into the full enjoyment of their liberty.

*Post Office Matters.*—The late law of Congress, and the order of the Postmaster General, establish the following:—

Postage is to be charged upon all newspapers from publishers to subscribers. All circulars, transient newspapers and handbills must be prepaid, *three cents* for each sheet; if not prepaid they cannot be forwarded by the mails. If letters addressed to different persons are placed in the same envelope, unless addressed to foreign countries, a penalty of ten dollars is imposed upon the person making the inclosure. Letters, newspapers, &c., under one ounce in weight, will go free to any person in the army in service during the war with Mexico, and for three months thereafter.

*The License Law.*—The Supreme Court of the United States, just before the close of the late term, gave an important decision upon the License cases, which have been so long and so ably contested. This decision is to the effect that *the States have a right to regulate the trade in, and licensing of, the sale of ardent spirits.* This decision puts the question of power to rest; and settles, beyond successful legal controversy, at least, the power of the States over the trade in ardent spirits.

*Famine.*—In Hungary it is said thousands of persons are menaced with starvation. In Italy there have been some slight disturbances arising from want of food. In Scotland and Ireland they are still suffering.

We ask the careful attention of our readers to the interesting Report of our Missionary. Its great length has excluded other articles and several items of Intelligence.

The Pittsburgh Presbytery will meet in Alleghany on the 2nd Tuesday inst. at 10 o'clock A. M.

The Rochester Presbytery, at York, on the Friday preceding the 3d Sabbath of May.

The New York Presbytery, at Conococheague, on the Wednesday preceding the meeting of Synod, at 10 o'clock A. M.

THE

# REFORMED PRESBYTERIAN.

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"KISS THE SON."—PS. ii. 12.

We propose to lay before our readers a very brief exposition of these words; and to direct their attention to the command which they contain.

1. We remark, that by the name "Son," the Messiah is intended.

It is the Son of God in his mediatorial relation. That the Son of God holds such a relation is universally admitted by all christians. He is the Son of God by nature. "I and my Father are one." One, in the same indivisible essence; 'the same in substance, equal in power and glory.' But he who is thus ONE with the Father holds the office of Mediator between God and man; and "that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people," he became man—Took to himself our nature. The Son of God became man: "God was manifest in the flesh." The Messiah is the Son of God by nature; the Son of man by assumption; and Mediator by office. "For there is one God, and one Mediator between God and man, the man Christ Jesus." Equal with the Father by nature, he has voluntarily become the servant of the Father by office. "Behold my servant whom I uphold. Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant." The name "Son" is used in scripture in reference to the Son of God, in his mediatorial relation, and official subjection to the Father. Of this the following scriptures are examples. "But of that day and that hour knoweth no man, no, not even the angels which are in heaven, neither the Son, but the Father." Mark xiii. 32.—

All things are known to the Son absolutely considered ; this passage can refer to him only in his assumed relation as the Father's servant. Again, "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that hath put all things under him, that God may be all in all." 1 Cor. xv, 23. Considered in his absolute character as the Son of God he is equal with the Father in power and glory ; for he "thought it no robbery to be equal with God." Phil. ii, 6. The subjection then of which the apostle speaks in the scripture quoted, and which he predicates of "the Son," must refer to his relation of servant.—There is no inferiority of nature ; there can be no subjection of the Son to the Father absolutely considered ; but there is an official inferiority and subjection to the Father, predicated of the Son in his mediatorial relation, because in this assumed and voluntary relation he is the Father's servant.

It is in regard to this official relation that the term "Son" is used by the psalmist in the scripture which we are now explaining—"Kiss the Son." That is, "Kiss the Messiah,"—him who is the one Mediator between God and man. That it is the Messiah who is intended, is generally admitted by Jewish as well as Christian expositors. And no satisfactory reason can be given why this scripture should be understood of the Messiah, but not in reference to his office as the Messiah. If the reference is to the Messiah, and this is not disputed, then some reason must be assigned why the command may not be understood of him officially : a reason, found either in the nature of the thing itself, derived from the context, or from its inconsistency with other parts of scripture, otherwise it must be so understood. But no such reason can be given. Such reason is not found in the nature of the thing itself ; for the scriptures most explicitly assert that the Son of God "made himself of no reputation, and took upon him the form of a servant, and became obedient unto death, even the death of the cross, wherefore God also hath highly exalted him, and given him a name which is above every name." Phil. ii, 7, 9. If a universal moral dominion is thus bestowed on the Messiah as the reward of his sufferings, then there is no reason in the nature of the thing itself why we ought not to understand the command "kiss the Son" in reference to the official relation and character of the Messiah. Nor is this idea opposed to other parts of scripture ; but is in the most entire harmony with the whole of scripture, where this is the subject of statement. And finally, that the reference is to the Messiah in his official relation, is sustained by the views presented in the context. Not only does the psalmist speak

of the Lord's "anointed" (Messiah,) which evidently refers to him in his official character, from the manner in which the statement is made. "The kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed." v. 2. But it is added, "yet have I set my king upon my holy hill of Zion." v. 6. These and other portions of the context show very clearly, not only that the Messiah is the person spoken of, but that he is spoken of in his official character. The things predicated of him are such as belong to him in this relation and in no other.

2. The parties addressed and commanded to kiss the Son, are civil rulers.

The truth of this proposition is determined by the context, "Be wise now, therefore, O ye Kings; be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son." The persons called kings and judges of the earth, are the same that are commanded to kiss the Son. They are addressed by official titles, hence we conclude that it is as rulers they are spoken to, and not as private persons. As men it is true they are bound to kiss the Son; but why address them as rulers, if the thing commanded them to do referred to them only in their private capacity? The duty enjoined in this scripture is one which men owe to Messiah in all possible relations; and, as bearing rule over their fellow men, rulers are addressed in the text.

We remark further that they are addressed not only in their official relation as rulers, but as the representatives of civil society. In other words, we mean that it is civil society that is addressed, through public representatives; and that, too, without any respect to particular forms of government.—There are many persons we presume, who would not object to the doctrine, that men in the exercise of civil rule are called upon to "Kiss the Son." That they are under such obligations to the Messiah, in the various relations of life, whether as public officers or private persons. And yet, these same persons have no sense of the obligation of civil society in its corporate character doing so; those to whom we have referred have only after all an indistinct notion of personal obligation, while in their minds national obligation has no place. Civil rulers are the representatives of a nation; what they do, society does through them as its public and authorized officers. It is in this view, as representing national society, that "Kings and Judges of the earth" are commanded to "Kiss the Son."—In what sense did "the Kings of the earth set themselves, and the rulers take counsel together against the Lord and his Anointed?" Was it merely the opposition of public men;

or was it the hostile alliance of national power, exercised by national representatives? That it was the latter cannot well be denied. It is so understood by Peter, when he quotes this part of the psalm, and applies it to Christ, "For the kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ. Both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." Acts iv, 26, 27. And in the same representative sense, are the kings and judges of the earth addressed in the text.

3. The word "kiss" signifies homage—the subjection and allegiance of nations to the Messiah.

Idolaters used to kiss their idols, thereby giving to them religious worship. "They say of them, let the men that sacrifice kiss the calves." Hosea xiii, 2. "Yet have I left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." 1 Kings xix. 18. But it is utterly improbable that the Spirit of God would have any reference, in the use of the word kiss in the text, to such practices. In other words, when nations are commanded to "Kiss the Son," religious worship is not intended. We have no reason to suppose that a mode of idolatrous worship would ever be employed by the Holy Spirit to express the worship of the true God! The act enjoined was among the Jews a token of love. In allusion to this mode of salutation, the Saviour reproved Simon the pharisee, saying, "thou gavest me no kiss; but this woman since the time I came in hath not ceased to kiss my feet." Luke vii, 45.—We admit that the act enjoined in the text is a token of love; but it is the love of a subject to his King. "For, to understand it as a mode of friendly salutation is out of the question. The nature of the case cannot admit of such an exposition.

It is an act expressive of national homage to the Messiah. The allusion, as to the form of expressing this duty, is to a mode of rendering homage to Kings by their subjects, and of which there are several instances in scripture. For example, when Samuel anointed Saul he in this way rendered homage to him:—"Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, is it not because the Lord hath anointed thee to be captain over his inheritance."—1 Sam: x, 1.

Thus we have ascertained the meaning of the words.—The parties referred to are the Messiah, on the one hand, and nations, on the other: and the duty which the latter are commanded to render to the former is national homage.

To be concluded.



## THE TREE OF LIFE.

I am come that they might have life and that they might have it more abundantly. John x. 10.  
The tree of life which is in the midst of the Paradise of God. Rev. ii. 7.

This is one of those expressive figures which set forth the King in his beauty, and illustrate the happy intercourse that believers have with Christ. It was originally designed that man should have his subsistence from the fruit of trees, with little labor in cultivating, and with great satisfaction in partaking. Since the fall there is more labor in acquiring a subsistence, and less enjoyment in it when acquired: "Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life." Although Adam was driven out of the garden to till the ground, he was not prohibited the use of wholesome fruit: "The tree of the field is man's life." The variety of agreeable tastes that God has given to our natural food, and especially to fruit, is an astonishing evidence of his goodness—his care that his creatures should be happy. In the apple, for example, new shades of variety are produced every year. When such are the pleasing qualities of earth's productions now, what must have been the enjoyments of Eden, where the Lord God made to grow every tree that was pleasant to the sight and good for food.—Even among this profusion of delights, was there one tree embodying the excellencies of the rest, and surpassing them all, "The tree of Life also in the midst of the garden."—What were the peculiarities of that tree, it becomes us not too curiously to enquire: it would seem, however, from Gen. iii. 22, that it had the property of perpetuating the life of the body: a quality highly desirable, while the soul retained its purity; but very unprofitable since the fall. As every thing in the garden of Eden presented to the mind of the creature some memorial of the goodness of the Creator, this tree, from its name, its place in the midst of the garden, and its contiguity to the tree of knowledge, seems to have been highly emblematical of the glory of Him who possesses and dispenses life.

Whatever were the excellencies of the terrestrial tree of life, they are to us now unavailable; the garden itself is not to be found since the flood: and even while it was visible, it was inaccessible, the flaming sword turning every way to guard the way of the tree of life. We must seek *our* delights in another garden—our vitality in another fruit, the tree of Life that grows in the Paradise of God.

The Lord Jesus Christ, the mediator, is this tree of Life. He is compared to a tree to illustrate his gradual development to the world, and to the soul of the sinner; as well as to exhibit his majesty and strength. At first he appears as a root out of a dry ground—shriveled up and sapless, having no form or comeliness that he should be desired; from this apparently dry root comes a branch, sickly and tender to all appearances, a child born in a stable and laid in a manger; this branch becomes a spreading vine of low stature; afterwards it assumes the beauty of the green fir-tree, the olive and the cedar of Lebanon; and then, as combining more than the beauty and majesty of them all, it reaches its golden branches to the ends of the earth till the mountains are veiled with its shade. What Nebuchadnezzar *appeared* to be, Christ is in reality—"The tree that grew and was strong, whose height reached to the heavens, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation."

Christ's being compared to a *fruit* tree indicates the suitability of his communications to delight and sustain the soul; and he is well styled the tree of life, seeing he came that we might have life and that we might have it more abundantly.

1. He *purchased* life for sinners; and that at the greatest possible expense. Matt. xx. 28. "Even as the son of man came to give his life a ransom for many." Titus ii. 14. "Who gave himself for us."

2. He *confers* that life which he purchased. The sinner is not only a prisoner having his life forfeited, but he is spiritually dead. "And you hath he quickened who were dead in trespasses and sins." "I give unto them eternal life." This he does by the agency of his Spirit, through the word: "The words that I speak to you are spirit and they are life; the letter killeth, but the spirit giveth life."

3. He *restores* life when any part of their spiritual vigor seems to fail. "I am the Lord that healeth thee." "Who healeth all thy diseases." How often does the believer look to him for revival of godliness in his soul. Ps. lxxiii. 2. "My feet were almost gone; my steps had well nigh slipped; v. 26. my flesh and my heart faileth but God is the strength of my heart." He restores not only the vigor of the soul, but often his people have rejoiced in the restoration of *bodily* health; some he has already raised from the dead, and the hour is coming when all that are in the graves shall hear his voice, and they that have done good shall enjoy the resurrection of life.

4. He *preserves* the life that he confers. Particular graces often fail in the hour of trial, the whole spiritual structure often languishes, but it never dies. "I give unto them *eternal* life." Lest any doubt should arise in regard to their perseverance, seeing they have so much corruption within, and their graces are often so weak, he adds "they shall never perish;" and lest they should be discouraged by the power of Satan, and external enemies, he assures us still farther, "neither shall any pluck them out of my hand." Thrice blessed thought! Let heaven's glorious company of saints and angels respond, "He gives to them—he gives to *us* eternal life." Let earth 'while she remains' send up her feeble echo, "They shall never perish." Let the sound reverberate from the burning bars and dreadful caverns of destruction, dark and bottomless, trembling to the deepest depths under the frown of the Eternal: yes, let Abaddon and all his legions, hoarse with disappointed rage and deep despair, roar forth their horrid testimony forever. "Neither can *we* pluck one of them out of his hand." Blessed truth! Not the weakest saint shall ever enter Satan's dark abode. They who eat of the tree of life live forever.

5. He *increases* their life. "I am come that they might have life and that they might have it more abundantly." In effecting this increase, he carries on a most pleasing intercourse with the soul. "I sat down under his shadow with great delight and his fruit was sweet to my taste." "His love is better than wine." "Eat, O friends, drink, yea, drink abundantly, O beloved." This intercourse is of the closest kind. "I am the vine, ye are the branches." "We are members of his body, of his flesh and of his bones." As it is close so it is constant on his part. True we often fail in the constancy of our enjoyment; but there is no drawback in him; "ye are straitened in yourselves." It is also durable. "Lo! I am with you alway, even to the end of the world." Though the heavens must receive his humanity, yet his Spirit is in his church, and from the throne of his glory he dispenses the blessings of life, and will forever. Believers, united to Christ by faith, become living trees like himself—cedars in Lebanon—trees planted in the house of God, they grow in grace—in all the graces of his Spirit.

To suit the cases and circumstances of all, and to display the abundance and variety of his gifts, this tree is represented as bearing twelve manner of fruits, and yielding its fruit every month. The number 12 may be in allusion to the tribes of Israel—there is enough for all the children of God; or it may have reference to the twelve apostles, and the diver-

sity of gifts in those who minister. Whatever may be the use of this number, none will pretend to confine Christ's benefits to twelve, nor even to reckon them all by any number; for even the leaves of the tree are not without their use. Perhaps they cannot be better arranged than they are by Brown in his *Sacred Tropology*, as follows: "*He bears twelve manner of fruits every month*: by him an angry God is appeased and reconciled; justice is satisfied; the broken law is magnified; an everlasting righteousness brought in; the covenant of grace confirmed; Satan conquered; our sin pardoned and subdued; our persons accepted; our hopes of glory recovered; our victory over sin, Satan, death, and an evil world, secured; ministerial gifts bestowed; the gospel published; the Holy Ghost sent to sanctify, preserve, direct and comfort us; the mansions of heaven prepared for us; freedom from a broken covenant, a ceremonial law and satanic temptations; boldness towards God; familiar intimacy with him; a full and ready answer to every charge that can be laid against us before him; the favorable acceptance of our good works; the constant hearing and seasonable granting of our requests; a believing assurance of all new covenant blessings are infallibly secured. All are ever ripe and ready for the enjoyment of his people, in every case, delightful or grievous.—His leaves for the healing of the nations are his word, his ordinances and spiritual influence which communicate spiritual healing to the nations of them that are saved, in every age, place and condition."

To produce such fruits the tree must be planted in a peculiar place, in the mountain of the height of Israel—in the very midst of the throne—in the power and wisdom and holiness and goodness of divinity; that throne in the royal city of the universe—the paradise of God. What infinite streams of purity, of joy, of light, and of love, have watered this tree from eternity, in the channel, shall we say? no, in the very fountain of the river of life. In that garden there is all manner of pleasant plants, and nothing to offend the eye, the ear, or any of the senses; not even a new sepulchre hewn in a rock, for there is no death there. True there is a monument of death that *was*—a pillar of living stones. This is not the pillar of Rachel's grave; not does it mark the sepulchres of earthly kings, the Nimrods, the Pharaohs, or the Cæsars, for though they cause their terror in the land of the living, and vie with the trees of Eden for glory and for greatness, "they go down into hell—slain with the sword." Far, far other names are inscribed on this pillar, which marks the sepulchre of the *Man of God*. Read the motto written by

angelic hands, "Come see the place where the Lord lay." In order to remove the flaming sword and to procure our entrance into this garden, our blessed Redeemer had to pass through the garden of Gethsemane, the valley of Baca and up the hill of Calvary. Not a plant in that garden but has been watered with his tears and his blood. Yes, so low did he stoop while cultivating this garden that his boldest disciple denied him. Poor Peter trembled at the words, "Did not I see thee with him in the garden?" Soon however he repents; follow him a little farther and he counts it no dishonor to be seen with him any where. Follow him to the verge of earthly existence; see all the terrors of a violent death surround him; fancy Satan standing at his right hand to accuse him, having exhausted all his devices to affright him, he recurs to those words once so powerful, and says, "Did not I see thee with him in the garden?" Puny effort; the words have long since lost their magic; they are now become sweet as angels' notes. Follow him from the martyr's cross to the Father's house, and hear the salutation of the holy watcher, "Come in thou blessed of the Lord, did not I see thee with him in the garden?" Let us ask you, reader, in that country where Holiness is the constitution, and love the law of the land, shall we see *you* with Him in the garden?

In this tree centres all that is interesting in the world—in all worlds. Have mighty deeds and noble declarations been executed under oaks and elms and poplars, whose shadow is good? Under this tree the soul performs great achievements, and routs the armies of the aliens. Have treaties of peace been ratified under olives? Here is established everlasting peace with God. Have victories been celebrated under palms? Here is celebrated the victory over Satan and all his hosts. Has the myrtle witnessed vows of love? Frail, and false, and filthy have they often been; but here is love pure as the source of light, stronger than death, and true as the oath of the Unchangeable. Have classic strains of poetry and music flowed beneath the beachen shade? Harsh and melancholy were the sounds; but here is heard the music of the harps of gold—the music of celestial hearts tuned by the spirit of grace, led by the sweet singer of Israel, swelling with unutterable joy, celebrating the victories of Immanuel, in the song of Moses and the Lamb. What was Nathaniel's devotion under the fig-tree to the devotion of the redeemed of the Lord? Blessed are they that do his commandments, for they shall have right to the tree of life. No life is worthy to be called life but this. No tree deserves our

attention but the man whose name is the Branch—the Branch of Jehovah—the righteous Branch—the Lord our righteousness.

If other things be called by this name, it is because of their relation to Christ: “Wisdom is a tree of life.” Prov. iii. 18. Heavenly wisdom directs to Christ, and is a part of our assimilation to him; and he is made to us wisdom. Prov. xi. 30. “The fruit of the righteous is a tree of life.” The good works and the good words of believers are fruits derived from Christ who is *the righteous one*; are evidences of their union to him; are the means of bringing many to him, and of producing much happiness in the world. Prov. xiii. 22. “The desire accomplished is a tree of life.” When any thing good is withheld from us for a time, it comes with enhanced value, produces great satisfaction and revives the drooping spirits. Christ is the desire of all nations: the Jew will never have the kingdom restored till he embraces him; the Gentile is by him admitted to the commonwealth of Israel; and the nations will never enjoy that peace, and prosperity, and stability so much sought for, till they recognize him as their king and submit to his law. Prov. xv. 4. “A wholesome tongue, or the healing of the tongue, is a tree of life.” Those who by kind words reconcile enemies prevent much bloodshed; those who comfort the disconsolate prolong their lives; those who are instrumental in the conversion of sinners save *souls* from death; all these resemble Christ and have all their influence from him whose tongue brought healing to all manner of diseases; whose word and Spirit heal the diseased soul, bring peace and restore vigor to families, churches, and commonwealths; whose gospel and law are words of peace and truth, producing the fruits of righteousness in the barren world: “Never man spake like **THIS MAN.**”

Blessed are they who overcome the Devil so far as to lay hold on Christ; they may be always receiving blessings from God. Blessed are they who overcome the world so far as to hold constant intercourse with him; they enjoy his fruits in rich variety even here. Yea they are blessed who overcome the flesh, so as to return to him when they have wandered for a time; he will speak peace to their souls.—Blessed are they, beyond all conception, who overcome death, having kept the faith; nothing remains to mar their enjoyment of the Tree of Life in the midst of the Paradise of God.

THE NEGLECT TO PARTAKE OF THE LORD'S SUPPER  
INEXCUSABLE.

The Lord's supper is an ordinance so solemn, and the observance of it is urged by so many considerations of duty, privilege and advantage, that it is a matter of wonder, that any hearer of the gospel should neglect it. To the disciple of Christ it is painful and discouraging to see so many remaining outer court worshippers—like king Agrippa, almost persuaded to be christians; “not far from,” and yet not within, “the kingdom of God.” That there may be pious persons who from some peculiarity of circumstances are found among this class for a time, we are not disposed to question; still that “charity which thinketh no evil” can place the line of distinction between the friends and the enemies of Christ no where beyond a public profession of his name ratified by the seal of his own appointment. Those who “remain long in the place of the breaking forth of children” are “unwise sons.”

Whatever may be the excuses which the mere hearers of the gospel frame to satisfy conscience for neglecting the Lord's supper, the true reason is, they are ashamed of Christ. To this cause the Saviour himself ascribes it. How repulsive and even shocking to the feelings is the thought that a sinner would be ashamed of the Saviour—a worm of the dust ashamed of the King of kings! He “hid not his face from shame and spitting,” and shall “we hide as it were our faces from him?” But let it be remembered, that though he was not ashamed to “bear our sins in his own body on the tree,” there is a time approaching when he will be ashamed of those who refuse to acknowledge him before men. And of this he has given seasonable and most impressive warning. “Because I called and ye refused, I stretched out my hand and no man regarded; but ye have set at nought all my counsel and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh.” “Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's, and of his holy angels.”

Nor is it always the case that those who have publicly confessed Christ, and have sealed their engagement to be his in partaking of the Lord's supper, duly prize this gracious institution. Instances are not rare of members of the church refusing to show forth the Lord's death even when no outward obstacle stands in the way. Such conduct is highly

displeasing to God. The Israelite who did not keep the passover was, by divine direction, visited with the severest ecclesiastical penalty. "The man that is clean, and is not on a journey, and forbearth to keep the passover, even the same shall be cut off from his people, because he brought not the offering of the Lord, in his appointed season, that man shall bear his sin." Num. ix. 13. And is not the duty of observing the feast of the Lord's supper as obligatory, and the sin of neglecting it as heinous as in the case of the passover?

Some of the excuses by which professors deceive themselves into a belief that they are, on certain occasions, justified in declining to partake of the Lord's supper, shall now receive attention.

*I feel, says one, so unprepared at this time that I cannot go forward.* This is the least tangible of all the excuses presented for neglecting this duty. There is in it an imposing appearance of humility and tenderness of conscience. We are far from saying that a truly humble person may not have feelings of this kind. But we are disposed to view them as the effects of temptation, and not the workings of grace. A truly tender and enlightened conscience will not dare to refuse obedience to the command "do this in remembrance of me," and in place of making want of preparation an apology for allowing his seat to be vacant, the conscientious and humble believer will diligently employ the appointed means in order that he may "worthily partake of the Lord's supper." Guilt on the conscience will indeed produce a slavish fear, which causes a backwardness to approach God in gospel ordinances; but faith in the blood of Christ, appropriating him as the Lord our righteousness, will remove that guilt, and restore to the soul "the peace of God that passeth all understanding."

How absurd to suppose that by refraining from partaking of this ordinance, the case will be made better! It is sin that separates between us and God, and it is certainly not the way to have the separation removed, by neglecting a divine institution and thereby hardening ourselves in disobedience. The neglect is an aggravated sin that must be repented of in order to approach with acceptance God as our Father. Indeed a sense of unpreparedness is itself a qualification indispensable to the enjoyment of communion with God, as it stirs up to use diligently the means which are appointed and blessed for our comfort and advantage in the observance of divine ordinances.

*A member of the church, says another, has injured me and I cannot sit down at the Lord's table with him.* It is indeed not



right for any to partake of the Lord's supper cherishing feelings of resentment against brethren. But there is a way prescribed by the Master of the feast, for removing all such feelings and their causes. The party doing the injury should be the first to seek reconciliation. "If thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother and then come and offer thy gift." Mat. v. 23, 24. And this is his duty whether or not he is conscious of having given just cause of offence. Explanation where no injury has been done may restore the aggrieved brother; and if there has been offence given, a candid and feeling acknowledgment will not fail to effect reconciliation. If however these directions be not regarded by the offending brother, the party injured has marked out for him the course to pursue. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee then thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Mat. xviii. 15-16. No supposable case of offence taken at a brother frees any one from the obligation of these directions. If the injury be imaginary or trifling, to forgive and forget it, is the easiest way to get rid of it. When the offender needs to be brought to a sense of his sin, and it is requisite that a process be entered into, in order to remove scandal, then the course prescribed above must be pursued; and when the means of reconciliation have failed, "tell it to the church" is the direction, and all facilities available should be furnished for bringing the matter to a righteous termination.

A part from the sinfulness of neglecting important duty it is exceedingly absurd and foolish to make the fault of others the cause of our neglect. It amounts to this—another has injured me, and therefore I will inflict a more grievous wrong on myself—the session has not suspended some person whom I thought unworthy to approach the Lord's table; therefore I will exclude myself from that ordinance. Such conduct is generally varnished over with high professions of zeal for the honor, and love for the purity of the church—while in truth the zeal is but the glowing of strange fire and the love a mere counterfeit of that heavenly principle that inspires alike with love to order, truth, purity and the brethren.

Another excuse offered for the neglect of this duty is—*the pastor in some of his public ministrations has said something with which we cannot agree.* Very frequently the ground of offence

is something said in explaining the terms of communion, or in debaring from the Lord's table. It would indeed be well were ministers always careful not to furnish pretexts to those who may be seeking a cloak for their sin. The introduction of questions of doubtful disputation, and the urging of unauthorised doctrines and practices on the consciences of communicants cannot fail to do evil. The admitted truth, that the explanation is not a part of the terms of communion, should guard against any thing that has the appearance of an assumption of infallibility and a right to demand the implicit faith of God's people in whatever is uttered. But very generally it happens that those who are the readiest to make such excuses are not at all ignorant of the limits within which ministers are circumscribed in their official administrations. They are the first to say, "we are not bound to believe all that is said in the pulpit." Usually they are on the watch for something to blame, and their determination not to commune on account of some expression which they may have misunderstood or misrepresented, is not the first but a progressive step in their retrograde course.

Now it is in the power of every conscientious person to remove this stumbling block out of his way. If a minister teach error and require the people to believe it, and prostitute the Lord's supper to be a test and seal of their faith, a testimony for truth and fidelity to Christ would justify a refusal to commune. But the matter must not stop here. The proper steps must be taken to bring the minister before the judicatory to which he is amenable, that he may be convinced of his error, or, if he be obstinate, deprived of his office. If on the other hand he has done no more than was his duty as a faithful ambassador of Christ, acting under the solemn injunction to show the house to the house of Israel with all its laws and forms and ordinances, they incur a fearful responsibility who refuse to show forth the Lord's death, and offer the faithfulness of his servant as their apology. Such conduct dishonors God, weakens the hands of his ministers, and does vast injury to the immortal soul.

Let no one say my minister has debarred me, because he has forbidden to take a seat at the Lord's table, all who are chargeable with certain practices, in which I am engaged.— You are not excluded; for it is only such as continue in sin, and do not repent, and by faith seek cleansing by the blood of Christ, who are excluded. Your duty is at once to repent and seek from God the pardon of your sins through the atonement of the Redeemer, resolving in the strength of

grace to refrain from them in all time to come. So doing an open door is set before you which no man can shut. And if your pastor has exceeded his commission, which indeed is not common, it must be borne in mind that his authority is only ministerial, and he "cannot go beyond the word of the Lord his God to do less or more." His defects or excesses are his own sin, in which the intelligent and conscientious communicant is not a partaker with him, unless, as mentioned above, they are proposed as a test.

How lamentably do they deceive themselves, who imagine thus to escape the displeasure of the Judge of all the earth, for treating with indifference his solemn command "do this in remembrance of me," obedience to which is his own appointed test and pledge of the fidelity of his disciples. However these pleas may now satisfy conscience, whose decisions are often influenced by prejudice and passion rather than by the authority of the Great Sovereign; at that tribunal before which all must appear, and where the secrets of all hearts shall be judged, such false refuges shall be swept away as the chaff of the summer threshing floor.

*I have not kept the fast day, and therefore I cannot commune,* is another excuse for neglecting this gracious ordinance.— We are not disposed to "sow pillows to the armholes" of the worldling, in order to bring him into or continue him in the communion of the church. You have not kept the fast day; and why did you not? Oh, business was so pressing, or engagements were so obligatory, that I could not get off. And is there any business more pressing than the interests of the soul; or any engagements more binding than our covenant obligations to the Saviour? No man has the power to bargain away the time that he has devoted to God, which is the case with all days of fasting and thanksgiving regularly appointed by the proper authority; and to observe these every one gives his promise when he joins the church. There may be extraordinary cases, as there are, in which secular business may be done on the sabbath. When these occur a judicious session will give the proper advice. But when without the occurring of any emergency, fast days are neglected, the delinquents, in place of being allowed to atone for their neglect (as some very foolishly think) by staying back from the Lord's table, should be dealt with for their evinced indifference. The preventive of the evil is, let no one omit to observe the fast, and then this pretext to refrain from communicating will have no existence.

Before closing we offer a remark or two on the propriety of sessions dealing with those who may occasionally not partake

of the Lord's supper. We see no reason why disobedience to Christ's command respecting this duty should be an exception to the rule for applying the discipline of the church, "Them that sin rebuke." Where it is a case of conscience much tenderness should be shewn, and private advice and encouragement should be given. But we see no reason why a member may from time to time treat the sacrament of the supper with indifference, and yet be retained in regular standing, and enjoy all other ecclesiastical privileges. When this is the case, there is something wrong, and the faithful exercise of discipline is the only remedy divinely prescribed.

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THEOLOGICAL SEMINARY.

*Cincinnati, March 23, 1847.*

The Board of Inspection of the Theological Seminary of the Reformed Presbyterian Church met, and was opened with prayer by the Chairman, Rev. James Milligan. Rev. Messrs. J. W. Morton, R. Hutcheson and J. J. McClurkin, being present, were invited to seats as consultative members.

The Professor presented to the Board a report, which was received, is subjoined and transmitted for publication.

The Board proceeded to the examination of the students upon the whole course of studies as exhibited in the report of the professor. The examination throughout was sustained as highly satisfactory, and as reputable to both professor and students. The discourses delivered were also highly satisfactory as specimens of improvement.

The Treasurer of the Seminary made an exhibit of the finances, from which it appeared that he had received during the past year for the support of the professor \$501,51. This shows an increase over the former year of \$239,11, which demonstrates that the Synod can redeem her pledge to the professor, and intimates that the Seminary is in a flourishing condition. Most of the students under the care of the Presbyteries were in attendance. Discourses were heard from *thirteen*.

Pursuant to an intimation, given in a former report of the Board published May last, the following plan, for the aid and support of the Students of Theology, is recommended to the patronage of the church and the friends of the Seminary:—

1. It is proposed that the students form a *club* and jointly rent, for the term of the session, rooms sufficient for the accomodation of the

whole number in attendance—such rooms will cost about \$60 per session.

2. Let the proceeds of the funds now under the control of M. Roney, of Newburgh, and A. Stevenson, of New-York, be paid over to the *club*; annually, and during the session of the Seminary.

3. Let the friends of the Seminary (especially in the East) furnish and forward beds and bedding for the accommodation of at least 16 students. This will require as many mattresses, blankets, &c., as will furnish 8 double beds. These will be so much permanent stock, the property of the Synod.

4. Let the friends (especially in the west,) where the river, rail-ways, canals and turnpikes, concentrating at Cincinnati, afford facilities for transportation, send in, by the beginning of the session, all articles of food necessary to be used by the students. Such as the following are desirable: flour, which can be exchanged on fair terms with any baker in the city for bread as needed, corn meal, fruit green or dried, potatoes, butter, hams, smoked beef, groceries, &c., &c., also common table and kitchen furniture and plate. All articles of freight to be directed to Robert Findley, care of James Johnston & Co., Commission Merchants, 47 & 49 Main street, Cincinnati. Such as prefer contributing in money can transmit by mail to Robert Findley, to the Professor or any of the students.

5. Let the minister and elders of every congregation go forward in the business of collecting and forwarding—let them go before the people and show them the way—let societies be formed and agents be appointed to act promptly and efficiently—let the ladies form sewing societies, make articles for bedding, or to put to sale for the creation of a stock which can be transmitted in cash.

6. The Board may observe in conclusion, that the object, in general, is to aid in furnishing for the church a learned gospel ministry, adequate to the wants of the present and the coming generation, by affording means to the very worthy young men now in the Seminary—by encouraging other poor, and pious, and promising youth to devote themselves to Christ and his cause in the work of the ministry—by calling the attention of the members of the church to objects of christian benevolence, and by diverting their minds from the too common course of sinful squandering, in the gratification of vanity, lust, pride, pleasure, and the love of fashion, dress and equipage, what God has given for nobler and holier purposes. There is enough uselessly spent in our church, every year, to support half a score of seminaries such as ours at present—and all this too while millions of heathen are going down to hell for lack of gospel light, and we have scarcely *one* missionary—not one *to spare*, to send to the benighted perishing!

Is the millennial dawn upon us? Must "the gospel of the kingdom first be preached in all the world for a witness unto all nations?" Must ambassadors be prepared and sent? Must *such* be qualified and sent as will say to the heathen, "Zion's God reigns!" And must all this be accomplished without effort on our part? The hope is presumption! If foreign and home missions succeed, a deep interest must be felt in the Theological Seminary, and in se-

curing laborers for the fields fast whitening. The harvest is even now truly great, but where are the reapers? Who will give a son? Who will cast in the widow's mite for the increase and the training of the sons of the prophets?

By order of the Board, respectfully submitted.

JAMES MILLIGAN, Chairman.

J. B. JOHNSTON, Secretary.

#### REPORT OF PROFESSOR TO BOARD OF INSPECTION.

I. Strictly devotional duties. 1. Family worship in all the families where the pupils board—and that in all its parts as usual in covenanter households—a short prayer, singing a portion of David's psalms, reading the Bible, and a prayer. This duty is performed every night and morning.

2. A weekly meeting of society for prayer, praise, reading the Scriptures, and devotional conversation. These weekly meetings are held every Wednesday evening, and occupy about two and a half hours. They have been attended with an entire punctuality, and have been, during this session, unusually edifying and delightful.

3. Every lecture and recitation is introduced and closed with prayer—the first prayer by the Professor and the concluding one by a student in his rotation. We have prayed together in the hall ten times every week of the session. We have consolatory demonstration of the presence of the Comforter in all these devotions. There has been no jar in doctrine or emotion during the session. 4. The pupils, in the form of family visitation, have been ministerially examined as to their personal devotions, and the state of their graces. Their answers have been very satisfactory. 5. A fast day was held, as usual in the early part of the session, and the devotions conducted in the common form of our society meetings. For the aid of the Spirit of Christ in all these duties, we have abundant reason to thank God and take courage; and at the same time much reason to be humbled in view of our exceeding imperfections in the manner of their performance.

II. The instructions imparted by the Professor. 1. Recitations, (1.) *In the Institutio Elencticae of Turretine*. This system of Theology, composed in Latin, as the committee are aware, with the most excellent *dissertatio de satisfactione Christi* occupies more than two thousand pages, large quarto. Every student writes out an epitome, which he is permitted to

use in the first recitation. In the second recitation he is expected to answer all questions without his notes. In this way he recites twice the whole of this great system—the best by far which Christ, our prophet, has ever furnished the church.

In this session 612 pages have been digested by the learner in this our humble school of Christ. It gives your Professor pleasure to state, that, so far as he knows, no minister or licentiate that has recited this most powerful and blessed display of the system of gospel grace has ever made shipwreck of his faith; God's blessing on it has fixed the truth in the understanding and will so firmly as to be a safeguard against both New-light defection and Ultraism. The pupils have read and recited the system with care, delight, and it is not doubted, with much edification, during the whole session. Turretine begins to be almost as familiar to the Seminary as the larger catechism in the households of Covenanters. (2.) Recitations in the Original Scriptures. *First*, In the Hebrew Bible for the purpose of learning the language. For alas! while students are learned in the Latin and Greek heathen authors, they usually commence the learning of the alphabet of divine Hebrew after they enter the hall. This session the 1st class have recited the last seven chapters in Joshua and the first ten in Judges—two recitations every week. There has also been a weekly recitation in the Hebrew verb with a grammatical praxis on the making of Hebrew phrases after the manner of Mair's introduction to making Latin. This class is taught to read without the Masoretical points. The Professor prefers the latter as every way better if one is to be preferred to the exclusion of the other. The junior class in Hebrew has been taught by Mr. Alexander McLeod Milligan, a senior, who has finished his fourth year. His class has recited three times a week—has read five chapters in Genesis on which they are prepared to be examined. He as well as the teacher of the 1st class has used in part a grammar composed for the Seminary by the Professor. *Second*, For Biblical exposition they read weekly in the Hebrew and the Greek Testament. In these exercises psalms 16, 17 & 18, and the 10th, 11th, 12th & 13th chapters of Acts in Greek have been read and expounded critically. 2nd Class of instruction by the reading of 6 lectures and one uttered extempore every week. 1st. On Ecclesiastical History which has been divided into four periods. 1. From the giving of the first promise to the birth of Christ. 2. From Christ's birth to his ascension. 3. From his ascension to the year 96, the completion of the Sacred canon. 4. From 96

to the last judgment following the line of prospective history in the Apocalypse—the seals—the trumpets—vials and millennium. The 2d period has been discussed this session. 2. Ecclesiastical government. 3. Theoretical Biblical exegeses on the rules for lecturing in exposition of the word of God. 4. On practical Biblical exposition demonstrative by synthetical and analytical commentary on the Hebrew and Greek fountains. 5. On Hebrew Grammar. 6. On practical Theology or the duties of ministers, elders, and deacons, of the bench of deacons—sessions—presbyteries—and synods. 7. An extemporaneous lecture on biblical Belles-Letters, or the laws for framing and uttering lectures and sermons. The pupils take notes and are examined on all these lectures.

3d Class of instruction. 1. The preaching of two sermons a month in the hall before the Seminary and all others who choose to attend. Each student has preached once in the session. These discourses are delivered in rotation. 2. The reading of skeletons of lectures and sermons, two every week, by the sons of the prophets, in rotation, with criticisms by pupils and Professor on all the sermons uttered and sermons read.

These social devotions, lectures and recitations occupy about 22½ hours a week. The time both of Professor and pupils in preparing for these exercises occupies at least 70 hours more every week. Lectures are not written or preparation made on Sabbath for recitation. There have been no delinquencies and very few instances of absence from duty. Forty skeletons of sermons and lectures, each occupying several pages have been read this session in the hall, and subjected to rigorous criticism. The sermons have been all homilies, and the lectures synthetical. The pupils have an Elenctic Society which meets in the hall weekly for discussing in parliamentary form questions interesting to God's church and to human society. In this important society the habit of extemporaneous speaking and especially forensic discussion is happily cultivated. About 3½ hours are occupied in each session. The door is open, all who choose are permitted to attend, much knowledge is diffused and truth defended. There is also a society of inquiry which meets once a month. Each session occupies about 3½ hours. Its object is to collect and diffuse intelligence of the church and of the world, especially to explore fields of missionary operations. Two essays are read at nearly every meeting on the history and present state of the protestant churches. An address is frequently delivered on missions. This society receives gratuitously some of the best quarterly and monthly



religious journals. It also carries on an extensive correspondence with similar associations in the divinity schools in the United States and Great Britain. It has written a letter to our Theological Hall in Paisley, Scotland—to that at Belfast, Ireland—two to Oxford—two to Lane Seminary—two to the Western Theological Hall—two to the Associate Reformed in Alleghany—one to the Associate Hall, Cannonsburgh. From societies of inquiry in all these institutions we have received answers.

It will of course be inferred from the above detail that there has been a very close application to business. Indeed the labor has been unremitting. By the blessing of our God upon us in this very healthy city, the health of the inmates of the hall has been very little, if any, impaired, and in some instances improved. The pupils have also prepared 13 sermons for your audience, and are prepared for examination on all the doings of the session. For all the favor shown us by our redeeming Head in these times of calamity, we have most abundant reason for very lively gratitude and an incentive to more diligence and zeal in laboring to promote the blessed covenant cause of our most gracious God.

All which is respectfully submitted,

JAS. R. WILLSON, Prof.

CINCINNATI, March 23, 1847.

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THE PITTSBURGH PRESBYTERY.

This Presbytery held its session in Allegheny on the 13th & 14th ult. There were nineteen members present and the business was conducted throughout with the utmost harmony. A call was made upon Mr. R. B. Cannon by the united congregations of Greensburgh and Clarksburgh, which, being presented to the candidate, was by him accepted. The following arrangement was made for carrying his ordination and installation into effect. A commission of Presbytery was appointed, consisting of four ministers and four elders, to meet at Clarksburgh on the first Wednesday of May, at 10 o'clock, A. M. The commission, appointed at last meeting of Presbytery to adjust certain difficulties in the Greenfield branch of Rev. J. Love's congregation, reported, that they succeeded in accomplishing the end of their mission, in so far as it respected a reconciliation among the brethren. Owing to the distance of location, and believing that his labours might not be so useful as those of some other person,

Mr. Love asked Presbytery for a disjunction from Greenfield and Steubenville, which was granted. The special committee to whom the petition of certain members of Londonderry congregation, in relation to the taxation law of Ohio, was referred at last meeting of Presbytery, reported as follows :

The statute required that every taxable inhabitant should solemnly swear that he had given a full and faithful account of his goods, chattels and personal property, according to law. The petitioners wished to be informed whether an oath in such a case is in accordance with the word of God, and the standards of our church.

Your committee believe that the taking of such an oath is clearly wrong—for the following reasons :—First, Because it gives countenance to the useless and sinful multiplication of oaths. “By swearing and lying blood breaketh out.” Second, The matter is not of sufficient importance to require an oath, nor, were its importance ever so great, is it one of those cases for which an oath was instituted : and third, Because the terms of the law are so ambiguous that it is next to impossible for any one of ordinary intelligence to swear understandingly in the case.

Your committee would further state, that the law under consideration has been modified, so that now our people are not required to take the sinful oath above specified ; and, therefore, for the present, the explicit condemnation of that oath by this Presbytery is all that we consider necessary.

Mr. R. Montgomery, an individual licensed by our brethren of the church of Scotland ; but having preached for some years under the supervision of the Associate Reformed Church of this country, and by that denomination silenced and suspended in the year 1842, made application for admission by Presbytery as a licentiate. His application was rejected until he show by authenticated extracts from the courts of that church, that their deed in his case was unjust.

By order of Presbytery the Treasurer was authorized to solicit the board of Domestic Missions for the amount of seventy-five dollars to be expended, during the current year, among the missionary stations within the bounds of this Presbytery. S. Sterrett and A. M. Milligan delivered pieces of trial for licensure which were noble expressions of the worth of the young men ;—after which, upon examination, giving satisfactory evidence of their knowledge and piety, the Presbytery proceeded to license them in the name of the Lord Jesus Christ.

There was no action taken upon the draught of a covenant in overture, because all the congregations within our

bounds had not yet taken the subject into consideration.— They were recommended to act immediately and send in their reports to the standing committee, whose duty it is to prepare a Presbyterian report for Synod. So far as the congregations had acted in this matter the report was unfavorable to the draught of a covenant now in overture.

O. WYLIE, Clerk.

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OBITUARY OF MR. JEREMY BURNS.

It is mournful to utter his name over his grave, though he *was* gathered home like a shock of corn fully ripe. Among his acquaintances of devout spirit, is there one to whom the language of the Psalmist will not seem the most appropriate we can employ? "Help, Lord, for the godly ceaseth, and the faithful fail from among the children of men."

Mr. Jeremy Burns lived and died on the place where he was born—his farm on the Antietam, near Waynesboro', Pa., and he lived and died what he was by birth and baptism—a Covenanter. He was born on the morning of the 4th January, 1775; and on the morning of the 16th February, 1847, his spirit fled from its "tabernacle of frailty and clay." He had just entered upon the 73d year of his age.

He was the eldest son of John Bourns, Esq., and grandson of Archibald Bourns, who, twenty-three years prior to the American Revolution, accompanied his brother-in-law, the Rev. John Cuthbertson, from Scotland, and along with other covenanters, settled at the base of the Blue Mountains, in the beautiful vicinity called the Tract, near Gettysburg, Pa. His maternal grandfather was Jeremy Morrow, grandfather of the Hon. Jeremy Morrow, late member of Congress, and ex-governor of Ohio. In the year 1810, he was married to Sarah Renfrew, daughter of John Renfrew, late of Greenwood, on the Conococheague, by whom he left four sons and four daughters.

In early life Mr. Burns\* was several times remarkably preserved in danger. On one occasion, his mother was going on horseback through woods near home, with only the company of her infant son on her lap, when the horse, taking fright, furiously started to run off. Owing to the charge of her child, she was unable to curb or guide the beast, and

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\* It may be noticed that his name is written without the letter *o* which his ancestors used. This manner of writing it was adopted by himself and brothers at an early period, at the instance of "Wattie Cuthbertson," whose urging that the "o" was needlessly Scotch, would have likely been less preponderative at a later time.

seeing the extreme peril to herself and child in being carried through the thicket at the wild will of her horse, she had the presence of thought and courage to drop her infant, carefully wrapped in its clothing, upon a heap of cut brush past which the animal leaped. The child fell unhurt, and the mother soon returned on her subdued horse, to take up her boy. At another time he was providentially saved from being drowned in the stream at his father's mill.

His memory of early events of his life was most tenacious. He used to recall particulars of scenes that transpired when he was little more than two years of age.—The departure of his father to join the Revolutionary army, in the spring of 1777, with the bringing home of his horse a few days after ;—the circumstance, during the winter following, of one night seeing his father, while conducting family worship, hastily lay aside the Bible, snatch his rifle from the wall, and with a hired man, who also armed himself, hurry out to meet an apprehended attack from some tory marauders who frequented the neighboring mountains, and for some special offence had resolved to “see the reddest drop of the Scotch whig's blood ;”—together with similar incidents which a limited sketch could not embody.

Jeremy Burns was a plain man—frank and free in his manners ; and of a fearless, independant mind. His temperament was ardent and lively, and his disposition pre-eminently social, generous and candid. His conversation greatly partook of the earnestness and candor of his character ; and was ever lively, graphic, and full of anecdote. He was prone to give way to that honest overflow of soul which is so delightful in the confidential intercourse of friends. His understanding was naturally quick, shrewd and strong ; and his judgment was very clear and vigorous. He cultivated a philanthropic and public spirit, being a warm advocate of popular education, and the enlarged Missionary and other benevolent efforts of the age. He took a deep interest in the Theological Seminary ; and in 1840, when a place of location for it was to be determined upon by Synod, he raised by subscription in Waynesboro' and vicinity, the sum of three thousand dollars, to be contributed in its aid, should the promised efforts of one or two members of Synod prove successful in obtaining its location at Waynesboro'. In the prime of life, he possessed more than ordinary physical activity and vigor ; and within but a week or two of his decease, he was among the most athletic of his years. If sometimes impulsive, he was cool and intrepid in circumstances of diffi-

culty and danger. Not long before his death, he would have risked his life to attempt the rescue of some escaped slaves, whom fiendish cupidity was carrying back to bondage; and it might be added, as somewhat illustrative, that when once on a visit to the Natural Bridge, in Virginia, he had the agility and coolness to place his name on the rock in a position of difficulty, where few men would be able to follow. Till the close of life, he maintained an honest adherence to the ancient landmarks of the church of his fathers. He was most jealous of change in Presbyterian usages; and such was his convictions of the age's headlong tendency to innovation, that he could hardly exercise the charity which "thinketh no evil" when any thing came to him in any dress but that of his old Scotch books. While he watched with lively interest the general progress of religious and political affairs, and read much, his favorite old books, with the Bible, formed the great extent of his reading. He lived on terms of intimacy and friendship with even his Roman Catholic neighbors, and very often sought their society with the purpose and hope of enlightening them with the gospel. For years before his death there were in the community two individuals with whom he never could so far compromise his consistency as patiently to reason—the apologist for buying and selling human beings; and the apologist for buying, and selling and drinking intoxicating liquors.

The disease that carried him to the grave and from which he suffered much for two weeks, was mainly congestive fever. Early in the attack he apprehended the approach of death, but without undue alarm; and as he wished 'the law to make his Will,' he concerned himself none respecting the disposition of his worldly estate; but his thoughts ascended whither through life they had been so accustomed to go, and whither his immortal spirit has doubtless now gone. Owing to distress of the throat, his speech was laboured and mostly inaudible till near the end, when he spoke with more distinctness; but his failing strength then precluded more than a few coherent sentences. While his pain was often extreme, he would seldom acknowledge it to be great, and would intimate his sense of being unworthy of any easier allotment in Providence. At one time he observed to some of his children, that he knew himself to be "a poor sinful wretch;" and after a pause, looking up with a brightening countenance, he added—"but I know that Christ died for the ungodly." He besought those around his bed, in health to prepare for sickness and death, urging that the 'death-bed was a miserable place to prepare for judgment and eternity.' He

expressed sorrow for having been so much in the practice of 'light talking;' and he hoped that if at any time he had offended any, they would forgive him. Several old neighbors once coming in, he was moved to tears, alleging his inability to converse with them, while they were so friendly in so frequently visiting him. On the afternoon of the Sabbath before he died, he called his family and other relations present around his bed two several times, and with all tender affection, but with great calmness, bade them individually his parting farewell.

It was on Tuesday morning, a little while before he breathed his last, that his last audible words were heard. Mrs. Burns, with one of the daughters, had adjusted his pillow, and he said—"Now I want to go home—let me go—let me go." Within a short hour afterwards the old man was no more. Without the least sign of suffering he breathed softly till all was still in death.

On the last occasion that Jeremy Burns was able to conduct worship in his family, being then under his fatal illness, it happened in his usual regular course of singing through the Psalms, that the cxxvith was sung; and it was the last psalm he was able to sing on earth. The coincidence was touching. His life had not been one of exemption from the common allotment of trial. He had seen labor and sorrow. And now, weary and faint at the close of life's day, longing for 'light in the evening-time;' he had given him to sing those precious soul-soothing lines indited in heaven.

"As streams of water in the south, our bondage, Lord, recall,  
Who sow in tears, a reaping-time of joy enjoy they shall.  
That man who, bearing precious seed, in going forth doth mourn,  
He doubtless, bringing back his sheaves, rejoicing shall return."

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OBITUARY OF MR. JAMES CRUMMY.

The subject of this notice was born near Rathfriland, Ireland. He emigrated to America when 8 years of age along with his parents: and after residing some time in Eastern Pennsylvania he removed to Mercer county, from which he came to Pine Creek, where he resided till the termination of his life. This event, occasioned by inflammation and obstruction of the bowels, occurred, Nov. 12, 1846, in the 50th year of his age.

Baptized in his infancy in connexion with the Reformed Presbyterian Church, at an early period he assumed his baptismal engagements, by joining himself to the Lord and espousing his Covenant cause. He was firm and unfaltering in adhering to the whole of the covenanted reformation during the defection which issued in the schism of 1833, although exposed to much temptation to abandon

his profession. His growth in grace and in the knowledge of our Lord and Saviour, Jesus Christ, was very apparent. He was chosen to the office of ruling elder January 6, 1845, and ordained the 13th of March following. Having no family connexions in the congregation, it is the more evident that the esteem in which he was held by his brethren led to his selection.

He was appointed to attend the late meeting of Pittsburgh Presbytery at Concord, Ohio, October 20. The appointment was cheerfully fulfilled. The family having expressed their fears of his ability to endure the fatigue of the journey, he told them that when the Head of the Church called him to his work, he would trust in him for strength requisite to its performance.

The time of his departure was at hand. Shortly after his return from Presbytery he became indisposed; yet he was able to attend preaching on the Sabbath immediately preceding his death. He exemplified much patience and resignation under his last sufferings which were, with little intermission, excruciating from Tuesday till Thursday in the afternoon, when he "finished his course." Retaining the exercise of his mind, he bid farewell to his family individually shortly before his death, and gave comfortable evidence that his "faith and hope were in God."

His loss is deeply felt by his widow and children, and the congregation feels sensibly that they have lost a useful member and a faithful ruler. "The Lord is righteous in all his ways and holy in all his works." His hand has been laid heavily upon us but his mercies endure for ever. "Come and let us return unto the Lord, for he hath torn, and he will heal us: he hath smitten and he will bind us up."

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#### JOHN KNOX AND WALTER SCOTT.

The ancient city of Edinburgh has recently witnessed two memorable scenes—the laying the foundation-stone of the monument to John Knox, and the inauguration of the monument to Sir Walter Scott. Both these ceremonies were imposing, after their kind—both were expressive of marked features in Scottish history and character; both were events of more than local interest, signs of the spirit of the times, and illustrating great and eternal truths.

The memorial of Scott is a fine Gothic tower, ornamented with turrets and pinnacles, with niches containing figures of the most celebrated characters in his writings. The tower is supported by four arches, beneath which is a fine marble statue of Scott, the uncovering of which was the principal ceremonial at the inauguration.

The memorial of Knox is to be a tower, with two churches, one for the English-speaking and the other for the Gaelic-speaking population of the district. The site is in the Old Town of Edinburgh, in that part of Cannongate known by the name of John Knox's Corner, on the spot where the Reformer long lived, and where, after

all his toils and dangers, he entered into his rest. Surely there is something in the monuments themselves significant and symbolical;—this beautiful cenotaph, to be gazed at and admired by *man-worshippers*, and these churches *to be used for the service and glory of God.*

The foundation-stone of John Knox's monument was laid on the 18th of May, the anniversary of a day memorable in Scotland's history, when the faithful ministers and elders and people of Scotland's Church separated from a degraded Establishment, and sacrificed the wealth and advantages of State support rather than surrender the affairs of the Church of Christ to State control. It was the old controversy between men of the world and men of God—the old accusation against the disciples of Christ, that they say there is another king than Cæsar, one Jesus. "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Where it is impossible to serve two masters, the Apostles said, and John Knox said, and the Free Church of Scotland said—"It is better to obey God than man." On the third anniversary of the Disruption, the leading men of the Free Church met to honor the name and memory of the Reformer. There was no civic pomp, no military parade, nor masonic folly; no waving of banners and sounding of trumpets, but there was an assembly of noble-minded and warm hearted men; and earnest prayer, with the voice of praise and thanksgiving, rose from patriotic and Christian hearts. On that time-honored and prayer-hallowed spot the foundation-stone was laid, the people singing the Hundredth Psalm, to Luther's old melody; making a joyful noise to God, for the Lord is good; His mercy is everlasting; and His truth endureth to all generations.

If we were to draw any comparison of the greatness of Knox and Scott, our estimate would doubtless be put down as the result of Presbyterian bigotry. But the parallel has fortunately been already drawn by one capable of measuring such men, and who has recorded his judgment concerning them. Thomas Carlyle has studied and described them both, and his conclusion is, that in real greatness, religion apart, "far as the earth is under the heaven," does Scott stand below Knox. He says:

"Honor to all the brave and true; everlasting honor to brave old Knox, one of the truest of the true! that in the moment when he and his cause, amid civil broils, in convulsion and confusion, were still but struggling for life, he sent the schoolmaster forth to all corners, and said, 'Let the people be taught.' This was but one, and indeed, an inevitable, and comparatively inconsiderable item in his great message to men. This great message Knox did deliver, with a man's voice and strength; and found a people to believe him. The Scotch national character originates, in many circumstances; first of all, in the Saxon stuff there was to work on, but next, and beyond all else, except that, in the Presbyterian gospel of John Knox."

Truly John Knox "is mighty yet, and his spirit stalks abroad." To him Scotland owes, under God, her universities and schools, her civilization and science, her Christian Sabbaths, her open Bibles,



and free gospel. By his heroic and divine mission, at the time of the First Reformation, Scotland was rescued from Popish degradation, and his countrymen raised from feudal serfs, into freemen by the truth made free. It was the spirit of Knox which animated that Second Reformation in Scotland, which, in the history of England, led to such important results. In the General Assembly of the Presbyterian Kirk of Scotland, held at Glasgow in 1638, the first open and successful stand was made against the tyranny of the Stuarts; and that resistance, after a long interval of civil war, and religious persecution, issued in the establishment of civil and religious liberty in England. The influence of Knox seems now destined to be extended far beyond both Scotland and England. The movements of the Free Church of Scotland have already operated powerfully in Germany, in Switzerland, in America, in India, and all over the world. And the Free Church, in the great work she is doing, and destined yet to do, is but carrying out the noble and comprehensive plans which John Knox three centuries ago devised for the education and evangelization of his native land.—*Eng. Presb. Mag.*

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## THE WAYS OF PROVIDENCE.

The following account is given by the Rev. Legh Richmond, as having been related by a minister in a meeting of the British and Foreign Bible Society :

A drunkard was staggering in drink on the brink of the sea. His little son by him, three years of age, being very hungry, solicited him for something to eat. The miserable father, conscious of his poverty and the criminal cause of it, in a kind of rage, occasioned by his intemperance and despair, hurled the little innocent into the sea and made off with himself. The poor little sufferer, finding a floating plank by his side on the water, clung to it. The wind soon wafted him and the plank into the sea.

A British man-of-war, passing by, discovered the plank and child, and a sailor, at the risk of his life, plunged into the sea and brought him on board; he could only inform them that his name was Jack.— They gave him the name of poor Jack. He grew on board that man-of-war, behaved well, and gained the love of all the officers and men. He became an officer of the sick and wounded department. During an action of the late war, an aged man came under his care, nearly in a dying state. He was all attention to the suffering stranger, but he could not save his life.

The aged stranger was dying, and thus addressed this kind young officer: "For the great attention you have shown me, I give you this treasure I am possessed of, (presenting him a Bible bearing the stamp of the British and Foreign Bible Society.) It was given to me by a lady—has been the means of my conversion, and has been a great comfort. Read it, and it will lead you in the way you should go." He went on to confess the wickedness and profligacy of his life before the reception of his Bible, and among other enor-

mitics, how he cast his little son into the sea, because he cried to him for needed food.

The young officer inquired of him the time and place, and found here was his own history. Reader, judge, if you can, of his feelings, to recognize in the dying old man—his father—a dying penitent under his care; and judge the feelings of the dying penitent to find that the young stranger was his son, the very son whom he had plunged into the sea, and had no idea but that he had immediately perished. A description of their mutual feelings will not be attempted. The old man soon expired in the arms of his son. The latter left the service and became a pious preacher of the gospel.—On closing his story, the minister in the meeting of the Bible Society bowed to the Chairman, and said, “*Sir, I am poor Jack.*”

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#### RENOUNCING THE FAITH.

At a recent ecclesiastical convention in Syracuse a clergyman named Miner, read a document which was ordered to be printed, renouncing various fundamental doctrines of the Presbyterian Church, which he recites in order and then adds:

“In exposing these dreadful dogmas, (and there are others inseparably connected with them, upon which we have not time to dwell,) it is not forgotten that some of our own fathers and mothers of blessed memory lived and died more or less imbued with such faith. But we suppose this came to pass through the influence of time-hallowed tradition, and sensuous philosophy which had become interwoven with the pure word, and seemed to leave no alternative, but to embrace these opinions, or reject the Bible.”

A man must feel strangely to stand up in a public meeting and thus defame his parents, attributing to their want of intelligence the faith of Knox and Edwards and other giants whose shadow had more sense than this youth can ever hope to dream of.

But this is “progress.” Mr. Miner thinks his parents had no alternative but “to embrace these opinions or reject the Bible.” Several other people’s parents, very sensible parents too, have been in the same predicament, and we apprehend that having gone to glory, they are of the same opinion still.

But we have not paused at Mr. Miner’s document for the purpose of defending the sentiments which his ignorant parents were stupid enough to believe, but to express our regret that progress in error and delusion can be so rapid, and the wreck of faith be so complete. This is part of a defection in Western New York that deserves to be read as one of the chapters in the history of our times. A number of ministers and laymen meet to throw off the shackles of ecclesiastical domination, and the more irksome bonds of Bible truth are snapped as “flax that falls asunder at the touch of fire.” A Unitarian paper hails the convention as an index that Calvinism is dying out, and already sings a pæan *in hopes* of the downfall of truth. As we read the paragraphs of the socinian writer rejoicing in these de-

fections, we could not but smile at the idea of the cause of truth and righteousness suffering when such rushlights expire. The sun will probably continue to shine a day or two, although Mr. Miner's farthing-dip does die at noon.

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ITEMS OF INTELLIGENCE.

*Another Carey Ordination.*—The Episcopal papers give accounts of a recent ordination in Rhode-Island, which threatens to produce excitement. The Candidate under examination was asked by Mr. Cooke, if he regarded the penitent believer as justified before Baptism. His answer, "Not fully", was sustained by Bishop Henshaw, who declared his own opinion to be the same. The examination being continued, Mr. Cooke became satisfied of the young man's unsoundness, and declined to present him as he had intended to, and refused to participate in his ordination. The Bishop and a single Presbyter (contrary to the rubric which requires at least two) proceeded with and completed the service.

The Churchman, of course, sustains the Bishop, and publishes sundry communications in which the idea that the sinner is justified without Baptism is ridiculed, as utterly inconsistent with the church views of the subject.

*Moral relief for Ireland.*—It will be gratifying to the heart of every philanthropist to learn, that there is a project on foot to meliorate the condition of this down-trodden and priest ridden people, which, if extensively carried into effect, will ultimately do more for their moral, social and civil elevation, and more for their garbless and famishing bodies too, than any other scheme yet presented to the public. We learn that Lord Ashley, the Rev. Mr. Bickersteith, and others of the same spirit, are about raising money for the support of a phalanx of colporteurs and scripture-readers, whose business it shall be to pass through the length and breadth of the degraded districts, and read the Word of God to as many as can be persuaded to listen. When Ireland shall be redeemed from her intellectual and moral degradation, inflicted by her priesthood, she will be prosperous and happy, but not before.

*Decline of Monasteries.*—Rev. Dr. Baird stated in a recent lecture that in the single city of Seville, containing a population of 110,000, there were once seventy monasteries, now there are but three. It is so over the country of Spain. In this our Protestant country, the papists buy up church property. In Roman Catholic Spain they sell it. In the two most Protestant countries in the world, England and the United States, Romanism is rapidly increasing. In Spain and Italy, two of the most Roman Catholic countries in the world, there are strong tendencies otherwise. Truly, it is an age of extraordinary changes.

The London Standard says, it has been calculated that the Romish clergy in Ireland receive annually for confessions, \$1,350,000;

for christenings, \$150,000; for unctions and burials, \$270,000; for marriages, \$1,350,000; for prayers for deliverance from purgatory, \$450,000; for collections at chapels, \$2,410,000; for curate collections, \$101,000; for government grant to Maynooth College, \$450,000. Total, \$6,135,000.

In the course of a debate in the British House of Commons, Lord John Russel took occasion to say—"I have observed with great pleasure and satisfaction the munificent subscriptions that have been made in the United States of America for the relief of the destitute poor in this country in Ireland. I think it is not improper in this House for me, a British subject, to say that I am extremely gratified to find that the United States have not forgotten their common origin; and that, actuated by charitable feelings, they are making great exertions to collect large sums of money for relief of the existing distress."

The Bishop of Funchal, upon his return to Madeira, has fulminated a fierce pastoral against Dr. Kallely, congratulating his flock upon the forcible ejection of that gentleman, whom he designates "the wolf of Scotland."

*Waste and Want.*—An English paper states that forty five thousand seven hundred and sixty-nine acres of land are employed in England in the cultivation of *hops*, and that one million acres of land are employed to grow barley, to convert into strong drink! Besides forty million bushels of barley, a considerable quantity of oats, rye, carrots, potatoes, and even wheat, has been actually consumed, in making gin, whiskey and English rum. And yet thousands are starving for bread.

*Gambling in France.*—"The rage for gambling," says the National, a French paper, "has assumed gigantic proportions. It has not only seized young people; men occupying places usually held to be sacred, indulge in the dangerous passion with phrenzy. The losses frequently amount to 5,000, 10,000, 30,000, even 50,000 francs a night. The number of crimes committed in France increases six times as fast as the population!"

*D'Aubigne.*—It will gratify the friends of the celebrated author of the "HISTORY OF THE REFORMATION," to hear that he has already received a large and handsome sum of money, as the avails of the copyright of his fourth volume: a sum that will materially add to his means of support. In addition to what he was paid by the publishers in Great Britain, he has received a very handsome sum from Robert Carter of New York, as the avails of the first issues of the fourth volume.

We are pleased to learn that the Rev. John McLachlane, lately ordained by the Scottish Synod to take charge of the mission at Dumfries, Canada, left vacant by the lamented death of Rev. Mr. McKeachie, has arrived safely at his appointed field of labor. Rev. Mr. Cunningham, ordained by the same Synod, for the Jewish mission, has been laboring among the Jews in London.

# REFORMED PRESBYTERIAN.

VOL. XI.

JUNE & JULY, 1847.

Nos. IV., V.

## MINUTES

OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN  
NORTH AMERICA, SESSION XXIV.

*Allegheny, (Pa.) May 25th, 1847, 10 A. M.*

The Synod of the Reformed Presbyterian Church met according to adjournment, and was constituted with prayer by the Moderator, Rev. J. B. Johnston. Members were ascertained as follows.

### NEW YORK PRESBYTERY.

#### Ministers.

Moses Roney,  
J. M. Willson,  
Andrew Stevenson,  
Saml. O. Wylie  
†R. Z. Willson,  
\*C. B. McKee,  
\*J. M. Beattie.

#### Ruling Elders.

Walter Bradford, 1st Con. Philada.  
James Wylie, 2d " N. York.  
William Brown, 2d " Philada.

### ROCHESTER PRESBYTERY.

W. L. Roberts,  
David Scott,  
John Middleton,  
†Samuel Bowden,

James Guthrie, York.

### PITTSBURGH PRESBYTERY.

Thomas Sproull,  
John Crozier,  
John Wallace,  
James Milligan,  
William Slater,  
John Galbraith,  
Thomas Hannay,  
†R. B. Cannon,

Wm. Hazlitt, Pitts. and Alleg.  
Wm. Parkhill, Monongahela.

John Temple, New Alex.  
\*James Orr, Miller's Run.  
John Dodds, Union, Pine Creek, &c.  
[burgh,  
James Gemmil, Greensburgh & Clarks-

Ministers.  
 †Oliver Wylie,  
 \*J. W. Morton,  
 \*J. Blackwood,  
 \*Robert Wallace,

Ruling Elders.  
 \*Robert Euwer, Brookland, &c.  
 Robert Gray, Little Beaver,  
 \*Joseph Kennedy, Camp Run, &c.  
 David Wallace, Salt Creek.  
 \*John Walkinsbaw, Londonderry.

## PRESBYTERY OF THE LAKES.

J. R. Willson, D. D. John Gray, Cincinnati.  
 J. B. Johnston,  
 Armour McFarland, John McDonald, Utica.  
 Robert Hutcheson, \*Henry George, Brush Creek.  
 James Neill,  
 \*J. C. Boyd, \*James Robeson, Sandusky.

## PRESBYTERY OF ILLINOIS.

James Faris, Thomas Smith, Bloomington,  
 James Wallace,  
 \*William Sloane, John McClurkin, Elkhorn.  
 \*J. Johnston McClurkin.

Absent, James Chrystie, S. M. Willson, C. B. McKee, J. W. Shaw, J. M. Beattie, Robert Wallace, J. Blackwood, J. Love, William Neil, William Sloane, J. J. McClurkin, Thomas Donnelly, some of whom afterwards appeared.

Rev. Thomas Sproull was chosen Moderator, David Scott, Clerk. Minutes of last session were read and approved.

A committee was appointed to prepare a minute in regard to the death of Rev. J. Fisher and Rev. H. Stevenson, deceased since last synod. J. M. Willson, W. L. Roberts, and Thomas Smith, are that committee.

Resolved, That during its present sessions, synod shall meet from 9 A. M. to 12 M. and from 3 P. M. to 6 P. M.

Adjourned with prayer.

*Same place, 3 P. M.*

Synod met, and was constituted with prayer. Minutes read and approved. Members present as at the morning session. Rev. Robert Wallace and J. J. McClurkin now also present. John C. Boyd was introduced by a member of the Presbytery of the Lakes, as having been ordained since last Synod. James Robeson was certified by the session of Sandusky as their delegate. The Committee appointed to prepare a minute in regard to the death of Rev. J. Fisher, and Rev. H. Stevenson, reported. The report was accepted and adopted, and is as follows: The Synod would record with concern the mysterious Providence of our Divine Master, by which he has removed from among us since our last meeting, two of the constituent ministerial members of this

\*Members marked thus (\*) not present at the constitution of the court. Ministers marked thus (†) were introduced according to the rule, having been ordained since last synod.

court, John Fisher of York, N. Y. and Hugh Stevenson, of Eden, Illinois. By the decease of these very efficient and faithful brethren in the prime of their life, and in the meridian of their usefulness, the Lord is saying emphatically to us, their survivors, "Be ye also ready. Be ye faithful unto death, and I will give you a crown of life." For ourselves, we would bow to the divine will, expressing at the same time our sincere sympathy with their bereaved families, whom we would unite in commending to the supporting and fostering care of him who is "the widow's help" and "a father of the fatherless."

The Moderator appointed the following standing committees :

1st. *Unfinished Business.* Faris, Milligan and Bradford.

2d. *Discipline.* Johnston, Roney and Dodds.

3d. *Presbyterial Reports.* Hutcheson, S. O. Wylie and D. Wallace.

4th. *Signs of the Times.* Galbraith, McFarland, and James Wylie.

5th. *Foreign Correspondence.* J. M. Willson, Slater, and McDonald.

6th. *Theological Seminary.* Scott, Crozier, and Brown. A. Stevenson was added, by motion.

7th. *Finance.* Middleton, John Wallace, and J. McClurkin. Mr. Bradford was added by motion.

8th. *On the Records of Presbyteries :*

*N. York Presbytery,* Roberts, O. Wylie, and Smith.

*Rochester Presbytery,* John Wallace, Neill and Gemmil.

*Pittsburgh Presbytery,* James Wallace, R. Z. Wilson, and Guthrie.

*Lakes' Presbytery,* Hannay, Bowden, and J. McClurkin.

*Illinois Presbytery,* Stevenson, Cannon, and Parkhill.

The following papers were laid on the table : No. 1, A letter from the Scottish Synod. No. 2, Petition from James Aiton and others, with accompanying documents, transferred by the Rochester Presbytery. No. 3, Report of the Rochester Presbytery. No. 4, Reference from the Illinois Presbytery in the case of Wm. Temple. No. 5, Reference from same Presbytery in the case of Matthew Halliday.

No. 1 was taken up, read and referred to the Committee on Foreign Correspondence. James Orr was certified by the session of Miller's Run as their delegate. No. 2. read and referred to the Committee on Discipline. No. 3, Laid upon the table for the present, without reading ; and the hearing of Presbyterial reports made the order of the day for to-morrow (Wednesday) afternoon. No. 4, Read and referred to the

Committee on Discipline. No. 5, Read and referred to same Committee. No. 6, Memorial of James M. Willson, in reference to the certificates of members coming from the body called the Eastern Reformed Presbyterian Synod, Ireland, and also in reference to position of Scottish Synod in regard to the New Lights, read and referred to same committee. Robert Euwer is certified by the Session of Brookland, &c., as their delegate. No. 7, Petition of the students of the Theological Seminary, read and referred to the Committee on Seminary.

Rev. A. Stevenson stated, in connexion with this paper, that \$500 had been made subject to his order for the sole purpose of procuring books for the Seminary, of which Rev. Dr. Willson is Professor, under the following conditions: 1. That the books be selected by the Professor and the Synod at this meeting. 2. That they be purchased by Messrs. Chrystie, J. M. Willson, and A. Stevenson. 3. That they be procured in season for the use of the Seminary, at the opening of the next Session. Statement accepted, and referred to the Committee on the Theological Seminary.

No. 8. Petition from Garrison Creek, in reference to the position of the Scottish Synod with regard to the New Lights, read and referred to a special Committee. Messrs. Roberts, Hutcheson, and Bradford are that Committee. D. Scott was added by motion. No. 9. Petition from Brush Creek, in regard to the same subject; read and referred to the same Committee. The vote on No. 6 was reconsidered, and so much as relates to the reception of members from the foreign body named therein, was referred to the Committee on Discipline, and what relates to the Scottish Synod, to the above special Committee. No. 10. Memorial of Thomas Patterson and others on usury, read, and on motion returned.

It was agreed that to-morrow forenoon be spent in devotional exercises. Messrs. Roney, John Wallace, and David Wallace were appointed a Committee to bring in a minute, stating why No. 10 was returned. The Moderator and Rev. J. B. Johnston were appointed a Committee to prepare a plan for conducting the devotional exercises of to-morrow forenoon.

Adjourned with prayer.

*Same place, May 26th, 3 P. M.*

Synod met and was constituted with prayer. Members present as formerly. Minutes read, amended, and approved. The morning was employed, according to the resolution of yesterday, in devotional exercises: during these, Messrs. Sloane, Blackwood, and J. W. Morton appeared. Henry George was certified by the session of Brush Creek; John



Walkinshaw by that of Londonderry, and Joseph Kennedy by that of Camp Run, etc.

Synod proceeded to the order of the day—the hearing of Presbyterian reports. No. 3, Report of Rochester Presbytery was read, accepted, and referred to the Committee on Presbyterian Reports. It is as follows :

*The Presbytery of Rochester submit the following Report:—*Since last Synod they have held six meetings. Rev. W. L. Roberts is Moderator, and Rev. S. Bowden, Clerk, for the current year.

They have four organized congregations under their care, viz: York, Rochester, Sterling, and Lisbon; as also several societies. Since the last meeting of Synod, they have established preaching stations in the cities of Bullialo and Syracuse, and in each case they have good promise of a successful issue.

The condition of the congregations and societies under their care is encouraging. There is a gradual increase of members, and a commendable diligence displayed in attending ordinances. We trust, and are not without reasons for concluding that the fruits of the Spirit are brought forth, and that the outward care manifested betokens a heartfelt interest in the things of God.

The number of our ministerial members is four, all settled in pastoral charges.

The Presbytery have to perform the painful duty of reporting the death of Rev. J. Fisher, one of its members. This dispensation of an all-wise though 'mysterious Providence took place on the 22d of July, 1845. The illness that terminated in the decease of our lamented brother, was lingering, but his latter end was peace. A bereaved family and congregation lament this very sore affliction, but they know that their loss is to him gain. We who survive, would be encouraged by his eminently successful labours to persevere in the cause of God; we would regard his removal from the church militant as an admonition to us to labor while it is the day.

Samuel Bowden was ordained a minister of this church, and installed pastor of the York congregation, on Dec. 31st, 1846.

The congregations under the care of Presbytery, are generally manifesting a high degree of interest in the cause of missions. Missionary Societies have been formed, and a liberal spirit displayed by most of the members in sustaining them. The chief part of the funds however, are necessarily expended in Domestic Missionary effort within the bounds of the Presbytery. The Lisbon congregation still requires some aid, and as Presbytery, because of their own action in the case, are receiving no further assistance from the Missionary Society in 1st Congregation, Philadelphia, which, for a length of time, contributed most generously to this purpose, they find the more pressing necessity for using among themselves the greater part of these funds.—The two Missionary stations recently established also require, and one of them has received considerable aid.

Presbytery respectfully and earnestly request from Synod, that one of the licentiates under its direction shall be sent within their bounds for at least one year. Since the organization of the Presbytery, they have enjoyed such assistance but once, and then only for a few months. The missionary stations being in cities, require almost constant preaching, or there is but little prospect of their growth. The members of the Presbytery being so few, cannot furnish the necessary supply, without too frequently neglecting their own charges.

The draught of a covenant prepared by the commission of Synod, and sent down in overture to the inferior judicatories, has been considered by the respective sessions, and by the Presbytery. They have passed on this subject the following resolutions :

1. The said draft does not meet the present circumstances of the church.
2. In their judgment, a new bond with adherence to former attainments should be prepared.

Presbytery transfer to Synod, a petition with accompanying documents from some members of the Rochester congregation.

All which is respectfully submitted. S. BOWDEN, CLERK.

No. 11. Report of the New York Presbytery, read accepted, and referred to the Committee on Presbyterian Reports, except so much as relates to Covenanting, which was referred to a special Committee (to be raised), on Covenanting; and so much as relates to a Literary Institution, which was referred to a special Committee (to be raised), on that subject. It is as follows:

*The New York Presbytery respectfully report to Synod.* Since the last meeting of your reverend body, we have to record some interesting additions and changes in the widely extended sphere of duty required by our territorial limits. The ministry of the word is increased in number, and several important pastoral settlements have been made. The Rev. Samuel M. Willson, whose pastoral relation with Craftsbury Congregation was regularly dissolved, was installed at Kortright, in October, 1845. Mr. Kennedy, who had been received by certificate from Pittsburgh Presbytery, in which he had accepted a call from Conococheague, was duly ordained and installed pastor of that congregation in November of the same year. In the autumn of 1846 Mr. Samuel Bowden, a candidate for the ministry, having accepted a call duly transmitted to this court from York congregation, was dismissed to Rochester Presbytery, with a view to his settlement there. Mr. R. Z. Willson was about the same time, (in the month of November,) ordained and installed pastor of Craftsbury, and the Rev. Mr. Douglas restored to his relation to the church by Presbytery, in October, 1846, and admitted as a minister of the word and member of the court. In December of the same year, Rev. Charles B. McKee was installed pastor of the congregation at Baltimore, under circumstances giving to a people long afflicted, promise of better days.— We now number eleven settled congregations, in all of which we have reason to believe, as is especially witnessed in our spring sacraments now closed, much order, peace and prosperity. A gratifying increase of numbers and we trust of spiritual improvement, is vouchsafed by the blessing of the Head of the Church. We have to lament nevertheless, that our ministerial strength has been impaired by the declining health of Mr. Roney, whose regular labours have been for some time interrupted. We yet trust a gracious providence will not only spare to us his valuable life, but so bless the means now employed as to restore him to his wonted services and usefulness.

There are in our bounds five vacant congregations, two of which have at our late meeting, petitioned for a moderation of calls. To meet the calls for the supplies of preaching over a widely extended Presbytery, we have but one ordained minister not settled, Rev. Mr. Douglas, and no licentiates. We crave such help as Synod can afford. Mr. William Acheson, formerly at the Theological Seminary at Allegheny, is now prosecuting his studies with a view to licensure under the care of this Presbytery.

The overture on covenanting has been considered, and our judgment, confirmed with remarkable harmony among our several sessions, is contained in the following resolutions. "1. 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 overture, is inapplicable to our present circumstances. 2. In the judgment of this Presbytery, the proper form of covenant renovation, would be, by a bond adapted to the present circumstances and condition of the church in this country."

Your attention is respectfully solicited to the following resolution, adopted at our last session. "Resolved, That this Presbytery deems it highly desirable, that if possible a literary institution be established under the care of the 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 often exposed in the higher seminaries now."

Besides the days appointed by Synod, we have deemed it right to take heed to the ways of Divine Providence, in observing days of fasting and thanksgiving in the year unoccupied by those of Synodical appointments, we trust with profit.

There is much to interest and afflict the devout in the actual condition of surrounding society. While great apparent activity prevails in the movements of the visible church, and in associations religious, moral, and benevolent in their objects, giving reason to entertain the hope that much good is advanced; we have reason also to fear that much is misguided, unprofitable, and prejudicial to truth, under these sacred names. Society is every where convulsed with agitation, and with threatened change. In the meanwhile, moral restraints are removed or weakened to a lamentable extent. It is palpable that there is growing up a mass of society, ignorant, irreligious, and vicious. Sabbath-breaking, heresy, intemperance, licentious pleasures, voluptuousness, and covetousness, are greatly quickened, and spreading widely. Though there are redeeming circumstances that mark the times, especially the unparalleled spectacle of national commiseration and relief to the perishing by famine in the old world, yet there is much, much to mourn. Antichristian principles, and infidelity practical in its form, are exerting a desolating influence, and the church, widely afflicted by an acknowledged paralysis, shorn of her glory, divided, bereft of her power, is hidden in obscurity, and in danger of being overwhelmed and lost in the mightier associations of the age and the nations.

Rev. Joshua Kennedy is Moderator, and Rev. Andrew Stevenson Clerk of Presbytery for the present year.

JOSHUA KENNEDY, MODERATOR.  
ANDREW STEVENSON, CLERK.

The Committee on Covenanting are Sloane, J. R. Willson, and Orr. The Committee on a Literary institution are Roney, Blackwood, and George. The vote on No. 3 was reconsidered, and so much of it as relates to Covenanting was referred to the special Committee on that subject. No. 12. Report of the Presbytery of the Lakes was read, accepted, and referred to the Committee on Presbyterial Reports, except so much as refers to the study of the Hebrew language, which was referred to the Committee on a Literary Institution. It is as follows:

*To the Synod of the Reformed Presbyterian Church, the Presbytery of the Lakes would respectfully report*—That through the favor of the King of Zion we are not only spared, but our number has been increased since you last heard from us. In May, 1846, Dr. J. R. Willson was received on certificate from the Presbytery of Pittsburgh; having previously come into our bounds according to your appointment and location of the school of the prophets.—A call from the congregation of Cincinnati, has been accepted by him; but owing to the infirm state of his health he has not been installed.

At the time already mentioned, (May, 1846,) Messrs. R. B. Cannon and J. C. Boyd were licensed to preach the gospel; the former having been certified to us by the Presbytery of Pittsburgh, and having finished the usual

course of studies in the Seminary, the latter being required to finish the course at the succeeding session.

Mr. Cannon, after preaching with much acceptance to our people, was, in October last, at his own request, dismissed to the Presbytery of Pittsburgh.

Mr. Boyd, having finished his studies and accepted a call from the congregation of Sandusky, was, after the usual trials, ordained to the office of the ministry, on the 13th inst., and installed pastor of the congregation. Our Presbytery now consists of six ministerial members.

Mr. Allen has been in our bounds according to your appointment. His case will come before you in another connexion. Mr. J. Dodds came into our bounds in November last, certified by the Pittsburgh Presbytery. His labours have been very acceptable to our people. A call from Beechwood's and Garrison has been presented to him and accepted, and order taken for his ordination at our next meeting. Our students are John French, H. P. McClurkin, and N. R. Johnston. Trials have been assigned to Mr. French to prepare for licensure.

Presbyterial visitation has been attended to in most of our congregations. Ordinances are, so far as we can ascertain, orderly dispensed and regularly attended. In most of the places visited, we had occasion to give directions about the management of the temporalities. These have been so long managed by unauthorized officers, that it requires some time to restore the ancient order. In some congregations, deacons have been elected and ordained. Those congregations that have not deacons, have been directed to discontinue trustees, &c., and commit their temporalities to the hands of elders, till they get deacons. These directions have been complied with.

But little has been done in the business of home missions: Little can be done among the colored people to advantage, without the establishment of schools, and for this we have not the means.

We gratefully acknowledge ministerial assistance received from members of Pittsburgh Presbytery, during the absence of Mr. Johnston of the foreign mission.

We observe with regret, that students enter the Seminary without any knowledge of the Hebrew language, and we earnestly request Synod to take some order to prevent this in future.

The state of religion among us, and of society around us, is not materially changed since our last report, if we except a depression of interest in regard to our covenant renovation.

We ask you to remember us in the distribution of laborers, and allow us one licentiate, if consistent with the interests of the church in other places; and also to allow us one hundred dollars from the home missionary fund, that we may be able to prosecute missionary labours with more vigor. That the Master of assemblies may preside in your deliberations is our earnest prayer. By order of Presbytery.

May 26th, 1847.

R. HUTCHESON, P. C.

No. 13. Report of the Pittsburg Presbytery read, and returned to the Presbytery, that it might be further perfected.

The following papers were laid on the table; No. 14, Complaint of Nathaniel Allen against the Lakes' Presbytery, and accompanying papers, with reply to the same. No. 15, Petition from Topsham Congregation, on the subject of act of 1838, in reference to lining of Psalms in public worship. No. 16, Complaint of Session of 1st Congregation, New York, against New York Presbytery. No. 17, Petition of the Session of Topsham, on same subject as No. 15. No. 18, Peti-

tion of Andrew Stevenson, in reference to the New York statute of incorporations. No. 19, Reference from the Presbytery of the Lakes. No. 20, Report of Committee on Foreign Missions. No. 21, Report of the Treasurer of the Committee on Foreign Missions. No. 14, Read and laid on the table. No. 15, Read and laid on the table. No. 16, Read and returned to the complainants.

Adjourned with prayer.

*Same place, 27th May, 9 A. M.*

Synod met and was constituted with prayer.

Members all present, except Beattie and McKee, who soon after appeared. Minutes read and approved. Mr. Roney resigned his place as a member of Committee on a Literary Institution, and J. M. Willson was appointed in his place. J. R. Willson had leave to enter his dissent from the vote returning the paper on usury. A Committee was appointed to bring in a minute stating why paper No. 16 was returned. S. O. Wylie, R. Wallace, and R. Gray are that Committee.

The following papers were laid on the table. No. 22, Report of Synod's Treasurer. No. 23, Petition from 2d Congregation, New York, for explanation of resolutions of 1845, on the subject of the deacons, &c. No. 17, Petition from Session of Topsham was read and laid on the table. No. 18, Petition with accompanying documents from A. Stevenson was read, and referred to a special Committee, consisting of McKee, Morton, and Hazlett. J. B. Johnston was added by motion. No. 19, Reference from the Presbytery of the Lakes, was read and laid upon the table. No. 20, Report of the Committee on Foreign Missions read, accepted, and made the order of the day for to-morrow forenoon. No. 21, Report of Treasurer of Committee on Foreign Missions, read, accepted, and laid upon the table, to be taken up in connexion with the order of the day for to-morrow forenoon. No. 22, Report of Synod's Treasurer read, accepted, and referred to the Committee on Finance.

The Committee appointed to bring in a minute stating why paper No. 10 was returned, report the following :

"The language of the paper is so vague and ambiguous, and withal somewhat objectionable, as to render any definite action by Synod thereon, impracticable."

Report accepted and adopted.

From this, J. M. Willson dissented, because in his judgment, action on the paper was entirely practicable. No. 23, Petition from 2d Congregation, New York, read and referred to the special Committee on Paper No. 18.

The Committee on Unfinished Business reported : Report

accepted, and considered paragraph by paragraph. Item 1, Appointment of a Committee in regard to the continuation of the Historical part of the Testimony. The Chairman answered that the Report was prepared, but had not yet been submitted to the other members of the Committee. Answer satisfactory. Item 2, Appointment of a Committee to prepare arguments on the Doctrinal part of the Testimony. In regard to the article on the "Doctrines of Grace" assigned to Mr. Chrystie, it was stated by J. M. Willson, in his behalf, that it was in part prepared, but was not in readiness to be reported.

The appointment was continued and Mr. Chrystie instructed to report at next meeting of Synod. In regard to the article on "the Church," assigned to David Scott, he stated that it was in readiness to submit to Synod. In regard to the article on "Civil government," &c., assigned to Jas. M. Willson, he stated that it was in part prepared; the appointment was continued with instructions to report at next meeting of Synod. David Scott was allowed to retain the article prepared by him till next meeting, because the other articles were not in readiness for the action of Synod. Item 3, Debts due to the Professors of Theology. This was laid on the table till the Committee of Finance report. Item 4, The subject of Domestic Missions. This business to be attended to to-morrow forenoon, when the order of the day is disposed of. Item 5, Report of the Committee on Covenanting. Referred to the special Committee on Covenanting.

Item 6, Appointment of days of Fasting and Thanksgiving. Members were inquired at, as to their observance. Answers all satisfactory. Presbyteries were instructed to make inquiries, and to report in future as to attention to this subject. Item 7, Respecting adult baptized members delaying to make a profession of religion, and the discipline to be exercised on such as are guilty of scandalous practices before making a profession of religion. The committee appointed on this subject were directed to report this afternoon.

The following items were added to the report by motion: Item 8, The business referred to committee on "The Signs of the Times." Item 9, The committee appointed to prepare a form of bequests to the Theological Seminary. Respecting item 8, The chairman stated that he would report during this meeting of Synod. Respecting item 9, A similar statement was made. Adjourned with prayer.

*Same place, 3 P. M.*

Synod met, and was constituted with prayer. Members all present, except J. M. Beattie. Paper No. 24, Report of

the Illinois Presbytery; and No. 25, Petition from some members of the West Greenville branch of the Little Beaver congregation, were laid on the table. The report of "Committee on Unfinished Business" was recommitted for completion.

The order of the day was called for, namely, the hearing of the report and address in regard to baptized members, as presented in the 5th item of unfinished business. The report and the address were read, accepted, and the resolutions connected with the report were taken up for consideration. The resolutions were adopted, and the addresses to parents and children were ordered to be published.\* From this resolution A. Stevenson and J. M'Clurkin dissented for the following reasons :

1. Because due time and opportunity were not given for considering and deciding upon contents of said addresses, they having been passed with one cursory reading; and 2, Because we do not wish to be held responsible for the opinions and arguments of a grave and important paper passed under such circumstances.

ANDREW STEVENSON.

JOHN M'CLURKIN.

A resolution was offered by J. W. Morton, to be added to the above resolutions connected with the report. This, after some discussion, was laid upon the table. No. 24, Report of Illinois Presbytery, read and referred to Committee on Presbyterial Reports; except so much as refers to covenanting, which was referred to the special committee on that subject: and so much as refers to queries for presbyterial visitation, which was referred to a special committee on that subject. This report is as follows :

*To the Synod of the Reformed Presbyterian Church, to meet in the city of Allegheny, May 25, 1847. The Presbytery of Illinois respectfully report :*

That since your last meeting, the Providential dispensations of the church's glorious Head towards our department of Zion, have been singularly mysterious and diversified. Amidst many tokens of God's goodness to us, there are also many evidences of his displeasure. We have been called to sing of mercy and of judgment. Our sins are many and aggravated, and the Lord hath afflicted us for the multitude of our transgressions.

In the external dispensations of his providence, God has been contending with us. In the long and consuming drought of the past summer upon some parts of the country, in which the heavens were brass, and the earth iron—in armies of insects sent to destroy the fruits of the ground—in sore sickness, and of long continuance, and in the removal by death of some of our members and people highly esteemed in the church, the displeasure of our covenant God is evidently seen.

On the 15th of May last, we were called to mourn the loss from our midst of our dear friend and much esteemed brother, Rev. Hugh Stevenson. In the midst of his days and usefulness he was taken away. Our hearts have been discouraged, and our hands weakened by the want of his counsel, labours, and prayers; and our labours, already beyond the compass of our abilities, have been multiplied by the demands of a vacant congregation.

Among our people generally, there is a becoming attention to gospel ordinances, and to the various duties of Christian life. They are steadfast in

\* See Appendix.

their profession, and manifest little desire to turn aside from the footsteps of the flock. We have few cases of discipline—these are usually minor offences, and are easily settled. The youth are mostly well instructed in the truth, and unite with the church at the proper age. The members of Presbytery find some difficulty, however, in the way of carrying out the arrangement of Synod, for the establishment of schools for the religious education of children and youth. The scattered situation of our people, and the consequent difficulty of collecting a sufficient number of children to one place to support a school—the prejudice in the public mind against such an institution, and the fear of losing the money appropriated by government for the support of schools—and the too general indifference of our people to the importance of religious schools, are powerful obstacles in the way.

Since our last report, two congregations have been organized in our bounds—one in the city of St. Louis, and the other in the state of Iowa, near Lynn Grove, about twenty miles west of Burlington. Eight congregations are now in the bounds of our Presbytery. In all these, except the last, organized a few months since, deacons have been set over the business of the church's temporalities. This happy change has been brought about without affecting the peace of the congregations. In all instances, our people have manifested a laudable readiness to receive such officers as Christ has appointed.

In our last report, Presbytery requested Synod to prepare a complete formula of questions for Presbyterial visitation. Synod directed that Presbytery be allowed to prepare a formula for itself, from Stewart's Collections. This order does not meet the design of Presbytery in making that request. The object of Presbytery was not merely to obtain a formula for its own use, but also to secure uniformity through the whole church in this important part of Presbyterian order. The Presbytery of Illinois does not desire to be considered singular in its attachment to reformation attainments; nor does it esteem it a privilege to be allowed to follow the footsteps of the flock alone. In asking for the old paths, and in walking in the good ways in which our fathers walked, we request the company of all who acknowledge the obligation of our fathers' vows. In all the directions which the Supreme Judiciary gives to any of its inferior courts or people, to go and seek the Lord of Hosts, we hope the additional and encouraging consideration will be understood, we will go also. We trust Synod will feel the importance of the uniform observance of this part of the order of the Lord's house.

On the subject of covenanting, Presbytery regrets to say so little has been done by the church for this great work. The draught of covenant prepared by the commission appointed at your last meeting, does not, in the judgment of Presbytery, suit the present state of the church. We do not see the propriety of a formal renovation of the covenants of our ancestors, entered into 200 years ago in another land, and in circumstances so materially different from ours. For such a transaction, it is believed there is no precedent in the history of God's covenant people. A draught of covenant suited to the present state of the church in this country, containing a specific acknowledgment of the obligations of former covenant deeds, together with a full and explicit confession of our sins, and the sins of our fathers, is necessary to enlist the hearty co-operation of the whole church in the undertaking, and to receive the blessing of her divine Head upon its accomplishment.

Since your last meeting, the destitute portions of the church in our bounds, have suffered much for want of missionary labours. Mr. O. Wylie, licentiate, according to the direction of Synod, came into our bounds, preached with acceptance in some of our vacancies, but remained only a few weeks, and was, at his request, dismissed to the Pittsburgh Presbytery. This is all the aid we have received from Synod for two years past. During the past year we were favored with a visit from the Rev. James Milligan, by whose labours many of our destitute societies were refreshed and comforted. Our missionary ground is so extensive, and most of its stations at so great a distance from any of our settled ministers, it is altogether impracticable for



Presbytery to cultivate it, as we have no unsettled minister or licentiate to employ.

The field is large and already whitening to the harvest, and there is a loud call for more laborers to come into the harvest. There is a famine in the land, not a famine of bread nor a thirst for water, but of hearing the words of the Lord. The people are perishing for want of the bread of life. Can nothing be done by Synod, to afford permanent and substantial relief? Shall all the resources and energies of the whole church be employed in seeking out heathen in foreign lands, while our own children are left to perish in our midst? While all other denominations are sending their missionaries and collecting and planting congregations in the "far west," can our church do nothing to diffuse the knowledge of our covenanted testimony, over this extensive and promising field, and to save her own children from the slight of men and the cunning craftiness whereby they lie in wait to deceive?

We earnestly request Synod to consider the practicability of establishing and sustaining at least one missionary in our bounds.

We have one student of Theology, James McDonald of the first year.

That peace may remain within the walls of Zion, and prosperity within her palaces, and that God's appointed time to favor her may soon come, and that all your deliberations and decisions may, under the blessing of her divine Head, accomplish these happy results, is the sincere prayer of Presbytery.

JAMES FARIS, CLERK.

Hutcheson, Crozier, and Walkinshaw, are the Committee on Queries for Presbyterian Visitation. James Wallace was added by motion.

Adjourned with prayer.

*Same place, May 28th, 1847, 9 A. M.*

Synod met, and was constituted with prayer. Members all present, except H. George, who soon appeared. Minutes read, amended, and approved. The Board of Superintendants of Theological Seminary reported. Report accepted, and referred to the Committee on Theological Seminary. It is as follows:

*Allegheny City, May 27, 1847.*

*The Board of Inspection of the Theological Seminary, beg leave to Report:* That we have had two meetings since our appointment,—one in the latter end of March, 1846, the other in the latter end of March, 1847.

At the former of these meetings, the examination of the classes was very satisfactory—highly creditable to the pupils and teacher, and pleasing to us. We certified three of the students to their respective Presbyteries—viz: J. Dodds, R. B. Cannon, and J. C. Boyd, the first two as having finished their curriculum, and the last, viz., J. C. Boyd, with the understanding that he should attend the Hall the following session. At that time there appeared before us for examination, nine students. Two of the fourth year, viz., R. B. Cannon and J. Dodds. Two of the third year, viz., J. C. Boyd and A. M. Milligan. Two of the second year, viz., H. P. McClurkin and J. B. Williams, and three of the first year, viz., J. French, N. R. Johnston, and L. B. Purvis.

At the latter of these meetings, the examination was also peculiarly satisfactory. It seemed as if the indisposition of the Professor had been eminently sanctified to give interest to his instructions, and the pupils seemed to have seized upon the instructions tendered by him with avidity, as if they might be the last.

The paternal and filial sentiments which are usually excited by the relation of preceptor and pupils, seemed to have been reciprocated with peculiar

fervour, from the circumstance of his infirmity. This working of filial respect produced unusually strong sentiments of fraternal affection among the students. In fine, it appeared to us evident that they had all been favored with that unction from the Holy One, which teaches all things and qualifies men for the holy ministry.

The feeble health of the teacher seemed to have been in no-wise disadvantageous to the students, except that they did not enjoy the advantages his public instructions on the Lord's day, which loss was in a great measure made up by his private instructions in society, and by their own exercise in extemporaneous speaking to questions in the social circle, in which they learn from themselves and from the congregation of that place, they enjoyed great comfort with one another and much countenance from the Divine Master. In them we saw illustrated and exemplified in no ordinary degree, the comeliness of brethren dwelling together in unity.

The advantages of a public institution for promoting mutual improvement and for cherishing social attachments, were to us clearly manifested in both, and perhaps we might say especially the latter examination. We had most comfortable evidence of great improvement in biblical literature and theological science in all its ramifications. Their minds seemed to be moulded with remarkable distinctness into the great principles of the Reformation, and their hearts and tongues touched with a holy zeal to promote the glory of God—the salvation of souls—and the reformation of society.

The students were all minutely examined on all their studies, and by their answers showed that they had given more than a superficial attention to the subjects which came under our review. The studies on which they were examined, having already been enumerated in a report published in our periodicals, we omit farther notice of it here. We heard twelve sermons from as many regular students, which were highly creditable to both pupils and teacher, and manifested much skill and power in that important part of ministerial duty. There were during the last session thirteen students in attendance. Three of the fourth year, viz. J. C. Boyd, A. M. Milligan, and Samuel Sterrett. Three of the third year, viz. T. M'Connell, H. P. M'Clurkin, and J. B. Williams. Four of the second year, viz. R. J. Dodds, J. French, N. R. Johnston, and L. B. Purvis; and two of the first year, viz. Joseph Hunter, and J. M. M'Donald. Mr. Josiah Dodds, a licentiate, was, at his own request, and by permission of his Presbytery, in attendance part of the time.

Messrs. A. M. Milligan and Samuel Sterrett were certified to their Presbytery, as candidates for licensure.

We deem it worthy of remark in this connexion, that the congregation of Cincinnati merit our most hearty approbation for the munificent liberality which they have extended to the Seminary, since it was located in their midst, in providing a Hall and furnishing fuel free of expense to the church, which, in a city where room rent and fuel are both so expensive, and considering the smallness of their number, exhibits a liberality only surpassed by their ardent desire for the welfare of the institution which has experienced their kindness.

All which is respectfully submitted by your committee.

JAMES MILLIGAN, CHAIRMAN.

J. M. Willson presented a preamble and resolutions on the subject of Ecclesiastical Union, which were laid on the table.

The Committee on Unfinished Business again reported.—Report accepted and laid upon the table. No. 25, Petition from some members of the Greenville Branch of Little Beaver congregation, read and referred to Committee on Disci-

pline. No. 26, Petition of A. McFarland and others on "Usury," read and referred to a special Committee to report at next meeting of Synod. J. M. Willson, Milligan, and J. Wylie, are that Committee.

The order of the day, the Report of the Board of Foreign Missions, was taken up. The resolutions connected with the Report were considered, amended and adopted.

The remaining part of the Report was taken up for adoption, and the whole Report as amended, was adopted, and is as follows :

The Committee on Foreign Missions respectfully present the following report of their proceedings, together with some of the conclusions to which they have come respecting the farther prosecution of this work.

We have held five meetings, the first in the city of New York, October 9th, 1845; the second in Newburgh, May 12th, 1846; the third in the city of New York, Aug. 3d, 1846; the fourth in the same place, Oct. 13th, 1846; the fifth and last also in New York, March 2d and 3d, 1847.

The principal business of the first meeting was, in obedience to your directions, the designation of the field for your contemplated missionary efforts, and the selection of a competent person to conduct the exploration.

As to the former, the Committee, after free and ample deliberation, fixed, with entire unanimity, upon the West Indies, and particularly upon the island of Hayti, as, under all the circumstances, presenting the strongest claims. The character of the population of Hayti—the moral and intellectual disadvantages under which they labor, in consequence of prejudices against their race; together with the sad and mournful history of their emancipation, which have, however, unjustly debarred them, in a great measure, from the sympathies of the Christian world, were some of the reasons for our selection. Nor have we, thus far, seen any cause to regret our decision, but the reverse; for the farther our inquiries have been extended, and the more abundant and minute our information has become, we feel the more satisfied that in Hayti, if any where abroad, is the church now called, in Providence, to erect the standard of the gospel.

For the work of exploration, the Committee unanimously selected a brother, of whose qualifications we were well assured, and who was also known to us as an ardent friend of the coloured man, and of the cause of missions, Rev. John B. Johnston, and with his report before us, we have reason to be grateful that we were so directed in our choice.

Having thus laid the groundwork for future operations, the Committee proceeded with all convenient despatch to take the requisite steps, at a series of subsequent meetings, to complete the work entrusted to them. The fall of 1846 was fixed upon as the most suitable period for the commencement of the operations of our exploring missionary, and Mr. Johnston having, with encouraging promptitude, intimated by a letter, a copy of which, (marked No. 1,) accompanies this Report, his acceptance of our appointment, a schedule of instructions, a copy of which, (marked No. 2,) is herewith submitted, was adopted at our meetings in August and October, 1846, embracing an outline of those topics to which, in the judgment of the Committee, his attention might be directed to the greatest advantage, in view both of a definite selection of a field of labour, and of the future prosecution of our missionary enterprise.

In all these preparatory movements our hearts were cheered, and our hands strengthened by the lively interest felt throughout the church in the missionary cause, as manifested in liberal and prompt contributions coming up from congregations, and societies, and individuals, from every district of

our extended borders. In this respect, our most sanguine expectations were more than realized, and soon our treasury was furnished with abundance of means for the prosecution of the work immediately before us, leaving, at the same time, a considerable surplus for future expenditures. For this token of the favour of the Most High, we would bless His name.

Mr. Johnston, as appears from his Report, a copy of which, (marked No. 3,) is herewith submitted, left his residence, Cherokee, Ohio, Oct. 13, 1846, expecting to sail for Hayti, immediately upon his arrival in the eastern cities. No opportunity, however, occurred, of which he deemed it advisable to avail himself, until the 10th of December, when he sailed from Philadelphia in the brig *Ida*, Captain Stetson, for Port-au-Prince, where he arrived Dec. 24th, 1846, after a passage of fourteen days. His arrival was, in all respects, very opportune. An earlier arrival would have exposed him to the insalubrity of a protracted hot season, which was there, as here, a month later than usual. Nor should it be unnoticed as a providence for which we ought to be grateful, that while his passage was every way comfortable, another vessel which had sailed from Boston sometime before, and in which Mr. Johnston had at one time contemplated embarking, arrived but thirty-six hours in advance of the *Ida*, and that in a shattered and nearly sinking condition.

Mr. Johnston's arrival was welcomed by the Protestant missionaries already on the island, and, as his Report shows at large, he was encouraged and aided by them, in all his inquiries; and we also add, that in reply to a communication addressed to a Mr. La Rochel, one of the Secretaries of State, a copy of which, (marked No. 4,) accompanies this Report, assurances were given by Mr. La Rochel, in a document, a copy of which, (marked No. 5,) we also submit, that no obstacle would be thrown by the government in the way of the prosecution of a Protestant mission.

Finding it impracticable to engage, to advantage, in any form of missionary effort, on account of circumstances stated in his Report, and having, through a concurrence of events highly favorable to his researches, been enabled to gain, with unusual facility, all the information necessary for arriving at an intelligent decision on the subject of establishing a mission in Hayti, Mr. J. remained but three weeks, availing himself of an opportunity to return by the same vessel in which he went out. His return voyage was marked by the same kind protecting Providence which had hitherto guided him. He reached our shores safely, and in health, Jan. 26th, 1847.

In view of all the circumstances, the Committee feel satisfied that his return, although not expected so early, was a judicious step. Indeed, there remained, as it was, but little more time after his return, than was necessary to get the results of his inquiries fairly before the church for her examination and judgment, previously to your meeting. Had he remained longer, it would only have involved a useless expenditure. To have gone to any other island, after his own mind was fully convinced both of the practicability and desirableness of locating our mission in Hayti, would have been in violation of the spirit and even of the letter of his instructions. Nor can your Committee leave this part of their Report, without an expression of their high sense of the zeal, ability, prudence, and self-denial manifested by Mr. J. throughout the whole of his arduous and responsible labours. His Report,—and we are assured that this will be your judgment likewise,—is a monument of his industry, and discretion, and devotedness to the great work of evangelizing this isle of the Sea.

Much of the information contained in this valuable Report might, perhaps, have been obtained from other sources, without expense to the church. But no sources could have furnished the much-needed information, which leaves nothing behind of an uncertain character. What is before us is from the trustful agent of the church, authentic, entire, and satisfactory.

The Committee need hardly say, after all this, in any more explicit terms, that the providence of God seems to be opening up the way for us, as Christ's

witnesses, to proclaim his name and salvation among these much neglected descendants of Ethiopia. But whilst we are sensible and feel assured that great encouragement is presented to enter upon this field of missionary labour, both in the condition and disposition of the people, and the manifest favour which the government extends to all efforts to promote the religious and moral welfare of the people, and the education of their children, yet we are sensible also, and it is a consideration which ought not to be disguised, that the reproach of Christ is as likely to meet us there as every where else, and especially when the claims of our exalted Head and Redeemer come to be developed in their full extent.

In fine, that we may not leave the work entrusted to us in the indefinite form of a report merely, we present to the consideration of Synod, the following resolutions.

1. *Resolved*, That this Synod will proceed to take the necessary steps for the establishment, as soon as practicable, of a mission in the island of Hayti.

2. *Resolved*, That Port-au-Prince be the starting point and centre of our operations.

3. *Resolved*, That if they can be had, we will send out two ordained ministers as missionaries.

4. *Resolved*, That as soon as funds can be obtained, the necessary buildings for the mission and school be erected.

5. *Resolved*, That the Board of Foreign Missions be directed to adopt measures for having the Catechisms and Psalms translated into the French language, together with such other works as may be considered necessary for the use of the mission.

And in this connexion, we would suggest the propriety of some distinct expression of Synod's judgment on that part of Mr. Johnston's report, which relates to the emigration of mechanics, &c., to Hayti, who might, in various ways, be helpful to the mission without expense to the church.

In conclusion, the Committee would express their grateful sense of the Divine guidance which has conducted us thus far in our enterprise of mercy. The meetings of the Committee have been invariably harmonious, edifying, refreshing. And from our own experience, we can say that it is good to be employed in such an undertaking, that "he that watereth shall be watered also himself."

May He who is the great King in Zion, guide you in all your deliberations on this and every other matter that may come before you: may the great Trustee of the covenant of grace—Jesus who is over the house of God—visit you, and the churches under your care, with his choice spiritual blessings: and may the Great King of nations hasten that time when the gospel of the kingdom shall be proclaimed in power throughout the whole earth. All which is respectfully submitted.

M. RONEY, CHAIRMAN.

A. STEVENSON, SECRETARY.

N. B.—Various important documents, among them the Constitution and laws of Hayti, are in the hands of the Committee, having been furnished us by Mr. Johnston.

On motion of J. B. Johnston, a committee of five was appointed to nominate missionaries to Hayti. Johnston, James Wallace, Scott, R. Gray and Bradford, are that Committee.

Synod adjourned with prayer.

*Same place, 3 P. M.*

Synod met, and was constituted with prayer. Members all present, except James Orr, absent through indisposition. Minutes read and approved.

The committee appointed to nominate missionaries reported. Report accepted, and its consideration made the order of the day for to-morrow forenoon. The Committee appointed to give in reasons stating why No. 16 was returned, reported. Report accepted. The report was returned to the Committee, who were discharged from the farther consideration of the subject.

No. 27. Protest and appeal of Alex. McElroy against a decision of the Pittsburgh Presbytery, was read and laid on the table for the present. No. 21. Report of Treasurer of Committee on Foreign Missions was referred to Committee on Finance. The Report of Committee on Unfinished Business was resumed. Item 10, the Protest and Appeal of R. Tease was dismissed. Item 11, Collections to defray travelling expenses of Commission on Covenanting. Referred to Committee on Finance. Item 12, Instructions to Presbyteries to take measures for forwarding funds to Theological Seminary. Laid upon the table till the Report of Seminary's Treasurer be heard. Item 13, Bequest of Joseph Wylie ordered to be paid to Jonathan's Creek congregation. The Session of that congregation are authorized to receive the bequest. In regard to Item 9, the mode of making bequests, &c. to Theological Seminary, the Committee now report.— Report accepted and adopted. It is as follows :

NEW YORK, May 22d, 1847.

*The Committee to whom was referred the inquiry respecting the mode by which persons should make donations or bequests to the Theological Seminary, &c., respectfully report :*

That the great difficulty arises from the fact, that neither the Seminary nor the Synod are an incorporated body, and their attention has been mainly directed to the obviating of this difficulty, which is two-fold. 1st. Those which must always arise in suggesting a method of devise, which should protect the beneficiary devisee, when an unincorporated body, from the heirs, &c., of the donor or testator, and also from the heirs, &c., of the trust devisee. 2d. Those which exist in the necessity of providing some mode which should give equal security under the varying laws of the different States.— In the first class, is first the difficulty of making such a donation or bequest, as would enable an action to be brought against the executors, &c. of the donor or testator. The fact that the Seminary is not incorporated, attaches for the purposes of an action as well in the person of the trustee. Should that be the form of the donation or bequest, as though it was made directly to the Seminary, &c., and should it be made to any person individually, how is the Seminary, &c., to be protected against him ?

These two difficulties, sufficiently embarrassing, were they only existing as affected by the laws of one state, are much increased by the difference in the different states.

In view of these matters, your committee have endeavoured, with the advice of counsel, to strike upon a plan which should contain such general requisites as should give reasonable security that it would hold under any form of statute law now in use.

Your committee would therefore recommend, that all donations or be-

quests, should be of cash; that they should be made to the treasurer for the time being, with such a provision conditional, as could be enforced in equity by his successor in office against him, his heirs, &c.

We therefore suggest the following general form of devise which may be altered by the legal adviser of any donor or testator, who may perceive any difficulty under the peculiarities of the law where he may reside.

"I do hereby give, devise, and bequeath unto A. B., Treasurer, &c. the sum of — dollars, and I wish it to be distinctly understood, and the said bequest, &c., is upon the condition, that when the said A. B. Treasurer, &c., shall have reduced the same to his possession, he shall consider and treat the same, and the same shall be, moneys of the Synod of the Reformed Presbyterian Church of North America, for the uses specified, in his hands as treasurer thereof, in the same manner as the moneys of the said the Synod, &c., so in his possession, that is to say, that as betwixt my heirs, executors, administrators, and the said A. B. Treasurer, &c., the said devise is to the said A. B. personally, and as betwixt the said A. B. Treasurer, &c., his heirs, executors, administrators, or assigns, and the person who may be appointed to be, or who may be, his successor in the said office of treasurer of the said the Synod, &c., the same shall be for the benefit of the said successor, to be in the possession of the said successor, as moneys of the said Synod, &c., in his hands as treasurer thereof, in the same manner as moneys of the said the Synod, &c., so in his possession as treasurer aforesaid."

This mode or form of devise, your Committee respectfully submit as being as safe as any that has been suggested, having fewer objections and more probabilities of safety. All which is respectfully submitted,

ANDREW BOWDEN, CHAIRMAN.

J. M. Beattie stated that he had in his hand \$100, the donation of a lady; the interest of which is to be devoted yearly to the support of young men pursuing their studies in the Theological Seminary, whose circumstances require aid; the principal to be preserved entire.

The Treasurer of Theological Seminary is instructed to receive said donation, and invest it in Ohio six per cent. state stock, in trust for Synod, the interest to be appropriated annually, according to the wish of the donor.

Andrew Stevenson reported to Synod, that on 9th September, 1846, he received in trust, a bond for \$500, in water stock of the city of New-York, bearing interest at 5 per cent. per annum: the interest to be paid yearly to sustain Domestic Missions, under the direction of the Reformed Presbyterian Synod. "And the said bond I received in trust, and I hold in trust, for the Reformed Presbyterian Synod. The interest payable from 1st January, 1846." Statement referred to the Board of Domestic Missions.

M. Roney stated that he "held in trust for Synod a bond of \$1000, 6 per cent. stock, the interest to be appropriated to the exclusive benefit of young men pursuing studies in the Theological Seminary, whose circumstances render necessary some aid to enable them to prosecute said studies." Statement referred to Committee on Theological Seminary.

A. Stevenson stated, that he "held in Trust for Synod a

bond of \$1000, in water stock of the city of New-York, at 5 per cent. interest, the interest to be appropriated in the same way with that of the bond held by Mr. Roney ; viz : to the aid of students in the Theological Seminary, whose circumstances require it." Statement referred to same committee.

The Committee on Continuation of Historical Part of the Testimony reported. Report accepted and laid on the table for the present. J. R. Willson was allowed to read a narrative on the same subject.

Adjourned with prayer.

*Same place, May 29th, 1847, 9 A. M.*

Synod met, and was constituted with prayer. Members all present, except Parkhill and M'Donald. Minutes read and approved.

The report of committee on Missionary nominations was recommitted with instructions to report in full this forenoon. Mr. M'Donald appeared. Synod resolved that its present sessions shall terminate on Wednesday next.

The preamble and resolutions on "Ecclesiastical Union," laid upon the table yesterday, were taken up, read, and adopted. They are as follows :

Whereas, repeated attempts have lately been made to bring about a union among some religious bodies, and alliances among individual Christians upon doctrinal bases ; and

Whereas we would not have our real position and principles on this subject misapprehended, as if indifferent to a true Scriptural union and co-operation of the Lord's people ; therefore

Resolved, that a committee be appointed to report to synod an address for publication, presenting,

1. A brief synopsis of doctrine and argument in reference to the true grounds of Ecclesiastical Union.
2. A concise vindication of the position occupied by this church in regard to the movements alluded to in the preamble.

J. M. Willson, Hannay, and Kennedy, were appointed a Committee to prepare the address contemplated in the above resolutions. Mr. Sloane was, on motion, added to the Committee.

No. 14, The complaint of N. Allen, with accompanying papers and reply thereto, were taken up and read. Synod proceeded to hear the parties. The complainant was heard in part. The rule requiring an afternoon session was suspended. The Committee on nominating missionaries again reported.

Adjourned with prayer.



*Same place, May 31, 9 A. M.*

Synod met, and was constituted with prayer. Members all present, except Blackwood, Beattie, Crozier, J. Gray, Middleton, Parkhill, Slater, and O. Wylie. Minutes read, amended, and approved. As Mr. Allen was not present, the farther consideration of his case was deferred for the present. Messrs. Blackwood, Middleton, and O. Wylie appeared.

Papers Nos. 15 and 17, petitions from the congregation and session of Topsham, in regard to the Declaratory Act of 1838, on reading the line in public singing, were taken up. Said Declaratory Act is rescinded, and the whole matter left where it is left in the Directory for Public Worship.

Against this resolution, J. R. Willson entered his dissent, for reasons to be hereafter given in.

The consideration of Mr. Allen's complaint was resumed, and he was heard farther in its prosecution. The Presbytery of the Lakes submitted the case without defence.

The complaint of Mr. Allen against that Presbytery was sustained, in so far as he complains of their summarily dismissing him from their bounds.

It was moved and seconded, that for want of that aptness to teach, which is an indispensable qualification for the work of the ministry, of which want this court has sufficient evidence, Mr. Allen's licensure to preach the everlasting Gospel be, and hereby is, withdrawn.

While this motion was pending, Synod adjourned with prayer.

*Same place, 3 P. M.*

Synod met, and was constituted with prayer. Members all present, except Middleton, Parkhill, and John Wallace, who soon appeared. Minutes read and approved.

The resolution pending at the adjournment in regard to Mr. Allen, was adopted.

The special Committee on the Literary Institution, reported. Report accepted and adopted. It is as follows :

*The Special Committee on the Resolution of the New York Presbytery, referring to a Literary Institution under the care of Synod, respectfully present the following Report :*

That the instruction of youth should ever be scriptural, and that in the whole course of education there should be a constant intermingling of sound religious instruction with that which is merely secular, are principles universally acknowledged among us, and which we may therefore assume as true, in considering the subject before us. Nor is it necessary to enter upon any argument to show that the children of Covenanters should be carefully placed in such situations only, so far as it can be done, in which their education shall be conducted so as to keep before their minds the great system of doctrine, law, and order, which we hold as a church. If this be true of those

receiving elementary instruction in common schools, is it any less true of those prosecuting more advanced studies? Certainly not. The duty of parents to train up their children in the way in which they should go, does not cease when they have passed the age of childhood. It is evidently obligatory upon them during the whole period, and to the whole extent of their influence and authority over them. No parent is at liberty, at any time, to place his son out of the reach of appropriate training.

These general considerations are sufficient to show, that it is an object of the very highest importance, that Christian parents have access to such institutions as, while they furnish adequate secular instruction, shall also supply ample religious training; and that under circumstances, as far as may be, removed from temptation. And we add, that on this ground, the Reformed Presbyterian Church has long stood. Few subjects were considered of deeper interest by the Scottish Reformers. The principle is contained and exhibited in detail in the First Book of Discipline. While they had the ability to do so, our covenanted fathers carried out their doctrines on this subject, in the establishment and careful regulation of colleges, &c., in substantial accordance with their avowed principles: the whole course of education being subjected to the supervision of the judicatories of the church.

But how stands the case with existing institutions? In replying to this inquiry, we are far from assigning to all the higher seminaries the same undesirable character. In some there is given, in some form or other, a considerable amount of religious instruction. But against all there lie objections of the most serious nature, as schools for the education of the children of Covenanters.

1st. Their professors are either irreligious men, or members or ministers of churches with which we can have no ecclesiastical fellowship, on account of their corruptions. To those who know the influence which professors have over the minds of their pupils, this fact must present itself as one of the greatest moment.

2d. The course of study is far from being in any of these, what we as Covenanters desire. To say nothing of the corrupting tendencies of the ordinary classical course, we refer, (1.) To the fact that the systems of moral and intellectual philosophy, commonly taught, are, in many points of view, grossly unscriptural; and (2.) To another equally evident and serious consideration, namely, that in all, or most of them, there are prelections upon the laws and constitution of the United States, calculated to present them in a light, morally considered, far too favourable, and, of course, tending to weaken the effect of the truth on this subject, as taught in the family and from the pulpit; and, (3.) At best there is in all an entire want of that constant and systematic instruction in our peculiar principles, which is the main safeguard of our youth.

3d. Our youth are exposed in these institutions to strong temptations to unite in religious services with those with whom their parents cannot and will not. And besides, in their intercourse with a large majority composed of the profane, or the erroneous in principle, and that, in most instances, without the ordinary helps to resist temptation, they are in danger of imbibing a proud and worldly, or compromising spirit.

Nor can it be objected, that this intercourse is necessary, or at least, highly useful, in polishing their minds and habits, and in forming acquaintances which may be turned to good account in after life. This may be partly true. But (1.) these advantages may be purchased at too dear a rate. (2.) Many of them may be found in the society of a better class in an institution of our own. And, (3.) it takes for granted, what we cannot suppose, that none but Covenanters will attend such an institution as the resolution before us contemplates.

Other churches have moved, and are moving in this matter. The times

seem to favour,—to demand some effort of this kind, so soon as it can be made with a reasonable prospect of success.

We therefore recommend the adoption of the following resolutions :

1st. Resolved, that the establishment of a Literary Institution under the care of this Synod, where our youth may prosecute the higher literary and scientific studies, free from the temptations to which they are exposed in the higher seminaries now, is a highly desirable object.

2d. Resolved, that this Synod will keep this object before it, to be attained as soon as practicable.

3d. Resolved, that Presbyteries be directed to take the subject under consideration, and present to next meeting of Synod their views upon it, and, if favourable, with such practical suggestions as may occur to them, so that, if the way be found open, steps may then be taken with a view to the carrying out of the principles of this Report.

4th. Resolved, that in the mean time, parents and students be most earnestly and affectionately recommended to keep as closely as possible to the path of a true scriptural education.

Upon the other subject referred to the Committee, namely, the study of the Hebrew tongue as preparatory to a course of theological studies, your Committee present the following preamble and resolutions :

*Whereas*, much time is occupied in the study of other languages not so important to a theological course : and, *whereas*, the time spent in the Theological Seminary can be amply occupied, and more profitably than in studies in their own nature merely elementary, therefore,

Resolved, that the study of the Hebrew language should constitute a part of the course preparatory to entering upon theological studies, yet,

Inasmuch as in the present state of things it is impracticable to carry into full effect the purport of this resolution, therefore,

Resolved, 1st, That this Synod will make no change, in this respect, in the course now pursued in the Theological Seminary.

Resolved, 2d, That, in the mean time, students looking forward to the ministry are recommended to enter as fully upon the study of the Hebrew, in their preparatory course, as their circumstances allow.

All which is respectfully submitted,

J. M. WILLSON, CHAIRMAN.

The Special Committee on Covenanting, reported. Report accepted and laid on the table. It is as follows :

*The Committee on Covenanting would beg leave to report.* From your Presbyterian reports, it appears that the draught of a covenant drawn up by your commission last fall, is unanimously rejected.

Your Committee would therefore recommend a draught of confession of sins, and a covenant, prepared by Dr. Willson, as documents worthy of the consideration of this Synod. All which is respectfully submitted.

WM. SLOANE, CHAIRMAN.

The order of the day, the report of the Committee for nominating missionaries to Hayti, was taken up.

Synod proceeded to the election of Missionaries, by ballot. Rev. J. W. Morton and Mr. A. M. Milligan, licentiate, were chosen.

J. R. Willson and James Gemmil were appointed a Committee to confer with the missionaries elect, as to their acceptance.

The Committee on the records of the Rochester Presbyte-

ry reported. Report accepted and adopted, and is as follows :

The Committee to whom were referred the minutes of the Rochester Presbytery, report that having examined said minutes, they find nothing in them inconsistent with the law and order of the church.

JOHN WALLACE, CHAIRMAN.

The Committee on Discipline reported. Report accepted and considered article by article. Having been amended and adopted in part, its farther consideration was deferred for the present.

No. 28, a letter from the Irish Synod, was read and referred to the Committee on Foreign Correspondence. The Board of Domestic Missions reported. Report accepted, and laid upon the table for the present.

Adjourned with prayer.

*Same place, June 1st, 9 A. M.*

Synod met and was constituted with prayer, Members all present, except Galbraith, J. Gray, Middleton, and John Wallace, who soon appeared. Minutes read and approved. J. R. Willson laid on the table his reasons of dissent from the resolution rescinding the Declaratory Act of 1838, in regard to continuous singing. They are as follows :

*Reasons of dissent from the Act of Synod rescinding the Act, which ordered the Congregations to read the lines in the public singing of the praises of God.*

1. The rescinding act, as the undersigned believes, is, in its import, not warranted by the practice of God's people of the days of David, for then the lines were read, that *all* might have the privilege of praising God.

2. It is calculated to encourage insubordination, as it has been passed in answer to a petition of Topsham congregation, which, for many years, refused to obey what the petitioners themselves admit was a law of Synod.

3. It tends to distract the church, by appearing to depart from that uniformity in worship which the church has always laboured to maintain, which is dear to the saints, and in which God delights,—“Jerusalem, as a city, is compactly built together.” It is an attempt to remove one pin of the tabernacle, and thus impair the strength which makes it compact. Many will be grieved for this. The writer is among these.

4. The act is an accommodation to the corrupt congregationalists of New England, where the insubordination of Topsham congregation originated.—By yielding to corruption, farther and more dangerous encroachments are encouraged. It was admitted in the argument, that one reason, and as the undersigned thinks, the main one, for rescinding the act, is because those who are without oppose lining. That reason is equally availing against the weightier matters of the law, imbodyed in our Testimony.

5. The rescinding act is equivocal. It is well known that many, of whom the undersigned is one, deem the law of our manner of worship still exists in all its force, as it never has been rescinded, and that it does not lie in the mouth of any inferior authority, or of any congregation, or of any member to declare that the expediency of the law, making it imperative, has ceased to exist. They believe that though all adult Covenanters can read, yet there are thousands who attend on preaching, as in England, Ireland, and Scot-

land, that cannot read, all of whom have their mouths closed, while a very few only, are celebrating the praises of God. Other members, who plead for the congregational manner of worship in this matter, will interpret, as they have done for years, the law in the Directory of Worship, to authorize every congregation, if it is pleasing to it, with the session, to sing continuously. For the purpose of settling definitely the meaning of that part of our law, the act, now rescinded, was passed. The undersigned, with all due deference to Synod, thinks this kind of equivocal legislation, now so common in all corrupt protestant churches, ought to be avoided.

6. The undersigned deems this rescinding act a step of defection. There are, in carnal times, and a lukewarm state of the church, three distinctly marked steps in backsliding. 1. Ceasing to do such things as ought to be done, as not proceeding in the Argumentative part of the church's testimony, and halting in the settlement of the governmental order of the Lord's house, and the non-renovation of covenant. 2. Undoing what has been done. 3. In doing the contrary. The undersigned saw, with great pain, these degrees of defection, which led to the lamentable New Light defection. He is constrained, with deep sorrow of heart, to put the rescinding act in the second class.

7. The rescinding act is a departure from the footsteps in which the flock of Christ have walked for at least two hundred years, and all this for no valid reason, as the undersigned thinks.

8. Christ says of the tithing of mint, anise and cummin, "These things ye ought to have done." While the undersigned admits that there are *weightier* matters of the law far more important, he still earnestly dissents from the rescinding act, because it is like the letting out of waters, which though very small at first, wear, for themselves continually, larger and larger channels. He shall be called least in the kingdom of heaven, who teaches men to contend the loops and taches of the tabernacle.

JAMES R. WILLSON.

June 1, 1847.

Messrs. Sloane, Stevenson and Temple, were appointed a Committee to answer said reasons of dissent.

The consideration of the paper reported by the Committee on Covenanting was taken up. The paper and the whole subject were referred to a Committee, to report during the present sessions of Synod. Messrs. Johnston, Crozier, and Bradford are that Committee.

Synod resolved that when it adjourn from its present sessions, it will adjourn to meet in the Cherry Street Church, Philadelphia, on the 4th Tuesday of May, 1849, at 7½ P. M.

A Committee was appointed to receive moneys in behalf of our suffering brethren in Ireland. The congregations are requested to make collections for this purpose, and transmit them to the chairman of that Committee. The Committee are Stevenson, Chrystie, and James Wylie.

Isaiah liii. 1, was chosen as the subject of the sermon to be preached at the opening of the next Synod. Mr. Slater was appointed the moderator's alternate.

Adjourned with prayer.

*Same place, 3 P. M.*

Synod met and was constituted with prayer. Members all present.

The Committee on the records of the New-York Presbytery, reported. Report accepted and adopted, and is as follows :

The Committee have examined the records of said Presbytery, and find them correctly kept, with the exception that all the minutes examined, want the signature of the clerk, and the last two, the signatures of both Moderator and Clerk.

The Special Committee, to whom were referred papers 6, 8, and 9, which refer to the relations of the Scottish Synod with the New Lights, reported. Report accepted, adopted, and referred to the Committee on Foreign Correspondence.

The Committee to confer with the Missionaries elect, reported that Mr. Morton had accepted the appointment, and that Mr. Milligan wished to have till to-morrow morning before giving his answer. Request granted. The report of the Committee was accepted, and recommitted to them to report in full to-morrow morning.

The Committee to whom were referred papers 18 and 23, reported. Report accepted and laid on the table for the present.

A counter report was presented, signed by J. B. Johnston and J. W. Morton, two members of said Committee. This was also accepted and laid on the table for the present.

The treasurer of Theological Seminary reported. Report accepted and returned for correction.

The report of the Committee in regard to the proper treatment of baptized members was taken up. After some consideration, the whole subject was laid on the table till next meeting of Synod.

The consideration of report of Committee on Discipline was resumed. That part of the report of the Committee, which relates to No. 2, petition of James Aiton, and others, was laid on the table.

While the report was under consideration, Synod adjourned with prayer.

*Same place, June 2d, 1847, 9 A. M.*

Synod met and was constituted with prayer. Members all present. Minutes read and approved. The Committee of conference with the missionaries elect, reported. Report accepted and adopted. And the election of another missionary in the place of Mr. Milligan, who declines, made the order of the day for this afternoon.

The Committee to answer J. R. Willson's reasons of dissent from the resolution rescinding the Act of 1838, on Continuous singing, reported. Report accepted and adopted, and is as follows :

*The Committee appointed to answer reasons of dissent, by Dr. Willson, respectfully report :*

That our aged father seems to misapprehend the meaning of Synod's resolution, and his reasons of dissent are based on this error. He argues as if Synod had judicially abolished reading the line in the congregation, and enjoined continuous singing. While the truth is, every congregation is left at free to read the line now, as before 1838. Hence any argument against continuous singing has no bearing on Synod's action. The reasons are :

1. The rescinding act is not warranted by the practice of the saints in the days of David. We answer : The Directory, then, must be contrary to the ancient practice, for Synod has determined to hold fast the Directory on this subject.

2. Topsham congregation has not been in rebellion for years. Witness their petitions, and the statement that Dr. M<sup>r</sup>Niece read the line on the last day of public worship, and the declaration of the session, that it had proceeded against those who attempted to sing continuously in the congregation.

3. It will tend to distract the church. We think it cannot distract the church, to return to the law of the house, and the practice of the saints for two hundred years, and forsake the innovations of nine years' growth.

4. We are not aware that the corrupt churches of New England praise God in accordance with the law of our Directory. Consequently Synod's returning to the old law and practice, can be no accommodation to them.

5. The rescinding act cannot be equivocal, unless the law of the Directory be equivocal. It is the reason of dissent which is equivocal. For the dissentient argues as if Synod had abolished lining, and enjoined continuous singing, which is not the fact.

6. It can be no step of defection to return at any time, to the constitutional law of the church, and rescind all acts which either really, or in appearance, change it.

7. This reason satisfies us that our aged father does not understand the motion from which he dissents ; as we cannot see how the rescinding of an act which had no existence before 1838, can be a departure from the footsteps of the saints for two hundred years.

8. We cannot see the application of the text, about "tithing anise, mint and cummin," to the rescinding of this act. Nor do we apprehend any danger to the church by returning to the constitutional law and practice. It has been tried for many generations, and produced no mischief, and we may safely trust it for the future.

All which is respectfully submitted.

WILLIAM SLOANE, Ch'n. of Committee.

The Committee to whom was referred the paper on Covenants, reported. Report accepted and adopted. The paper was referred to a Committee, to insert the alterations proposed, make further amendments, and publish it in Overture. The Committee are Roney, Chrystie, and James Wylie. A. Stevenson was added by motion.

Report of Committee on Domestic Missions was taken up. The recommendations which it contains were considered paragraph by paragraph, and amended. The whole report amended was adopted, and is as follows :

*The Board of Domestic Missions would respectfully report:*

That shortly after the adjournment of Synod, the members met at the call of

the chairman, and the Board was organized. Rev. J. Galbraith was chosen Secretary, and Samuel Henry, Treasurer. It was agreed to hold quarterly meetings, on the first Tuesday of January, April, July and October. These meetings, in consequence of a quorum being sometimes not present, were not always held. To all Presbyteries applying according to the direction of Synod, the Board made appropriations of the funds in their hands.

From the treasurer's report Synod will perceive, that with two exceptions, all the money received has been contributed by congregations within the bounds of Pittsburgh Presbytery. The report, it is true, does not present a full view of all the funds used for domestic missions, inasmuch as it appears that some of the Presbyteries have appropriated, irrespective of the Board, what was raised in their own bounds. Would it not be better, if Synod see meet to continue the present organization, to transact in all these matters with the Board, in order that in the report of the treasurer, the amount of money raised for this object may be seen at one view? This not to be understood as interfering with the privilege of Presbyteries in carrying on missionary operations in their own bounds. And also, let each Presbytery which carries on missionary operations, report the same to Synod.

It is with feelings of sincere regret that we record the death of Samuel Wylie, ruling elder, a member of the Board. He was removed from his place and labour in the church militant, on the 8th day of July, 1846. By his death the Board lost a valuable member, and the cause of Christian benevolence an ardent friend. To him, however, there was good reason to believe that death was gain. He rests from his labours.

We recommend that the interest of the money referred to by the treasurer, be paid as it becomes due.

The attention of Synod is respectfully invited to the importance of more vigorous exertions in the cause of Domestic Missions. Without presenting its claims as rival to those of the cause of Foreign Missions, the Board may be permitted to say, that in their estimation, they do not occupy a secondary place. Respectfully submitted,

THOMAS SPROULL, CHAIRMAN.

Allegheny, May 31, 1847.

The special Committee to prepare an address on the subject of "Ecclesiastical Unity," reported. Report accepted and adopted.\*

No. 13. The report of Pittsburgh Presbytery which had been returned, was read and accepted. While a motion for its reference to the Committee on Presbyterial Reports was pending, Synod adjourned with prayer.

*Same place, 3 P. M.*

Synod met and was constituted with prayer. Members all present, except Beattie and Middleton, who soon appeared. Minutes read and approved. The Pittsburgh Presbytery asked and obtained leave to withdraw their report.

Synod proceeded to the order of the day, the election of another missionary to Hayti, in place of A. M. Milligan, who declines. Robert J. Dodds was elected.

Report of Committee on papers 18 and 23 was taken up in connection with which the counter-report on the same sub-

\* See Appendix.



ject was also taken up and read. The three resolutions contained in the part of counter-report which refers to paper No. 18, were considered for adoption. During the discussion, the rule fixing the hour of adjournment was suspended.

The farther consideration of the part of the Report which relates to No. 18, is postponed, until Report on No. 23 is considered.

While this was under discussion, Synod took a recess till 7 1-2 P. M.

*Same place, 7 1-2, P. M.*

After the recess, Synod came to order. The Committee on Finance reported. Report accepted and laid on the table for the present.

The consideration of Report on No. 23, was resumed. The motion fixing the final adjournment of Synod was reconsidered, and then negatived.

Adjourned with prayer, to meet at 8 A. M. to-morrow.

*Same place, June 3d, 1847, 8 A. M.*

Synod met and was constituted with prayer. Members all present. Minutes read and approved. Mr. Allen asked for an extract of the decision in his case, which was granted.

The Committee on Presbyterial Reports reported. Report accepted and laid on the table for the present.

The Committee on Foreign Correspondence reported letters to the Irish and Scottish Synods. Report accepted and adopted, as amended. The Committee were instructed to transmit copies of said letters to the foreign judicatories.—The whole correspondence is as follows :

I. Letter from Scottish Synod.

*To the Moderator and Remanent members of the Reformed Presbyterian Synod in North America.*

*Reverend and dear Fathers and Brethren :*

Your brotherly letter read at our former meeting, has been too long unanswered. This arose from the press of business at the time, not from any diminished interest in your welfare as a church allied to us in principle, altho' separated from us in place. We are truly comforted in your comfort, and made partakers in your joy by our acquaintance with what the Lord is doing for you, and what he is enabling you by his grace to accomplish for him.—We are glad to learn that you are so rapidly growing in numbers, since the painful events to which you make passing reference. It is our prayer that God would increase you still with men as with a flock, and add daily to your number those who shall be your joy and crown in the day of the Lord Jesus. We are delighted to learn that you stand fast in one mind, striving for the faith of the gospel. May you continue to keep the unity of the Spirit in the bonds of peace. We regret, dear fathers and brethren, to learn that there should have been any repugnance among you to missions. Although others have fallen into error in this great cause, this does not seem any reason why you should refuse to enter the great field into which your Mas-

ter invites you : far less does it furnish a reason why you should follow them, when they deviate from the path of commanded duty. We are glad, however, to see that you have found that the cause of missions is in perfect harmony with ecclesiastical order. We trust your light has risen in obscurity, and that long ere this, your darkness has become as noon-day—that your incipient movements in the cause of missions, have ripened into great and effective exertions for speeding on the longed-for day, when the knowledge of the glory of the Lord shall fill the earth as the waters cover the sea, and we can assure you, not only from observation but experience, that what is given for the extension of the kingdom of Christ abroad, is not so much taken out of the funds of the church at home ; for you will find that Christ does most for you at home, when you are doing most to extend his kingdom abroad ; this is the scattering that increaseth, the other is a withholding that tendeth to poverty. The prosperity of the church at home is not seldom measured by her exertions to carry the bread of life to those who are perishing for lack of knowledge. We are confident that if you enter on the cause of missions in the spirit of Christ, you will soon see your own congregations increase in temporal wealth, and what is better, in spiritual health, for activity in the cause of Christ tends to strengthen the body of Christ.

We are not, dear brethren, surprised to hear that you are beset with iniquities on all sides,—that errors which filled the grave for ages, are starting up on every hand, clothed with the vigor and freshness of youth, and that you are surrounded with many enemies. We trust God will honor you by employing your hands to lift up the standard by which the tide of iniquity is to be resisted—that amidst the revived errors you will be honored to contend earnestly for the faith once delivered to the saints, and that by the grace of God, you will be nothing terrified by your adversaries, which to them is an evident token of perdition, but to you of salvation, and that of God.

We are happy, dear fathers and brethren, to inform you that God has done much for us, of which we trust we are glad. We continue to keep the unity of the Spirit in the bond of peace, and have been enabled in some measure to obey the inspired injunction, “ I beseech you that ye all speak the same thing and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment.” We value this blessing highly at all times, but especially at the present time, when the different sections of the church are rent by internal division, when the red and lowering sky seems to say that foul weather is at hand, and indicates that to us it may be given, not only to believe, but to suffer for his name. We value it too, because it fits us for meeting the hour of trial with which the day of triumph is prefaced, and we value it because it makes each feel an interest in all, and all take an interest in each ; for we feel that we are members one of another, and we trust that this perfect unity may be regarded as a token of the presence of God with us, and a pledge too, that whatever be the number and magnitude of the duties and trials the day brings, it will bring strength to fit us for the active performance of the one, and the passive and patient endurance of the other.

It gives us pleasure to state, that as God in his mercy has placed in our hands a banner to be displayed because of truth, so he hath granted us strength to keep it still displayed. We still adhere to Scotland's Covenanted Reformation—we still endorse the sentiments of those who loved not their lives unto the death, and it is our ardent desire to be followers of those who are now inheriting the promises. On account of our adherence to the scriptural testimonies and earnest contendings of Christ's witnesses, we are still small, although not so much despised as formerly, inasmuch as recent events have furnished fresh illustration of the character, and supplied new proofs of the importance of our principles : so that seen to-day in the light of yesterday, they are better known, and on that account must be better appreciated.

“Arise, O Lord and plead the cause that is thine own.” We are endeavouring, as far as possible, to comply with the command of Christ, “Go ye into all the world and preach the gospel to every creature;”—cheered with the promise, “Lo, I am with you even to the end of the world.” We have sent missionaries to those who sit in the region of the shadow of death, to carry to them the day-spring from on high, and beseech those who are worshipping the works of their own hands, to turn from these vanities to the service of the living God. While we have been concerned for the heathen, we have not forgotten God’s ancient people, the Jews. We have four missionaries, two among the Heathen in New Zealand, from whom we have had recent tidings. We cannot yet measure the success of our mission to the Heathen, by counting the converts to the faith Christ; yet we have reason from past kindness to thank God and take courage. The path of our devoted missionaries has been beset with difficulties, yet softened with rich mercies from their kind Master. It has been often covered with darkness, yet relieved by rays of light, that tell that the night is far spent, and the day is at hand. And we trust that God in his own way and at his own time will open for them a great door and effectual, and crown their labours with an abundant success. We know that it is by the Spirit of God that the Heathen are to be turned from idols to serve the living God, and on that account we would invite you to join us in beseeching the throne of grace on behalf of our missionaries, persevering in our suit till the day break, and making it our fixed purpose that we will not let the angel go till the blessing is obtained, even the outpouring of the Spirit for the conversion of sinners to God.

We have, likewise, a missionary among the Jews from whom we receive frequent intelligence, as he is among the Jews in London. All we can say about this mission, from the recency of the appointment, is, that we have got a man of the highest qualifications, and we may expect to reap through him, if we faint not—we are prepared to employ another missionary among God’s ancient people. Our anxious inquiry is, who will go to seek out the lost sheep of the house of Israel: join us in praying that the Lord of the harvest would send forth labourers into the harvest. We have, also, a missionary in Canada who has endeared himself to the church by his adherence to the cause of truth, and his anxiety to bring souls to Christ. We had two missionaries in Canada till lately, when it pleased our Lord to remove one of them in the midst of his days and the beginning of his usefulness; this is the Lord’s doing, and we would desire to hold our peace. We have loud and urgent calls from the Canadas, but we cannot respond to them, not for want of money to support, but men willing to devote themselves to the work of the Lord, among our expatriated countrymen in the Canadas. Lord, send by the hand of those by whom thou wilt send. While we are not overlooking the claims of the Heathen abroad, we are attending to the Heathen at home,—we are striving to gather others to Christ, besides those that are already gathered. Our numerical strength is not materially altered since we last wrote you—we have 38 congregations, and only a few of these are without a stated pastor. God has been taking away some of our members of late, but we are thankful to Him, that he has raised up and qualified young men to fill the place of those whom he has removed, so that the sheep of his pasture are not long without a pastor to feed them with the bread of life.

Our present meeting of Synod has been characterized by the same unity and peace that we have experienced for years. We have had subjects of engrossing interest, and deeply affecting the cause and kingdom of Christ, and yet we have not had a vote. One of our ministers, (Mr. Graham,) has seen it his duty to leave a large and flourishing congregation, to go to one like a bruised reed and smoking flax. We have had a gratifying report from the committee on the liquidation of debt, and our church is to com-

mence next year *free of debt*. We have had gratifying accounts from our missionaries, and our funds for this support are in a most encouraging condition; this is the doing of the Lord, and marvellous in our eyes. We had the subject of American slavery before us, and the connexion of the American churches with that system of iniquity—we unanimously agreed to republish our former resolutions on the subject, and to send forth an earnest remonstrance to all the churches implicated in the sin of directly or indirectly upholding the nefarious system. The early and decided stand which you took on this subject, and to which you have always adhered, has been often and honourably mentioned in the recent controversies on the subject. We have also a plan proposed for granting a more liberal allowance to those that devote themselves to the work of the ministry. It is our prayer, dear fathers and brethren, that peace may dwell within your walls, and prosperity within your palaces, that you may be blessed of your Master in winning souls to him, and get them for your hire. Signed in the name of Synod, by  
JOSEPH WILSON, M. C. F. C.

## II. Letter reported by Committee of Foreign Correspondence, and sent to Scottish Synod.

*To the Moderator and other members of the Reformed Presbyterian Synod in Scotland.*

Dear Brethren,—We have received with much satisfaction, your brotherly communication, and rejoice in the evidence which it furnishes of your continued adherence to God's covenanted Reformation, and your lively interest in us, as brethren employed in sustaining, in the great commonwealth where Providence has cast our lot, the common cause of our common covenanted ancestors. We are also highly gratified to learn the unanimity and zeal with which you, and the people under your care, prosecute the great and interesting work of missions, Home and Foreign. Nor can we refrain from expressing more particularly, the satisfaction with which we have learned, that you have been enabled to send forth a missionary of the highest qualifications, to preach Christ, the true Messiah, among God's ancient covenanted people, the Jews. May your anticipations all be realized. May you reap in all your fields of foreign missionary enterprise, and in all your efforts to convert sinners to God, a most abundant harvest.

But why, dear brethren, do you suppose that we entertain any "repugnance to the cause of missions?" Six years ago,—in 1841,—we unanimously recognised the obligation of this duty. In 1843, proceeding, we are aware, too tardily, we appointed a committee to explore a field and mature a plan. In 1845, this committee was re-appointed, with enlarged powers, the want of which had tended to cripple their efforts. In 1846, one of our brethren, Rev. John B. Johnston, was commissioned to act as an exploring missionary. His Report is now before us. We have fixed upon the island of Hayti, and have appointed two missionaries, Rev. Joseph W. Morton, and Robert J. Dodds, who will, Providence favouring, enter upon the duties of their appointment in the early part of the ensuing winter. In all these steps, we have been encouraged by an evidently increasing interest in the cause of missions, in every part of our extended borders.

Our endeavours to cultivate the large domain immediately around us, have not been intermitted, nor have our labours,—too feebly conducted, we acknowledge,—been altogether unsuccessful. We are growing in numbers. We have now forty-one ministers, eight having been added since our last meeting, and two having been removed by death from the church militant. The sessions of the Theological Seminary in Cincinnati, under the charge of Dr. Willson, were attended last winter by thirteen students, one of the largest classes ever in attendance in that institution, and considerably larger than that of the previous session.

We are moving in reference to covenanting, but more slowly than we would desire. We have found, after every effort to accomplish it, that to adapt the Covenants, National, and Solemn League, is a very difficult, if not impracticable, task. We fully recognise the obligation to engage in this work, but all seem to have settled down upon the conclusion, that when performed, it must be by a new bond, suited to the condition of the church here, in which we will also avouch and renew our adherence to the covenants of our fathers. The time appears to be approaching, when Christ's witnesses,—when the faithful, both here and in the British Isles, will find it necessary to rally, openly and unitedly, around the ancient and blood-stained banner of our fathers, for Christ's crown and covenant.

Iniquity still abounds in society around us. National sins are rampant. We see no evidences of a national returning to God,—of any effort, or even any desire to avert, by repentance and reformation, the wrath of Jehovah. God's hand is lifted up, and he has not left himself without witness in past, and present, and impending judgments, that he has a controversy with our land.

Among the churches, no remarkable changes have taken place. It is probable that anti slavery sentiments are on the increase; but as bodies, the churches are all, with some exceptions among the smaller denominations, adverse to any action directed pointedly against the sin of slaveholding, or tending to the exclusion of slaveholders from church-fellowship. We hesitate not to say, that much of the guilt of the continued existence of slavery, lies upon the churches. At the same time, we are gratified in being able to state, that thousands of Christian professors in the United States refuse to swear the required oaths to the Constitution, or even to vote, holding as we do, that it is a pro-slavery instrument; and we are also assured, that the number of these is on the increase.

We would now, dear brethren, in the spirit of brotherly kindness, bring to your notice a subject which you will not fail to perceive, is one of no small importance and interest to us. We see, to our great regret, that you still correspond with our former brethren, and even recognise them by the title of "The General Synod of the Reformed Presbyterian Church in North America." Our grief is, that brethren, whom we recognise as fellow-witnesses, and as descendants of a noble race of covenanted fathers, should, in any measure, weaken our hands in defence of the crown rights of our Redeemer, by a public recognition of a body which sanctions its members in owing allegiance to the constitution of these United States, thus practically rejecting our testimony: that you should thereby open the mouths of our enemies, and give boldness to our former brethren in their backsliding course. We had good reason to expect, on the other hand, that those brethren would have been discountenanced in their retrograde course, and we nerved in the conflict by the cheering voice of your unquestioned approbation.

Wishing you, dear brethren, grace, mercy, and peace, from God the Father, and from the Lord Jesus Christ, we bid you farewell.

JAMES M. WILLSON, CHAIRMAN COM. FOR. COR.

### III. Letter from Synod in Ireland.

*Belfast, July 17th, 1846.*

Dear Brethren:—Your letters are always acceptable to us. Your last gave us great satisfaction. We rejoice that you stand fast in one spirit, with one mind striving together for the faith of the gospel; that you firmly maintain the doctrine, worship, discipline and government, contained in the word of God, and exhibited in the Covenanted Reformation; having carried down with you through many great difficulties, your doctrinal and practical testimony for the Redeemer's Headship over his church, and over the nations for the church's welfare. Your increase of number, your peace, your deep interest in our solemn covenants, and the measures you are taking for their faithful renovation, are to us very gratifying. 'Tis our fervent hope that God will give your cause favour in the eyes of the people of your great commonwealth.

We accept from you with peculiar pleasure, the information, that "thousands of anti-slavery people, not Covenanters, have ceased to swear oaths of allegiance to the government of the United States, and also to vote in the election of civil officers, regarding the constitution as a pro-slavery instrument:"—and we cannot doubt that, as scriptural knowledge spreads, and love to Jesus Christ, his word, his institutions and laws, increases, many others will adopt the same line of procedure, taking the high and legitimate ground of professing and exemplifying the principle of Christ's universal dominion, and practically testifying against immoral and unchristian governments, in all lands to which the light of Divine Revelation has been vouchsafed. To us the defects and positive evils of the States' government appear so glaring, that we think it only necessary for Christian men to open their eyes that they may see them, and that there are not a few well aware of them, who will not practise the self-denial, or make the sacrifices which an assured belief of them demands; promising themselves various very questionable advantages of a worldly nature, while they follow in the wake of political parties in their inconsiderate career, without adverting, as they ought, to the responsibility they incur before the Ruler of the Universe, to their participation in the guilt of the National Society, and to the injury done to their spiritual interest.

It was to us, a matter of surprise, and it is still a source of grief, that numbers, once your brethren and ours, in the highest sense of the expression, some of whom directed powerful minds to the work of carrying out the organization of your church, and of definitely fixing the application of your distinctive principles, and long and honourably exemplified them, have incorporated with the American commonwealth, by taking oaths of allegiance;—have participated in political movements, and identified themselves with civil rulers that regard the rights, neither of God, nor man. Formerly, they faithfully maintained the principle, more distinctive of our church than any other we profess, that a due measure of scripture qualifications in civil rulers in a land enjoying the light of the Divine Word, was necessary to constitute a claim to conscientious allegiance and support. Latterly, to our great regret, they have swerved from this principle, so dear to us and to you, and from its only legitimate application, by yielding their approbation and active support to a civil government not scriptural in its character, and to rulers concerning whom they cannot possibly believe that they possess scriptural qualifications.

We have not been inattentive observers of the measures which they have been adopting from year to year, with a view to an incorporating union with Seceders, and the Associate Reformed, indicating sad laxity of principle; but we are willing to augur well from the pause which has recently occurred in this unhappy course, and we have not ceased to cherish the hope, that they will yet, in solemn consideration, stand and see, and ask for the old path, and walk therein, and that our fraternal correspondence with them will yet be resumed.

Our own state is upon the whole, prosperous; we have much unity, peace and comfort. Our Presbyteries are now four in number—one denominated the Eastern Reformed Presbytery having been lately constituted. The number of our ministers is twenty-one, of our licentiates, two; and of vacant congregations, two, besides several missionary stations.

Rev. Alexander Brittin, one of our number, departed this life on the 31st of May last. For thirty years he had attended to his duties as Pastor of Bready Congregation, in County Tyrone, with assiduity and faithfulness.—While we sorrow for the removal of a father in Israel, we 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.

For a considerable time we have been laying up funds for a mission to some part of the Heathen world, but are still undecided what station we

should attempt to occupy; nor has any licentiate or student offered himself for the work. We have extended a little the course of education for the ministry, provided for a stricter superintendence for the students, and have been contemplating the establishment of a Theological Seminary. We have improved the draught of an Act of Covenant Renovation, and agreed to correspond with our Scottish brethren, in regard to measures preparatory to the performance of this momentous work. Dear brethren, we now bid you farewell, wishing you grace, mercy, and peace from God our Father, and the Lord Jesus Christ: Amen. Signed in the name of the Reformed Synod in Ireland.

JAMES KENEDY, MODERATOR.  
JOHN W. GRAHAM, CLERK.

#### IV. Letter transmitted to Synod, Ireland.

*To the Moderator and other members of the Reformed Presbyterian Synod in Ireland.*

*Dear Brethren:*—Your very acceptable and encouraging letter has just reached us, having come to hand through some delay in its transmission from your shores, only three days since, and nearly at the close of our sessions. We rejoice to hear of your unity, peace and comfort; and that notwithstanding your severe trials, you have been enabled, by the grace of God to adhere to all our covenanted attainments. We also rejoice to learn, that you are turning your attention to the great work of evangelizing the heathen. And we also express the hope that when you have seen your way clear for the designation of a field of labor, the Lord of the harvest will, in due season, raise up able and willing laborers to occupy it at your call.—Surely none can be indifferent to a work so expressly enjoined, so intimately connected with the great distinctive principles of our Testimony, and to which the churches are so manifestly invited, by the leadings of Providence.

As to ourselves, we have abundant reason to thank God for the success which has attended our efforts to lengthen the cords and strengthen the stakes of our Zion. Our numbers are increasing. We have now forty-one ministers, eight having been added since last meeting of Synod—three licentiates and forty-nine congregations, thirteen of which are vacant. In the Theological Seminary in Cincinnati, under the care of Dr. Willson, there were, during the last sessions, thirteen students. As the tide of population advances westward, new congregations are springing up in the new states. We have now two organized congregations beyond the Mississippi, one in the city of St. Louis, the other in the state of Iowa.

We are still prosecuting, under very encouraging auspices, our Foreign missionary efforts. In every step of our progress, we have been sustained by the liberal contributions of our people, and by favorable Providential indications. The island of Hayti has been selected as our field of labor, and two missionaries, Rev. Joseph W. Morton, and Mr. R. J. Dodds, appointed to the work. They will probably enter upon the duties of their appointment in the early part of the coming winter. And, in this connexion, permit us to inquire whether your Foreign missionary or missionaries, when obtained, might not, to the advantage of all concerned, co-operate with ours in the island of Hayti? And we would also add, that inasmuch as your Presbytery in the Provinces borders so closely upon us, we would be highly gratified if it were understood that they might communicate with this Synod occasionally at least.

The subject of covenanting is still before us. And we regret to say that we have, as yet, arrived at no definite arrangement for engaging in this important work. The Bond prepared by the Commission appointed at our last meeting, has been laid aside, as not suitable to our circumstances, and the

ends of Covenant Renovation. Indeed, we are all now satisfied that whosoever this work is performed among us, it must be by a new bond, containing an explicit adherence to the National Covenant, and the Solemn League and Covenant. We find it very difficult to adapt these covenants, so as to make them the matter of our covenant bond. A Bond has, however, been prepared at this meeting of Synod, and sent down in Overture. We are pleased to learn that you are in correspondence, on this subject, with the Scottish brethren.

In regard to the state of things around us, we have not many changes to note since the date of our last communication. All the evils then referred to still prevail, and are, probably, upon the increase. But while we find much to deplore in our own lukewarmness and worldliness, and in the abounding iniquities of our land, too much encouraged, as they are, by the infidel character of the civil institutions of the country, and by the example of many public men: and while we lament the general indifference, and even opposition of the great majority of the nation, to the crown rights and prerogatives of Immanuel, and while we mourn over the disregard of the rights of man, by the larger denominations in this country, none of which maintains a truly scriptural testimony against the sin of slaveholding, or puts any restraint upon their members voting under a slaveholding Constitution, and most of which admit, without hesitation, slaveholders to the enjoyment of church privileges—while we deplore, and lament, and mourn over all these, we are not discouraged. We are assured that our cause will ultimately triumph. Nor are we entirely destitute of encouragement in the condition of things around us. The evils of the Constitution, particularly as a pro-slavery instrument, are becoming more and more manifest, and the number of those to whom we alluded in our last communication as refusing, on that account, to vote, or swear oaths of allegiance, is largely upon the increase. The people are much more ready than formerly, to listen to scriptural instruction in reference to civil government, and, particularly, in regard to the qualifications of civil magistrates. We would thank God and take courage.

In conclusion, dear brethren, we express our sincere gratitude for your most friendly and encouraging communication. It cheers us to hear your salutations. We sympathize with you in the afflictive bereavement to which you so feelingly allude. We, also, have had to lament the decease of two of our brethren in the ministry, Rev. John Fisher, of York, N. Y., and Rev. Hugh Stevenson, of Eden, Illinois. Both natives of Ireland, both highly useful ministers, both removed in the prime of life, and in the meridian of their usefulness. We also sympathize with you in the many trials and embarrassments to which you, and many of your people, must necessarily be subjected through the visitation of God upon the fruits of your soil. May you still have realized the promise of your covenant God. May you lack no good thing. We have directed our congregations to take up collections, and have appointed a Committee to forward them for the supply of the pecuniary necessities of such of the brethren as may require assistance of this kind. We cannot do much, but though separated by the ocean, we would recognise and improve, in this form, the relationship between us as brethren in the same family, children of a common covenant Father.

Wishing you, dear brethren, grace, mercy, and peace from God the Father, and from the Lord Jesus Christ, we bid you farewell. All which is respectfully submitted.

JAMES M. WILLSON, Ch'n. Com. For. Cor.

The Committee to prepare queries for Presbyterian visitation, reported. Report accepted, and referred to Presbyteries to report at next meeting of Synod.\*

\* See Appendix.



The Committee to whom were referred Records of Pittsburgh Presbytery, reported. Report accepted, and laid on the table for the present.

The consideration of Report on paper, No. 23, was resumed. The Report was adopted as amended.

The consideration of the first part of the Report, that which relates to paper 18, was resumed. This part of the Report was adopted with amendments. The whole Report on papers 18 and 23 is as follows :

*The undersigned, members of the Committee to whom papers No. 18 and No. 23 were referred, present the following Report :*

Paper No. 18, being a memorial of Rev. Andrew Stevenson, represents certain abuses as existing in regard to the management of the temporal affairs of the Second Congregation of New York, and prays Synod to grant deliverance in the case.

From the evidence of this paper and the accompanying documents, it appears that the above-mentioned congregation have become an incorporated body, under the third section of the statute of the State of New York, entitled, "An Act to provide for the Incorporation of Religious Societies;"—passed April 5th, 1813. This statute, in almost every feature, presents to us an aspect of extreme moral ugliness. It places the management of the temporal affairs of that congregation entirely in the hands of officers, who, as officers, are responsible, not to the Head of the Church, nor even to the congregation, but to the State of New York. These officers may be, according to law, either Reformed Presbyterians, or Socinians, or Papists, or indeed of any, or no religious belief whatever, since all classes of pew-holders, without respect to moral character, have an equal privilege of voting in all elections, a privilege which, we confess with shame, no society on earth, so far as we know, has ever conferred on aliens, except a few bewildered congregations of the Lord's inheritance. But, without farther specification, we would simply remark, that we have compared this statute with the statements contained in the paper under consideration, and believe that those statements are entirely correct, and present, as far as they go, an honest view of both the letter and spirit of the law. And while we do not suppose that the trustees of that congregation have ever availed themselves of all the unscriptural privileges conferred by the statute, yet we can easily perceive how that instrument, in the hands of designing men, might become a most powerful instrument of sacrilegious oppression.

We believe that this subject demands the early action of Synod, and would therefore recommend the adoption of the following :

Whereas, it is an essential principle of the Reformed faith, that the Lord Jesus Christ is the only King of Sion : and,

Whereas, satisfactory evidence has been presented to Synod, that the Second Congregation of New York have, under circumstances painfully aggravated, committed the management of their temporalities to officers, who are not, as officers, under any oath of allegiance to this King :—therefore,

Resolved, 1. That no congregation should manage either its spiritual or temporal affairs, otherwise than under Christ, and in obedience to his laws.

Resolved, 2. That the Second Congregation, New York, together with all other congregations, if any such there be under our care, that now manage their temporalities, or any part of them, under the law referred to, and declared to be immoral in the preceding part of this report, be, and hereby are, directed to alter the tenure of their property, and the mode of managing all such temporalities, as to free themselves from all connexion with said immoral law.

Paper No. 23, being a memorial from from the 2d congregation of New York, requests Synod to furnish information in regard to some points.

They wish to know whether the fact, that our covenanted uniformity does not recognise, as of divine right the congregational trustee, is sufficient to expel that officer from the church altogether. We would answer this question in the affirmative. No congregation can consistently appoint officers to act by any other than a divine right.

They wish to know whether the fact, that our covenanted uniformity does recognise, as of divine right, the scriptural deacon, justifies the committing of all the ecclesiastical temporalities to the care and management of deacons. We answer this question in the affirmative; and would simply refer the memorialists for proof to the last act of Synod on this subject, in which it is declared substantially, that said covenanted uniformity recognizes as of divine right, *not* the congregational trustee, *but* the scriptural deacon; from which we think it is plain, that the business which is ordinarily transacted by congregational trustees, ought to be entrusted to deacons. They farther ask how we would reconcile this view of the subject with former acts of Synod, to which we answer, that if any former act of Synod is inconsistent with the last on the subject, it is, of course, thereby repealed.

They wish information in regard to a Consistory of ministers, elders, and deacons, meeting for consultation and advice. We find it difficult to answer directly all their questions on this subject, inasmuch as it seems to us, that they misunderstand, at least in part, the language of Synod in regard to Consistory. They appear to take it for granted that the Consistory is to consult with and advise the congregation. The truth is, they meet together, not as an ecclesiastical court, but to consult with and advise one another, in relation to the discharge of their own official duties. The decisions of Consistory are not designed to affect the action of the congregation, or of individuals, but only that of its own members. All which is respectfully submitted.

J. B. JOHNSTON.

J. W. MORTON.

From the vote adopting the second resolution of the Report on paper, No. 23, the undersigned dissented for the following reasons:

The undersigned dissent from the vote of Synod adopting the resolution declaring "that the business that is ordinarily transacted by congregational trustees, ought to be intrusted to deacons," for the following reasons:—

1. Because Synod decided without light, as there were no facts before it to show it what business is ordinarily transacted by trustees.
2. Because the action of Synod is new legislation, and should first be sent down in overture.
3. Because it is an invasion of the people's rights.
4. Because it is contrary to the Westminster Confession of Faith, Reformation principles, and former practice of the church.

WILLIAM SLATER,  
JOHN GALBRAITH,  
J. BLACKWOOD,  
R. GRAY,  
JOSEPH KENNEDY,  
J. DODDS,  
JAMES ORR,  
SAMUEL BOWDEN,

JOHN WALKINSHAW,  
THOMAS SPROULL,  
WILLIAM BROWN,  
C. B. MPKEE,  
SAMUEL O. WYLIE,  
JOHN CROZIER,  
THOMAS HANNAY,

We agree to the reasons above, and say farther, that it will involve congregations in many difficulties.

O. WYLIE,  
WILLIAM HAZLITT,  
R. EWER.

From the vote on the third resolution of same part of the Report, J. R. Willson dissented, for the following reasons ;

*Reasons for Dissent from the act of this court on the Consistory.*

1. The resolution against which the undersigned dissents limits the action of consistory, more than the law of Christ's house. Num. chap. i. 50-53 ; iii. 5-9 and 36 ; iv. 19-22 ; xviii. 2-4 ; Chron. vi. 48, 49 ; Ez. viii. 24, 28, 29 ; Neh. ix. 28 ; x. 2-28 and 38 ; xi. 16 ; xii. 27, 30, 35 ; Acts vi. 3.
2. Because, it is contrary to the Westminster Directory for Church Government. Chap. of a particular congregation, Sec. 5.
3. It is contrary to the practice of the Protestant Presbyterian congregations of the continent of Europe and Scotland.
4. It is contrary to the preceding resolutions, passed on the powers and functions of deacons.
5. It is calculated to convey erroneous impressions respecting the many congregations under our care, that have consistory, as it insinuates that these bodies claim dangerous powers.

JAMES R. WILLSON.

1847, June 3.

Johnston, S. O. Wylie and Hazlitt were appointed a Committee to answer Dr. Willson's reasons of dissent. Mr. Hutcherson was added by motion.

The Committee on Records of the Lakes' Presbytery, reported that said Records were not put into their hands for reasons assigned, which were deemed satisfactory. The Committee were discharged.

The Committee on Records of Illinois Presbytery made a similar report. The Committee were discharged.

The Report of Committee on Presbyterian Reports was taken up, and adopted, with amendments. It is as follows :

*The Committee on Presbyterian Reports would respectfully report :—*

That there is much to interest the lover of Zion in these reports, matters both of sorrow and of joy.

A prominent feature in the present aspect of the church, is the scarcity of labourers, owing partly to the extension of the field, and partly to the calling home of some from their labours. This scarcity calls for earnest prayer to the Lord of the harvest, for an increase of labourers : and requires the exertions of all, especially of ministers and elders, to find out suitable young men, and encourage them to prosecute studies, and devote themselves to the work of the Lord.

In distributing the small amount of supplies at your disposal, we recommend that Rev. J. Douglas remain in the presbytery of New York, Rev. Wm. Neill, Rev. T. Hannay, in the Presbytery of Pittsburgh, and Mr. Dodds, in the Presbytery of the Lakes.

That Mr. Milligan be sent to the Presbytery of Rochester, after the middle of July, to remain till winter, when he shall return by the Presbyteries of New York, and the Lakes, to Illinois, to arrive there the first of March.

That Mr. Sterret be appointed to the Presbytery of New York, by the first of November, and that his time be divided until then, between the Pittsburgh Presbytery, and the Presbytery of the Lakes, and that the Presbytery of the Lakes have \$100 from missionary fund.

The Presbytery of Illinois asks the establishment and support of a mission on their bounds. On this subject, we recommend that Synod grant their request, and make arrangements for establishing said mission ; and,

also, that \$200 be allowed till next meeting of Synod, for the support of the same.

Statistics have been furnished by but few Presbyteries; we therefore recommend that statistical tables be not published at this time, and that Presbyteries be directed to furnish statistics hereafter, in a separate report. Respectfully submitted. R. HUTCHESON, Chairman.

Beattie, Dodds, and Wilkinshaw, obtained leave of absence. The rule requiring the afternoon session to commence at 3 P. M., was suspended.

Synod adjourned with prayer, to meet at 2 P. M.

*Same place, 2 P. M.*

Synod met and was constituted with prayer. Members all present.

Minutes read, amended, and approved. On motion, the following answers were adopted, in reply to the dissent of William Slater and others.

In answer to the main reason of dissent by J. W. Slater and others, against the vote adopting the 2d resolution of report in No. 23. Said reason being that the decision from which they dissent, is new legislation.

Synod reply that *this is not the fact.* See,

1. The doctrine and practice of the Church of Scotland during the 1st and 2d Reformations, as exhibited in the books of discipline, the laws of the church, and authentic history. See,

2. The Act and Testimony of the Church in this country, which in saying that the "deacon has no power except about the temporalities of the church," does imply that no trustee or other human device should be employed "about" them. See,

3. The Act of Synod passed in the year 1821, on the subject of deacons in Congregations, and also the Act of 1838 upon the form of government in overture before the church, in which the deacon was declared to have power over all the temporalities of congregations.

4. This deed from which they dissent, is an explanation of what Synod meant at last meeting; which can certainly not be called new legislation. Synod has an undoubted right to explain its own act.

Mr. Sloane laid the following paper on the table to be called up at next meeting of Synod. "Resolved to amend the Rules of Synod, by inserting after, "*Committee*," in the 12th rule, "unless the Court shall order otherwise."

The report of the Committee on Finance is taken up, and that part which relates to the report of the Treasurer of the Seminary was committed to a committee consisting of Messrs. Bradford and Brown, to be corrected for publication. The report was adopted with amendments, as follows:

*The Committee on Finance would respectfully report:*

1st. In reference to the report of the Financial Committee of the Commission, your Committee have examined said report, and finding no inaccuracy, recommend it for publication with the minutes of Synod. It does not appear, from any papers or other information, that any funds are on hand for

defraying that part of the travelling expenses of Commission remaining unpaid, as referred to in the above report.

2d. The report of the Synod's Treasurer, and that of the Board of Foreign Missions, submitted to your Committee; upon examination, no inaccuracy being discovered, are recommended for publication with the minutes.

3d. The following sums have been received for defraying the travelling expenses to this Synod, from the Congregations and Societies, viz :

From the congregation of		From the Congregation of	
Baltimore,	\$14 00	New York, 2d	25 88
Beechwoods and Garrison,	6 00	Norwich and Salt Creek,	7 50
Bloomington,	6 50	Old Bethel,	5 10
Brookland, &c.	10 00	Philadelphia, 1st	19 38
Brush Creek,	8 00	Philadelphia, 2d	18 00
Cincinnati,	5 50	Pittsburgh,	20 62
Coldenham,	6 00	Princeton,	5 00
Conococheague;	8 00	Rochester,	9 75
Craftsbury,	9 30	Ryegate and Barnet;	9 26
Eden,	4 50	Sandusky,	5 12
Elkhorn,	15 00	Southfield,	5 00
Greensburgh and Clarksb'gh	10 60	Sterling;	8 00
Greenville,	4 00	St. Louis,	3 50
Kortright,	9 00	Tomico and Muskingum,	10 00
Lisbon,	7 00	Topsham,	1 60
Miami,	6 50	Utica,	6 50
Miller's Run, &c.	6 50	Union, Pine Creek, &c.	6 50
Monongahela,	23 05	Walnut Ridge,	7 92
Newburgh,	15 04	York Centre,	10 56
New Alexandria,	4 23		
New York, 1st	20 00	Total,	\$383 91

Number of miles travelled, 12,040. Mileage, three cents and two mills nearly. This fund we have distributed proportionably, according to the rules provided in this case.

Your Committee would recommend 100 miles as the limited distance securing a right to a part of the dividend in future.

4th. The report of the Treasurer of the Theological Seminary, having been examined, and finding no inaccuracies, we recommend for publication with the minutes.

5th. With regard to the state of the funds of Foreign Missions, your Committee further report :

To Balance in Treasury per said report,	\$583 55 $\frac{1}{4}$
Amount returned by Rev. J. B. Johnston,	185 92

Total of available funds, \$769 47 $\frac{1}{4}$

6th. With regard to the state of the funds of the Theological Seminary, your Committee report :

<i>Synod in account with Dr. Willson.</i>	DR.
To Balance due him per last report,	\$639 30
5 month's salary, from June 1st to Nov. 1st, 1845,	208 34
By vote of Synod,	40 00
1 year's salary, from Nov. 1st, 1845, to Nov. 1st 1846,	600 00
7 month's " " Nov. 1, 1846, to June 1st, 1847,	350 00
	\$1837 64

1845,		CR.
Oct. 27,	By amount paid by D. Euwer at sundry times to this date,	\$128 27
1846,		
Dec. 21.	“ “ Treasurer, John Gray,	485 55
1847,		
May 27.	“ “ “ “	495 43
“	“ “ Accounted for with D. Euwer,	22 60
June 1.	“ “ Settled with D. Euwer, per Wm. Magee,	39 35
1846,		
Nov. 17.	“ “ From the Sinking Fund, per John Gray,	85 00
1847,		
May 28.	“ “ “ “ per D. Euwer,	23 65
June 1.	“ “ Accounted with Rev. J. Galbraith,	16 25
“	“ “ of Donation of Dr. Willson,	60 00
		<hr/>
		\$1356 10

Leaving a balance due Dr. Willson of \$481 54.

*Synod in account with Rev. Thomas Sproull.*

1845,		DR.
	To balance due him, per last report,	424 07
	“ 5 month's salary, from June 1st to Nov. 1st, 1845,	41 66
		<hr/>
		\$465 73

1845,		Cr.
May 30,	By amount paid by Danl. Euwer,	\$50 00
1847,		
May 28,	“ “ “ “ from sinking fund,	27 65
		<hr/>
		\$77 65

Leaving a balance due Rev. T. Sproull, of \$388 08

“ “ Dr. Willson, 481 54

Total debt due, \$869 62

The only available funds for liquidating this debt, as presented in Treasurer's Report, are,

Unprovided for, \$25 45

844 17

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\$869 62

7th. It appears on inspection of the Treasurer's report, that there has been loaned to Dr. Willson, by Mr. D. Euwer,

Amount of the fund for Seminary building, \$40 00

“ “ Beneficiary fund, 50 00

“ “ Library funds, remaining in hands of D.

Euwer, 40 09

All which is respectfully submitted. \$130 09

JOHN MIDDLETON, Chairman.

Mr. Joseph Scott was appointed to supply the place of the late S. Wylie, in the Board of Domestic Missions.

Mr. Slater resigns his place in the Board, and Mr. R. B. Cannon was appointed in his room.

A call from the congregation of Bethel, Illinois, transferred from the Pittsburgh Presbytery, to whom it had been transferred from Illinois Presbytery, and made upon Rev. J. Milligan, a member of said Presbytery, laid upon the table and

taken up, sustained as a regular gospel call, and presented to Mr. Milligan for acceptance : who accepts it accordingly.\*

(Leave of absence granted to Mr. Middleton.)

The call with the accompanying papers, was returned to the Illinois Presbytery. And the Pittsburgh Presbytery are directed to dissolve the pastoral relation between Mr. Milligan and the congregation of New Alexandria. Mr. Sproull is appointed a member of the Board of Inspection of the Theological Seminary, in the room of Mr. Milligan, about to remove from the Pittsburgh Presbytery.

The protest and appeal of Alexander M'Elroy, against a decision of the Pittsburgh Presbytery, was taken up. Without giving a deliverance on this protest and appeal, the original parties are directed to refer the matter to arbitrators mutually chosen.

No. 19. Reference from the Lakes' Presbytery, was taken up and returned to said Presbytery.

The Committee to prepare answers to J. R. Willson's reasons of dissent, reported ; report accepted and adopted. And is as follows :

*Answer to reasons of Dissent, by Dr. Willson.*

To the first reason we reply :

1. The law of Christ's house knows no such body as the dissentient styles consistory.

2. So far as the scriptures cited can bear on the subject, they sustain the decision. All of them hold forth the principle that the "helps" should be subject to the governments : (e. g.) Num. i. 50,—“And thou shalt appoint the Levites over the tabernacle,” &c.—ii. 9, “And thou shalt give the Levites to Aaron and to his sons.”

3. Other passages of scripture plainly confirm the same principle, as Acts xi. 30, where we find contributions sent to the elders at Jerusalem after deacons were ordained. 1 Cor. xvi. 3,—“Them will I send.” The apostle exercises his authority over the administrative officers.

To the second reason we reply :

1. That the section referred to, treats of a subject entirely different from the consistory.

2. That section harmonizes with the scriptures above referred to, when it speaks of the officers meeting each according to his office.

To the third reason we reply :

1. The decision of Synod accords with the *doctrine* of the church of Scotland.

2. The church of Scotland, with which we claim affinity, never had any congregational court besides the kirk session ; and with the churches of continental Europe we have nothing to do.

Your Committee cannot see the bearing of the fourth reason.

To the fifth we reply :

That if there be any congregations in our church, where such power is claimed for consistory as dissentient claims for it, Synod intended not to insinuate, but to declare, that such bodies do claim dangerous power.

J. B. JOHNSTON, Chairman.

\*This call through unavoidable hinderance, had not been before the Illinois Presbytery for its action, and for transference to the Pittsburgh Presbytery. Under these circumstances, the latter Presbytery, on whose table the call had been placed, laid the papers, with the above facts, before Synod.—ED.

The Committee on the Signs of the Times, reported; report accepted and adopted, and is as follows :

*Causes of Fasting.*

Humility is a state of mind which it becomes us to cultivate. A sense of our dependence as creatures, should keep us humble in the sight of God. We are especially called to the exercise of this duty, in view of our condition as sinners. The more our attention is called to the evils of sin, and of our own sins in particular, the more will we feel the obligations to humble ourselves under the mighty hand of God : and the more we are humbled under a scriptural view of sin, it may be added, the more, also, will we be inclined sincerely to confess our guiltiness in the sight of a holy and just God.—“Whoso confesseth and forsaketh his iniquity shall find mercy, but he that covereth his sin, shall not prosper.”

We specify the following causes of fasting and humiliation.

1. As it respects ourselves. We have much reason, in the first place, to mourn over the prevalence of a secular spirit. Love of the things of time and sense, often, very often, jostle the important concerns of religion out of their place in our affections. Attachment to secular business with its perishable things, is, alas, often too strong for our felt-sense of the value of religion, and of its enduring and imperishable blessings. Notwithstanding our professed subjection to Christ, and our submission to his authority, we are lamentably forgetful of his kind and compassionate expostulation, for “what is a man profited if he gain the whole world, and lose his own soul ? Or what shall a man give in exchange for his soul ?” In the second place, there is among us much conformity to the world. Not only do its secularities engross too much of our consideration, to the very sinful neglect of the infinitely more important business of religion, but we have great reason to be grieved and humbled before our God, because in our attachments, in our desires, and in our lives, we so much resemble a sinful and carnal world. The earnest entreaty, nay, the command of our Lord and Master, “Be ye not conformed to this world,” is but partially heeded. In this matter, it is frequently difficult to distinguish between us and the world. In the third place, we have but feeble desires after growth in grace. Though this is the great business of our lives, and though we are ready to admit this in words, we most inconsistently contradict it in our practice. Our aspirations after holiness are comparatively weak, our prayers are cold, formal and lifeless, and our diligence in the use of means by which we may grow in grace, is characterized by apathy and indifference. Because of this, we have reason to lament our little progress in the experienced power of godliness in our hearts, and the little exemplification of it in our lives. In the fourth place, our faith is weak. The words of Christ are applicable to us, “O ye of little faith.” Instead of living daily by the faith of the Son of God, who loved us and gave himself for us, we live by sense ; and hence the power of the world, the power of its visible and perishing things in our minds. We seem to forget that the just shall live by faith. Trust in God as it respects every thing we need, and he has promised to bestow, seldom rises in our minds to that bold and strong faith which overcomes every difficulty, by laying hold of the faithfulness of Jehovah, for in the Lord Jehovah is everlasting strength. In the fifth place, we have much reason to lament that a spirit of insubordination prevails among us. The present, is an age of excitement and revolution, nor have the professors of religion escaped the influence of this world-pervading leaven. In consequence of false views of their relation to the church, and the submission due to the Lord Jesus Christ, the adjudications of his house are frequently disregarded. In the minds of many church members, there is not a deep and abiding sense of the obligation enjoined by the Holy Spirit “Obey them that have the rule over you.” In the sixth place, we are especially called upon to confess and mourn over the absence of an enlarged public



spirit. The gospel does not receive, in our congregations generally, the liberal support which it ought. Church members do not act as in the sight of Christ, to make conscience of this duty. It is rather, how little may suffice to meet the claims made upon them, than liberally and conscientiously to sustain gospel ordinances.

2. As it regards the state of society around us. In the first place, we express our heart-felt sorrow at the growth of popery. This system of iniquity and idolatrous worship, is rapidly advancing in our land. The votaries of the man of sin are of late greatly increased; and with a zeal worthy of a better cause, the emisaries of popery are not only spread over the length and breadth of the United States, but into her most remote territories. Although a part of the Christian community, are not altogether inattentive to these movements, there is a painful indifference but too generally manifested on this subject. We ought to be grieved, that when the enemy is thus coming in like a flood, there is no sufficiently deep sense felt of the danger to which we are exposed. In the second place, a revolutionary spirit is abroad in the land which threatens to undermine the right of property, and upheave the foundations of civil society. The will of the people, irrespective of the law of righteousness contained in the word of God, is the principle upon which men generally act in regard to civil things. In the third place, infidelity and immorality greatly abound.

3. We mourn over the following national sins. The nation does not acknowledge God, it withholds allegiance from the Messiah, declines the word of God as the rule of national actions, criminally countenances and sustains the guilty practice of slavery; and, at the present moment maintains an unjust and bloody war against a neighboring republic. with the evident intention of enlarging the slaveholding power of the United States.

#### *Causes of Thanksgiving.*

There is much in the administration of providence that ought to call forth the gratitude and admiration of our souls to God, the disposer of all events, and the Giver of every good and perfect gift.

We have, in the first place, great cause of thankfulness, because of the goodness of Almighty God, in the abundant provision made for our temporal wants in the past year. The earth has been made to bring forth fruit abundantly for man and beast. While we sympathize with those who, in other parts of the world, have been less favored in this respect, who are suffering under the fearful affliction of famine and death, the beneficence of God in providing for us, largely, of the good things of this life, should increase our gratitude. In the second place, the past season has been one of general health. No alarming epidemic has swept over our country, no prevailing disease has swelled the records of mortality. Health with plenty has reigned in our land. And to God we give thanks. In the third place, we have reason to bless God that he still preserves us in the enjoyment of the means of grace. We have not been diligent to improve the gospel, and bring forth fruits meet for repentance, as we ought; and yet the candlestick of the gospel is not taken from among us. God has not sent a famine as it respects his word. He waits to be gracious. Nor has he removed us by death, beyond the reach of the gospel. We are still in the land of the living, and have access to the means of grace. Blessed be the name of our God.— For he is the Lord God, merciful and gracious, long-suffering and abundant in goodness. In the fourth place, there is a greatly enlarged sense of the obligation to extend the Redeemer's kingdom, awakened among us. The cause of Domestic and Foreign Missions has taken a strong, and we hope, an abiding hold of the minds of the members of the church. The display and extension of the Testimony of Jesus, and the advancement of his kingdom among men, is a trust committed to the church of God, and which we have bound ourselves by solemn covenant engagement to perform.

However dilatory we have been in times past, it is a source of unspeakable joy that our duty, in this matter, is now more distinctly perceived and appreciated than it has been. The appointment of a mission to a foreign land constitutes an era in our history. An era, we trust, to which we may be able to look back with unmingled satisfaction, as a blessed means of making known to thousands the way of salvation, through faith in our Lord Jesus Christ. Because of these things our hearts are glad, and we give glory to God in the highest.

For these, and other reasons, your Committee recommend the last Thursday of November, 1847, as a day of thanksgiving, and the first Thursday of February, 1847, as a day of fasting and humiliation. All which is respectfully submitted.

DAVID SCOTT, Chairman.

Resolved, That the same days as Thanksgiving and Fasting, be appointed in 1848 and 1849, respectively.

J. R. Willson had leave of absence for the remainder of the sessions.

A series of resolutions was moved by D. Scott, and adopted as amended; and is as follows:

1. Resolved, That, whereas, a large amount is due to the present, and one of the former Professors, that congregations be requested to make collections to liquidate said debts, and transmit the same to the Treasurer of the Seminary, to be appropriated to that object alone.

2. Resolved, That congregations be instructed to raise funds to cover the current expenses of the Seminary; and farther, that the Professor's salary be \$500 per annum, and farther, if the amount raised exceed \$500 per annum, the surplus shall be appropriated to the payment of the debts now due to the present and late Professor.

3. Resolved, That the offer of \$500 made to this Synod, through Mr. Stevenson, on certain specified conditions, for the purchase of books for the use of the Theological Seminary, be and hereby is accepted, and farther, that the persons named in said offer, be authorized to purchase the books according to the design of the donor.

The rule for adjourning at 6 P. M. is suspended.

On motion of Mr. Johnston, it is recommended to our ministers, licentiates, and others, to present the cause of Foreign and Domestic Missions, as they have opportunity, to the friends of Missions.

On motion, the Board of Foreign Missions are instructed to carry out the resolutions of Synod, in regard to the mission to Hayti.

The report of the Committee on Discipline was received and adopted as amended. It is as follows:

*The Committee on Discipline report:*

I. On paper No. 4. This paper is a petition of William Temple, and others, praying for an investigation of a case once issued in an inferior

court, by which the said Temple was suspended from the privileges of the church.

Resolved, that the petition be returned, and that if Mr. Temple wishes Synod to consider his case, he be directed to present it in a more definite form.

II. On paper No. 2, a reference from the Presbytery of Illinois, in the case of Matthew Holliday, libelled for scandal, in "refusing to pay a just debt voluntarily contracted."

The Committee recommend the following action namely :

Resolved, that the libel is not sustained, because, 1. The claim upon said Holliday is not valid, since it embraces the principles of sinful usury, by exacting from a brother ten per cent. interest.

2. It involves the principle of alienating of church goods and property to private uses.

3. It is not proved that the condition of the claim of the libeller was fulfilled, namely, that a warrantee deed was received by Holliday.

III. On paper No. 1. This paper is a petition from some members of the Rochester congregation, praying Synod to take action upon the Declaratory act of last Synod, on the subject of the deacon, such as may enable the session to enjoin upon the congregation the election of deacons.

Your committee recommend the following:

Whereas, congregations cannot be compelled, contrary to their own will, to elect pastors, elders, or deacons at the order of session, and whereas, congregations should be long borne with, when they are tardy or delinquent, even in not choosing for themselves, any officer or officers which may be really needed. And,

Whereas, the majority of the congregation are not charged with any positive violation of the order of Christ's house, but a delinquency only, in not setting in order what may be wanting. And,

Whereas, the Declaratory act, referred to, contemplates the maintainance of the integrity of the subordinate standards, which declare that it "is requisite" that there be, "in each particular congregation," a third class of officers, called deacons.

Resolved, therefore, 1. That farther action Declaratory, in relation to this subject, is unnecessary.

2. That the majority of the Rochester congregation be recommended to observe the peace, unity, order and ordinances of Christ's house, guarding against giving cause of offence to brethren.

3. That the petitioners be recommended to exercise brotherly forbearance towards their brethren, so long as they do not oppose the truth, but evidence a willingness to be instructed in the doctrine and uniformity upon this subject, to which the church is bound.

IV. On paper No. 25. This paper is a petition of Rev. J. W. Morton, and others, praying Synod to consider and express their disapprobation of the practice of promiscuous plays, the same, in their moral effects, as dancing: as, also, the practice of parents indulging their children in absenting themselves from home after the hour of family worship, in the evening.

The following is recommended for adoption:

1. That the prayer of the petitioners be granted.

2. That dancing is contrary to the word of God, forbidden in the seventh commandment, in its moral effects calculated to root out vital godliness from the church, and positively condemned by the standards of the church. Larger Catechism, Question 139,—“The sins forbidden, are dancings, and all other provocations to, or acts of uncleanness, either in ourselves or others.”

3. That promiscuous plays, as contemplated in the petition, in their moral bearings, are of the same, or similar tendencies and effects, and are equally condemned by the word of God. 1. Pet. iv. 3,—“For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walk-

ed in lasciviousness, lusts, *revellings*, banquetings." Gal. v. 29,—"*Revelings, and such like.*" 1 Thess. v. 22,—"*Abstain from all appearance of evil.*" Phil. iv. 8,—"*Whatsoever things are pure, lovely, of good report, think on these.*" 1 Cor. xv. 33,—"*Evil communications corrupt good manners.*" Song ii. 15,—"*Take us the foxes, the little foxes that spoil the vines, for our vines have tender grapes.*" Such promiscuous plays are dangerous foxes, and will spoil the vines of any congregation.

4. That the practice of parents allowing their children to remain unnecessarily from home in the evening after the hour of family worship, ought to be, and is hereby condemned. 1 Sam. iii. 13,—"*Because his sons made themselves vile and he restrained them not.*" Prov. xxii. 6,—"*Train up a child in the way he should go, and when he is old he will not depart from it.*" Directory for Family Worship, Chapter iv.,—"*The head of the family is to take care that none of the family withdraw himself from any part of family worship.*"

V. On paper No. 6. The Committee report that the certificates from the body contemplated, be received for what they are worth, and those bearing them, be examined as those coming from all other bodies. Respectfully submitted,

J. B. JOHNSTON, Chn.

The Pittsburgh Presbytery are instructed to dissolve the pastoral relation existing between Mr. Morton, the Missionary elect, and the congregation of Little Beaver, when he requests it to go to Hayti.

Mr. Gray resigns the treasurership of the Theological Seminary, and Mr. Robert Finley, deacon, Cincinnati, Ohio, is appointed in his place.

Resolved, That the minutes and documents therewith to be published, shall be published in the Reformed Presbyterian, and the Covenanter.

Adjourned with prayer.

THOMAS SPROULL, Moderator.  
DAVID SCOTT, Clerk.

#### APPENDIX A.

##### REPORT OF THE SYNOD'S TREASURER.

*W. Bradford, Treasurer, in account with the Synod of the Reformed Presbyterian Church.*

1845,		DR.
May 9.	To balance in Treasury per last report,	\$263 84
1846,		
Mar. 18.	“ cash for minutes of 1845, from 1st Cong. of Phila.	2 25
1847.	“ interest up to Jan 1st, 1846,	10 55
Jan. 1.	“ “ to this date,	11 03
May 8.	“ cash for 2 doz. copies of address on Education, (per Rev. Mr. Roney,	1 00
		<hr/>
		\$288 67
1847,		CR.
May 8.	By Rev. Moses Roney's order, viz :	
“	For printing 500 copies address on Education,	\$7 75
“	“ 150 “ draft of Covenant,	3 25
“	“ 100 “ extra of Minutes of 1845,	5 00
		<hr/>

May 10.	Balance in the Treasury,	272 67
		<hr/>
		\$288 67
<i>Fund for Superannuated Ministers.</i>		
1845,		
May 9,	To balance in Treasury, per last report,	\$114 10
"	" interest to January 1st, 1846,	4 56
"	" " " " 1st, 1847,	4 74
		<hr/>
		\$123 40
1847,		
May 10,	By balance in the Treasury,	123 40
	W. BRADFORD, Treasurer.	

## APPENDIX B.

## REPORT OF TREASURER OF DOMESTIC MISSIONS.

*Samuel Henry, Treasurer, in account with Board of Domestic Missions.*

		DR.
1845.		
Nov. 11,	To cash from Young men's missionary society of Pittsburgh and Allegheny, per Wm. Allen,	\$40 87½
1846.		
Jan. 6,	" cash from Miller's Run cong. per Rev. T. Hannay,	7 00
"	" Monongahela cong. per Rev. J. Crozier,	5 00
10,	" Young Men's missionary society of Pittsburgh and Allegheny, per Thomas M'Connell,	9 12½
17,	" Rev. Mr. Blackwood's cong. per Mr. Love,	13 75
18,	" Rev. J. Galbraith's cong.	6 00
May 14,	" Female missionary society of Pittsburgh and Allegheny cong. per Mr. A. Henry,	50 00
15,	" Second cong. of Philadelphia per Mr. Gregg	16 66
June 9,	" Monongahela cong. per Samuel Wylie	5 00
10,	" Miller's Run cong. per Rev. Mr. Slater	6 00
Sep. 18,	" First Ref. Pres. cong. N. York, per Wm. Acheson, Sen.	40 00
Nov. 2,	" Breakneck and Lovejoy societies per Rev. T. Sproull	5 53
"	" Premium	20
1847.		
Feb. 4,	" Miller's Run female missionary society pr Rev. T. Sproull	5 00
Mar. 4,	" Societies of Freeport, Union and Conoquenensing, per Rev. T. Sproull	3 00
Mar. 18,	" Interest on funds deposited	80
Apr. 13,	" John Cochran, Alabama, per Rev. M. Roney	5 00
"	" Interest	2 22
May 31,	" Sandy Creek	4 00
		<hr/>
		\$225 16
1846,		CR.
Jan. 6,	By appropriation to Illinois Presbytery	\$10 00
June 10,	" Postage	10
"	" Blank book for minutes	25
"	" Appropriation to Pittsburgh presbytery	50 00
Sept. 18,	" Postage	30
1847,		
Apr. 14,	" Appropriation to Pittsburgh presbytery	75 00
May 28,	" Balance	89 41
		<hr/>
		225 16

Respectfully submitted,

Allegheny, May 31, 1817

SAMUEL HENRY, Treasurer.

## APPENDIX C.

## REPORT OF TREASURER OF FOREIGN MISSIONS.

New-York, May 12, 1847.

Hugh Glassford, Treasurer of Board of Foreign Missions, in account with the Reformed Presbyterian Synod,	DR.	
To balance in Treasury per last report	\$10 00	
Coldenham congregation, per Rev J W Shaw	63 17	
1st congregation, Philadelphia, Rev J M Willson	64 00	
2d Congregation, Philadelphia, Rev. S O Wylie	42 00	
1st Congregation New-York, Rev James Chrystie	50 00	
2d Congregation, New-York, Rev A Stevenson	117 00	
Conococheague Congregation, Rev J Kennedy	45 00	
Pittsburgh and Allegheny Congregation, Rev T Sproull	81 66	
Ryegate and Barnet Congregation, Rev J M Beattie	46 94	
Cincinnati Congregation	3 00	
Steubenville Society, per Rev James Love	4 00	
New Alexandria Congregation, Rev James Milligan	5 00	
Bloomington Congregation, Rev James Faris	11 10	
White Lake Congregation	5 00	
Sparta Congregation, Rev James Wallace	10 00	
Union Congregation and Societies, Rev J Galbraith	38 52	
Newburgh Congregation, Rev Moses Roney	59 52	
Lisbon Congregation, Rev John Middleton	5 50	
York Congregation, N. Y., Rev S Bowden	21 86	
Rochester Congregation, Rev D Scott	22 64	
Monongahela Congregation, Rev J Crozier	6 00	
Little Beaver Congregation, Rev J W Morton	21 00	
Missionary Stations in Pittsburgh Presbytery, by J Dodds	3 00	
Collected in the bounds of Pittsburgh Presbytery by Dr. Willson	4 70	
Bethel Congregation	7 85	
St. Louis Congregation	2 15	
Brookland Congregation, &c. &c., Rev O Wylie	30 00	
Camp Run, &c. &c. Congregations, Rev. J. Blackwood	15 00	
Kortright Congregation, Rev S M Wilson	10 50	
Nashville Congregation, Rev Wm Sloane	10 00	
Salt Creek Congregation, Rev Robert Wallace	11 00	
Craftsbury Congregation, Rev R Z Wilson	25 00	
Baltimore Congregation, Rev C B McKee	19 69	
Londonderry and Greenfield Congregations, Rev James Love	27 88	
Jonathan's Creek and Utica Congregations, Rev A M Farland	34 00	
New York Presbytery,	3 00	
Miami Congregation, Rev J B Johnson	70 00	
Garrison Congregation,	5 00	
Beech Woods Congregation.	10 00	
Brush Creek Congregation, Rev R Hutchinson	23 00	
Michigan Congregation, Rev James Neill	10 00	
Argyle Congregation	5 00	
Personal Donations	37 07	
Greensburgh Congregation, Rev James M Willson	10 00	
		\$1106 75
Amount		
	CONTRA.	CR.
By cash for printing circulars		\$00 56 $\frac{1}{2}$
.. .. Postage		4 16 $\frac{1}{2}$
.. .. Discount		5 11
Travelling expenses of members of the Board		12 00

By cash to Rev J B Johnston for Missionary tour	501 36
	\$523 19 $\frac{3}{4}$
Balance in the Treasury	\$583 55 $\frac{1}{4}$

All which is respectfully submitted.

HUGH GLASSFORD, TREASURER

We have audited the above account, and find it correct, leaving a balance in the hands of the Treasurer, of five hundred and eighty-three dollars and fifty-five and a quarter cents.

JAMES CHRYSSTIE,

ANDREW STEVENSON.

New York, May 11th, 1847.

#### APPENDIX D.

##### REPORT OF THE TREASURER OF THEOLOGICAL SEMINARY.

*John Gray, Treasurer, in account with the Theological Seminary of the Reformed Presbyterian Church.*

	DR.
1845.	
May 22, To balance in Treasury, per last report of D. Euwer.	\$301 64
" 23, To cash from Cincinnati, per M. Glasgow,	2 00
" " " an individual in Sterling, N. Y. per Rev. W. L. Roberts,	5 00
" " " Elkhorn, " Rev. Wm. Sloan,	8 50
" " " Elkhorn, " John M'Clurken,	5 00
" " " Greensburgh, per Thomas Gemmil,	2 00
Oct. 20, " T. Graham, Freeport, per J. Galbraith,	0 52
" " York cong., per Rev. D. Scott,	8 00
27, " F. Benevolent Society, Elkhorn cong.; Ill., per Rev. James Wallace,	1 00
1845	(The above was received by Mr. D. Euwer.)
July 8, To cash rec'd from Nathaniel Allen,	1 00
Aug. 28, " Beechwoods cong., per Rev. R. Hutchieson,	3 20
Dec. 31, " Brush Creek cong., per " "	15 00
1846.	
Jan. 6, " Miami cong., per N. R. Johnston,	9 50
" " " Hugh Parks, Delaware, per do.	0 50
" 8, " New Alexandria cong., per Mr. Beattie,	5 00
" " " Greensburgh cong., \$4; discount 20 cts,	3 80
Feb. 16, " Conococheague cong., per Mr. Kennedy,	10 00
" " " Mr. Adair, per N. Allen,	2 00
" 21, " Elkhorn cong., per Rev. W. Sloan,	18 00
" " " 1st Congregation, Philadelphia,	30 00
" " " Beechwoods cong., per Dr. Willson,	4 00
" " " Craftsbury cong., per R. Z. Willson,	7 60
" " " Xenia cong., per D. Willson,	12 00
Mar. 25, " 2d Cong., New York, per Dr. Willson,	84 90
" " " Members in Vermont,	3 25
" " " Bloomington cong., per Mr. Smith,	5 10
" " " Concord cong., per Mr. Jamieson,	8 00
" " " Cincinnati cong., per J. Gray,	3 00
" " " Princeton & Walnut Ridge cong., per Mr. M'Clurken,	4 00
" " " Miss Reed, per Mr. M'Clurken,	3 00
" " " Princeton & Walnut Ridge cong.,	8 50
" " " Elkhorn cong.,	7 25
" " " Cincinnati cong.,	2 50

April 19,	To cash rec'd from Coldenham cong., per Mr. Shaw,	5 00
30,	" 1 Cong., New York, per J. Ramsay,	30 00
May 7,	" Garrison cong., per R. Craig,	6 00
"	" Salt Creek cong., per D. Wallace,	7 00
22,	" John Jamison,	2 00
23,	" Monongahela cong., per John B. Williams,	10 00
"	" Alleghany cong., per "	15 00
"	" Old Bethel cong., per Rev. Ja's. Wallace,	13 30
"	" St. Louis cong., per "	3 70
June 30,	" Kortright cong., per A. Stevenson,	5 55
"	" Ryegate and Barnet, per "	13 45
"	" Coldenham cong., per "	2 00
"	" Bloomington cong., per Rev. J. Faris,	5 30
"	" Agnes Barr,	5 00
"	" Sterling cong., per W. L. Roberts,	20 00
"	" 1 Cong., Philadelphia, per J. M. Willson,	20 00
"	" Brush Creek cong., per R. Cannon	5 00
"	" Newburgh cong.	9 80
Oct.	" Jonathan's Creek cong. per R. Cannon	4 80
Nov. 17	" 1 Cong. Philadelphia, per J. M. Willson	20 00
"	" " " "	20 00
"	" Mr. Daniel Euwer	22 55
"	" Utica cong. per Mr. R. Cannon	4 20
Dec. 21	" Pittsburgh Pres. per Mr. D. Euwer	25 00
"	" Bloomington cong. per Rev. J. Faris	11 00
1847.		
Jan. 16	" Brush Creek cong. per Mr. Hutcheson	8 00
"	" Tomaka & Muskingum cong. per J. Wallace	9 00
"	" Utica cong. per Mr. Boyd	1 60
" 20	" Concord cong. per J. George	5 00
"	" Salt Creek cong. per Mr. Starret	3 00
" 23	" " " "	3 00
"	" Concord Society, per Mr. George	5 00
"	" Topsham cong. per R. Z. Willson	8 00
"	" Elkhorn, Ill. per Mr. M'Clurken	10 00
" 26	" Conococheague cong. per Rev. J. Kennedy	12 00
Feb. 3	" Garrison cong. per J. Dodds	3 00
"	" Monongahela cong. per S. J. Willson	3 00
"	" Garrison cong. per N. Allen	4 00
"	" Greensburgh & Blacklegs, per R. Cannon	12 00
" 20	" Old Bethel cong. per Rev. Jas. Wallace	10 00
"	" St. Louis cong. per "	5 00
"	" Beechwoods cong. per "	6 00
March 2	" Jonathan's creek cong. per P. Wylie,	6 00
" 11	" Utica cong. per Mr. Boyd	20 00
" 22	" Miami cong. per Mr. Johnston	17 00
"	" Beaver cong.	4 00
"	" John Long, per Rev. M. Roney	1 00
"	" Miss Irwin	1 00
" 23	" New Alexandria cong. per Mr. Milligan	8 20
"	" 2d Cong. N. Y. per Mr. A. Stevenson	81 50
"	" Mrs. M'Crum, per Rev. Mr. M'Clurken	8 00
May 17	" 1st Cong. N. Y. check of Mr. Ramsay	30 00
" 25	" Miller's Run cong. per Mr. Crozier,	8 25
"	" Bethel cong. per Mr. M'Clurken,	10 00
"	" Princeton cong.	6 00
" 26	" Walnut ridge cong.	4 10



May 27,	To cash rec'd from Newburgh cong.	9 25
	"    Mr. George Hamilton	1 00
	"    York congregation	15 58
	"    1st Cong. Philadelphia, per J. M. Willson	32 70
	"    Bequest of S Graham, Albany, with int.	56 00
	"    Craftsbury cong	6 77
	"    Salt Creek cong per Mr Wallace	7 50
	"    Mr James Neill	10 00
	"    Pittsburgh Pres per Mr D Euwer	22 60
	"    Female Miss Soc of Ryegate & Barnet per Rev J M Beattie	13 30
	"    Topsham cong per Rev J M Beattie	2 40
	"    Coldenham cong per J M Beattie	2 75
June 1,	"    Union & Pine Creek cong per Wm Magee	5 85
	"    Camp Run and Slippery Rock cong	33 50
		<hr/>
		\$1402 24

1845.		CR.
May 30	By cash paid Rev Thomas Sproull	\$50 00
June 3	"    Dr J R Wilson	25 00
5	"    "    per Wm Magee	50 00
	"    "    per D Euwer	33 50
July 22	"    Wm Magee for coal &c	25 30
Oct. 27	Loaned Dr J R Willson amount on hands for Seminary buildings	40 00
	"    Also amount of Beneficiary Fund	50 00
	"    paid to Dr J R Willson	19 77
		<hr/>
	Paid or settled by Mr D Euwer	\$293 57
	Leaving the amount in his hands of Library Fund, subject to order of Com. of Inspection	40 09
1846.	Dec 21 By amount paid Dr Willson up to this date	485 55
1847.		
May 27	"    "    "    "	495 43
	"    Accounted with Mr D Euwer	22 60
June 1	"    Settled with Dr Willson per Mr Magee	39 35
	Postage	20
		<hr/>
		\$1376 79
June 1, Balance in hands of Treasurer		25 45
		<hr/>
	Errors excepted	\$1402 24

*Sinking Fund.*

1845.		DR.
July 8	To cash rec'd from Nathaniel Allen	\$1 00
	"    J Adair, Chili, Ill. per N Allen	1 00
1846.		
Feb 21	"    Bloomington cong	20 00
May 7	"    Garrison cong per Robert Craig	6 00
Nov 17	"    1st Cong Philadelphia per J M Willson	50 00
	"    Mr Wood per J Milligan	7 00
1847.		
Mar 22	"    Beaver congregation	4 25
May 28	"    Pittsburgh Pres. accounted for by Mr D Euwer	27 65
	"    "    "    "	19 40
June 1	"    Union cong per Mr Galbraith	16 25

June 1, To cash rec'd from Donation by Dr J R Willson.	60 00
	<hr/> \$212 55
1846	CR
Nov 17 By amount paid Dr J R Willson to this date	\$85 00
1847	
May 28 " " "	4 25
" " Accounted with Mr D Euwer viz.	
" " Paid by him to Rev Thomas Sproull	\$27 65
" " " Rev Dr Willson	19 40
June 1 " " Accounted with Rev J Galbraith for	16 25
By Dr Willson's donation,	60 00
	<hr/> \$212 55

JOHN GRAY. TREASURER.

## ECCLESIASTICAL PROCEEDINGS.

The *New York Presbytery* met, May 19th, according to adjournment, in the Stone church at Conococheague, and, in the absence of the Moderator, was constituted with prayer by Rev. C. B. McKee, the senior minister present. Rev. J. Kennedy was chosen Moderator, and Rev. A. Stevenson Clerk, for the ensuing year.

Mr. William A. Acheson, on trial for licensure, preached a sermon from 2 Pet. i. 19, which was unanimously sustained as highly satisfactory, and giving encouraging indications of preparation for usefulness by the candidate. He also read an Essay on the history of the Church during the life of Luther, which was sustained as a satisfactory specimen of his ability in historical composition. The Moderator assigned other pieces of trial to Mr. Acheson, with a view to his licensure at next meeting of Presbytery.

The examination of sessional books was deferred, and all sessions directed to present their books at the fall meeting of Presbytery.

The following supplies were appointed, viz:—Rev. J. Douglas, *Bovina*, May, 4th and 5th Sabbaths, 4th June and 1st July, all August, and 1st Sept. and to dispense the Lord's Supper on the 1st Sabbath of July, assisted by Rev. S. M. Willson. *Albany*, 2nd Sabbath of July; *Argyle*, 3d and 4th July; *White Lake*, 1st, 2nd and 3d Sabbaths June, and 2nd and 3d September; Rev. R. Z. Willson, *Topsham*, 2nd and 3d Sabbaths July, 5th August and 1st September. To dispense the Lord's Supper on the 2d Sabbath of July, and Moderate a call when requested by session; Rev. James M. Beattie one Sabbath in the Tunbridge Society of Topsham congregation, on his way to Presbytery next fall. Rev. S. M. Willson to assist in dispensing the Lord's Supper in *Bovina* on the 1st Sabbath of July, and to moderate a call when requested by session; Rev. J. W. Shaw, *Albany*, 4th Sabbath June, *Argyle*, 2d and 3d Sabbaths in August; Rev. Andrew Stevenson, two Sabbaths in August at *White Lake*; Rev. J. M. Willson and Rev. S. O. Wyllie, each one Sabbath's missionary labour in the vicinity of *Philadelphia*; Rev. C. B. McKee two Sabbaths missionary labour in the neighborhood of *Baltimore*; Rev. J. Kennedy three Sabbaths missionary labour at discretion.

The next meeting of the Presbytery will be held in the Sullivan street church, New York, on the first Tuesday of October, at half-past 7 P. M. The subject assigned for the last opening sermon is continued, and Rev. J. W. Shaw is appointed the Moderator's alternate.

*Rochester Presbytery.*—The following appointments of supplies were made:—Mr. Milligan, *Buffalo*, July 3d and 4th Sabbaths, August 1st, 2d, and 3d Sabbaths, *Syracuse*, 4th and 5th Sabbaths of August, and 1st and 2d Sabbaths of September; *Cortland*, 3d and 4th Sabbaths of September, 1st and 2d Sabbaths of October discretionary, the remainder of his time while he is within the bounds of the Presbytery, at *Buffalo*; Mr. Roberts 2 Sabbaths at *Syracuse*, and one at *Cortland* before the next meeting of Presbytery; 1st and 2d Sabbaths of October at *Buffalo*; Mr. Scott, 1st Sabbath in September at *Buffalo*.

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REF. PRES. CONGREGATION IN MANCHESTER, ENGLAND.

The numerous friends of Rev. Robert Johnson, now in this country soliciting aid in behalf of the Mission established in Manchester, will read with interest the following extract from the last Report of the Home and Foreign Missionary of our church in Ireland. We hope it will encourage and influence such as may yet have an opportunity to contribute liberally to a good cause, and all to pray earnestly for its success.

*Manchester.*—The Directors have pleasure in reporting that the congregation in Manchester has enjoyed some tokens of the Divine favour during the past season. Our brother Mr. Johnson has continued, with unabated energy, his exertions to procure aid to his people, to liquidate the debt upon their House of worship, and his journeys for this purpose have, at times, of necessity hindered him from prosecuting pastoral labours so regularly as could have been desired. Still it is gratifying to be enabled to say, that the attendance upon public ordinances has been sustained; some increase has been made to the membership of the congregation, the people are attentive to the labours of the Sabbath-school, and to domestic and social duties, and their deportment is, in general, becoming their profession. The Sacrament of our Lord's Supper was dispensed, for the first time, in the very neat and comfortable house of worship, in the month of May last, the Secretary of the Board attending, as appointed by the Presbytery under which the congregation is placed, to assist the Pastor upon the occasion. It is gratifying to report that all the Scriptural and established usages of the Reformed Covenanted Church were observed with punctuality and solemnity by the people, and that some *fourteen* or *fifteen* individuals were, by examination or certificate, added to the fellowship of the Church, and that around the Lord's table were assembled, in the first Covenanted house of worship that has been erected in England for the last 160 years, a few adherents of a Covenanted testimony, natives of England, Scotland and Ireland. The solemn services were, besides, waited upon by a number of apparently interested and devout worshippers, of various denominations. Besides the Sabbath-school, the Adult Bible Class, with which Mr. Johnson meets once a week, is well attended, and promises to be a hopeful nursery for the Church. At the conclusion of the Sacramental services, a *Juvenile Missionary Association* was organized in the congregation: and, from the zeal and activity of our brethren in Manchester, we cherish the expectation, that it may be the means of furnishing valuable aid for the extension of the cause of the Reformation in England and elsewhere.

On the whole, the Directors have much reason to be gratified with the progress of our cause, and the exertions of our congregation in Manchester.—Mr. Johnson and his people are well known throughout that large town for their self-denying and persevering exertions to promote evangelical truth;

and public-spirited individuals, of various religious denominations, have willingly tendered to them encouragement and support. During the last year, the Directors furnished, on behalf of the congregation in Manchester, some aid out of the funds, to meet the expense of supplies for Mr. Johnson's pulpit, while he was absent in soliciting contributions to liquidate the debt on the house of worship; and similar aid may yet be required for some time to come. We would earnestly recommend to the Synod and the Church generally, the propriety and duty of devising means to assist our brethren in Manchester in their exertions to free themselves of the debt upon the House of worship. A united and liberal effort in this matter might be the means of enabling them to get rid of a burden, which, considering their number and circumstances, must press upon them very heavily. And this might, besides, tend greatly to the further extension of our good cause in England.— Let us exert ourselves, to our utmost ability, to revive genuine Presbyterianism in England; and thus may we be instrumental in sowing the seed, which may not only rise up and bear fruit in that opulent and influential kingdom, but which may hereafter yield a plentiful harvest in far distant regions.

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☞ We regret the delay of the present Nos. especially as they contain the Minutes of Synod. The fault is not ours. An arrangement was made privately by which the Editor of the *Covenanter* took the manuscript and engaged to forward to us the sheets, with duplicates, as fast as printed. This was not done. We received three sheets in due season. The fourth never reached us, and the balance came in a lump after a delay of nine days from the former arrival. In short, we were able to print only 24 pages until the *Covenanter* made its appearance, and our printer copied from its pages what should have been received two weeks before. We do not yet say where the blame attaches, but have pleasure in remarking that Mr. Willson has informed us he left home on the 22nd June, and that the blame was not with him. He should, however, have left the matter in the hands of some more trust-worthy person. It has caused to us a delay of exactly two weeks, attended by great inconvenience and some cost to our printer.

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The Board of Foreign Missions will meet in New-York at the house of Rev. A. Stevenson, on Monday, 26th July at  $\frac{1}{2}$  past 2. P. M.

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# REFORMED PRESBYTERIAN.

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VOL. XI.

AUGUST, 1847.

NO. VI.

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*Appendix to Minutes of the Synod of the Reformed Presbyterian Church in North America, Session xxiv.—(Continued from page 150.)*

## APPENDIX E.

### *Questions for Presbyterial Visitations.*

(Sent down in Overture, see p. 132.)

#### I. TO THE PASTOR.

Do you explain a psalm, lecture, and preach a sermon every Sabbath, both in summer and winter? Do you study the word with application to your own heart before you preach it to others? Do you explain the psalm, and lecture in a regular course? Do you observe, in your preaching, remarkable events of Providence? Do you visit ministerially every family in your charge, once a year? Do you hold diets of catechising annually in all parts of the congregation? Do you visit the sick and pray with them? Do you converse with them about the state of their souls? Do you visit those who are afflicted by death of children, or other relatives? Do you encourage society keeping, by your presence and otherwise? Do you preach occasionally on week days? Do you endeavor to preach Christ in his beauty, and excellency, and so as to exhibit the power and life of godliness? Are you careful to encourage such as are seeking after Christ? Do you discuss cases of conscience, so that the hearers may know their spiritual state? Are you especially careful in the instruction of the young? Do you meet with them weekly? Have you a parochial school? Do you

employ any part of your time in secular avocations? Do you administer baptism always publicly in the congregation? Is this ordinance dispensed before both parents, or one of them, if one only has entered the fellowship of the church, have partaken of the Lord's supper? Do you require a proclamation of banns three several Sabbaths either in the congregation or societies before marriage?—When members reside in different congregations, do you require proclamation in both congregations? How often is the sacrament of the supper administered? Are there any baptized persons arrived at the years of discretion who neglect that ordinance? How are they dealt with? Do you endeavor to separate the precious from the vile in administering that ordinance? Do the elders render you suitable assistance in watching over the flock? Do they rule their own houses well? Do they attend punctually all the meetings of the session, and the superior courts when appointed? Are they all regularly admitted by the choice of the people, examination and ordination? How many are there? Is this number sufficient?

#### II. TO THE ELDERS.

Do you endeavor to exercise discipline faithfully without respect to the fear or favor of any? Do you attend societies punctually? Do you visit the sick, exhort them, and pray with them? Do you visit from house to house with the pastor in your respective bounds? Do you require a certificate from all persons coming from other congregations? Do you require of every applicant for membership the reading and approval of all the standards? Do you inquire concerning their practical religion, as well as soundness of doctrine? Does your pastor rule well his own house? Is his conversation and general deportment such as becomes his station, both before his own people and the world? Is he offensive or repulsive in controversies, or in preaching on controverted subjects? Does he preach sound doctrine, so far as you can understand? Does he preach plainly so as to be easily understood? Does he address the heart and conscience, as well as the understanding? Is he faithful in reproving sin, especially the sins that prevail in the congregation and the community? Do all the people attend the ordinances regularly? Are they advancing in knowledge? Are they submissive to public and private exhortations and to the discipline and censures of the church? Are they careful to educate their children and others under their charge in the knowledge of God? How are they supplied with religious books? Are

the Standards in every family? Is the Sabbath duly observed? Are they endeavouring to live quiet and peaceable lives, in all godliness and honesty? Do any of them allow their children to indulge in reading novels, in promiscuous dancing, or other exercises of the same nature and tendency? How many deacons are there? Is this number sufficient? Have they been all duly admitted to office according to the law of the house? Are they faithful and diligent in the exercise of their office?

### III. TO THE DEACONS.

Do you endeavor in the fear of God, to exercise the office of the Deacon well? Does every member of the congregation contribute, so far as you can judge, according to his ability, for religious purposes? Are there any poor, or widows in the congregation requiring the care and support of the church? How are they provided for? Is the pastor's salary punctually paid? Does the congregation contribute to the support of Missions, foreign and domestic, the travelling expenses of the Synod, and the Theological Seminary? Do you go before the people in all their contributions for supporting the church? Do you employ your influence to encourage them in these matters?

Respectfully submitted. R. HUTCHESON, Chairman.

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### APPENDIX F.

#### PASTORAL ADDRESS ON ECCLESIASTICAL UNITY, AND ATTEMPTS AT UNION AND ALLIANCES AMONG THE CHURCHES.

*Dear Brethren,*—We address you on the subject of ecclesiastical unity, and also in vindication of our course as a church, in standing aloof from late and existing attempts at ecclesiastical union, and, also, from all ecclesiastical alliances.

The times are ominous. Excitement and change every where prevail. Old foundations are being removed; new are being laid. Both in the old country, and in this, we see movements taking place, ultimately tending, if not designed, to bring together the great mass of those usually denominated evangelical Christians, into one organic, or at least confederated body.

Could we say that these movements are conducted in a right way, and with right aims—that they are designed to

revive and advance the work of Reformation, as sought after by the Continental churches of the 16th and 17th centuries, and as attained to by our covenanted and martyred fathers in the British Isles, our hearts would rejoice, even as we now mourn over the sad and discouraging divisions of the Lord's people. But, alas! not so. We are able to characterize them in no other way, than as attempts to daub the wall of the temple of the Lord with untempered mortar.

The church of Christ is, indeed, one. One in her Head—Jesus Christ the Lord. One in her faith—the faith once delivered to the saints. One in her laws and government—Jerusalem is a city compactly built together. One in the graces of her members—for all these are wrought by the self-same Spirit. And we also recognise that spiritual and invisible unity which subsists amongst all true believers as members in Christ of one mystical body.

But how is the unity of the church in her constitution, and this hidden oneness of the saints, to be exemplified in the church organic and militant? This is the practical inquiry to which your attention is now directed, and to which our reply is, that in no other way can these be properly exemplified, than in the unity of the faith and in the scriptural uniformity of the walk and deportment of Christ's professed disciples. "Ye are built," says the apostle, Eph. ii. 20, "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." And the same inspired penman, in the same epistle, and in a passage—chap. iv.—relating immediately to the church organic, and to her organization, says, "There is one Lord, one faith, one baptism," and adds, "He gave some pastors, &c. . . . till we all come in the unity of the faith, and the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ." The church is "the pillar and the ground of truth." "I have no greater pleasure," says the beloved disciple, "than to see my children walking in the truth."

Here, however, we meet with a second, and in reference to the ends of this address, even more practical inquiry, viz., how much truth should constitute the basis of a visible ecclesiastical unity? Are a few general and indefinite principles enough? or is it the whole body of revealed truth, as this has been attained to, held and applied by the church of God? This is, after all, the main point at issue between the faithful and latitudinarians of every name. All will admit that some measure of truth is necessary. Those, who without any scruple would admit to their fellowship, an Arminian who errs grossly respecting the atonement, would refuse to ex-



tend the same privilege to the Socinian, who denies the true divinity of Christ. But where shall we draw the line? Can we say—is the church at liberty to say, that any truth clearly revealed, and already attained to, is unworthy a place in her recognised standards of doctrinal faith? No. On this point, the divine word is remarkably explicit. “Whereunto we have already attained, let us walk by the *same rule*, let us mind the *same thing*.” “Hold that fast which thou hast.”\* Nor can any portion, or any member of the church,—and that for the same reasons which apply to the church herself—without sin, do otherwise. The one faith of the church should be the faith of *all* her members. Any other principle can only introduce disorder, and involves a real discordance with apparent and nominal unity.

With regard to the movements towards union among some of the smaller denominations in this country, we remark:—1. That these attempts were not preceded by the manifestation of any disposition, on the part of any of the churches concerned in them, to abandon any of those errors, on account of which the Reformed Presbyterian Church has borne testimony against them. There was no such movement, nor any thing like it, as that which had taken place in England, previously to the calling of the Westminster Assembly, and the sending of Commissioners from the church of Scotland.—Then,—and nothing like this, we repeat, has now appeared among these churches,—a large proportion of the English nation had become weary of prelacy, and were eager to learn, and ready to receive the truth. 2. There has been manifested on the part of those concerned in these attempts, no disposition to dis sever their connexion with the Constitution of the United States, but the contrary. They continue to adhere to it with the utmost tenacity, and are—the most of them, and particularly, the warmest advocates of these attempts—among the most open, earnest, and strenuous opponents of our testimony against this infidel Constitution. 3. These attempts have all been made in the spirit of compromise. They were so undertaken. There was no such vow or promise, in their entering upon the business, as that made so solemnly by every member of the Westminster Assembly. The whole scheme seemed rather to be designed to strengthen each other's hands in defection from covenanted attainments;—or at least to encourage each other in burying them out of sight. 4. Previously to any call being made upon us, steps had been taken by those to whose hands the preparation of the work had been intrusted, for expunging from the Confession

\*Phil. iii. 16. Rev. iii. 11.

of Faith the whole doctrine of the magistrate's power *circa sacra*: or, in other words, rejecting the whole civil part of the Covenanted Reformation; and with this, we may add, affixing a most unmerited stigma upon the name of our reforming ancestors. 5. The whole movement had its origin in a body, some of whose leading members had been suspended from privileges in the Reformed Presbyterian Church, for error in doctrine, and breach of covenant obligations. Plans of union proceeding from any such source, must ever be unworthy the notice of the Church of God. 6. The results have demonstrated the wisdom of our procedure. Because, (1.) all our anticipations of evil in the way of a disposition to compromise, have been painfully fulfilled; and (2.) to most of the bodies concerned, the consequences have been strife and alienation, and even disruption has followed.

In regard to the great Œcumenical Alliance, and its subordinate branches, now projecting and in part accomplished, we are also constrained to say, that they appear to us such in their basis, constitution, and aims, as cannot be consistently recognised as legitimate exemplifications of the great principle of Christian unity. And that for the following reasons, among others, And,<sup>1</sup>

1. Because there is on the part of the orthodox who enter these alliances, an implied recognition of the errors of the erroneous, inasmuch as there is a *direct* recognition of their distinct sectarian organizations—these organizations being based, more or less, upon serious error.
2. Because these alliances profess to be formed for the very purpose of doing the church's work, viz., the overthrow of Anti-Christ, or, at least, the arresting of his progress: one great work which the church is the appointed instrument to perform: "They overcame by the blood of the Lamb, and by the word of their testimony." In our view, this is a fatal objection. Jesus Christ, who will not give his glory to another, will allow no such confederation to assume the place, or pretend to execute the functions of his church.
3. Because they profess to be able to do this work by the instrumentality of a part of the truth—by the truth diminished by all that in which they differ; and this remnant of God's truth exhibited in a most general and indefinite manner, in what is termed a doctrinal basis.
4. Because it is implied, in joining these alliances, that the orthodox esteem the heretical as co-labourers in the work of opposing error. For example, that Arminians are suitable co-workers in opposing the Popish system, of which Arminianism is, substantially, the soul and essence. This principle, we believe to be no less absurd than unscriptural.
- 5.

Because in entering into such alliances, the orthodox will be exposed to strong temptations. As, (1.) to unite in religious services of a corrupt and corrupting tendency—it may be to join in the singing of human poems, instead of inspired psalms, in the worship of God, thus neutralizing or impairing their testimony. (2.) They will be tempted to consider of less value their peculiar and distinctive testimony. The great name and overshadowing influence of a vast œcumenical association, will tend to weaken their love for the church of God, and will exert no little influence on behalf of ultimate organic and unscriptural union. 6. All such alliances do really tend to hinder true scriptural, permanent, and profitable union, inasmuch as they naturally delude men with the notion that they have already all the unity required, and thus they are prevented from searching out the errors and other evils which are the real causes of division, that so the breaches of Zion might be truly healed. As the friends, therefore, of a true, and solid, and abiding unity of the visible church of Christ, we cannot recognise or approve, any mere confederations or alliances. Union must be in the truth, on the basis of all the church's attainments. Any thing else can only result, sooner or later, in the injury of the church, the weakening of the influence of the gospel, and the dishonor of the Lord Jesus Christ.

We should add, perhaps, in reference to the descendants of the continental Reformers, still adhering to the doctrines of their ancestors, and now struggling to re-occupy their former standing, that we view them in a light somewhat different from that in which we regard those who have made defection from covenanted attainments, as have those, who in the British Isles, and in this country, are descended from a covenanted ancestry. To the former we say, we recognise you as the worthy sons of a reforming ancestry, between whom and our fathers were drawn closely the bonds of religious fellowship. And while so doing, we would invite you to come forward—not to cease your efforts until you occupy a platform more elevated than even that of your fathers, that you may stand side by side with us on the broad and entirely scriptural basis of all our covenanted attainments. To the latter, and to all engaged in the attempts to which we have so often referred, we would say, in the language of the prophet, "Stand in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." In no other way, are we assured, can you look for peace, and permanent unity. Retrace your steps and come with us. Here are the doctrines of the Bible—here is the

track of the witnesses, dyed with the blood of martyred thousands—here are those principles which must prevail at that time, when "the kingdoms of this world become the kingdoms of our Lord and of his Christ."

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"KISS THE SON." PS. II. 12.

(Concluded from p. 68.)

In a former No. we ascertained the meaning of this text, shewing that the parties referred to are, on the one hand, Messiah, and on the other, nations, and that the duty which the latter are commanded to render to Messiah is national homage. We proceed, in the second place, to illustrate the duty commanded. This scripture, as well as others, establishes the doctrine that nations, as such, are under obligation, to render homage to the Son, in his mediatorial relation. This subject, is one that has been as much misunderstood, and as much misrepresented as any other doctrine of revelation that has been the subject of controversy. Notwithstanding all that has been said by those who hold the view of the subject which is given above, they are misrepresented as holding the opinion that civil magistracy is founded in grace. This is the more extraordinary, and we may say inexcusable, inasmuch as those who hold the view which we are explaining have uniformly disclaimed the idea that civil magistracy is founded in grace. Not only have they disclaimed this sentiment, but also in stating their own views they have most explicitly said that magistracy is founded in the law of nature; that it has its origin from God the Creator. Our Confession of faith says, that "God, the Supreme Lord and King of all the world hath ordained civil magistrates to be under him over the people, for his own glory, and the public good"—To this, our Testimony adds, "God, the Supreme Governor, is the fountain of all power and authority, and civil magistrates are his deputies." We may say further that the opinion falsely charged upon us, is in so many words, testified against as an error.

But, while we maintain that civil government is founded in the law of nature; and that it is an error to say, that it "is founded in grace," we maintain also that civil governments are subjected to the Messiah, and are therefore bound to do him homage. This is justly deduced from the universal extent of his Mediatorial dominion; it is also explicitly asserted in scripture. "For the Kingdom is the Lords"; and "He is the Governor among the nations." Ps. 22. 28. 'Who is gone into heaven, and is on the right hand of God; angels

and authorities and powers being made subject to him,” 1. Pet. 3, 22. In virtue of this subjection of the nations to Messiah, they are commanded in our text to “Kiss” him, to give him homage. And that this homage *shall* be given to him by the nations is foretold by the Spirit of prophecy, “yea all Kings shall fall down before him; all nations shall serve him,” Ps. 72, 11. That the homage and subjection referred to, in these passages of scripture, must be understood of nations, and not merely of the individuals of which these nations consist. The language employed is too precise and definite to admit the latter of these expositions. The former is the plain and obvious meaning; they refer to nations as such, and not the individuals of which nations are made up; and to make the contrary appear will require some better evidence than the bare assertion of those who take the opposite view of the subject. That the homage of which we speak as due to the Son, refers to him as the Messiah, the Mediator between God and man, is put beyond all question by the fact that the authority is *conferred*—“authorities and powers being made subject to him.” This language could not be used in respect of the Son of God as such; because all power, and of course the homage which is due to it, belongs to him essentially as he is God, and it is only in his mediatorial relation that it could be conferred.

Nations as such, owe homage, not only to him, who is the Messiah, but also to him, as the Messiah. In adopting this view of the text, we hold a doctrine that harmonizes with other portions of scripture; for example,—“Jesus Christ who is the faithful witness, and the first-begotten of the dead, and the Prince of the kings of the earth. Rev. 1, 5. And he hath on his vesture, and on his thigh a name written, King of kings and Lord of lords.” Rev. 19, 16. Being Prince of the kings of the earth, the nations whose representatives these kings are, owe the Mediator homage; for dominion without allegiance is a mockery.

1. The allegiance which the nations owe to the Mediator, requires in the first place, a conformity of their constitutions and laws to the revealed will of God.

As civil government had its origin from God the Creator, the law of nature was the original rule to which it was to be conformed. But the existence of sin among men, gave occasion to the relation of a new state of things. The Son of God is appointed Mediator between God and rebel men.—And that he might perform in this new relation, all that was necessary for the accomplishment of his work, universal dominion is conferred upon him. “As thou hast given him

power over all flesh that he should give eternal life to as many as thou hast given him." John 17, 2. In this state of things a supernatural revelation of the will of God is made: this supercedes the law of nature, wherever it is made known. The latest and clearest discovery of the will of God must necessarily be obligatory; the contrary supposition is fraught with absurdity, because it suspends obedience to the will of God upon the choice, or rather the caprice of man. When God speaks, man should listen: he commands nations to "Kiss the Son," it is thus their duty to give him homage, and conform their homage to the requirements of his revealed law.

This obligation is evident from the consideration, that the revealed law of God addresses itself to men in all the relations and conditions of life without exception. "Be wise now, therefore, O ye Kings, be instructed ye judges of the earth. Serve the Lord with fear." That they may "serve" the Lord, they must go to the law and the testimony. Civil society must conform itself to this, or be exposed to the doom of rebels. Conformity to the written law, that homage which nations owe to the Messiah, includes two things. In the first place, that the constitution and laws of a nation should be in accordance with the moral law, and other moral preceptive parts of scripture. This necessarily excludes all immoral and anti-christian principles of government.— In the second place, a constitution of government must not be defective as it regards any radical principle required by the law of God. A constitution might contain nothing immoral; but, principles essential to the scriptural character of civil government may be left out. The homage which nations are called to give to Christ, requires a conformity of their principles of government to the written law; and that no obligation should be left out, which is necessary to the scriptural character of government. By thus regarding the authority of Christ, speaking to them in the Bible, they "Kiss the Son."

2. Civil society is required to give homage to Christ, by choosing to the exercise of rule over them, men possessed of such moral character and qualifications, as are described in the bible.

The scriptures contain a number of specific qualifications, required of those who bear rule over men. These qualifications for civil office are moral tests of character, by which the fitness of all candidates, for places of power and trust ought to be judged. In the absence of these, no candidate should be deemed qualified for office, from the first magistrat down to the lowest officer in the Commonwealth. "Moreover thou

shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness. *Exod.* 18, 21. "The God of Israel said, the Rock of Israel spake, he that ruleth over men must be just, ruling in the fear of God." *Sam.* 23, 3. "For rulers are not a terror to good works, but to the evil. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." *Rom.* 13, 3, 4. These scriptures show that it is the will of God, that civil rule ought not to be committed into the hands of immoral men. It is provided not only that civil rulers should be "able men," but also that they be "such as fear God." The moral qualification is as much demanded as the intellectual capacity. To neglect the authority of Christ in this matter, is a refusal of that homage which is due to him. It is in the first place, a contempt of his word; in the second place, it is a direct contempt of his authority as Prince of the kings of the earth.

3. The homage which civil society owes to Christ, implies the preservation of public morals, and the maintainance of true religion.

The preservation of public morality and the maintainance of the christian religion are inseparably connected. In the absence of true religion the morals of a people necessarily sink. There is no sure basis for either private or public virtue but the truth of God. The attainment of some heathen nations in morality, does not in the smallest degree contradict our statement; as it would be no difficult task to show that such superiority may be traced to vague and indirect means of access to fragments of Divine truth. The light of nature is much darker than men generally suppose. To know how great this darkness is we must not look to those nations where it is well known they had considerable remains of truth in the form of tradition; but to those removed farther from the scene of Revelation. Let the ardent admirer of the light of nature go to the tribes of the South Pacific Indians, who have not yet received the light of the gospel; or to those of Southern Africa, who have, many of them, no very distinct idea of a God.

These remarks show that public morality cannot be preserved but by the means of true religion. Had the nations of the earth, as they were formed by the increase of man, preserved the true religion, which was, once and again, known to all its inhabitants, the immorality and heathenism which now cover the world would have been unknown. As it is admitted that the preservation of public morals is a duty of the civil magistrate, we proceed to consider the other branch

of our remark; namely, that he ought also to maintain the true religion; requesting our readers to bear in mind that the true religion is the only means of preserving national morality. And this being so, civil society ought to exercise a guardianship, over true religion, were there no other reason. The ends for which government was instituted by God determine the obligation; these ends were his own glory, and the welfare of Society. And in addition to this, our proposition occupies the ground that society owes it as an act of homage to our Lord Jesus Christ, who is King of kings, and Lord of lords, that they maintain the Christian religion!

1. By maintaining the christian religion we mean, in the first place, the protection of christians, in the peaceful enjoyment of the privileges of the gospel. Government must neither interfere with their peaceful enjoyment of these, nor permit private individuals to do so with impunity. The church of Christ has a right to full protection in the enjoyment of all that her Divine head has given to her on the earth. And society owes this to Christ.

2. Civil society should provide the means of supporting the church of Christ. The church should not be left to mere private resources for obtaining the pecuniary means of support. The earth is the Lord's and the fulness thereof, and he has ordained that society should provide public means of supporting the gospel. A very liberal provision was ordained by Christ for the support of the true religion under the former dispensation. This was a moral institute, and could undergo no change with the abrogation of that dispensation. The mode of providing the support may be subjected to revision, but the principle is unchangeable, because it is moral. It is the subject of prophecy also that the nations when converted should thus support the true religion. Is. 2, 2. Mic. 4, 1. Is. 49, 23. & 60, 16. Further, God declares that the nation and kingdom that will not serve the church shall perish. Is. 60, 12, 13.

The outcry, in opposition to this duty of nations to Christ, is a device of Satan under the guise of an angel of light:—a feigned regard for the purity of the church—fear of a union between church and state! It seems to be forgotten by those who object to this support of religion that a certain connexion did exist by the appointment of God in the former dispensation, which demonstrates that such a connexion is not unscriptural,—that it has the sanction of Divine authority. In a scripturally regulated state of society, the fact of a national support of religion could not give a government any right of interference with the internal management of the



church. Civil government has no more right to intermeddle with the internal affairs of the church, than she has to interfere with the exercise of civil government. The church is distinct from the commonwealth, and is subject only to her head, Christ. And, were the homage for which we are pleading, sincerely rendered to the Messiah, nations would not dare to interfere with matters properly ecclesiastical. The spirit of submission to Christ that would induce a civil government to support his church would, at the same time, keep it from every Erastian interference with its internal concerns.

3. Society should furnish the means of national education.

4. Finally, society should repress all overt acts of idolatry, infidelity and false worship. We know of no right society has to punish overt acts against the second table of the moral law, and decline to punish those which are committed against the first. The civil ruler has as much right, and is as much bound to see that overt acts against the first precept of the law be punished as to punish those against the sixth or any other precept.

Conclusion. This subject points out to us two practical obligations. 1. That it is our duty, to bear a faithful testimony against all constitutions and administrators of civil society that refuse allegiance to the Messiah. 2. That we should decline all participation of such privileges in Society, for the enjoyment of which, an expressed or implied homologation of its immorality is required.

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SYNOPSIS OF A SERMON.\*

(Concluded from p. 51.)

Isaiah lxi. 1. The Lord hath anointed me to proclaim the opening of the prison to them that are bound.

Leaving the pit where the wretches described in a former No. are; let us go to a neighboring cell. It is called the "Dungeon of Despair." I quite remember the sensations of horror with which I surveyed the prison-keep from which George Wishart and others of our Protestant fathers were led forth to die.

It was a dungeon scooped out of the living rock. Its mouth was just wide enough to admit a man: but once he is forced down into it, he finds himself in a deep pit, wide

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\* We have been repeatedly asked as to the author of the part of this eloquent sermon given in a former No. We are at liberty only to say, that it was preached by one of the most evangelical and eloquent ministers, now in London. A friend kindly furnished us with it, having taken it down in short-hand, when he heard it.—Ed.

enough to lie down in, but gradually closing in towards the summit. When you think that its walls were the solid rock, that it was very deep, that it narrowed towards its opening at the top, and that that opening was closed over with a massy grating of iron, the only aperture for light, you can understand what a hopeless prisoner was he who languished in it, even though it had not been in Cardinal Beaton's Castle, and though no guard of blood-thirsty men had watched above its entrance. The Dungeon of Despair is like it. In this dungeon Satan often shuts great sinners, especially when it is drawing near their execution day; for it is very common for those who have lived in sin to die in despair. Satan tells them "You have sinned past mercy. Pardon is not for the like of you. There is a peculiarity about your case, so that the great atonement can never reach it. Repentance you never shall get though you seek it earnestly with tears." And so saying, Satan lowers the heavy grating and turns the massy key; and as the ponderous bolt-spring locks into its socket, the man who used to grovel in the open pit of sin finds himself the prisoner of despair. What can he do? He cannot climb the pit for its sides shelve inwards. He cannot force the awful lock which holds him in. No voice reaches him except the thunder of the surf which beats outside of his dungeon, and which he sometimes half fears, sometimes half wishes would burst in. There is none to whom he can call, for the fiends that guard him are callous to his cry. There must he wail and pine, and look for judgment fearfully; nay, for sentence of death is passed already, must wait for fiery indignation. Ah! ye careless people that live at ease and are wanton, do you never think of the dungeon of despair? Many are immured in it on this side of time. They despair of God's mercy before they die, and before they alight in the lake that burneth, they have a taste of hell in their desolate and despairing souls. You are not in that prison yet, but its shadow of death may engulf you this self same night.

There is one airy apartment in Satan's prison house, which is perhaps the most populous of all; I mean the tower of carnal security. The prison house of sin has many mansions. It does not all consist of dungeons. There are garished rooms furnished with much that is pleasant to the eye, and soft to the touch, and delicate to the taste, and melodious to the ear. High above the rest is the chamber called carnal security. It is the state room. It is reserved for the peerage and blood royalty of Satan's realm, for those who are by their privileges exalted to heaven, that they may be cast down to hell. None of the Heathen are in it. They occupy

a lower room. It is reserved for Gospel-hearers who are at the same time Gospel-despisers. At the present day it is especially frequented—Satan's captives love it. Those who occupy it have great contempt for the prisoners in the miry pit, and great pity for the felons in the dungeon of despair.—The windows of this upper room give such a goodly prospect, that its inmates forget they are captives. From its battlements they can descry so much of the better land, that they talk of it as familiarly as the men who have walked the length and breadth of it. They speak of reaching heaven as a matter of course, and resent nothing more than any insinuation that they have to get liberty before they can get there. They so love the silken couches and soft carpeting with which Satan has furnished their abode; they are so pleased with its delicious odors and lulling music and indolent repose, that they would fain shut their eyes and fancy that the upper-story of the devil's strong hold was the state-cabin of the vessel bound for Immanuel's land.

11. The opening of the prison—Christ's accomplishing the deliverance of his people from it.

Some fancy that a soul's salvation is easy work; that it was no difficult task to him who wrought out salvation for it. And it would not have been difficult to our Immanuel, if there had been no bars of justice on our prison house, and had it not been encompassed on every side by the ocean of the wrath of God. Jesus is divine, and with him it would have been a small thing to carry by storm Belzebul's stronghold, and shiver the sword of Apollyon, and break open all his fast places, and set all his captives free.

Had our sin been our misfortune and not our crime—like Lot when carried captive by Chedorlaomer, had we been led captive by the devil against our will, it would have been easy for the Captain of the Lord's Host to bring us back. But we sinned willfully at first, and we sin willfully still. It is not by accident but from real wickedness of heart that you have sinned. It is the devil's language to speak of sin as an accident, as something that could not be helped. In the words of Satan it is said, such a man or such a woman, had the misfortune to do this or that: in the words of the Bible, he had the wickedness to do it. In the word of God, I find no sin styled a mishap, it is always spoken of as a misdeed. And it was because our sin was our own deed, because we wilfully contracted a debt to God, and have all our lives long been offering willful insults to his majesty, that the work of man's salvation became so arduous. Before the Lord Jesus could lay his arm on the strong one that kept us, he was

under the necessity of discharging all our debt, and atoning for all our guilt, and undergoing the wrath of God as we should have undergone it. Yes, blessed Jesus, this was all before thee when thou exclaimedst, "Deliver from going down to the pit, I have found a ransom." Ere ever he could make the proclamation before us, he had all this to do. On the outer door of our prison house were not only the bolts and bars which Satan had put on, but there was the adamantine lock of eternal justice also. Jehovah himself had put it on; and in the day that Adam brake covenant, Jehovah shut the sinner in, and Justice locked the door and flung the key into the Ocean of the wrath of God. It sank in the mighty waters, and before Immanuel could open the brazen gates, he was seen to plunge headlong into that tide of wrath, and then emerging from the awful abyss, he went up to the gates of the devil's stronghold; as the wards of that inviolable lock recognized the long-lost key, the bolt of justice flew back. That achievement cost Immanuel his life; for in fathoming the sea of wrath, God's waves and billows surged over him, and their bitter waves came in upon his soul, and it fainted within him. But such an achievement did he deem the recovery of the keys of justice, that he now wears them upon his girdle as a trophy of that day. And the name in which he now glories, is "I am He that liveth and was dead, and behold I am alive for evermore, Amen. And have the keys of hell and death." The lock of eternal justice could not be broken or forced back; but thus at last being opened by him who had the key, it was easy work for Immanuel to burst asunder Satan's bolts and bars; and having now in virtue of purchase and of conquest mastered the devil's fastness, and having hung out his own blood-red banner from its topmost battlements, our victorious Redeemer passes from dungeon to dungeon, proclaiming liberty to its pining captives. Do you wish to go free? Then, behold he has set before you an open door. He opened it, and none shall ever shut it. It stands open now. He does not proclaim that he will open it on some coming day. But prisoners of hope, he proclaims that he has opened the prison already to them that are bound. But who will believe his report? Why, dear friends, you would have expected that as soon as the great outer door of Beelzebub's castle was flung open, there would have been a rush headlong of all its inmates; that each captive in breathless eagerness would haste away from that dwelling of doomed souls. Ah! no, an occasional straggler leaves it; but its gloomy walls are peopled still with willing bondmen, and refuse to let the prisoners go. The secret is

this. Though the bar of justice be withdrawn and the devil be disarmed, and the outer gate of his stronghold be thrown open, there is yet more to be done; for each sinner is immured in a cell with its own appropriate bar, and is bound with his own several chain. That cell must be forced open, and that chain must be severed, before he can go free—before he can pass through the open portals of the great outer gateway, and walk abroad in the glorious liberty of the sons of God. There is more for the mighty Deliverer yet to do, and our complete Saviour does all. For of what avail is it to proclaim to fettered men that the door is open, to proclaim the opening of the prison to those that are bound? The Lord Jesus is not content with passing along the various courts and gate-ways of the devil's fortress, and proclaiming liberty; he does not merely take his station on some lofty pinnacle, and publish in the hearing of all the inmates, "This is the Lord's acceptable year, the prison is open and the bound may go free;" but he comes to the door of every cell where a trammelled captive lies, and at that door he knocks, and asks, "Wilt thou be made free?" Sinner, at thy door he knocks; Answer, "Lord Jesus, I will," and thou art free.—When, however, he knocks at the dungeon door, the sinner is sleeping and will not be awakened. But should a patient Saviour still tarry and take no refusal—should he knock so loud that the dream of stupidity is disturbed—what is the first thing that the startled dreamer does? Outside he hears a voice telling him "Thou art a doomed man," and speaking of wrath, of broken laws, and of eternal death, and at the same time asking, "Wilt thou admit me and have thy freedom, or exclude me and die?" Words like these alarm him. They raise fearful images before his mind, and though Christ from without assures him, that he has rent the fastenings from off his dungeon door, if he would only arise and come away, he is so terrified by those fearful words, "wrath, judgment and eternal death," that his first impulse is to spring forward, and instead of opening the door to let his Deliverer in, he puts his shoulder against it to keep danger out. He fears lest one whose words are so ominous come on an evil errand. He is afraid lest what he say be true.—lest the outer fastenings be forced away and the awful stranger enter. But should the Saviour in his condescension graciously persevere with the sinner; (for in the Gospel economy there is no compulsory salvation, none are forced to heaven against their will, Christ's people are all *made willing*;) in order to make the sinner willing to admit the Saviour, Christ will let a ray of light into his dark dungeon. And then when

the miserable slave sees where he is; when he looks to the walls of his cell and sees them hung with instruments of cruelty and the engines of death,—when he looks to the floor of his dungeon and sees the scattered bones of those whom the murderer of souls has slain before him, and sees the glaring eyes and hideous shapes of the doleful creatures that lurk and hiss in its recesses, and then when he looks at himself and sees how filthy are his prison garments, so tattered and so squalid, that the King of holiness, the Lord of hosts must abhor him, and sees how the bonds of guilt do gall him to the quick, and the once-loved shackles of iniquity do hold him firm and fast—then the man takes another thought. He abhors his abode, and abhors himself; and if he feared the disturber of his peace before, he now is more afraid of the wrath to come, and trembles for the wrath begun. It is then that the sinner takes other thoughts of his Deliverer, who is still standing without. “Why should I tremble to let him in? It is but death to remain. And what if he be all that he says? What if he have opened the prison doors, and do delight in giving liberty to the captives?” And so thinking, the anxious sinner withdraws his shoulder from the door, and turns him round. A hand of one fairer than the sons of men is put in at the hole of the door: It drops sweet-smelling myrrh. This revives the troubled prisoner, for no enemy would do this. His heart palpitating between anxiety and hope, the door opens. All is well. It is Jesus. The chains fall from off him. A drop of the atoning blood has dissolved the adamantine fetters of guilt—the power of the Holy Ghost entering into him has burst the bonds of iniquity. His prison garments are taken from him, and the royal robe of Christ’s righteousness is put upon him. Conducted forth from the inner prison through the outer wards, into the sunburst of a marvellous liberty, “he declares the name of the Lord in Zion, and his praise in the streets of Jerusalem.”

“Oh that men to the Lord would give praise for his goodness then,  
 And for his works of wonder done unto the sons of men:  
 Because the mighty gates of brass in pieces he did tear;  
 By him in sunder also cut the bars of iron were.”

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#### REFLECTIONS ON RECOVERY FROM SICKNESS.

The following reflections on recovery from sickness are found in one of the letters of the pious Romaine, who ascribes them to John Chrysostom an eminent father of the fourth century. To some who have read them, in the circumstances to which they apply, they have a heavenly fragrance, and it is

thought that you would confer a favor on God's children in affliction to publish them in the Reformed Presbyterian.—They appear to have been written on two occasions. T. S.

1. Thus "you have heard of the patience of Job; and you have seen the end of the Lord, that the Lord is very full of pity, and of tender mercy."

2. He never afflicteth willingly; he has infallible wisdom to contrive; and the heart of a parent to send every chastisement to his children.

3. He well knows what sin wants purging; and there is a needs-must for strong physic.

4. He has seen when the fear of man got the better of the fear of God; and he takes his sharp rod—not in anger but in love; not to punish but to correct.

5. If the world creep into the heart of any of his children; he is very jealous, and will not be rivalled; he is guided by the tenderest affection when he embitters wordly joy and by sickness makes that a pain in which his child foolishly sought happiness.

6. If he send great and heavy affliction, and it come in a way which makes it the greatest, and heaviest, yet he has his everlasting arms underneath to support, even when little faith can scarce perceive them.

7. And he not only supports, but often vouchsafes a gracious visit—breaks in with his sweet presence and sensible comfort to the heart, and the poor sick, fainting child is made to say "O let me suffer any thing so I may but have such visits from my God." A sick bed with these cordials is heaven upon earth.

8. But the Lord's end is answered—he abates the sickness and health returns—the Father throws away the rod, as soon as ever the child has learned to kiss it and to be thankful for it.

9. Then he makes it appear that he kept the rod so long for the child's good, in order to teach lessons which could not be learned in any other way.

10. He intended to make the child's will bow to his, and it does. Holy Father, thy will be done, thy will be suffered. I desire to be as clay in the hands of the potter.

11. He designed to produce many peaceful fruits of righteousness which grow on no tree but the cross; and therefore he continued the cross a long time, only to make the fruits richer and riper.

12. Hear the great cloud of witnesses. Behold what manner of love the Father hath bestowed on us! In love he

chose us in his Son, and calls us by his Spirit—in love he corrected us—in love he supported under the correction—in love he removed it the moment his gracious purpose was answered.

13. O may a sense of his goodness grow with health; and may the soul prosper as the body does.

14. May every peaceful fruit flourish to the praise of the glory of our Father's exceeding rich grace.

15. May there be more faith in the great Peace-maker, and more resignation to the Father's will—in him a mind reconciled to the cross and profiting more under it—a heart daily more dead to the world, and more engaged about and pleased with heavenly things—a conversation so well ordered as to maintain peace with God through life, and at last to die in the peace of Jesus which passeth all understanding.

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1. "Bless the Lord, O my soul, and all that is within me bless his holy name."

2. "Bless the Lord, O my soul, and forget not all his gracious benefits."

3. "Who forgiveth all thine iniquities; who healeth all thy diseases."

4. "Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies."

5. I had reason to think in my sickness "I shall go to the gates of the grave—I am deprived of the residue of my years."

6. "I shall not see the Lord, even the Lord in the land of the living, I shall behold man no more with the inhabitants of the world."

7. Mine age is departed and is removed from me as a shepherd's tent; my beauty is turned into corruption, and I shall be cut off with pining sickness.

8. But when I cried unto the Lord he heard my voice out of his holy temple. He delivered my soul from death, mine eyes from tears, and my feet from falling.

9. My recovery was indeed the Lord's doing, his and his only, and it is indeed marvellous in mine eyes.

10. O how good is my God! What return shall I make unto him for this never to be forgotten mercy, as well as for his other benefits with which he loadeth me daily.

11. I have nothing to return him but what is his own—and nothing but I wish may be his own—myself I give up and devote to the Lord of my life and health, wishing all I have and am may be his for ever.



12. O my God and my Jesus! make me better for this affliction. Now thou hast raised me from a sick bed—let me recover in my soul as fast as I do in my body and both prosper alike.

13. Let thy end, Lord, in this chastising be answered, and let it yield the peaceable fruits of righteousness, now I have been exercised thereby.

14. Since thou has favored me with sickness, how can I enough adore thy matchless love which supported me under it, and brought me through it. Now Lord give me thy blessing with it.

15. How mightily should a review of thy gracious dealings with me, encourage me to trust thee for the future. O grant me more readily to believe thy promises, and to rely on thy fulfilling them for me. Lord, increase my faith.

16. As thou hast shown me how uncertain every creature comfort is—all are perishing—health on which their enjoyment depends—life on which they have their very being. O my God raise my hopes above them to the better comforts of a better world.

17. And there fix my poor wandering heart—set it free from its old sins, and from its favorite pursuits, that every affection may be henceforward where my treasure is, even where thou, my Jesus, art, sitting at the right hand of God.

18. O for more of those graces, that my best Friend who has dealt so bountifully with me, may be every day of my life more beloved and better served.

19. My dear Jesus, I want to be more dead to wordly hopes and fears which have too much governed my heart and influenced my conduct. Subdue in me these base-born passions, so that for the future my hopes may all unite in thy love, and I may fear nothing but the displeasing of thee.

20. While thy mercies are fresh in my mind, let me find growing zeal to thy lovely name, and precious cause, that I may never be ashamed of thee before men.

21. Mine own will has been my plague. O my Lord subdue it, and make it bow to thine—let thy revealed will be my study—thy ways my delight, and let my whole life, so kindly lent me, be one continued sacrifice of praise.

22. If thou art pleased to lend me more time, help me, Jesus, to redeem it—if I have health, add to it a thankful heart—whatever blessings thou givest, give me grace to receive them from thy bounty and to use them to thy glory.

23. Whenever thou shalt be pleased to put me into the furnace (it may be soon) Lord enable me to go into it with strong faith, and to stay in it thy time with humble patience.

O never let me want thy good Spirit—that through him, not in word only but in deed and in truth, I may say “thy will be done.”

24. Yet a very little, little time, and the days of my pilgrimage will be ended, and then I shall see thee face to face. O what a sight will that be! My God and my Saviour, let the faith of it warm my heart, and the hope of it influence my life, that whenever thou callest, I may be ready, and may have nothing to do but to go up into the mount and die in the arms of Jesus. Amen.

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JOHN KNOX, THE SCOTTISH REFORMER.

Extracted from Turnbull's "Genius of Scotland."

The character of Knox has been terribly blackened by heartless and infidel historians, and especially by sickly sentimentalists. Nevertheless he was a noble-hearted, truth-loving, shame-hating, God-fearing, self-sacrificing man; a hero in the proper sense of the word, a minister of righteousness, an angel of Reform. Not, indeed, a soft, baby-faced, puling sentimentalist; but a lofty, iron-hearted man, who “never feared the face of clay,” and did God’s will, in spite of devils, popes, and kings. His history possesses the deepest and most romantic interest. It is one of the most magnificent passages in Scottish story. Bruce battled for a crown; Knox battled for the truth. Both conquered, after long toils and struggles; and conquered, mainly by the might of their single arm. But the glory which irradiates the head of the Reformer far outshines that of the hero of Bannockburn, for the latter is earthly and evanescent; the former celestial and immortal.

John Knox was born in Haddington, not far from Edinburgh, of poor but honest parents, in the year 1505; grew up in solitude; and was destined for the church; received a thorough collegiate education; became an honest friar; wore the monk’s cowl for years; adopted silently and unostentatiously the principles of the Protestant Reformation; spent much of his time in teaching, and in the prosecution of liberal studies, of which he was considered a master; was suddenly and unexpectedly called, at St. Andrews, by the unanimous voice of his brethren, to the preaching of the Word, and the defence of their religious liberties; after a brief struggle with himself yielded to the call, nobly threw himself into

the breach, at the hazard of his life, attacked "Papal idolatry" with unsparing vigor, was seized by the authorities, and sent a prisoner to France in 1547, where he worked in the galleys as a slave, but evermore maintaining his lofty courage and cheerful hope; was set at liberty two years afterwards; preached in England in the time of Edward the Sixth; refused a bishopric from the best of kings; retired to the continent at the accession of Mary, residing chiefly at Geneva and Frankford; returned to Scotland in 1555; labored with indomitable perseverance to establish Protestantism; rebuked the great for immortality, profaneness and rapacity, and succeeded in greatly strengthening the cause of truth and freedom. At the earnest solicitation of the English congregation in Geneva he went thither a second time; there he published "The First Blast of the Trumpet against the Monstrous Regiment (Government) of Women," directed principally against Mary, Queen of England, and Mary of Guise, Regent of Scotland, two narrow-minded, miserable despots; returned to Scotland in 1559; continued his exertions in behalf of Christ's truth; did much to establish common schools; finally saw Protestantism triumph in Scotland; and died in 1572, so poor that his family had scarce sufficient to bury him, but with the universal love and homage of his countrymen, a conscience void of offence, and a hope full of immortality. "He had a sore fight of an existence; wrestling with popes and principalities; in defeat, contention, life-long struggle; rowing as a galley-slave, wandering as an exile. A sore fight, but he won it. "Have you hope?" they asked him in his last moments when he could no longer speak. He lifted his finger, "pointed upwards with his finger," and so died. Honor to him! His works have not died. The letter of his work dies, as of all men's; but the spirit of it never."

Knox has been much abused for his violent treatment of Queen Mary. His addresses and appeals to her have been characterized as impudent and cruel; but, thoroughly inspected, they will be found the reverse. Strong and startling they were, but neither impudent nor cruel. Doubtless they fell upon her ear like the tones of some old prophet, sternly rebuking sin, or indicating the rights of God. Mary was a woman of matchless beauty; and had she been educated differently, might have blessed the world with the mild lustre of her Scottish reign; but she was the dupe of bad counsels, in spirit and practice a despot, the plaything of passion, and the reckless opposer of the best interests of her country. Her beauty and sufferings have shed a false lustre over her character; above all, have aided in concealing the terrible

stain of infidelity to her marriage vows, and the implied murder of her wretched husband, charges which her apologists can extenuate, but not deny. But, forsooth, it is an insufferable thing for a plain honest-hearted man like John Knox to tell the truth to such an one! She was young, beautiful, fascinating; and however recklessly, madly, ruinously wrong, he must not advise her—above all, must not warn her! Now, such a notion may possibly commend itself to you “absolute gentlemen, of very soft society, who are the card and calender of gentry;” but it cannot be imposed upon our plain common sense. Mary was a queen, however, and John Knox a poor plebeian! Aye, aye! that is a difficulty! Kings and Queens may do what they please. The people are made for them, not they for the people. And sure enough it is a vulgar thing to oppose them in their ambitious schemes, or to tell them the honest truth betimes! Poor John Knox! thou must fall down and worship “a painted bredd” after all. A beautiful queen must be spared, if Scotland should perish. But looking at the matter from the free atmosphere of New England, we maintain that John Knox was of higher rank than Mary, Queen of Scots. He was more true, more heroic, more kingly, than all the race of the Stuarts. He had a right, in God’s name, to speak the truth, “to reprove, rebuke, and exhort with all long suffering.”

Hence, though his words were stern and appalling, they were uttered with a kind and generous intention. “Madame,” said Knox, when he saw Mary burst into tears from vexation and grief, “in God’s presence I speak; I never delighted in the weeping of God’s creatures, yea, *I can scarcely well abide the tears of mine own bairns*, when mine own hands correct them, much less can I rejoice in your Majesty’s weeping; but seeing I have offered unto you no just occasion to be offended, I must sustain your Majesty’s tears, rather than I dare hurt my conscience, or betray the commonwealth by silence.”

Yes, he was a stern old puritan, a lion of a man, who made terrible havoc among the “painted bredds” of Popery, and turned back the fury of wild barons and persecuting priests. “His single voice,” says Randolph, “could put more life into a host than six hundred blustering trumpets.” Single handed, he met the rage of a disappointed government and an infuriated priesthood, and conquered by the silent might of his magnanimous audacity. In the wildest whirl of contending emotion, he never lost sight of the great end of his being, as a servant of God, nor swerved a hair’s breadth from truth and right.

Yet this stern old Covenanter was not without a touch of gentleness and even of hilarity. He loved his home, his children and his friends. An honest quiet laugh often mantled his pale, earnest visage. "They go far wrong," says Carlyle, "who think that Knox was a gloomy fanatic. Not at all. He is one of the solidest of men. Practical, cautious, hopeful, patient; a most shrewd, observing, quietly discerning man. In fact, he has very much the type of character we assign to the Scotch at present: a certain sardonic taciturnity is in him; insight enough; and a stouter heart than he himself knows of. An honest-hearted, brotherly man; brother to the high, brother also to the low; sincere in his sympathy with both.

Knox, doubtless, had his faults; and what of that? He made some mistakes! and what, too, of that? Was he not a true man, and a true minister of God's Word? Did he not accomplish a great and beneficial work of Reform; and having done this, did he not die a sweet and triumphant death? God has set his seal upon him, and upon his work; and that is enough for us.

We hesitate not, with Carlyle, to name the Reformation under Knox as the great era in Scottish history, as the one glorious event which gave life to the nation. Thence resulted freedom, activity, purity of morals, science, national and individual greatness. Previous to this event Scotland possessed only a rough, tumultuous physical life; her politics—dissensions and executions; her religion—a puerile superstition;—her literature—ballads and monkish legends; her joy—hunting, fighting, and drinking! But the Reformation breathed into her the breath of a spiritual existence. Her national prosperity dates from that era. Thence proceeded faith and order, education, industry, and wealth. "It was not a smooth business; but it was welcome surely, and cheap at that price, had it been far rougher. On the whole, cheap at any price, as life is. The people began to *live*; they needed first of all to *do that*, at what cost soever.

It has been fashionable of late, in certain quarters, to undervalue the Reformation, and contemn those great and rugged spirits by whom it was accomplished. The sentimental, baby-hearted, superstition-smitten generation, cannot appreciate those mighty men, and mightier reforms of the olden time. But how well and worthily does the large-hearted Milton speak of it: "When I recall to mind, at last, after so many dark ages, wherein the huge over-shadowing train of error had almost swept all the stars out of the firmament of the church; how the bright and blissfull Reforma-

tion, by Divine power, struck through the black and settled night of ignorance and anti-Christian tyranny, methinks a sovereign and reviving joy must needs rush into the bosom of him that reads or hears, and the sweet odor of the returning Gospel imbathe his soul with the fragrance of Heaven. Then was the sacred Bible sought out of the dusty corners, where profane falsehood and neglect had thrown it, the schools opened, divine and human learning raked out of the embers of forgotten tongues; the princes and cities trooping apace to the new-erected banner of salvation; the martyrs, with the unresistable might of weakness, shaking the powers of darkness, and scorning the fiery rage of the red old dragon." A noble testimony like this far out weighs all the cant of a whining sentimentalism. Its truth, as well as its eloquence, all must admit.

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#### MISSIONARY INTELLIGENCE.

The following interesting Items respecting various Missionary stations are culled from the correspondence of the Journal of Commerce, giving an account of a recent meeting in Boston.

Rev. Mr. Calhoun, missionary from Syria, said, that, during the ten years he had been abroad, there had been very great changes in Constantinople and other places in Turkey, and in Syria, where he had labored. When he went to Constantinople, but a handful assembled on the Sabbath to hear the gospel in English, and a little congregation under Mr. Schaffier, of Germans. Now, there were three English congregations, one German, and the American chapel was crowded to overflowing, besides a new place which had recently been opened within hearing of the Patriarch's dwelling. And yet more places for preaching and religious worship were needed. There had been a mighty change wrought in that country by the hand of God. We could ascribe it, he said, to no other cause. It certainly was not the work of the great adversary, nor of wordly men, or of worldly policy, because it was entirely opposed to all the principles of selfishness. The idea was truly sublime, that He who made the world dwells in it—that, in answer to the prayers and efforts of His people, he sends down His Spirit to purify the hearts of men—that this regenerating process is advancing in different parts of the world.

Two letters had been received from Dr. King, of April, 16th and 18th, in which he says, there have been several

changes recently in the government. The King's attorney, and several other officers, who had become convinced there was no cause of prosecution against him, have been removed, and others appointed in their places. What effect these changes may have on his case, is yet to appear. But the enemies of truth are, no doubt, exceedingly vexed at seeing him still there, distributing books and preaching the gospel publicly.

Sabbath, April 9th, was the Greek Easter. On that day the Greeks have been accustomed, I am told, to burn in effigy the traitor Judas. Out of respect to the feelings of one of the Rothschilds, who happened to be here, or for some other reason, the government gave orders that this should not take place. In consequence of this it was reported among the people that a Mr. Pacifico, a Jew, residing at Athens, and who was formerly Portuguese Consul in this place, had paid a certain sum of money to the police, in order to prevent the burning of Judas. This so enraged them that a multitude rushed to his house, broke his furniture in pieces and threw it into the street, seized as a prey his money and plate, while his family in vain implored their pity. Mr. Pacifico himself contrived to escape, and found refuge in the house of the British Ambassador. This took place at three o'clock in the afternoon.

Rev. Mr. Goodell, of Constantinople, reports a rapid social advance in that city, especially as respects females. Adults, as well as children, are becoming educated, and in the Protestant churches they sit on the first floor with their husbands and families; a thing till recently unheard of in that country. Indeed they are in many ways becoming exalted to something of the rank designed for them in society by the Creator, and essential to the advancement of its highest interests.

Rev. Mr. Schneider, in a recent tour in Syria, was received with great joy by the churches of Nicomedia and Adabazel. While these infant churches are gaining strength and numbers, persecution has not entirely ceased. He saw one man who had been confined in irons 63 days; ostensibly for debt; but really for hearing the gospel preached. He had suffered much from the irons on his limbs, which were still swollen; but, in his confinement, he learned to read the scriptures, and his imprisonment, Mr. S. thinks, like Bunyan's confinement in Bedford jail, will contribute more to the advancement of Christianity in that nation, than a whole life, however excellent, in the quiet of his own family.

Intelligence of interest has also been received from Western Africa, by the arrival of Rev. Mr. Wilson.

During the five years he has been in Africa, he has made extensive explorations into the country, and, he says, the tribes on the Western Coast are fast disappearing before the ravages of intemperance; and Christians furnish the means! Cargo after cargo of New England rum, from *Puritan Boston*, is landed on that ill-fated coast, kindling the flames of war, and spreading disease, misery, and death, wherever it goes.

The results of the mission at the Gaboon are all that could be expected, considering the disturbed state of the country consequent upon the late French invasion. Conversions have not been numerous, but the social information of the people is very great. They have become orderly and industrious! their language, the Pongwee, has been reduced to writing, and a hymn-book and portions of the bible translated into it and printed; and schools established. The printer for the mission is a native boy, 14 years of age.

Mr. W. hopes to arouse attention to this long neglected, but interesting land. Interesting on account of its sufferings and its wrongs, but especially interesting to the scholar, as having furnished some of the most distinguished scholars of antiquity, and whose councils, for ages, dictated to the whole civilized world in matters of theology. The change and the desolation that have come over her, he thinks, if duly considered, will awaken many a heart to pity, and many a youth to consecrate himself to the noble cause of restoration."

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#### STATE OF IRELAND.

We have been kindly permitted to make the following extracts from letters recently received by Rev. Robert Johnson, from our dear Brethren, Rev. Dr. Stavelly, and Rev. T. Houston, Ireland. The statements painfully confirm the intelligence received through public prints and otherwise, respecting the destitute condition of that judgment-stricken land. We hope our brethren here will take the condition of our suffering brethren in Ireland into careful consideration, and as the Lord, who has given us plenty of bread, has prospered them, contribute in the way recommended by Synod.—Ed.

*Extracts from Letter of Dr. Stavelly.*—I am now at my second page and must devote it to my country. But how shall I begin? You have read and are reading the newspaper accounts. I dare say the impression on your mind is that the accounts are exaggerated. Now you may depend on what I write. The accounts scarcely admit of exaggeration. All classes of the community are laboring under an intolerable pressure. Our Congregations are shaken to their very foundation by pinching poverty, by hunger, by emigration and by that want of public spirit which is the native consequence of destitution. The Tenantry are wholly incapacitated for performing their engagements, and through their inability Landlords too are compelled to



leave undone that which should be done. Tradesmen are not remunerated for their toils, and Merchants cannot find purchasers for their goods. The consequence of all is, misery is universally prevalent, and if there be, and certainly there is, any person, who feels for another's woe, that feeling is taxed to the extreme point. You are aware of our Poor Law, and you know that each union is composed of Divisions; but until lately no provision was made for what is called out-door relief. Now provision is made. Each division has its Relief Com.: For instance in this Division—Stranocum, there are 23 Townlands. It has its Relief Com.: of this Com. I am Chairman. We have our Soup Kitchen, and I find that there are dependent on us for support upwards of 400 individuals, to each of whom we give Rations thrice per week, i. e., each individual gets 1 quart of excellent meat broth with 6 oz. of bread. The absolutely destitute get all gratis. Those who can make something for themselves pay 1 half-penny per ration. This establishment is kept up by Voluntary contribution, Government grants, and a rate per pound on the Poor Law valuation. Only think of 300 persons coming 3 times per week in this rural District, to this place for rations—think of the toil, anxiety and expense connected with the establishment—and think of this in each division and in each Union, and over the entire of Ireland. I am thus particular because you know our locality, certainly among the best in Ireland, and if thus with us, what must be the state of others in other Districts?—Besides we are not at the most difficult season. Famine, pestilence, dysentery, are awfully prevalent, and none can say what the end of these things may be. There is one noble feature of these times, we have the sympathy of the Christian world. America has, in a way highly honourable to humanity, poured out publicly and privately her treasures for our relief; while we are sending millions to them for food, they are sending gratuitous thousands to us.

England and America should never war with each other. O that out of the awful confusions now prevalent, a brotherhood of affection may be formed on Christian principles co-extensive with our globe and comprehensive as is the family of man. But I must have done.

*Extract from Letter of Mr. Houston.*—"The famine is yet felt in dreadful severity in the South and West of this country—a fever even in the North is rapidly progressing. As the summer advances, we fear it may become much worse. But all is in the Lord's hand, and we must learn not to distrust him. A large number of our worthy members, small farmers and tradesmen, will suffer heavily through scarcity of provisions; and many of our congregations will be weakened through emigration. I have my fears about our Missionary funds not being upheld this year; but we must not distrust.

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#### OBITUARY OF MR. JAMES MAGEE.

Mr. Magee died at his residence in Conoquenessing, Butler Co. Pa., on the 14th of Feb. 1846, in the 76th year of his age. He was born in the County Tyrone, Ireland. At an early age he emigrated to America, and after a short residence in the State of Delaware, removed to Western Pennsylvania and settled on the place where he resided at the time of his death. He was connected, in early life, with the Synod of Ulster.

Shortly after his arrival in the west he acceded to the fellowship of the Reformed Presbyterian Church, and attended the dispensation of the Lord's Supper at the Forks, near Elizabeth, on the first occasion of the kind enjoyed by the long-destitute Societies of Covenanters west of the Mountains.

The division of the extensive charge of Dr. Black placed him under the pastoral care of Rev. Mr. Williams. Mr. Guthrie, who succeeded Mr. Williams, proved a subtle and zealous advocate of the views and measures of those who labored to bring the church to disavow her formal dissent from the civil institutions of the land, thus seeking to involve her in the guilt of covenant violation, and exposing her members to the snare of a dangerous confederacy with an ungodly nation. Strongly attached to his pastor, Mr. Magee attended his public ministrations for a season, until convinced of his abandonment of Reformation Principles. He then abandoned him utterly and continued firm and unwavering in his adherence to the principles of the Covenanted reformation, and a regular, consistent and exemplary member of the church.

The traits of character that distinguished Mr. Magee were regard for truth—public spiritedness—punctuality in his dealings—strict observance of the duties of personal and family religion—regular attendance on the means of grace—and wisdom and firmness in the exercise of family discipline.

His thirteen children, as they severally arrived at years of discretion, assumed their baptismal vows and were admitted to the full enjoyment of the church's privileges. This evinces his practical regard to the divine rule. "Train up a child in the way he should go:" and fondly is it hoped that the promise "When he is old he will not depart from it" may be fully verified in the life and conversation of his children.

In arranging his worldly concerns, he devoted part of his possessions for the support of gospel ordinances.

His widow and the surviving members of his family, however sensibly they may feel and deplore their loss, are not called to suffer the pangs of despairing sorrow. He died the death of the righteous. Com.

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#### OBITUARY OF WIDOW DIVOLL.

Mrs. Divoll was born in 1777, received a religious education, and had serious impressions when about 13 years of age, but thought she was not converted till some years after. In 1799 she was married and moved to Topsham, Vt. when she joined the Free will Baptists, was immersed and for some time had a visible connection with them and yet could never fully fellowship their doctrines. In the year 1800 she left them and united with the Reformed Presbyterian congregation under the pastoral care of Rev. Wm. Sloane. By his ministrations she was greatly improved and in them she took great pleasure. After his removal she continued steadfast in the maintenance of a covenanted testimony and exemplified the sanctifying influences of divine truth with more than ordinary consistency.

Her conversation was in heaven and gave constant evidence that her mind was spiritual. There was no grimace of hypocrisy nor repulsive ardor of fanaticism. On the contrary, without ever indulging in laughter, she was always cheerful, had a most happy tact of introducing religious conversation into the social circle. Her questions about the meaning of texts indicated a close and careful attention to the mind of God speaking in the scriptures. While she made no pretensions to any superiority of mind over others, it was impossible for any to be long in her company without discovering it; and without assuming the attitude of a polemic, any person of capacity and candor would insensibly be led by her winning conversation to embrace evangelical principles, and have his prejudices against reformation principles weakened. It was evident that she desired truth to be embraced, not because it was her's but because it was God's, glorifying to him and beneficial to men. As a proof of this, on the 28th of March 1847, a few days before her death, she called Rev. R. Z. Willson to her bedside and ex-

pressed her ardent desire that he would preach Christ to sinners. She expressed strong hopes too that God would soon revive his own work in answer to her earnest prayer. Her expressions of confidence in Christ were inseparably connected with very humble views of herself. Oh! said she, I have been utterly worthless and useless, I have misimproved many mercies and yet God is about to take me to himself. O his goodness, his goodness! She regreted much that she had been so long in the Arminian school, where pride is fostered and human nature flattered. I was ignorant and conceited, I had none to tell me my faults and I could not see them myself. She expressed thankfulness that some kind friend had procured for her "Cole on Divine Sovereignty," which she read in connection with the Bible: and in answer to prayer, she was led by these means to a knowledge of the truth, that the salvation of every sinner is owing to the sovereign mercy and electing love of God in Christ. That nothing but divine grace could make the difference which exists between the carnal and the spiritual man. "I do this, not for your sake, O house of Israel." About the time I joined the Covenanters, said she, I was excessively tempted, I would lay hold of one promise, but temptation would come and I let it go—of another, I would let that go. But at last, after strong and hard fighting, faith conquered. Now the promises are *all* mine. O what goodness, what divine goodness! In answer to a query whether it was doctrine or practice which supported her hope, she said, *doctrine*. None practise as well as they know. I have been rebellious but Christ upon his ascent received gifts for the rebellious that the Lord God might dwell among them. On the 29th she wished to confess her spiritual pride while among the baptists, she was uplifted and extolled and delighted in it, and did not give God the glory. When she was led to see this she doubted of God's mercy and magnified her sins above his mercy, and was thus almost brought to despair. At last, however, she was made to see the fulness of Christ and to see that though her sins were scarlet and crimson they could be made white as wool and snow.

In the first part of her sickness she did not enjoy that consolation in the things of God and religion that she desired. Although her faith continued firm, yet she was weighed down with bodily sufferings and greatly desired to be brought into a better state of mind and frame of heart. The Lord was pleased to grant her desires, she came to a full assurance of hope and rejoiced in the prospect of death.

The last week of her sickness she talked much of the time, day and night. She said she had always hoped that her last days would be her best days, and now she found it to be so. She said, I am not going to die, I am just beginning to live. She wished to talk to her children and brethren, and was afraid lest any should indulge a false hope. Her solicitude for the welfare of souls increased as she approached her end. To her grand daughter Emily, a little girl of 9 years old, she said, I want you not to be so vain, and do not read foolish things, and O try, by divine grace, to be good while young. The Saviour says, "I love them that love me and they that seek me early shall find me." On another day she called the same little girl, the oldest but one of four motherless children, and said—Have you forgotten what I said to you the other day? God speaks to you, Emily, through me. Do try to teach the other children what is right, to shun evil company and remember the Creator in the days of their youth before the evil days come. I hope you will all try, and by grace, become good children that I may see you again in heaven. On the Sabbath before her death she inquired if Emily remembered what she had told her, and she answered that she had written it down: well, said she, read it every week and try to practice according to the advice of your grand mother. I pray to the Lord that he would give you grace to meditate much on these words. "He that findeth me findeth life and shall obtain favour of the Lord; but he that sinneth against me,

wrongeth his own soul, all they that hate me love death," not the *pangs* of death but the *ways* that lead to death. She talked a great deal in audible soliloquy, evidently refreshing her memory by the recitation of precious promises and giving utterance to holy sentiments and hopes when drawing near the eternal world. The following are some of them recollected: "Because I live ye shall live also," "Come, Lord Jesus, come quickly." He ever lives to make intercession and is therefore able to save to the uttermost all that come to God through him. "It is God that justifieth, who is he that condemneth? it is Christ that died, yea rather that is risen again," "I will never leave thee nor forsake thee." I believe it, said she, as it was repeated in prayer, and again, I believe Christ is formed in me the hope of glory. She uttered with faltering speech and fainting spirit the twenty-third psalm and departed from the earthly house, uttering the last verse,

"Goodness and mercy, all my life, shall surely follow me,  
And in God's house, for evermore, my dwelling place shall be."

COMMUNICATED.

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Died at Argyle, April 30th., Mrs. Sarah Mahaffy, wife of Henry Mahaffy and daughter of David and Nancy Orr of Kortright. She left an infant babe. Her death was sudden and unexpected, but her trust was in the Lord Jesus Christ. What is the loss of her friends has been unspcakable gain to her.

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#### ITEMS OF INTELLIGENCE.

*Gross Outrage.*—When we have heard of Protestant soldiers of Europe being compelled by their commander to kneel before a wafer-made-god of the Papists, we have never dreamed that we should see the day when the soldiers of this country would be required to do the same. But that day has come. This is asserted by letters from Jalapa in Mexico. The following is from the Philadelphia Sun :—

An announcement was made in this city this afternoon, (25th ult.) that there would be a grand procession of the Catholic church this evening, and the soldiers of the American army were directed to appear kneeling with head uncovered and arms grounded, as the procession passed! The order at first was thought to be a hoax, got up to try the passions of the men; but when night came, the procession appeared, making a magnificent display—all the members thereof being uncovered, and holding a large candle in the right hand. Prominent among them, was the Governor of Jalapa, (Col. Childs,) and other officers of the army. In the centre of the procession appeared the priests, surrounding the Grand Pontiff—a gorgeous canopy being supported over him by supernumeraries. As the procession neared the public square, the American army were forced to appear on their knees, heads uncovered, arms grounded! This at once aroused the passions of the volunteers, who became much inflamed upon seeing their companions in arms humbled to the priesthood of the enemy. At this moment the Pennsylvania volunteers are tumultuous, and but for the intercession of the influential persons, an outbreak will doubtless occur.

It is time for the American people to consider whereunto this will grow. One would think there were abominations enough connected with the Mexican war before. But if a peace is to be conquered with Mexico by such national homage done to her Indian priests and their mummeries, and such outrages done to the consciences of freemen, it is time to know it.

The Pittsburgh Presbytery will meet at Little Beaver, on the 2nd Tuesday inst. (August,) at 10 o'clock, A. M.

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## AGUR'S PRAYER.

*Proverbs xxx, 7-9* Two things have I required of thee; deny me not before I die; Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal and take the name of my God in vain.

Of Agur, beyond what is contained in the beginning of this chapter, the Spirit of God has given us no account.— There are, however, as in all similar cases, numerous conjectures; some possessing plausibility, and others without a shadow of foundation. He appears to have lived previous to the reign of Hezekiah, king of Judah, as there is pretty good evidence, that both his prophecy, and that in the next chapter, ascribed to the mother of king Lemuel, were added by the scribes of Hezekiah to their compilation of some fragmentary portions of the proverbial writings of Solomon. Whether Ithiel and Ucal were his sons or only his pupils does not appear, it is certain however that he acted the part of an instructor to them; and his instructions had special respect to their spiritual and eternal welfare. Of this chapter, containing the prophecy or oracle (as the word means) of Agur, the first nine verses may be viewed as devotional, and the remainder as didactic. It is very evident that the good man, being about to instruct his pupils in the mysteries of divine truth, is filled with a deep and humbling sense of his own unworthiness; and convinced of his insufficiency for the work assigned him, exclaims in the sincerity of his soul, "Surely I am more brutish than any man, and have not the understanding of a man." This is the direct

and certain result of spiritual illumination. See it in the case of Job, chap. xlii. 5-6 "Now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes."—The same was the case with Isaiah, chap. vi. 5. "I am a man of unclean lips—mine eyes have seen the King the Lord of hosts." The fourth verse expresses his impressions of the greatness of the works of God, and the inscrutability of his nature and subsistence, and the fifth and six verses exhibit the purity and sacredness of his word, the advantage of trusting in him, and the danger of adding any thing to what he has spoken.

The prayer which we propose briefly to explain consists of three parts—a *preface*, *petitions*, and *arguments*, enforcing the petitions.

The preface is contained in the seventh verse, "Two things have I required of thee; deny me not before I die."

1. He includes all the blessings that he desires under two heads, "Two things." This mode of summing up or condensing the various subjects that demand our attention is common in both the devotional and doctrinal parts of scripture. In Micah vi. 8. the whole of religion is included in these precepts, "Do justly—love mercy, and walk humbly with thy God." Solomon, Ecclesiastes xii. 13. presents "the whole duty of man" under a twofold aspect, "Fear God and keep his commandments." The definition given by James, chap. i. 27. of "pure and undefiled religion, is beautifully succinct: "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This way of exhibiting our duty to God, in its elements and principles, possesses many advantages. The importance of axioms in natural and moral philosophy is well known. These brief sentences into which the Spirit of God has compressed the whole duty of man, are the axioms of religion easily retained in the memory—furnishing materials to exercise the understanding—of ready application and well suited to excite gracious affections.

The Lord's prayer furnishes a remarkable instance of a compend of the things for which we should pray. In six brief petitions is included all that man needs for time and eternity. We have another instance, perhaps even more remarkable, because it includes the whole matter of prayer in "one thing." Ps. xxvii. 4. "One thing have I desired of the Lord, that will I seek after." And what is this "one thing" that includes so much? "That I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple." A right

to, and the possession of membership in the house of God, a taste and meetness for communion with him; this is all the believer's salvation, and all his desire.

The presentation of our petitions in a systematic order, as is done by Agur, evinces that the prayer is preceded by serious and solemn reflection. Formality in an address to God is abomination to him, and it should be so to us. Nevertheless we may give proper attention to system in prayer, and not be formal. So far as practicable the whole range of our wants should be run over in the mind, and then should be presented in such a connexion as would be for our own and others' edification. The neglect of this is, to some extent, the cause of that wandering, incoherent, and sometimes unmeaning kind of prayer into which too many fall, which tends to disturb rather than to compose the mind; and is in danger of exciting risible rather than devotional feelings. Meditations on the infinite greatness and inconceivable excellency of God, produces emotions of holy awe and reverence, a view of his gracious character inspires us with trust in him, while a sense of our need—the result of reflections on our helpless and dangerous condition, will stir us up to “order our cause before him, and fill our mouths with arguments.”

2. These petitions had been frequently presented at the throne of grace. “Two things have I required of thee.”—He here refers to what had been his habit, not a single act of praying. He had asked these things—he does not say how often, but doubtless very many times. Frequency and perseverance in prayer are themselves constituent parts of the duty without which it would not be prayer. “Continue instant in prayer—pray without ceasing—men ought always to pray and not to faint.” It is indeed not easy to continue praying for a blessing when the answer seems to be long withheld. Nor are we to understand the directions quoted above as requiring us to persist, in every case, in praying for some particular blessing that we are desirous of obtaining. They have respect to the whole duty of prayer—to persevering supplication for the two things, that is, all things which God sees necessary for us in time, and a right to and fitness for the heavenly kingdom. It is nothing less than presumption for a person to set his mind on a particular object of a temporal kind, and then continue to pray for it, after the intimation of Providence is, that it will not be given, expecting a miracle to be wrought in answer to prayer. For all the blessings of the covenant of grace—for those that are spiritual absolutely, and for the temporal, as far as it is for God's glory and our good; we are to pray, and to continue asking until we receive.

The word "required" is very emphatic, and is a faithful rendering of the original. It means more than simply asking as a favor; it means demanding in some sense as a right. This is clearly its meaning in Ps. cxxxvii. 3. "They that carried us away captive *required* of us a song." The Babylonians did more than request the captives to sing a song; they demanded it of them. But is this consistent with that humility and reverence that should characterize our addresses at the throne of grace? How can we, who have no merit, require any thing from God? These are inquiries which baffle reason, but to faith they are easy. We have no merit and therefore have no right to any thing; but Christ's righteousness is infinitely meritorious, and by faith it becomes ours in possession. This gives us a right which God recognizes, and which he delights to hear presented by his people enforcing their prayers. I require these blessings because my Saviour has purchased them for me; and because he intercedes that they may be bestowed on me. I am one with him in an ineffably gracious relation. My identity with him is so perfect, that it makes my sins his, and his righteousness mine. He is made sin for me, and I am made the righteousness of God in him. "Two things have I required of thee."

This is the language of faith, and these pleas thus presented can never fail of success. And we add that a strong persuasion of this should accompany our prayers. Remarkable in proof of this are the words of our Lord. Mark xi. 24. "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them," and not less so those of the beloved disciple, 1 John, v. 15. "And if we know that he hear us, whatsoever we ask, we know that we have the petitions, that we desired of him." Such a persuasion enables the believer to "come boldly to the throne of grace."

And a recurrence to the frequency and continuance of our prayers, will be a means of begetting and strengthening this persuasion. "The Spirit helpeth our infirmities."—When we can say to God, we have long and earnestly asked for Christ's sake new covenant blessings, we may be assured it is His will to bestow them on us. "He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to God," as a divine person, and by divine appointment.

3. He deprecates the withholding of these blessings from him till after his departure out of the world. "Deny me not before I die." In these words he bespeaks an audience at



the throne of grace, and seeks to enlist the attention of its occupant, to his petitions. As interests the most momentous are at stake, the suppliant feels the deepest concern for the success of his suit. In the deprecatory expression "deny me not" there is an implied acknowledgment of unworthiness, and an appeal made to the mercy of God. The believer feels and confesses that he is not worthy of the least of God's mercies; and he knows that if his iniquities were marked against him he could not stand. And it is when sensible of his sin and guilt, and setting a high estimate on the blessings of pardon, reconciliation and communion with God, that he draws near to the mercy seat, and introduces his petition with an earnest entreaty for a gracious hearing and speedy answer. "Deny me not"—withhold not these blessings from me. The answer to prayer deferred, when the suppliant is helped by the Holy Spirit making intercession for him, will tend to quicken him to greater fervor and more frequency in his prayers. And this may be one gracious design of our Heavenly Father, in seeming to turn the back of his throne to his children, and withhold for a season the blessings sought. Jacob wrestled the whole night with apparently no success, and even in the morning the angel of the covenant seemed disposed to depart, and leave the patriarch helpless and hopeless. But the intimation of the design stirred him up to the exercise of more vigorous faith, by which he prevailed and obtained the blessing. "I will not let thee go except thou bless me."—"He had power over the angel and prevailed." And so will all prevail who exercise like faith. Let them urge their petitions with the most earnest importunity, and they shall succeed. Withhold not purchased, and promised, and greatly needed blessings. "Deny me not."

While the believer is to wait patiently on God till he sees meet to bestow the good that is sought, he cannot be indifferent as to whether it be bestowed in season or deferred until it be too late. In time spiritual blessings must be obtained, or they never can be possessed. "There is no work, nor device, nor knowledge, nor wisdom in the grave." God will not show wonders to the dead, they shall not rise and praise him; his loving kindness shall not be declared in the grave. Now is the accepted time, now is the day of salvation. Life is the season of prayer, and of receiving answers to prayer. The believing suppliant while he is importunate in prayer, is urgent also that he may receive the answer before he goes hence and be here no more. "Deny me not before I die."

An interpretation of the passage that would make the petitioner unconcerned whether he should receive the favors for which he made supplication soon or late, so that they would be obtained before his death, is in violence of the letter and spirit of the passage—contrary to the analogy of faith, and contradicted by christian experience under the teaching of the Holy Ghost. The believer is not careless whether his prayer for a sense of the pardon of his sin; for communion with God—for victory over his spiritual enemies, be answered just now, or to-morrow, or a year hence, or at the moment of death. Resignation to the divine will does not require him to sit down and fold his arms in a state of inactive contentment, when the questions that relate to his eternal destiny are involved in obscure darkness. Such was not the conduct of the saints, whose record is on high, and whose experience and exercises are presented in the lively oracles for our instruction and encouragement. "Make no tarrying, O my God," "Make haste to help me," and other similar breathings of those who have finished their course and entered into their rest, exhibit a state of mind very different from that stupid insensibility that renders the soul easy, whether it enjoys the smiles, or experiences the favours of the Father of Spirits.

The apprehension of dying without a sense of pardon is, there is no doubt, often in the mind of the convinced sinner. We are so constituted, that when a season of adversity is passing over us, we look at the darkest side of the cloud. And then deliverance from that which is most feared, would be reckoned the whole of salvation. The awakened sinner expresses the sense of the value of the mercies of God by accounting himself an infinite gainer, were he even to spend a life time of suffering from the hidings of God's countenance, so that it would be lifted on him when "walking through the valley of the shadow of death." At the same time he plainly urges his request, that the blessing which he needs may be bestowed on him now, inasmuch as his life is a vapor; and his times are in God's hand. His earnest, and frequent, and effectual prayer is, "Save me from eternal death—support me in the hour of dissolution—cheer me in my race and warfare by the light of thy countenance." "Two things have I required of thee; deny me not before I die."

## ADDRESS BY SYNOD TO PARENTS AND CHILDREN.\*

*Beloved in the Lord*:—We approach you with a tender of counsel and exhortation, on a matter of the deepest interest to yourselves now and to posterity hereafter, in the church on earth and in time; on a matter involving issues of eternal moment. We crave earnestly and affectionately, in the name, in the bowels of our Lord Jesus Christ, we crave your earnest, and your special attention. Were it a matter of ordinary concern, indifference might be indulged; but we hope to satisfy you that it is one in which indifference can have no place, either on our part or on yours. Were it a matter in which you had no personal concern, you might well refer to those whose business it is; but we hope to convince you that you have such part in it as all eternity alone can fully unfold.

Parents, believers in the Lord Jesus, bound by vows relative to yourselves, and by vows equally sacred and interesting relative to your offspring; and to the latter of this additional interest, that while they hold you bound to duties great and many, the performance or the fulfilling of which is of inexpressible moment in the judgment of God, they are most intimately connected with the welfare, temporal and eternal, of the children whom God has committed to your care.

You have vowed before God, and to him, that you would train up these your children "in the nurture and admonition of the Lord;" that you would, early, diligently, and with prayer, teach them the doctrines of salvation from sin and wrath by Christ Jesus, and their duty to God as members of his household and kingdom; that you would set them a godly example, in the observance of all Christian duties, and, in substance and in fine, make it your study to gain them and train them for Christ and his kingdom. And now, dearly beloved, how stands the matter with you? have you in deed and in heart, in painful, patient and godly labour, toiled for this end? have your souls wrestled with God in frequent and earnest supplications to Him for his blessing on your seed? have you sought, as it was worth, his blessing on your instruction and example? in fine have you done as much for their souls' welfare as natural affection teaches you to do for their bodies? If yea, it is well, Should they perish, their blood will not be in your skirts. But if not, how lamentable the prospect—faithless, guilty parents—ignorant,

\* This Address was reported to Synod at its late meeting, by a Committee previously appointed, and ordered to be published. See minutes p. 107. It should have appeared in our August No., but was not forwarded in time.—Ed.

ungodly, guilty children, united in one common condemnation. But, beloved, we hope "better things of you, and things that accompany salvation, though we thus speak," and are encouraged by the persuasion that this matter has much place in your earnest godly care. We are comforted to believe that the long-continued, sacred, and time-honoured observance of family religious instruction, on the evenings of the Sabbath especially, transmitted by such long succession of godly forefathers in the covenant, has not lost its place—we would fain hope that no family in our communion has had the impious daring to break the link in so sacred a chain of communion with godly families past, present and to come. And assured of your pious solicitude in the matter, we come to further your cheerful diligence, and to help you in the way by counsel and encouragement, and for this end request your earnest attention to the following considerations.

1. Be well assured, and frequently call up the conviction to your minds and hearts, that the duty to which you are bound, is of a magnitude so vast that we are not likely ever to overrate it, in our judgment, purposes, prayers and desires. It flows from natural affection, the strongest principle in our nature, and implanted by our Creator for the highest ends. Parental love demonstrates its power in the care which it extends to infant helplessness; it yearns over the sick bed of the suffering child; in want it will share the last morsel to relieve its cry of hunger; it toils for its food, clothing, shelter; and all this unconscious of sacrifice, and knowing no reason for such ceaseless interest but its own innate impulse. Shall this element in our nature be overlooked in the solicitude, the yearning, the sacrifice, the toil required for the welfare of their souls? Shall natural affection be constant, active and irresistible in the one case, and unheard, unknown, unfelt, unexercised in the other? Let parental solicitude and affection be called into active exercise and sanctified by the grace of God in your hearts, be directed earnestly and supremely to promote the welfare of your offspring in its highest form, and to judge of the welfare of their souls as being their greatest concern. It is true in this case as in all others, "what shall it profit a man if he gain the whole world and lose his own soul?"

2. Be sedulous and unwearied in communicating the knowledge of religious truth. Many, weakly, object, that the forms of doctrine, are beyond the comprehension of infantile and youthful minds, and therefore inapplicable as formulas of instruction. How vain? Which of us can comprehend fully the depths of doctrinal truth in our subordi-

nate standards? which of us can comprehend and fathom the wide extent and great depths of Bible truth? And yet we most wisely read frequently, and treasure up in our memories the sacred principles, and the sacred words which convey them, that at length, by meditation and prayer, the entrance of God's word may give us light. Give no heed therefore to such vain objections, but be persuaded that that memory is well stored which is replenished with words and thoughts embodying scriptural truth, for future, and to some extent for present use. Its very existence in the mind gives an imperceptible but healthful influence, and furnishes materials for future thought, principle and action. We may be assured in all cases, if the mind be not stored with good, it will soon be occupied with evil, and it is wise to pre-occupy the soil with the good seed of the kingdom. Whilst moreover you cherish with diligence, and with fervent prayer the prosecution of your duty, without which last the former will prove unavailing, be careful to cultivate the grace of your Heavenly Master in the manner of the instruction you convey. It is not sufficient merely to see that the lesson be accurately committed to memory, though that is indispensable; its relation to a gracious, merciful, and heavenly origin, and to a most blessed and profitable end, should never be overlooked. Harshness and severity are no appropriate substitutes for a wise and ministerial discipline. Imitate in your teachings the integrity, gentleness, patience and meekness of Him whose place you temporarily occupy, and whom you serve in training up your children for him. Let it be seen that it is heart work, loving work, blessed work, and that although it is teaching which requires diligence and labour on their part, it is a most excellent gain; and though it is well to observe special seasons for its special attention, it is nevertheless the business pre-eminently of life, and may be often, in the ordinary occupations and intercourse of domestic life, called up for converse. "These words which I command thee this day shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. vi. 6, 7.

3. Study early to impress upon the minds of your offspring the interesting fact of their relationship as members of the church of Christ. Seasonable and appropriate reference to their baptismal dedication to God, the import of that seal of the covenant of grace in regard of the privileges it confers, the benefits it represents and seals, and the obligation it im-

poses, may prove of great advantage. Let them see that in you and in your seed, there exists a relation to the household and family of God, exactly analogous to that which exists in the domestic relation which the members of your family sustain to one another. And be careful to form the principle and conviction not in words only, nor in vain-glorious boastings of superior attainments, but in an habitual and lively interest in the prosperity, purity, and peace of Jerusalem. In your hearts we would fain hope this grace is not wanting. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Let this be manifest in all your conversation. Beware of admitting and indulging censorious remarks on your brethren in the testimony of Jesus in your household—let it be seen that you take a sober, considerate, but inflexible interest in the welfare and in the good name of the whole church, in her members, elders and ministers. If this be wanting, and your young and growing family are in the habit of hearing harsh and censorious animadversions on the character and conduct of the brethren, the ministry or ecclesiastical courts, is it not manifest that alienation and antipathy must grow with their growth, and must terminate at last in renouncing a fellowship of which they have heard such frequent ill? Whilst it becomes you, as witnesses, both for your own sake and that of your children, by your example, to be vigilant and faithful in maintaining truth, order and godliness, remember also, that while you are to "abhor that which is evil and cleave to that which is good," you are to "be kindly-affectioned one to another with brotherly love: in honor preferring one another." If there be one element of piety alive in the hearts of your children, it can scarcely by any means be more effectually arrested and attracted than by the sight of abiding and prevailing peace and love in the truth. "Behold how good and how pleasant it is for brethren to dwell together in unity."

Lastly, Be sensible of your entire dependence upon the grace and sovereignty of God. This will quicken your prayers for his only prospering aid in, and blessing on your labours; will prepare your minds for devout and grateful acknowledgments when they succeed, and for humble submission when they fail. We are not to believe that all that are born in the church are of the church; "I will take one of a city and two of a family, saith the Lord, and will bring you to Zion." Jer. iii. 14. Nor are we to imagine that our labours are always to be productive of immediate fruit.—Long after your labours are closed may this be delayed, and

yet not be lost. "Train up a child in the way he should go, and when he is old he will not depart from it." "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Though it is a mournful, yet it is an encouraging consideration held out in the language of Job, xiv. 21. "His sons come to honour, and he knoweth it not."—Fruit of your labour and prayers may spring up long after your voice shall be silent in the grave. Be then diligent, be trustful, be prayful, cultivate resignation to the will of your heavenly Father and your Redeemer, and be assured that these efforts will not all be lost, and moreover that you will gain the precious reward of an approving conscience down to death's dark vale, and that you will then be enabled with greater confidence and hope to commend your children to your God and their God, and your Father and their Father.

We now turn to the younger members of the church, baptized in the awful and gracious name of God, the Father, Son and Holy Ghost, and so sealed with the seal of his covenant, and solemnly consecrated to Him and his service. We contemplate you as having reached such years as are ordinarily connected with such maturity of judgment, as to discern between good and evil; to be capable of knowing your duty and properly to deliberate and enter upon its observance, and yet you delay.

We address you, young friends, yet beloved in the Lord, and for his sake, we address you in the spirit of meekness, gentleness, and earnest and affectionate desires for your real welfare. Suffer not the syren voice of pleasure, the tumult of the lusts of the flesh, or the dangerous allurements of the world which lieth in wickedness, to close your ears and your hearts against the voice of your pastors, coming now to confirm the goodly counsels, the devout and earnest desires of the parents who have watched over your infancy, provided for and guided you in youth, and who now wait to witness the fruit of long recorded prayers, careful instruction, and the most earnest parental affection. You are not with them at the Lord's table, and partake not of the solemn sacramental feast of your Redeemer's body and blood. And why not? Are the tender domestic ties which have so long united you in one household, the sympathies which have been cherished at the family altar from your earliest days, the fellowship you have had in the peaceful holy Sabbath and the solemn assembly—are these all now to be rudely sundered, and their fruit scattered to the winds? Is the

precious truth you have learned now to be exchanged for error, or lost in the vanities of the world? Is there not room in your Father's house to come in by the door which has so long been pointed to your view, and is now open for your entrance? Or can it be that after having been so long and earnestly taught that the "ways of wisdom are pleasantness and all her paths are peace," you are now to herd with the "lovers of pleasure more than the lovers of God,"—or that after having been so long admonished that "the fellowship of the world is enmity with God," you are now bent upon the dreadful experiment of making trial of its truth.

We hope not: we pray not: and trusting that we have yet one strong hold in the best affections of your hearts, however they may be assailed by temptations from without, we urge, for your honest and godly determination in the way of duty, and for your encouragement, the following considerations.

1. Be assured that we present nothing more for your acceptance, and require nothing more for your observance, than what is presented and required in the word of God.—We open before you the same records of inspired and infallible truth, and invite your most diligent and earnest investigation. Compare the subordinate standards of the church with the faithful oracles of Heaven—look into the system of doctrine, worship, order and discipline, which has early been presented to your attention, and to which you have thus far yielded to some extent a dutiful conformity; and say, have they ministered, or do they, or are they calculated to minister to the interests of sin in your hearts? Do they foster an irreligious conformity to the world, looseness of life, immorality, or any thing wicked and bad? They are commended to you by a long line of witnesses who have gone before you, and whom we glory in claiming as our forefathers in the worship of God. Say, if you can, of them, that they were ignorant, ungodly and unholy, that the example of their enemies is more deserving of your imitation, than the bright pattern of truth, devotion, piety and inflexible adherence to the scriptures which they have left us. "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces." Prove that they are not of God, we shall thank you for the discovery, and rejoice to displace them from among the sanctioned institutions of his word. But we trust your own convictions are at heart that it is the truth which is according to godliness that we urge upon your acceptance and your submission, and can you safely, wisely, hesitate about the entertainment that it requires of heart and life?



2. Consider that your temporal welfare is in no way really hindered, but greatly promoted and secured by an early devotion of yourselves to God and his service. If the work and ways of Christ require sacrifice and self-denial of his disciples, be not surprised if you meet them here. It is one mark of truth. But while this is so, the general truth is unchanged, for, "godliness with contentment is great gain," (1 Tim. vi. 6, and iv. 8,) and is moreover "profitable unto all things, having promise of the life which now is and of that which is to come." You are not to measure real prosperity even in this life, by the amount of wealth which may be accumulated, or the distinction which may be reached. Alas! the former has often great sin in its acquisition, and guilt before God reaches as high as heaps of wealth before the world, and always imposes an accountability which is rarely considered. When the rich come to give an account of *their* stewardship, multitudes will have but a poor account to render of its distribution, even should they prove clear in its acquisition. And for the latter, they are but slippery places from which the fall is so much the more dangerous. Are these to be compared, as objects of your ambition, with "the honour that cometh from God," with the assurance of Heaven that, "a little that a righteous man hath is better than the riches of many wicked?" Many of you have witnessed the progress of your parents through the toils of life, and seen them in some instances emerge from straits and obscurity, to distinction and even affluence. And how often, when the whirlwind of national calamities sweeps over a guilty land, have the humble dwellings of the pious remained unharmed and secure? The devil says, All these things shall be thine if thou wilt serve me. God puts the lie upon his wicked temptation, when such dreadful reverses come on as shake a nation, but leave his people satisfied and in peace. "The Lord knoweth the days of the upright, and their inheritance shall be for ever. They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied."

3. Consider that God is now setting before you for your own choice, "life and death, blessing and cursing," and requires of you to choose life, that you may live. We in his name, "determining to know nothing among you save Jesus Christ and him crucified," exhort you to accept of his proffered salvation. Are you offended in heart with the lowly condition of his church, the obscurity or the imperfection of her members—and are you for that reason tempted to take some less objectionable form of religion in these respects? Observe that if you shrink from choosing rather to suffer af-

flection with the people of God, and to take Christ's cross, your choice, however wise it may seem to you, is not likely to meet the seal of his approbation. You choose in that matter not him, but wordly ease, it may be, or some relief from his reproach, by a vain unprofitable conformity to the world. Oh take Him to your hearts; take Him in all the glory of his righteousness for your justification; take Him in the power of his Spirit for your sanctification; take Him for your God and Redeemer; and all the little and transient ills connected with his service will appear as nothing. Nay, if you shrink from suffering with him, how can you expect to reign with Him? Be early, be earnest, be determined, "If the Lord be God, serve Him; if Baal be God, serve him."

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#### THE CULTIVATION OF THE HEART.

It appears to us, that the religion of the present day is too much of a public nature, and that the religion of the heart is not sufficiently cultivated and not as much as it has been at some periods. Far be it from us to suggest, that any one is or can be too actively engaged in the promotion of the cause of Christ. But in the constant call for action, action, which has been made by the various enterprises of the day, we have been led to feel too much as if all religion consisted in action, and thus neglected its chief, and in reality its only main spring, the heart; for there can be no right action, none that is acceptable to God, but that which proceeds from a heart under the actual influence of his grace. We have been too unmindful of the precept, "Keep thy heart with all diligence for out of it are the issues of life;" and, if we have not already done so, we shall ere long be joining in the mournful lamentation of the spouse, "They made me the keepers of the vineyards, but mine own vineyard have I not kept."

There are many reasons, aside from the tendency of the age, why the cultivation of the heart is neglected. It is a *difficult* work. To those who have never attempted it, the exercise may appear easy, but there is none harder, as many find to their discouragement in undertaking it. The very abstraction of the thoughts from the world without, and their direction to the world within, in the manner required for the right performance of this duty, is one of the most difficult exercises of the mind. And all the work is difficult; to follow

the heart through all its forms of sin, to trace out all its changing varieties of iniquity, to detect its deccits, to study the motives that govern the conduct and ascertain their character, to distinguish in its religious exercises between that which is true and that which is false, all this is difficult but this is not the whole. It calls for humiliation of soul, the mortification of the corruptions of the heart however eloquently they may plead to be spared ; it calls for the most fixed and solemn resolutions to live nearer to God ; it demands constant watchfulness against sin and constant resistance to temptation, and all this is difficult, exceedingly difficult.

It is a *secret* work, and for this reason it is neglected. We are too apt, even when we enter with vigor into any and every public enterprise, to shrink from those duties which must be performed in close retirement. Very few are aware how much they are influenced in religious matters by the opinion of others ; if the desire of human applause be not a powerful motive, why is it, that we are so strict in attending to those duties which are performed before the world, when we can think lightly of passing by those which are to be performed before God alone ? Are any so much afraid of being seen by the eye of God out of their closets at the appropriate season, as they are of being seen by their fellow worms out of the sanctuary in the time of public worship.

The cultivation of the heart is necessarily attended with self-abasement and is neglected on this account. Every one naturally desires, not only to be esteemed by his fellow men, but to entertain as good an opinion of himself as he consistently may and is averse to that which will lower him in his own eyes. But one end of this work is to detect and bring to light all the sins and corruptions of the heart, to spread before the eyes all that is vile and loathsome within ; to establish the mortifying and condemning assertions of God's word, and to make one abhor himself. And many fear that they will find their hearts in a desperate or lost condition if they are too rigid in inquiring into their state and are unwilling to institute the scrutiny, vainly thinking, with the bird of the desert who only hides its head from its pursuers, that shutting their eyes to their danger will be sufficient to avert it.

There are many cogent reasons which urge a diligent and laborious attention to the cultivation of the heart. Our personal salvation depends upon it. It is but another name for attending to the great concern. The heart must be cultivated or the soul will be lost. And every one must attend to the matter himself. It cannot be done by proxy, unless we will enter heaven by proxy, and this no one desires even if it could be.

Our growth in grace depends upon it. Every man's heart is a vineyard, which left to itself, will grow up with rank weeds. These need no cultivation. The heart, just let alone, will produce all manner of wickedness: but the soil is so hard and the plants of grace so purely exotic, and the atmosphere by which they are surrounded is so uncongenial, that they will never strike down their roots and grow and yield fruit, without care and labor. If any fancy that they have found an easier way to advance in religion; if they suppose that they are progressing when they are devoting no careful attention to their hearts, it is all fancy, a mere delusion and they will discover it sooner or later. The enemy of souls could desire no better cheat than this, with which to delude the people of God.

Nor is there any true heavenly comfort, any real spiritual enjoyment to be found where the cultivation of the heart is neglected. There may be false peace, the natural emotions may be occasionally excited by religious truth and something that appears like religious joy awakened, but they who can retain it, or even experience it, without attention to this duty, have reason to suspect its nature.

Our permanent usefulness demands it. There is no stable foundation for any extensive usefulness, but such as is laid in the knowledge of one's self and in the subjugation of one's own heart. He who goes forth to combat other evils, while this duty is not attended to, is like the soldier going out to wage war upon a foreign foe while his own country is falling a prey to civil strife. He that would arrest the evil that is in the world, must begin with himself. He that would do good to others, must begin by doing good and getting good to himself. He that would be instrumental in promoting the glory of God, must first glorify him by offering him the homage of a pure heart, and must continue to cultivate that, as the vineyard which God has committed to him above all others. He must not end here, but here must he begin, and here must he continue to labour, until God by his grace shall lay the final blow at the root of all his corruption, and translate him to a world where all his toils shall cease.

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#### TIME'S DESOLATIONS.

Human life is brief and uncertain. Listen to inspiration. It denominates life, vanity; a handbreadth; a weaver's shuttle; a flying post; a shadow; a vapor; a tale that is told; a

flower of the field, which to-day is, and to-morrow is cast into the oven. Look at history. Innumerable generations have successively enlivened this stage of being. But yesterday, and the impious builders of Babel crowded the plains of Shinar, and confounded each other with the jargon of tongues; the hill country and cities of Judea swarmed with happy multitudes; charmed thousands hung upon the glowing lips of Demosthenes; polished Rome poured forth her myriads of warriors, and assembled her countless citizens to witness inhuman triumphs and gladiatorial contests; the hordes of vandal barbarism overran civilization itself, and the crusaders of modern Europe flooded the Holy Land. To-day, where are they? Where are the aborigines of this spreading continent; where are the heroes of our own recent revolution? Ask Time, and the skeleton significantly points to the dust on which the living thoughtlessly tread! Hear testimony. The aged tell us of those that were; that the three score years are as a day: and while they tell us, their lips falter, and they themselves drop into the grave. The heart of the Persian conqueror dilated with exultation when he saw the Hellespont covered with his immense army. But while he gazed, he wept, and exclaimed, "How short is human life, if, of all these, not one will survive after the lapse of one hundred years!" Appeal to experience. Are you yet in life's morning? Its rising sun has poured a flood of effulgence upon the landscape of life, only to contrast its beauties with the blights and deformities of death. Who that reads this is so young that he has not often marked the marble brow and the rigid features of the victims of the destroyer? Do your bosoms throb with the strong pulsations of manhood? In reaching this period, you have but gained an eminence whence you can more distinctly view the havoc around you. The mates of childhood—the gay, the wealthy, the venerable—your enemies, your rivals and familiar friends have fallen on every hand. "Your fathers, where are they? and the prophets, do they live forever?" Are you aged? You are a withered and almost sole surviving trunk of that forest whose pride has been levelled with the dust. You are a lone traveller on a desert waste, whose poisonous blasts and whelming sands have destroyed all your fellow pilgrims. What has not the past year brought in its train? Which of its months has not borne some of your acquaintances, perhaps bosom friends, to the place of graves? What say habiliments of sorrow, and these weeds of mourning? The sods are not yet green upon the graves of wives, of mothers, of sisters, of fathers, of brothers and friends, the partners of joys

and sorrows, the partakers of fears and hopes. If the agents of destruction have wrought so faithfully here, what have they not accomplished in the great world? Look abroad upon the theatre of human existence, and activity, and view and enumerate, if you are able, the tragical desolations of the past twelve months. The charnel regions have become populous. The various ministers of death have successfully prosecuted the business of extermination. The pestilence has walked in darkness, and wasted at noonday. Ghastly consumption, burning fever, intemperance, and all its attendant train, have exhausted the energies of vitality by lingering disease, or dashed out the fires of existence at a stroke.—The elements have not heeded the anguish of the countless victims of their fury. War has crushed myriads with his iron tread. The triumphs of death are progressive. Every moment

"He puts his sickle in the field of life,  
And mows his thousands with their joys and cares."

The world is filled with death-shrieks. Every tick of the chronometer of the spheres, is the knell of some fragment of mortality. Thus are nature, art, human genius, and humanity itself, mantled with the pall of desolation. The writer and reader of this article shall mingle with the tenants of the cemetery! The walls of our dwellings shall crumble and fall. Our institutions, our nation and our name, shall rank with those that *WERE*, and *are not*. The antiquarian of another age and another land shall visit with eager curiosity the ruins of Columbia. In the dim future behold him, while he pauses in sadness amid their fallen fanes and monuments and capitols—

"And with vain conjectures fills his mind,  
Of the unheard-of race which had arrived  
At science on that solitary shore,  
Far from the civil world; and sagely sighs  
And moralizes on the state of men."

*The mortality of time* shall soon be revealed. A few more cycles and the angel of God shall descend, and standing

"One foot on sea, and one on solid land,"

shall lift his hand to heaven, and swear by him that liveth for ever and ever, that there shall be time no longer! The trump of judgement shall be the knell of mortal existences. The earth, shrouded in flames shall recoil in her orbit, and, at the fiat of Omnipotence,

"The cloud-capp'd towers, the gorgeous palaces,  
The solemn temples—the great globe itself—  
Yea, all which it inherits, shall dissolve,  
And, like the baseless fabric of a vision,  
Leave not a wreck behind!"

Time shall heave his final groan, and be buried in eternity! The assize of the universe shall expose the deeds of man, and stamp with immutability his character and state.

## MISSIONARY TOUR.

I have long had in view the accomplishment of two missionary tours, one of which I accomplished last summer, in the West: the other I am just bringing to a close, in the North. On the first Sabbath of June, I preached to a very affectionate congregation in New Alexandria, a kind of farewell sermon, and stated that it was my intention to visit and bid farewell to the North, afterwards to bid them a final farewell, then visit again the far West, preach to them as long as the kind Master would see meet to afford me strength; then bid adieu to the West and to the world.

On the evening of the 7th of June, I left Greensburgh in the swift mail line for Philadelphia, and reached Topsham in five days and a half, travelling between 8 and 900 miles. By mismanagement I lost 12 hours at Philadelphia, and that, by the way, was the only night I had any opportunity of enjoying rest. The night that I was aboard the steam boat, Bay State, going to Boston, the wind was very strong, and the great vessel groaned dismally in her struggles to transcend or break through the billows. On Sabbath the 13th of June, I realized more satisfaction and joy than I had even anticipated. The vast crowd of auditors with which my presence was greeted, and the intense interest with which my instructions seemed to be received, at once remunerated me for the long journey. I had intended to visit some other place on the following Sabbath, but they solicited me not only to stay another Lord's day, but also arranged four places of preaching or addresses in the intervening time. To all of them I was enabled to attend. I have often thought of Paul's proposal to Barnabas, Act. xv. 36, "Let us go again and visit every city where we have preached the word of the Lord, and see how they do," but I never before understood how important and how pleasant it is to carry that resolution into practice. It is difficult as well as pleasant to do it right. So many faces, some shrivelled and shaded with the corrugations of age; some expanded by youth almost beyond cognizance, presented a temptation to address them with the reciprocation of friendship that beamed in every eye. I felt the difficulty and endeavored to forget every thing but that I was a dying minister and that they were a dying audience—that they were sinners, and I was appointed, though in this like them, to preach salvation. Whenever this idea presented itself, I and they were composed. At the close of the forenoon exercise, the salutations of fervent friendship and solicitations to obtain visits and calls were almost too oppressive and exciting, for the Sabbath, but one thing con-

soled me—the hope that some of them felt and expressed friendship towards me for my Master's and for my work's sake. How often in the course of my last year's tour and of this, have I asked myself, and sometimes them, Do you this to me as a disciple? Kindness to a stranger, to any stranger is amiable and virtuous and will have its reward, but to a christian and a minister, if done from a right principle it is peculiarly so, the Lord is then, by his representative, honoured. In Craftsbury we had pleasant times. The pastor, Rev. R. Z. Willson and his helper, Rev. J. M. Beattie, were enabled to preach sound doctrine. I think we may say, we were all enabled to come to the people in the fullness of the blessing of the gospel of Christ.

The Lord saw proper to continue a serious indisposition with me, whereby I had an opportunity of joining trembling with my mirth. I had dysentery, and here, peculiarly bad, so much so, that I thought it likely that my friends here would be called upon to lay the body of the father to slumber with the dust of his dear son in Ryegate. I preached nearly five hours on the Monday of the communion. In the evening of the same day I delivered a little discourse to Mr. Morse, an old acquaintance, who could not, by reason of sickness, attend the solemnity. I cannot tell how it was that I was so prolix in all my services there and in Barnet, unless it was that in the kind of alienation of old age and fever, I felt toward the people as a mother does toward a child from whom she has been separated for years: though the child has been perhaps better boarded than she could afford, yet she brings on another and another morsel as if it had been starved since removed from her board. This was all the apology I could make to the worthy young brethren for my unseasonable prolixity.

My health improved when I went to Barnet, and Mr. Beattie, in modesty, and to gratify the anxiety of the people to hear the old man, got me to do all the preaching except the action sermon; and what a delightful time we had, large congregations every day, but on Sabbath it was difficult to tell whether the majority were accommodated with seats or standing about the doors and windows. The pastor gave us an appropriate discourse on the sufferings of Christ. He was doctrinally set forth as crucified. There were six tables. The whole number of communicants about 130. There were few from Topsham, and none from Craftsbury, the former anticipating and the latter having recently enjoyed a communion season. I am not sure that people do right about that. Why should they not embrace every opportunity to com-



memorate His dying love? especially when so many neglect altogether this duty. Why, seeing we did so poorly before, do we not try to do it better next time. These four congregations lie in a line of about forty miles. Each should have one communion in the year, at least, and that would afford an opportunity to many of enjoying the feast three times, and to nearly all twice. There is nothing we need so much to remember as the love of Christ, and there is nothing we are so apt to forget. O how culpable were Israel, and how culpable are we? What a complaint! "Can a bride forget her ornaments, or a maid her attire? but my people have forgotten me days without number!" Memorials so appropriate, so easy of access, and yet we so forgetful!!

Last Sabbath I preached in Ryegate, but not in the old house in which I had so often spoken. I regretted this very much, but the Synodical Seceders had it bespoken for the dispensation of the sacrament, and Mr. Pringle allowed me the use of his. There, as in Barnet and Topsham, my auditors were many—a very crowded house and a very hot day. The parting scene was to me very affecting, some holding me with both hands, urging and asking *Can't you come and see me before you leave?* Newlights and Seceders were almost as affectionate as others. O may my discourse be blessed to their confirmation who stand; and to them who have yielded to temptation may it serve for reclamation.

My text was Heb. x. 38. After a lengthened introduction on the general scope of the epistle and the particular temptation of the times, I stated the doctrine, *Apostacy is dangerous*. I defined Apostacy, showed, that it might be theoretical or practical, partial or total, but that all apostacy tended towards total and final apostacy, and this tended to the awful crisis of destruction. The reciprocal influence which doctrinal and practical apostacy exerted on one another, how looking away from Jesus and the great doctrines of salvation tended to kill the vital principle of piety, and on the other hand, how neglect of secret prayer tended to destroy the power of godliness in all other religious duties; and that when this is the case we are so selfish and so much disposed to reckon that what we do is consistent and proper that we will finally conclude, that the things of God and religion are of minor importance, and thus the whole soul is subverted and faith overthrown.

My brief narrative will not permit a lengthened exhibition of the danger as it effected the obscuration of our understanding in departing from the Father of lights, the hardening in-

fluence of this course on the heart ; the way the temptations of the world, and of Satan are wrought, and the judicial blinding and hardening of God's displeasure, whereby we would be ripened for and ultimately tormented in the prison of his wrath. The improvement was, 1. The backslider in heart shall be filled with his own way.

2. Are we progressing, or are we drawing back? The best way to guard against apostacy is to exert ourselves to make progress and to grow in grace and in the knowledge of our Lord and Saviour.

3. If the backslider and apostate shall be loathed and hated of God, the steadfast and faithful shall be loved and approved.

4. The times in which we live are very critical and very perilous, very corrupt and very corrupting. Satan is on the alert, experienced and subtle, and knows his time to be short.

5. We should study the signs of the times in the light of the scriptures, and strive, not in our own strength, but in the strength of Jesus, to be steadfast and immoveable, that we may continue to hold fast what we have received and let no man take our crown.

In the evening I met a very decent congregation of Methodists, Congregationalists and Baptist. I explained, before singing, the 97th Psalm—dwelt long on that expression, "God reigneth," showing that, however mysterious yet evidently true, God directs and overrules all things in the physical and moral world, making the wrath of man to praise Him. I illustrated this principle from the history of the proud monarchs of Egypt and Babylon, and from the combination of Jews and Gentiles in the perpetration of that atrocious deed, the crucifixion of our Lord, which, while the manifestation of the greatest wickedness as done by man, was the manifestation of most wonderful justice, clemency and mercy on the part of God. My text here, was Isa. xxx. 26, and the theme, *Increase of light in better times.*

I. How and when will this take place? In answer to the first of these inquiries : it will be brought about, 1. By bible instruction in schools. 2. By reformation of individual life. 3. By social organization on bible principles. 4. By bible argument in every social circle and in church and state courts. 5. By a peculiar effusion of the Holy Spirit. Men will then say as they never could before, "We have an unction from the Holy one and we know all things." The spirit teacheth to profit.

In answer to the *second* inquiry, it may be answered, this will be.—1. When the Jews are brought into the fold of Christ

and become missionaries. 2. When the church becomes united, every thought and imagination of men's hearts subjected to the revelation of God, and the obedience of faith. Then will they reason candidly and affectionately. 3. When popery in its distinct organization is abolished and all the relicts of it are purged from protestant churches. 4. If we date the rise of antichrist in the seventh year of the seventh century and count by prophetic years of three hundred and sixty days, the period of light will dawn in the middle of this century,—in the year 1866, without the reduction. If we take the start from 756, it will extend to near the end of the present millenary with reduction and beyond it without reduction.

1. Infer, how much more comfort will individuals enjoy. They will not as now be embarrassed about what is duty. 2. Men's social bliss and felicity will be vastly improved, they will see eye to eye, speak with the voice together and with the voice together they will sing. Thus will the Lord comfort Zion. 3. God will be eminently *with* men. "The name of the city from that time eminently shall be ;—**THE LORD IS THERE.**"

JAMES MILLIGAN.

*New York, July 26th 1847, 2½. P. M.*

The Board of Foreign Missions of the Reformed Presbyterian Church, met agreeably to the call of the Chairman, Rev. M. Roney, and, at his request, was opened with prayer by Rev. J. Chrystie. Members present, M. Roney, J. Chrystie, H. Glassford, J. Brown, and J. M. Willson. Absent, D. Scott, A. Stevenson, and W. Bradford. In the absence of the Clerk, J. M. Willson was appointed clerk, *pro tem.*—Rev. Robert Johnson being present, was invited to a seat as a consultative member.

It was then stated by the Chairman, that Synod had adopted, with some amendments, the resolutions prepared and sent up by this Board in its report, which are in substance :

1st. That a Mission be established in Hayti. 2d. That Port au Prince be the centre of operations. 3d. That two ordained missionaries be sent out. 4th. That the necessary buildings be erected, and 5th. That the Board take measures to have the requisite books provided. It was also stated that the adoption of measures for carrying the preceding resolutions into effect devolves, according to a resolution of Synod, upon this Board, and, finally, that Synod had appointed as missionaries, Rev. J. W. Morton, and Mr. R. J. Dodds, a student under the care of the Pittsburgh Presbytery.

The following preamble and resolutions were adopted.

Whereas, It is highly desirable that at least one of our missionaries be familiar with the French language before engaging in his assigned work, therefore,

*Resolved,* That seventy-five dollars be appropriated for Mr. Morton's support, and for defraying other expenses while engaged in the study of said tongue previously to his departure from the United States.

*Resolved,* That the middle of November next be fixed as the time of Mr. Morton's sailing from this country, so that he may be on the Missionary ground by the first of December.

*Resolved,* That the Chairman be directed to correspond with the Pittsburgh Presbytery for the purpose of ascertaining at what time Mr. Dodds may be held by this Board as in readiness to proceed on this Mission.

*Resolved,* That A. Stevenson, J. Chrystie, and J. Brown be appointed a committee to make all the necessary inquiries respecting the procuring of a French translation of the Shorter Catechism, and report at next meeting of the Board.

*Resolved,* That the same Committee be directed to inquire respecting the terms on which French Bibles can be had for the use of the Mission, and also respecting other Books and Tracts in the French language that may be of use in the prosecution of the Mission, and report at the next meeting.

*Resolved,* That the prose translation in the French Bible published by the American Bible Society, set to music by Mr. Morton, be the Psalmody of the Mission.

*Resolved,* That A. Stevenson be appointed to prepare a letter to the churches in reference to the interests of this mission, for publication at as early a date as practicable.

*Resolved,* That the chairman be directed to communicate with Mr. Morton in reference to the resolutions now passed relating to him, and also to lay before the Board, at next meeting, such information as he may obtain in reply.

*Resolved,* That, after mature deliberation, the Board have agreed that in the establishment of the mission, the support of the Missionaries be by a fixed salary; the amount of which and of the necessary outfit, to be deferred to another meeting.

*Resolved,* That the next meeting of the Board be in this city, in the Sullivan st. Church, on the 1st Tuesday of October, at 11 o'clock, A. M.

Adjourned. Concluding prayer being offered up by Rev. Mr. Johnson, at the request of the chairman.

J. M. WILLSON, Clerk, *pro-tem.*

## ADDRESS.

*Dear Brethren:*—Permit me (as a member of the Board of Foreign Missions) to remind you that it is still your high privilege to be actively employed in the service of your exalted Redeemer. While almost countless millions of the family of man are left to toil in the drudgery of Satan, you are invited to become “co-workers” with our Lord Jesus in destroying the works of the devil. You profess to love Zion’s glorious King, and in proportion to the fervor of your love you desire the triumph of his cause, and rejoice when you are called upon and enabled to make contributions for the purpose.

The church is engaged in a great work. Two missionaries have been elected to go forth and make known in the Isles, the laws of Messiah, the Prince, and proclaim to the perishing the glad tidings of salvation. One family is expected to sail in November next. The other as soon as possible. Synod relies on your instrumentality to sustain the mission. At present the Board has not the means to carry out the unanimous and earnest desire of Synod. Must debt be incurred at the commencement? Surely not! You seemed ready a year ago. Your prayers and your liberal contributions animated Synod to go forward. Of late however little has been done. The year 1847 with its unnumbered blessings will soon pass away, yet how little has been contributed in any of our Congregations to send the gospel to them who are perishing for lack of knowledge! Why should the receipts of 1847 fall so far short of 1846? Is God less bountiful? Is industry less rewarded? Is the Church less able to contribute? Are souls less precious? Or is the triumph of Christ less desirable? To all such enquiries you will answer, No! Rise up then, *Dear Brethren*, and be doing. The time is short. Manifest your sense of God’s goodness in giving you the means—His condescension in accepting the gift—and the distinguished honour which he puts upon you as “co-workers” in advancing the Redeemer’s Kingdom.—Much depends upon the Sessions of the Church. If they will call upon their respective congregations for a collection, their call will meet with a hearty response from the people of their charge. This should be done without delay. Thus mutual co-operation will be secured. The heart of our missionaries elect will be cheered. They are about to bid adieu to father and mother, to the home of their youth—to sweet fellowship with loved brethren in the house of God, and to the numberless endearing associations which bind us to our

native land, that they may in a foreign clime proclaim the unsearchable riches of Christ. Your zeal will cheer and comfort their souls. The Board will be encouraged, and, strengthened by your willing and liberal contributions, it will be enabled to fulfil your wishes and obey the directions of Synod. And what is more, God will be glorified.

Trusting that the Treasurer's report will soon furnish ample evidence that you feel deeply interested in sending the gospel to every creature, and that you are neither slothful nor fainting, nor discouraged in the work of the Lord,

I remain your servant in the Gospel of our Lord Jesus.

ANDREW STEVENSON.

SEASONABLE AND SOLEMN COUNSEL.\*

*Dear Christian Friend:*—How very serious and striking is suitable reflection on the speed of time! How have the years rolled on since you left this place! How short they appear when gone, and, indeed, the longest life, when done, appears as nothing. Now that I have passed nearly 73 years, it is as nothing. Nature is failing and sinking into the grave.—You have not travelled through so many years, yet you are fading as the grass of the field, and hastening hence. Your life has been marked by prosperity—mine, rather by adversity, yet both of us are hastening to the grave where all are equal. How solemn is the thought! Our immortal spirits then enter eternal habitations to be engaged with eternal things. O, how should this employ our meditations and engage our hearts in constant, humble prayer! Shortly we shall say with Hezekiah, "Mine age is departed and is removed from me as a shepherd's tent." Considering this, let us be up and doing. *This* day is our day—a day of merciful visitation. Let us, with purpose of heart, cleave to the Lord. We should be exceedingly thankful to God for his goodness in bestowing such privileges upon us,—especially when we consider that they have been purchased by the blood of Christ. How awful to trample under foot the blood of Christ in any of his bestowed mercies! The speedy lapse of time, the shortness and uncertainty of our lives admonish us to beware of temptation, and to be diligent in duty. As the apostle saith, "Who is sufficient for these things?" He also sweetly adds, "Our sufficiency is of God." May we know this by sweetly experiencing its power and reality.

Christ's gracious invitation to come to him, is to the *weary and heavy laden*. This shews the necessity of evangelical contrition of heart, and of still crying to Him from the depths of distress and of duty. Ps. cxxx. Our hearts should abound in earnest prayer. A sense of our great need should drive us to it—the example of the saints, but still more the example of Christ should encourage us. He was much employed in this duty, leaving us an example, that we should follow his steps—cheered by such promises as "Call on me in the day of trouble and I will deliver you, and ye shall glorify me." "Trust in him at all times, ye people, pour out your hearts before him; God is a refuge for us." Exceeding advantage and comfort attend it. If we have a praying heart we will find a praying place

\* The letter to which we have prefixed this title was written some time since by a ruling Elder in the Reformed Presbyterian congregation of Newtonards, Ireland, to a friend, a member in the Reformed Presbyterian congregation of Pittsburgh.

and time. Even when we may not be able to engage in other ordinances, we can in this. It is wise to be always employed with our whole heart, seeking and serving the Lord, who has promised to be found of them that humbly seek him. "Seek and ye shall find."

We have abundance of encouragement in the precious promises to make us faithful, constant, humble in the discharge of every duty. And I do hope our merciful Shepherd and gracious Lord will give us grace according to his word and our need. Youth and strength shall utterly faint and fail, but "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint." How supporting, at all times, are such promises! God also comforts his people with abundance of sweet graces. "Fear not, for I will be with thee; be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness." Christ's own invitation is "If any man thirst, let him come to me and drink." He has also said "I will never leave thee nor forsake thee." How refreshing are such promises in the hand of the Holy Spirit! and how grievous our ingratitude and our sin in neglecting or misimproving them, which we always do when we let a worldly spirit, or the love of other things usurp Christ's place in our hearts! May we ever and earnestly pray that the Holy Ghost may be in us a Spirit of prayer—a Spirit of love and of a sound mind—a Spirit of faith and of increasing holiness. And O that Christ, the Sun of Righteousness may shine upon our souls with celestial brightness, while we travel through this wilderness and when we come to pass over Jordan's stream, bestowing upon us all grace that we may glorify God in life and in death, and, in the eternal mansions, sing the praises of redeeming love.

I am glad to hear you have continued faithful in your duty and abide in the good old way of our reforming fathers, who bound themselves by covenant and oath to keep the truth and ordinances of Christ pure and entire. I hope the Lord will keep you faithful unto death that he may give you a crown. What now particularly concerns us is our own salvation.—Christ's promise secures his church. "The gates of hell shall not prevail against her." If we are truly in her privileges, we shall share in her security, felicity and glory. Let this be constantly in our minds, that our affections being set on things above, our conversation may be in heaven, whence we look for Christ the Saviour. Then will we be ready to say, "Come, Lord Jesus, come quickly." O, mind the one thing needful.

MOSES MULLHOLLAND.

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#### OBITUARY OF MRS. MARGARET CROCKETT.

DIED on the 24th of May, Margaret, wife of Hugh Crockett, Ruling Elder in the Reformed Presbyterian Congregation of Sterling, N. Y. in the 41st year of her age. Her health for three years was feeble from a supposed Liver complaint, which terminated in consumption. For two years she could give but little attention to her household affairs. Her sufferings were severe, but she bore them with christian resignation. To those who knew her it is unnecessary to say any thing respecting her; to those who did not, we do not say she was perfect. Who is? But it may be said with truth, that she was a kind and tender mother, a loving and obedient wife, hospitable, beloved by all who knew her.

The evening before she died, sensible her end was approaching, she called her family around her and admonished them with regard to their duty to read the Bible and to love one another. When she heard them weeping bitterly, she told them not to weep, "You must not cry," she said, "I am going to my Father's house. I am perfectly resigned to his will, to leave this world; you may be thankful my sufferings are nearly at an end." Having bid farewell to the friends present, she requested her husband to sing

the 23d Psalm, and afterwards, for all to remain quiet. She suffered greatly through the night, and until 1 o'clock the next day, when she breathed her last, continuing sensible to her latter end. A few moments before her death, being asked by her husband if she had any doubts respecting her salvation, she replied, "none whatever." She left behind her a Husband and seven children by whom her loss is severely felt, and deeply lamented.

(Covenanter will please copy.)

Com.

DIED in Kortright, N. Y. on the 25th of December, 1846, James Spence, son of Robert Spence. For many years, he had been an exemplary member of the Reformed Presbyterian church. He was long afflicted by a painful disease, to which he submitted with more than usual christian patience. During the very acute paroxisms of pain, to which he was often subjected, he was scarcely, if ever, heard to utter a complaint. His latter end was peace, being delivered from the fear of death. "The righteous shall be had in everlasting remembrance." Com.

DIED at Stamford, N. Y. on the 20th May, George Adolphus, son of Thomas B. and Prudence McLaughry, aged 3 years, 4 months, and 8 days.

His spirit departed at the light of the morning, after a night long and restless, and we no more behold the eyes once so bright. But the hope we cherish that he is blessed, overpowers grief, and we wipe from the cheek the tear that is trickling down.

The lovely boy has gone to rest.

The Saviour took him to His breast.—Com.

"LOOK UNTO ME." ISA. 45. 22.

Look unto thee ! Can pomp and pride  
Aught more attractive show,  
While blood and water from thy side  
To cleanse, and pardon, flow ?

Look unto thee ! On yonder cross,  
I see thee writhe in pain,  
And count my dearest treasure loss  
And long with thee to reign.

Look unto thee ! I see a crown  
Of thorns around thy brow ;  
That infamy procures renown  
For those that love thee now.

Look unto thee ! Through pleasures' smiles,  
When Satan tempts to ill,  
I look for strength to stand his wiles  
Unmoved as Zion hill.

Look unto thee ! Amid the wrath  
Of wind and stormy wave,  
Faith views thee on thy ocean path,  
And trusts thy power to save.

Look unto thee ! When called by death,  
I'll look to thee alone ;  
And clothed in righteousness thro' faith,  
Appear before thy throne.

Look unto thee ! When that dread day,  
Shall "heavens" and "earth" destroy,  
My soul shall hail thy glory's ray,  
And look to thee with joy.—[Scottish Chris. Herald.



## ITEMS OF INTELLIGENCE.

**MARRIAGE CUSTOMS IN SWEDEN.**—DR. BAIRD, in a late lecture delivered in Springfield, upon foreign governments and the social customs of different nations, alluded particularly to Sweden. The manners and customs of the Swedes he describes as being remarkable, and some of them very peculiar. He instances most especially the ceremony of marriage, of which formality he gives the annexed singular account :

When a young girl is to be married, she dresses herself in all her bridal garments, and places herself in the middle of the parlor, standing. A circle of bright lights are placed about her, and the groomsmen also come into the room, bearing each a brilliantly lighted chandelier. The doors and windows are thrown open, and every one who chooses can come and see, and criticise the bride as much as they please. Impudent fellows will walk about her, and, besides criticising her appearance, which they do with-in her hearing, they will use some such expression as—"Well, so and so is to be married *at last*—she has been long enough about it. I pity the man who marries her," &c. Females, too, will appear about her in masks, and make still more cutting and insulting remarks. After standing thus for an hour and a half, the ordeal is ended, the throng is dispersed, and the wedding takes place in the presence of the immediate friends of the parties.—After a dinner party, the guests approach the hostess, who stands in the middle of the room, and each returns thanks. This custom prevails even among the simple peasant families.

**A ROYAL CONTRIBUTION TO MISSIONS.**—The King of Prussia has recently given 1000 thalers (about \$750) to the Rhenish Missionary Society, towards defraying the expense of sending its first missionaries to China. The Minister of State, Eichorn, in transmitting the donation, informed the Society that he was charged by the King "to testify the lively interest which his Majesty takes in this enterprise, in behalf of which he invokes the gracious aid and the rich blessing of the Lord." This may remind the reader of the language of Isaiah : "And kings shall be thy nursing fathers, and their queens thy nursing mothers."

**CONVERSION OF PAPISTS IN IRELAND.**—The labors of the Protestant missionaries in Ireland would seem to have been greatly blessed. One Society of this kind, the "Priest's Protection Society," lately published its address, which enumerated ninety-six priests of the Romish Church, who within a few years have been converted to the reformed faith, and upwards of sixty laymen, chiefly Irishmen. At Dingle there are 800 converts; at Achill, 500; at Kingscourt, 2000; and at St. Andrews, Dublin, 118. Many of these are distinguished for education and talent.

**PERSECUTION OF DR. KING.**—The religious press is alive with sympathy for this distinguished laborer in the foreign field. It is said he has been again summoned to appear at Syra, to be tried for the offences laid to his charge by the bigoted ecclesiastics of Greece. It will be borne in mind that he was cited to appear at Syra a year ago, and the excitement against him was so great, that it was not deemed safe for him even to land. And yet the king's attorney has now summoned him to take his trial at the same place! It is gratifying to know, however, that the Prime Minister and the Minister of Justice disapproved of this proceeding, and perhaps they will prevent so iniquitous a consummation.

**CRIME IN CHINA.**—A recent arrival brings the intelligence that morals among the Chinese are on the wane. The Repository says :—Twelve hundred Chinese criminals are said to have been beheaded in Canton during the last year, and many thousands are now in prison. Since the opening of the seals of the provincial officers on the 5th, the work of decapitation

has been renewed. Causes are in operation among the Chinese, that must year after year continue to swell the tide of evil, and hasten on some—it is hard to say what—dreadful calamity

**PROGRESS OF RELIGIOUS LIBERTY.**—The Missionary Herald says:—The Protestants of Hasbeiyā, a mountain village in Syria, where they have suffered severely from the intolerance of Armenian ecclesiastics, some time since sent one of their number to Constantinople, with an interpreter, to lay their trials and grievances before the Sublime Porte. After presenting a statement of their case, the agent was informed, in due time, that the business had been attended to, and that the Pasha of that district had been instructed to protect the Protestant portion of the community.

**SWEDISH EMIGRANTS,** to the number of 400, lately arrived at Chicago, on their way to Henry county, Ill., where 500 of their countrymen located themselves a year ago. The community, about 1,100, have purchased nearly the whole of Henry county, and hold their property in common.—They are linen manufacturers. Their religion is a modification of Lutheranism, rejecting, however, the forms and ceremonies of that Church, and acknowledging no spiritual guide but the Bible, and no spiritual authority but God's.

**RUSSIA.**—Dr. Baird estimates that there are 46,000,000 of people in Russia, who are (nominally, at least) of the Greek Church; 5,000,000 Roman Catholics, chiefly in Poland; 3,000,000 Protestants; 1,800,000 Jews; 1,000,000 Armenians; 4,500,000 Mahommedans; and 3,500,000 Pagans.

**ABSURDITY.**—It seems an almost incredible fact that whilst in Great Britain a profession of religion in the Established Church is indispensable to the holding of any important office, the same government should, in British India, interpose almost insuperable obstacles to the profession of the same religion, by still tacitly sanctioning laws which deprive converts from heathenism of the enjoyment of civil privileges. The Rev. Mr. Boaz, a distinguished missionary of the London Missionary Society, laboring in India, recently said, at a public meeting in England:—

“At this moment in the city of Calcutta, there are many young men, well educated, thoroughly versed in the great truths of our holy religion, who are prepared, when the government shall remove the great restriction which now rests upon the profession of Christianity, to acknowledge themselves on the Lord's side. The restriction to which I refer, is, that a man, when he receives baptism and puts on Christ, loses his property, his friends, his connections, and becomes a completely isolated being in the midst of thousands.”

**PAGAN FESTIVAL IN NEW YORK.**—A Pagan Festival was celebrated last week, on board the Chinese Junk. Divine honors were paid to the idols, costly offerings were presented, and heathen forms and ceremonies of worship gone through with, the whole ceremony ending with a luxurious feast, in the presence of *Josh*, the great idol of the Chinese. *Josh* is a large doll, made of wood; he has one hundred arms projecting out from his body, and the whole idol is beautifully gilded. The idolatrous scenes on board the Junk were probably the first of the kind ever witnessed in a Christian country. Some of the agents of the Missionary Society distributed Chinese tracts among the crew, which were received.

**JESUIT PROJECTS.**—The Jesuits are establishing extended trading houses and missions in the South Sea Islands. Their purpose is understood to be to sell goods at or below cost, and thus expel all other traders from the country; and thus, by the double action of commerce and missionaries, to get entire possession of the wealth and religion of the people. Such a scheme would be like them, and, but that God reigns, we should fear that their plans would succeed.

*The Scarlet-Colored Beast.*—This, it will be remembered, is the appellation given by the Holy Scriptures to the Papal power. &c. We were never more forcibly struck with its appropriateness than by an account recently given by Dr. Muzzy, of Cincinnati, of a great procession of the Pope and his cardinals, on the celebration of grand mass at St. Peter's, witnessed by him on a late visit to Rome. The Pope wore the tiara, a tripled crown, worn originally single, by Pope Sylvester, to which Boniface VIII., in 1300, added a second crown, and Urban V. added a third, indicating the combination of the pontifical, imperial, and royal authority, or, as some say, the sovereignty of three kingdoms. His magnificent coach was of brilliant scarlet, his splendid robe of the same color, a long train of gorgeous carriages preceded him, all of scarlet likewise, in which his cardinals were seated in scarlet attire. Headly, in describing a like pompous display seen by him at St. Peter's, speaks of the superb plumes decorating the horses as also of the same brilliant color. It would seem that no intelligent reader of the New Testament could contemplate such a spectacle without being somewhat impressed, like ourselves, with the applicability and accuracy of the inspired prediction.

**CAUSE OF IRELAND'S WRETCHEDNESS.**—We have often said that the prime cause of the misery of Ireland is her moral condition, and this is the result of her religion. Lord Ashley, in a late speech at Bath, says :—

“The fact is our statesmen lie under a great mistake ; they seek to govern the people through the priests ; whereas, they should endeavor to control the priests through the people. Depend upon it, the difficulty is not in the Irish nation, which is panting for spiritual emancipation, but in the sacerdotal and monkish orders, who, reversing the piety of Aaron, stand between the living and the dead—the living word of God and the dead congregation. Only protect life and limb, free discussion and Irish Bibles, and you will soon not be perplexed with inquiries how Ireland is to be governed.”

**WALDENSES.**—We learn from the Christian Observer, that the Waldenses of the Vallies of Piedmont, who have so long maintained the ancient faith, though suffering the common calamity of the poor in Europe—scarcity of bread—contributed *ten thousand* francs to the funds of the French Society of Evangelical Missions, during the financial year which ended in May. The object of this Society is to sustain the work of missions among the heathen.

**PURITAN PILGRIMS OF '47.**—Two hundred and thirty immigrants, said to be only the vanguard of several thousands, recently arrived in Missouri, from a part of Germany where the Prince of Hanover had abolished the Heidelberg Chatechism, and substituted for it a *Rationalist* Catechism, prohibited prayer-meetings, &c. Resolved on “freedom to worship God,” according to his word, they come to this country. They are strict in the observance of the Sabbath, are temperate, and evince self-denial and liberality in sustaining works of benevolence,

**LATEST FROM GROSSE ISLE.**—The Quebec Chronicle, of Tuesday, states that the latest intelligence from the Quarantine station is gloomy in the extreme. Since the season commenced, the sickness has not been more severe or the circumstances more perplexing to those in authority, than at present. The number in hospital last Monday was 2240. It was never so crowded, and the mortality is alarming. Capt. Reid, of the Marquis of Broadalbane, died in hospital on the 7th, and the Captain of the *Virginus* the day after his arrival at Grosse Isle. The Chronicle contains a list of 16 arrivals by which 3701 steerage passengers were brought, 243 of whom arrived sick, and 545 died on the passage. On board one vessel with 440 passengers, 108 died on the passage, and 150 were sick on arriving.

## NOTICES OF BOOKS.

The following interesting works are among the recent Publications of Robert Carter, 58 Canal st. New York.

1. The Works of the late Rev. Robert Murray McCheyne, of Dundee, Scotland, 2 vols. 8 vo.

The memoir of Mr. McCheyne, written by the Rev. A. A. Bonar, is one of thrilling interest. His letters, prepared for the press by the same friend, breathe a devout and elevated spirit and are well calculated to awaken such a spirit in the hearts of the pious. His sermons are given as he had prepared them for preaching, without any view to their publication. This has occasioned a want of that finish which, no doubt, would have added additional beauty and interest. But they abound with evangelical doctrine, are conspicuous, forcible, and, in some instances, truly eloquent. The other parts of the work—Lectures, Essays, &c. &c. all bear the impress of the author's mind and are fragrant with the spirit of true piety.

The author entered the ministry in 1835, in the 22nd year of his age, and was settled in Dundee. He identified with those who afterwards became the Free Church. When it was determined to send to the East a commission of enquiry concerning the Jews, he was selected as one of that commission on account of his peculiar qualifications, though so young. The object having been accomplished, he returned to Dundee where he died in 1843, aged 30 years. His Works now published, evidence his meetness for heaven, and they will long cause his memory to be held dear.

2. Personal Declension and Revival of Religion in the South; by Rev. Octavius Winslow, author of "The experimental and practical view of the work of the Holy Spirit" "The Atonement" &c.

They who have read Winslow on the Spirit will need no farther recommendation of this work, than to be informed that it is every way worthy of the author. To those not acquainted with his works, we would say all that we have read are truly excellent. The topics treated of in the Volume before us are always important, and deserve constant consideration. But in this lukewarm and declining age, they demand the special attention of the Lord's people. The topics are, 1. Incipient Declension. 2. Declension in Love. 3. In Faith. 4. In Prayer. 5. Declension in connexion with Doctrinal error. 6. On grieving the Spirit. 7. The fruitless and fruitful Professor. 8. The Lord, the Restorer of his People. 9. The Lord, the Keeper of his People. These several subjects are treated in a clear, solemn and searching manner. A careful and prayerful reading, accompanied by the Divine blessing, cannot fail to be profitable.

3. The Genius of Scotland; or Sketches of Scottish scenery, literature and religion, by Rev. Robert Turnbull.

We have in this work a pretty accurate portrait of Scotland, sketched by a skillful hand. His description of men, manners, and things is often so rich, bold and lively, that one almost imagines he is looking upon what is described. The extracts given in our last No., illustrative of the character of Knox, furnish a specimen of the author's vigorous style and of his ability to do ample justice to what he undertakes.

The New York Presbytery will meet in the Sullivan St. church, New York, on the first Tuesday of October at 7½ o'clock, P. M.

The Presbytery of the Lakes will meet at Garrison (Ia.) on the first Wednesday of October at 10 o'clock, A. M.

The Board of Foreign Missions will meet in New York on the first Tuesday of October next, at 11 o'clock A. M.

# REFORMED PRESBYTERIAN.

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## AGUR'S PRAYER.

Proverbs xxx. 7, 9. Two things have I required of thee, &c.

Having offered some remarks on the preface to the prayer, contained in the 7th verse, we proceed to consider the petitions in the 8th—"Remove far from me vanity and lies; give me neither poverty nor riches, feed me with food convenient for me." These petitions are three in number. This does not present any discrepancy with the summary into which the matter of the prayer is condensed in the preface. It is there not said two petitions, but two "things have I required of thee." The subjects of prayer are classed under two general heads including all the blessings which God has promised to man in this world, and in the world to come. These may be denominated spiritual and temporal blessings—whatever pertains to life and godliness, and is necessary to man in order that he may answer the end of his being—"to glorify God and fully to enjoy him for ever." These blessings are asked in three petitions, which we shall now briefly consider.

1. Complete deliverance from sin. "Remove far from me vanity and lies." Vanity is a term often used in the scriptures, and always, when employed in a figurative sense, signifying moral evil, either committed or endured. Both these meanings of the original word are contained in Job, 15, 31. "Let not him that is deceived trust in vanity, for vani-

ty shall be his recompense." The term vanity is highly expressive both of the objects which the carnal mind eagerly desires, and of the disappointment in which all such desires shall result. "Surely every man walketh in a vain show, surely they are disquieted in vain." It is peculiarly painful to have the desires strongly excited, and under their influence to make strenuous efforts in order to gain an object, which, when possessed, as regards its power to confer happiness, is nothing—"less than nothing, and vanity." Such however is the course, and such also the experience of the men of the world who "set their affections on the things that are on the earth."

"Lies," or the word or thing of falsehood, as the original expression is, most strikingly denote the means which worldly men employ in order to gain possession of the objects which they pursue with untiring perseverance. "His mouth is full of cursing and deceit and fraud, under his tongue is mischief and vanity." "It is naught, it is naught, saith the buyer, but when he is gone his way, then he boasteth." A selfish spirit prompts to employ every art of dissimulation that promises success. The love of the world deadens conscience, and unscrupulousness, as it regards either means or end, is the necessary consequence. When the fear of the Lord is not in the heart, and his glory is not before the eyes, objects of which vanity is the characteristic and sum, will be sought with the utmost avidity, and "lies"—things of falsehood, unsparingly employed.

How comprehensive the epitome of evils deprecated in this petition: "Vanity and lies"—all earthly things as the portion, and all the means that their admirers employ to obtain them. The pleasures, the profits, and honors of the world, are vanity. Solomon found them to be so; and he has recorded his experience as one who had the best opportunity of testing and demonstrating their worthlessness.—"What can the man do that cometh after the king, even that which hath been already done." With his unequalled advantages to form an accurate opinion, his judgment contained in the 2d verse of the 1st chapter of Ecclesiastes, of which all that follows is an illustration, should have due weight, "Vanity of vanities, saith the preacher, vanity of vanities; all is vanity."

The christian cannot be insensible to the folly and wickedness of his fellow men, who are busily engaged in laying up treasure on earth; neither can he repress his feelings of commiseration when he contemplates that remediless disappointment which awaits them, when the bright beam of hope

shall be intercepted by the black cloud of despair. Nor does he forget that he too is in danger. The same influences hang on him that have dragged others into the rapid current, which sweeps them along to precipitate them into the yawning gulf below. He has not yet entirely "escaped the corruption that is in the world through lust." Sensible of his helplessness, alarmed at the danger of his condition, and at the same time convinced that the ear of his heavenly Father is open to hear his prayer, and his arm extended to extricate him from every difficulty, he lifts up to him his heart in earnest and believing supplication. "Remove far from me vanity and lies."

There was a time when the believer "walked according to the course of this world," pursuing the same objects, using the same means, and animated by the same hopes, with its most ardent votaries. From such conduct guilt is inseparable, and the stain of guilt the blood of Christ alone can wash out. A retrospect of this period will produce any thing but agreeable emotions in his breast who cannot see his title to a gracious pardon. Sin, because it separates between the soul and God, is the object of the believer's deepest detestation. And with nothing less than an entire, everlasting and immeasurable separation from it can he be satisfied. For the removal of its guilt he relies on the righteousness of Christ, for the purging out its pollution he applies to his cleansing blood, and for the destroying of its dominion he seeks efficacious grace. For this he earnestly prays, and with ineffable delight he traces the evidence that his sins are placed at an infinite distance from him, and sunk into depths from which no hand can raise them for his condemnation. "As far as the east is from the west, so far hath he removed our transgressions from us." "Thou hast cast all my sins behind thy back." "Thou wilt cast their sins into the depths of the sea." Then is the petition answered, "remove far from me vanity and lies."

2. Preservation from the extremes of indigence and affluence. "Give me neither poverty nor riches." Whatever is a man's condition in this world, it has been appointed by the Most High. A belief and acknowledgment of this, are inseparable from subjective religion, and furnish to the believer cheering considerations amidst the trials through which he has to pass. If a sparrow cannot fall to the ground without the appointment of God; and if the hairs of our heads are all numbered, then our lot, whether we be poor or rich, is by his ordering and direction. It is true indeed that men are the instruments of disposing their own lot; but it is also true

that they are but instruments, while the efficiency is of God. A denial of this latter truth is very displeasing to God; and it brought on one of the haughtiest and wealthiest monarchs of antiquity His marked and severe vengeance. By the impious boast "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" Nebuchadnezzar filled up the cup of his wickedness. God whom he had dishonored, drove him from men, and gave him his place with beasts of the field. Israel, before he came out of the wilderness, was solemnly warned to beware not to forget the Lord his God lest his heart should be lifted up, and he should say in his heart "my power and the might of my hand hath gotten me this wealth."

The scriptures point out a very close connection between the manner in which our time and talents are employed, and our outward condition. It is just as true that "he becometh poor that dealeth with a slack hand," as that "the hand of the diligent maketh rich." But it is practical Atheism to overlook the fact, that it is the blessing of God that maketh rich, and when that is withheld men labor but in vain. The man truly wise knows that the world is not his portion; and that the only true treasure is that which is laid up in heaven.—Aware of the temptations to which the extremes of human condition are exposed, and recognizing God as having the entire ordering of all things in his own hand, he presents the prayer "give me neither poverty nor riches."

In the deprecation of the first of these evils the christian will be joined by the men who lay up treasure on earth. If such men ever pray with the heart, it is when they utter the petition "give me not poverty." With a state of indigence they associate the idea of all the miseries that can belong to unmitigated wretchedness. But with them poverty is a term exceedingly indefinite. From the eagerness with which they add to their already accumulated wealth, it would seem that they find a state of affluence to be far removed from unalloyed happiness. Something still is wanting, and in their folly they suppose that by the increase of wealth, that want will be supplied. "Give me not poverty," in the mouth of the worldling, as interpreted by his actions, means give me my portion in this world—gold and silver—houses and lands—all that my heart desires.

The child of God has learned that happiness is not dependent on outward circumstances. With the love of God shed abroad in his heart, whether poor or rich, he enjoys abundant comfort. If he asks to be preserved from indigence, it is that he may have the more freedom from worldly cares and anx-



ieties to serve the Lord and promote the glory of his name.— Well he knows, moreover, that a state of wealth is not exempt from equally importunate anxieties—anxieties as inimical to heavenly-mindedness and growth in grace, as those that are produced by the most entire destitution. Hence he includes these two extremes in this comprehensive summary of temporal evils, from which he prays to be preserved. “Give me neither poverty nor riches.”

3. A competent portion of the good things of this life. “Feed me with food convenient for me.” I have expressed the general meaning of this petition in the words of the Shorter catechism in the answer to the question “What do we pray for in the fourth petition,” because its import is similar. “Divide out to me the food of my allowance,” is a literal rendering of the words under consideration. The believer not only views the divine beneficence as the source of all his blessings, but also recognizes divine wisdom as employed in meteing them out to him. In all things he desires not to have his own choice, but to have his portion assigned him by his Heavenly Father. He desires also to see the gracious hand bestowing these favors, that his heart may be raised up to express gratitude to the bountiful Giver. By this the rational should be distinguished from the irrational creation. That which God gives the latter, “they gather for their food,” but being destitute of reason, they cannot be expected to acknowledge the kindness of their benefactor. It is a matter of humiliation and sorrow, that in this respect rational beings are sunk below the level of the beasts that perish.” The ox knoweth his owner, and the ass his master’s crib, but Israel doth not know, my people doth not consider.”

We need to be daily reminded that it is the hand of God which feeds us, in order that we may acknowledge and improve his goodness. As this is a truth we are prone to forget, and as the remembrance of it is so important to excite us to gratitude, we should seek that it be kept fresh in our recollection. And what way more likely than to make it a matter of earnest and frequent prayer at the throne of grace? Give me necessary food, and give me it in such a way as will preserve the impression that Thou art the Giver. Let me see thy wisdom and goodness in all things that respect my outward condition, that I may be stirred up to glorify thee with my body and spirit which are thine.

There is implied in this petition an acknowledgment of the rights of others as defined and secured by the law of God. The believer asks not all, but a portion of his Father’s gifts. Any thing to which another has a right he cannot ask,

nor would he receive. He knows that under the benign government of the Mediator, there is enough for all. He solicits but the share allowed to himself, and indirectly asks that others may have theirs. Distribute to me—to all—our respective portions. It is thus that the prevailing and almost unheeded sin of covetousness is discovered and mortified. The man who prays with his heart that God would give him that to which he has a right, according to the principle of divine justice and law, and nothing more, will not be found attempting to overreach these sacred limits, in order to seize what belongs to another. Either praying will cure covetousness, or covetousness will put an end to praying.

Against the abuse of the good things of this life by the gratification of carnal appetites, this petition is evidently directed. God has assigned to every man his allowance of food and drink and that is, what is necessary for the support and comfort of the body, not to pamper it. This allowance is meted out by natural laws, the transgression of which does not fail to bring its punishment. Gluttony and drunkenness are violations as well of physical as of moral laws. Still though thus guarded, we are prone to overstep due bounds to gratify the flesh, and in obedience to the mandates of appetite. In this way our spiritual growth is more hindered than we are aware. "The flesh lusteth against the spirit." The affections find in "the things that are on the earth," objects to drag them down from "the things that are above." How earnest should each one of us be in believing and effectual prayer. "Give me neither poverty nor riches; feed me with food convenient for me."

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#### JEWISH SERVITUDE CONTRASTED WITH AMERICAN SLAVERY.

From the Armagh Guardian.

The Hebrews, under the Jewish dispensation and theocracy, were allowed to buy servants from the strangers in Canaan, and from the heathen in foreign nations. (1) These, the sacred historian calls bondmen and bondmaids; and they became the inalienable possession of the purchaser and his family. The patrons of slavery, in consequence, have, on the groundless assumption that these, in the modern sense, were slaves, inferred the lawfulness of this system of inhumanity, as practiced in the United States of America.

(1) Lev. xxv, 44-46.

This conclusion is the result of confounding two objects that are totally and indeed essentially distinct. All the errors that have pestered society may be traced to two sources of sophistry. One of these consists in distinguishing things that are the same; and the other in confounding things dissimilar. The latter, in this instance, is the spring of this absurdity, fraught with such injury to man. The Jews had servants, but in the American sense, no slaves. Jewish servitude and American slavery present, not a resemblance, but a contrast, and should therefore be distinguished by different names. The sophist confounds distinctions for the purpose of ascribing to one object what is true only of the other.—The logician, on the contrary, observes the necessary distinctions, for the sake of truth, and for the noble end of drawing just conclusions.

One distinction, in this case, consists in the previous condition of Jewish servants and American slaves. The Jews never made servants of freemen. This offence, which the Mosaic law calls man-stealing, was punished with certain death. (2) Stealing or selling a freeman was, in ancient Palestine, a capital crime. The bondmen in Judea had, in their former state, been all slaves. Their slavery, therefore, when they changed masters, was ameliorated into servitude.

This previous slavery, let it be observed, was their own fault. The nations of antiquity engaged in mutual wars and depredations; and the conquerors, on these occasions, enslaved the conquered, whom they had made prisoners.—Their thralldom, therefore, was the just punishment of reciprocal but unnecessary hostility. God never authorizes moral evil. The God of purity cannot, in accordance with his nature and perfections, sanction the evil of sin; but he sends natural evil, or the evil of punishment, for the purpose of educating moral good. The Sovereign of the world, accordingly, left the nations of the earth to inflict on each other mutual slavery, the penal consequence of their sinful wars. The God of the Hebrews, in his unmerited goodness, allowed his people to redeem some of these victims of their own malevolence; and, by this means, mollified their misery.

The Americans, on the contrary, make slaves of freemen. The sable sons of Africa, savage and uncivilized, are free in their native wilds. These, seized by men calling themselves christians, are “forced from home and all its pleasures,” and compelled, by their captors, to toil in bondage in a foreign land, for their unfeeling purchasers. The offspring of these

(2) Exod. xxi. 16 Deut. xxiv. 7

unfortunate men also continue the subjects of slavery, contrary, in like manner, to all justice and equity. The Jews, in this way, made servants of slaves, while the Americans of the United States make slaves of freemen.

The Hebrews protected the fugitive slaves, who succeeded in escaping from their masters, and sought shelter in Israel. The unfortunate refugee, without fear of being delivered to his taskmaster, was allowed to dwell in Canaan. He had authority to select, according to his choice, the place of his residence, and was treated with hospitality, and secured against oppression. (3)

The Americans of the States, on the contrary, return the fugitive, if possible, to his former tyrant and to cruel punishment. All who assist the unfortunate in making his escape are equally guilty. A man, a short time ago, was sentenced to death in the United States, for aiding a female in flying from slavery.

A second distinction in this case, consists in the oppression and cruelty which attend American slavery, particularly in the United States. The inhumanity exercised in America, on the wretched sons of Africa, is known through the world. The task of harrowing the feelings on this topic is unnecessary. Toil and the lash are the lot of this miserable race, who, in many instances, are wrought and flogged to death in a few years.

The Jewish servants in Canaan found themselves in a far different situation. These, in ancient Palestina, experienced neither rigor nor severity, which were strictly and expressly forbidden by the God of Israel. (4) The prohibition, indeed, referred in an especial manner to hired servants who had been Hebrews, but extended also to bondservants who had been heathens. The latter were engrafted into the Jewish Church by circumcision, and became, by incorporation, members of the State, and entitled to all its rights, immunities, and privileges. The command of God, therefore, protected these proselytes, though formerly barbarians, from insult and oppression. The loss of an eye, or even a tooth, by a stroke of the master, entitled the sufferer to freedom. They rested, like their fellow-worshippers, on the Sabbath; and participated in the several festivals and entertainments of the Hebrew republic, and seem to have had an opportunity of enjoying as much happiness as the mixed condition of this life can afford.

A third distinction between these two systems consists in the separation and dispersion of the families, who are the vic-

(3) Deut. xxiii. 15, 16. (1) Lev. xxv. 43. Ex. xxi. 26, 27.

tims of slavery in the United States of America. Father, mother, and children, are sold without hesitation or remorse to different purchasers, who live in distant places in this land of liberty. An eternal separation is the immediate consequence. The child is torn from the weeping mother, and the mother from the beloved child, to endure, on a strange plantation, all the toil and distress that march in the train of slavery.

Jewish servitude witnessed no such scenes of misery. The Hebrew, in the Holy Land, was not allowed to transfer his servant to another master. The Jews, indeed, were not permitted to alienate any of their possessions. Naboth, in consequence, refused to sell his vineyard even to Ahab, king of Israel.(5) The servants in Canaan, therefore, lived on the property of their owner, in the enjoyment of each other's society, and in the reciprocation of all the charities of life.

A fourth distinction, in this case, consists in the interdiction of religious instruction to the slaves of the United States. The laws of some States in this land of freedom, make all such attempts criminal. The person who would teach a negro the simplest elements of Christianity, might expect to be tarred and feathered by the mob, and be prosecuted, with unrelenting vigilance, in a civil court. The punishment for teaching a slave to read or giving him a Bible is, in North Carolina, a fine of \$200. The penalty in this case, if the offender be a negro, is flogging and imprisonment. The missionary is prevented by these infernal enactments from publishing the gospel to three millions of population, or directing these proscribed beings to the way of salvation. The patrons of slavery, in this way, endeavor to extend the effects of the cursed system into eternity, and to perpetuate misery to the soul as well as to the body of their victims. Such foes of God and man would deprive the negro of religion on earth, and, by this means, of happiness in heaven.

As religion is interdicted among the victims of American slavery, so immorality is encouraged. The duties of the law among this miserable race are suppressed, as well as the truths of the gospel. Moral turpitude in heart, and especially in life, is fostered and enjoined. Scenes of licentiousness and villainy which shock humanity, are, in consequence, witnessed among this wretched people, as well as among their relentless proprietors and taskmasters.

One branch of this irreligion and immorality appears in the permission, or rather in the injunction and practice of concubinage in the slave-breeding States of America. WO-

(5) 1 Kings, xxi. 3.

men, without any ceremony of marriage, are, in these States which boast of their liberty, kept for breeding, as the beasts of the field among civilized nations. The unhappy negress, in a commonwealth glorying in its government and laws, is reduced to a level with the mere animal or the cattle of the stall. Woman, created with an immortal spirit, and formed to be the ornament of society, is in this manner treated like the brute creation. Professed Christians too, they are, the descendants of British and Irish ancestors, who perpetrate this degradation of woman, this insult on human nature, this abomination before the God of heaven.

The Jewish theocracy, on this point presented a complete contrast to the American government. The commonwealth of Israel afforded every means of instruction to their bond-servants, who were initiated, with all possible expedition, into the laws and ritual of Judaism, then the only religion which exhibited a pure standard of truth and duty. This instruction, it was imperative on the master to give and the servant to accept. This information instead of being withheld, was urged and pressed on man and woman with every possible argument and motive, which could work on their hope, or fear, or reason.

These Pagans were taught to forsake idols, and to adore the Creator; to relinquish the superstition of heathenism, and to embrace the simplicity of the gospel. They were introduced into the pale of the Hebrews by circumcision, and by this initiatory observance became members of the Jewish church and citizens of the Jewish state: and obtained a right to sit at the passover, and to attend all the other festivals of the nation. (6) The laws of Moses and the predictions of the prophets, directed these strangers to the Messiah, to redemption, and to heaven. The ten commandments, the fullest and holiest summary of duty that ever appeared on earth, presented to their mind every obligation which they owed to God and man. Slavery with all its concomitant horrors, disappeared. The bondmaid was not debased to a level with the beasts that perish, for the purpose of providing drudges for her oppressors. No slave-breeding establishment erected its unblushing front to heaven in the precincts of the Holy Land to insult human nature, and to brave the God of the universe.

Such is the difference, an essential one, between Jewish servitude and American slavery. The one was a blessing, and the other a curse. The Jewish theocracy removed all the harsh and forbidding features of the unholy merchandize,

(6) Gen. xvii. 12—14. Ex. xii. 43, 44.

such as cruelty, oppression, separation of families, and the enslaving of freemen. The American democracy, on the contrary, establishes all these evils. The slave, under the mild polity of Canaan, was changed into a servant, and participated in all the civil and religious rights and privileges of ancient Israel. The heathen was formed into a Jew, and the votary of Baal became the worshipper of Jehovah.

This system, however, though highly ameliorating, contained one element revolting to the feelings of the heart, as well as hostile to the spirit of the Christian dispensation.— This consisted in selling a human being. This act, in itself, does not command our entire approbation, though, at the same time, it tended in its effects, to the advantage of the person purchased and to the promotion of his natural and moral improvement. But the state of the Pagan nations, in the days of antiquity, seems to have rendered this kind of commerce a necessary evil. The infernal system of slavery was so firmly established through the kingdoms of barbarism, that its abolition, without a miracle, was a moral impossibility. The Almighty, indeed, could, by a miraculous interposition, have exterminated this and every other evil from the universe. But this did not seem good to His wisdom. The nations, to gratify selfishness and other bad passions, had waged mutual war, and reduced their prisoners to slaves. The Heathen master demanded compensation from the Hebrew for his slave: and the Mosaic law, which on this topic, was not a natural, but a positive enactment, founded on the will of the legislator, for the purpose of mitigating the horrors of slavery, permitted this mode of transfer. The person purchased, in this manner, exchanged slavery for servitude, and the adoration of idols for the worship of God.

Judaism, which sanctioned this positive precept, was never intended to advance religion or morality to absolute perfection. The legal dispensation, the Apostle states, was not faultless. (7) This economy wanted clearness, simplicity, duration, and universality. The star of redemption and immortality shone dim through the shadows of Jewish ceremony. Bigamy, and even polygamy, marked its progress, and appeared in the lives of its patriarchs and people.— Bills of divorcement were authorized among the Hebrews, and, it would appear, were often in high requisition. This evil, as our Lord states, was suffered for their hardness of heart. (8) Bigamy and divorce, in this manner, were tolerated in accommodation to the times, circumstances, and peo-

(7) Heb. viii. 7. (8) Mat. xix. 8.

ple. Allowance, for the same reason, was granted to purchase men and women, for an alleviation of their toil, and for their instruction in true religion. "The times of this darkness God winked at; but now commandeth all men everywhere to repent. (9)

The honor of advancing revealed religion, in principle and action, to absolute perfection was reserved, not for the Hebrew legislator, but for the incarnated God. This glory was intended, not for Moses, but for the Messiah. He came to carry the revealed system to perfection. He taught love to God and man, and enforced all the moral purity which flows from this divine principle working with energy in the soul. He inculcated and exemplified benevolence and beneficence. Christianity, in consequence, excels Judaism, and the modern surpasses the ancient dispensation of the Gospel. The Jewish economy, says the Apostle, was the ministration of death and condemnation: the Christian institution displays "the glory that excelleth. For, if that which was done away was glorious, much more that which remaineth," which is the system of the New Testament. (10)

Christianity, accordingly, has, in the strongest language condemned the baleful traffic in the human species. The buying or selling of man or woman, is strongly denounced in the New Testament. Paul, in his address to Timothy, has done this in fine style. "The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons." (11)

The picture is drawn in glowing colors, and with the pencil of truth. The word, which is here translated "men-stealers," signifies, in the original and literal meaning, men-sellers. It might, with strict propriety, be rendered slave-dealers or slave-traders, and comprehends all who sell or buy mankind. This acceptation of the term, commentators have evinced beyond all possibility of reply.

The receiver, all admit, is as bad as the thief. All, therefore, who keep slaves or countenance slavery, all slave-makers and slave-holders, are participators in this sin and infamy. All such the Apostle associates with the vilest and wickedest wretches that ever breathed the vital air or disgraced the human form. All these, as described by the pen of inspiration, belong to the same roll of villainy. The seller, the purchaser, and the keeper of slaves in America and on the earth, appear, in the scriptural delineation and in bold

(9) Acts. xvii. 30. (10) 2 Cor. iii. 7—11. (11) 1 Tim. i. 9, 10.



relief, among the filthiest and basest miscreants that have ever dishonored the name of man, or thrown a stigma on the human family.

The inspired writer, on this occasion, was particularly happy in his association of characters. These are all congenial souls—all kindred spirits. The same sentiments, in this group, engross every mind, and similar deeds distinguish every agent. None of them deserves to be admitted into better company. They form, if not a respectable, yet a suitable society. They should still be in partnership; a great pity it would be to separate the worthy confraternity. The Apostle did them strict justice, when he united them in fellowship, as rivals in heart and life, in word and deed, for the palm of infamy in time, and for the punishment of Hell, if mercy prevent not, in eternity.

The same Apostle in accordance with this statement, instructs the Christian slave, under a Heathen master, to obtain his freedom, if he could. "If thou mayest be free, use it rather." (12) This should be translated, "If you can be free, prefer it." He does not advise the slave to use violence or stratagem. This would have been immoral and imprudent. But if an opportunity, either by purchase or otherwise, should occur, he urges him to employ it, for the purpose of escaping from slavery.

The Apostle commanded the Christian master to emancipate the Christian slave, in the case of Philemon and Onesimus. Philemon, who was a professor of Christianity, in obedience to the injunction, received Onesimus, who had been his fugitive slave, but who was lately also become a professor, "not now as a servant, but above a servant, a brother beloved." (13) Onesimus was soon after joined in an ecclesiastical commission with Tychicus, and knew no more of slavery. (14)

But some of the United States, it may be said, have already abolished slavery. This is admitted. The Northern States, to their immortal honor, have expelled this pestilence from their own boundaries; but the Republic as a nation, still patronizes the evil. This appears from two facts. One of these consists in their refusal, in a national capacity, to admit the right of search on the seas, for the purpose of exterminating this abomination. Great Britain, for the purpose of extinguishing this plague, proposed a mutual right of searching ships suspected of transporting slaves across the Atlantic from Africa. This search would have been mutual, and, therefore, could not, in the least degree, have compromised

(12) 1 Cor. vii. 21. (13) Phil. 16. (14) Col. iv. 7-9.

the national honor. But this the States refused, and by this refusal, showed their unwillingness, in reality, to put an end to this calamity.

Another fact, which shows the same, is their choice of Presidents, who were slave-holders and friends to the abominable system.

The United States in a national capacity, elected these as their chief magistrates, and displayed, in this transaction, their national predilection. The American Commonwealth, in these elections, exhibited a taste very different from that of the English nation. England, which America affects to despise, would, notwithstanding all its faults, shudder at the idea of such a selection of chief governors. Such a proposal, for a British sovereign, would from shore to shore, and through the length and breadth of the British dominions, meet with one universal, continued, and deafening shout of execration.

SAMUEL EDGAR.

ARMAGH, Sept. 8, 1845.

#### CHARACTER AND CLAIMS OF THE SCOTTISH MARTYRS.

BY DR. WILLIAM SYMINGTON.

We propose to submit a few considerations which seem deserving of notice, relative to those who, in Scotland, "loved not their lives unto the death;" and then point out to what treatment these considerations seem to entitle them from us. In other words, we call attention to the character and claims of the Scottish Martyrs and Reformers.

I. The considerations worthy of notice, relative to the Reformers and Martyrs of Scotland, may be included in the following arrangement.

1. Consider what they *were*. They were not, as their enemies have represented them, visionary fanatics; but men of varied information, sound understanding, and correct scriptural knowledge. They were opposed both in principle and in practice to the base maxim of a corrupt hierarchy, that ignorance is the mother of devotion. They were well instructed in the doctrines of the gospel; knew perfectly the connexion of their cause with the glory of God and the best interests of men; and were, some of them at least, persons of polite literature and elegant accomplishments. They had zeal, but it was a zeal according to knowledge.

They were not men of doubtful faith. They firmly believed in the principles they professed. They would not have suffered and died for what was not an object of belief. Faith was the very basis of their character. Every other constituent quality was connected with this. They believed and therefore testified; they believed and therefore died. It was given them in the behalf of Christ, "to believe on him," as well as "suffer for his sake."

They were not canting hypocrites, who professed what they did not feel, and made a show of outward devotion which had no counterpart within. They were men of sterling piety. Their devotion was a hallowed fire, the flames of which were penitence, faith, gratitude, and love. This led them to value and improve those ordinances by which the fire was fed and kept alive. They were accustomed to wrestle with God in secret; they retired to their closets for closer fellowship with Heaven, and poured forth their souls in strains of heartfelt, unaffected devotion. Family worship they regularly practised. And such was their attachment to the public means of grace, that at the risk of their lives and immense sacrifices, they waited on the preaching of the word, and the dispensation of the sacraments. At the dead of night, or when the storm raved loud, would they steal away into some sylvan retreat, where they might enjoy undisturbed the gospel of salvation. Nothing could repress their ardour in this respect. They gathered in crowds to hear their favourite preachers; and when the Supper was dispensed, great multitudes attended. One occasion of this kind which happened in Tiviotdale, and at which Blackader, and Welsh, and Riddel assisted, is spoken of as remarkable. Another at Maybole in Ayrshire, is particularly noted. And at Irongray the stones are still to be seen ranged on the bleak hill side, where the persecuted wanderers were wont to snatch an occasional opportunity of partaking of the "bread of life" and the "cup of salvation." On some of these occasions several thousands partook of the consecrated symbols, at the risk of having their own blood mingled with the wine which represented that of the Saviour.\* Indeed so decided was their piety, that the marks given to the bloodhounds of persecution by which to discover them, were such as their having a bible in their hands, being found at prayer, or going to a conventicle. Nor was there any thing more common than for them to be surprised, when they were taken, at some exercise of religion, secret or public.

\* "There were two long tables, (at Tiviotdale,) and one short across the head, with seats on each side. About a hundred sat at each table, there were sixteen tables in all, so that about 3,200 communicated that day."—*Crichton*.

They were holy as well as devout. Their conduct was no way equivocal. Their morals were unimpeachable. They were

“ A virtuous race to godliness devote.”

The duties of religion were as faithfully discharged as its ordinances were regularly waited upon. They studied to keep aloof from the corruptions of the times, to maintain a blameless conversation, and to lead irreproachable lives. Their principles some may be inclined to dispute; their prudence some may call in question; their public deeds some may even condemn, but their private deportment none dare accuse; it was unsullied by the breath of slander. The charge of *preciseness* in morals which was often brought against them by their enemies, is the best attestation on this point that could have been desired; and, having stood the scrutiny of their lynx eyed persecutors, they may be supposed to have been about as free from blame, as the necessary imperfection of our present state of being will admit. The fiery ordeal to which they were subjected, would seem to have served only to carry off the baser principles, and to heighten the lustre of the more noble elements of their being.

Such was the personal worth of those men “ who loved not their lives unto the death.” They were “Worthies” indeed—men “of whom the world was not worthy;” whose personal excellence was such as to entitle them to the highest respect and closest imitation of posterity.

2. Consider what they *did*. They did much that ought not to be forgotten by their descendants. To enumerate all is impossible; to select from their doings the more prominent and important, would be a difficult task; even to exhibit the grand result, which is all we dare attempt, is no easy matter.

They emancipated their country from the galling yoke of Popish and Episcopal domination. Long and hard did the friends of these systems struggle to impose them on our countrymen. But they nobly resisted, till Popery was abjured by the whole nation; the representatives of the three kingdoms were pledged to reformation by solemn confederacy, and papists were excluded from places of power and trust, both supreme and subordinate. They delivered the church from a tyrannical and debasing superstition; from a wicked hierarchy which sought to enslave the minds and consciences of men; from heretical tenets, destructive of the soul; from burdensome imposts which could not easily be borne; and from unauthorized rites and ceremonies, whose only tendency was to keep back the influence of pure and undefiled re-

ligion. They rescued the Holy Scriptures from the iron grasp of a profligate and designing priesthood, who wished to keep the people in ignorance of what was sure to expose their own corruptions, and to lead to an overthrow of their power, even that word of God, which is as a lamp to the feet and a light to the path, and fit to make the simple wise unto salvation. They secured for themselves and others freedom to think, to speak, and to act, without being shackled with the fetters of mental and corporeal slavery.

In short, they maintained a noble and successful struggle for religion and liberty with the avowed enemies of both, with a prudence, and hardihood, and valour, which can never be too much admired. In doing this they were exposed to wiles, threats, snares, and open violence; their situation resembled "the lions' dens, and the mountains of leopards;" their enemies assumed the properties of beasts of prey, and hunted them down with merciless rapacity. Yet did they not shrink from the struggle on account of the danger which attended it; even when they saved their lives by retreat, it was not from cowardly timidity, but from a dutiful respect to their cause, and to the authority of Him who had said, "when they persecute you in one city, flee ye into another." When called to it they waxed valiant in fight. Like Joshua, and Barak, and Gideon, and David of old, they buckled on their armour, slept in the tented field, and met the assaults of their foes with manful resistance. What, though they were sometimes overpowered with superior numbers, and greater skill in arms; they showed even then the true spirit of heroes.—Many of them fell, but such as survived were not backward to resume the combat, and the issue was at times such as to reflect the highest credit on their valour. Airsmoss and Drumclog will long continue to call up recollections of their fearless magnanimity.

Some have shown a disposition to condemn this part of our forefathers' conduct, adducing in support of their opinion the words of Christ, "all they that take the sword shall perish with the sword." But before quoting the scriptures people ought be sure that they understand them: and a very slight inspection of the circumstances in which these words were uttered, *as a dissuasive from personal revenge*, would have shown their unfitness for the purpose for which they have been brought forward. Who does not see that, taken literally and absolutely, they go to condemn an appeal to arms, not merely in defence of religion, but in defence of our civil liberties and possessions—a principle which, as tending directly to throw open our coun-

try to the power of every ambitious invader, will never, we trust, become a favorite sentiment with Britons. Nor is it by any means a general truth, in defensive warfare on account of religion, that those who have been obliged to resort to the sword, have perished by it in the end; for while the Protestants of Germany, Switzerland, and Scotland, who resisted unto blood, were not exterminated, those of Italy and Spain, who did not resist, met with that fate. And as to our reforming ancestors, it ought to be remembered that when they had recourse to arms in defence of all that was dear to them, it was always reluctantly; never indeed till they were driven to it. So far from seeing anything here to blame, we are much of the opinion that the man who would refuse, in similar circumstances, to fight for his religion or liberty, deserves to enjoy the benefits of neither. However an ungrateful posterity may frown upon those men who loved not their lives unto the death, and talk of them as having "suffered upon their own principles," one thing we know, that God smiled upon them in his Providence, by granting them success; and that, had they acted on the slavish principles of their modern revilers, the Scottish Reformation, like that of Italy and Spain, should have been finally overthrown. The Almighty himself "taught their hands to war, and girded them with strength, so that bows of steel were broken by their arms." At Entrekinn and Drumclog they, by the blessing of Heaven, were enabled to put to "flight the armies of the aliens"—aliens to every thing good, and great, and holy, strangers to the covenants of promise, and sworn enemies to the cause of Christ among men. It was a pointed, though unintentional tribute to the principles of the Reformers in this particular, which was paid by him who presented Cameron's head and hands to the king's council at Edinburgh: "These," said he, "are the head and hands of one who lived praying and preaching, and died praying and fighting." Nay, the nation at large gave it their sanction, at the memorable Revolution, when all rose as one man, and drove the bloody, persecuting family of Stuart from the throne and the kingdom.

(To be continued )

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#### COMPARISON OF THE REFORMERS.

During the last century the Covenanted reformation of Britain seemed to be fast sinking into oblivion. The present century came with its "march of mind," and he that could

utter the keenest sarcasm, give the broadest grin, or relate the most malicious calumny against the Reformers, was, by many, considered the brightest genius. Among the modern traducers of these reformers and martyrs, Walter Scott stood pre-eminent. He seems to have taken a peculiar, malignant pleasure in raking up the filth and trash of such writers as Adamson, Spotiswood, Clarendon and Hume. His peculiar talent enabled him to embellish them with a kind of fairy glitter well calculated to fascinate the immoral and unthinking. But in this, Satan, as he often does, overshot the mark. The religion and patriotism of the Scotch, though in some degree dormant, were not dead. The misrepresentations of Scott awoke them as from the slumber of ages. The people began to inquire whether it became them to suffer the memory of their ancestors, to whom they were indebted for the enjoyment of their religion and liberty, to be vilified by a mercenary sycophant. At this crisis God brought on the stage Dr. McCrie, who has immortalized his name by "reviving the stones out of the heaps of rubbish that are burned." As long as the world lasts, his name will be associated with those of Knox, Murray, Melville and others.

As we can seldom adopt the opinions of another in every thing, I beg leave to offer a few ideas suggested by a remark which McCrie makes when comparing Knox with Zuingle, Luther and Calvin. He says "*He attained not to the first three.*" While this may be true as regards literary attainments and elegance of manners, yet on two points of at least equal importance, viz. correct views of civil government, and "understanding the times to know what Israel ought to do," I would say "*He had dominion over the mighty.*" Though the inhabitants of a nation, where "children are their oppressors and women rule over them," may not think it expedient to defend the sentiments of his "*Blast of the trumpet against the monstrous regimen of women,*" those sentiments are perfectly consonant to scripture and common sense.

Zuingle and Knox are prominent among Reformers who believed it to be duty to draw the sword in defence of the Gospel. Luther was of a contrary opinion. D'Aubigne, whose praise, as an ecclesiastical historian, is in the churches, applauds the views of Luther on this subject in opposition to those of Zuingle and Knox. The passive-obedience doctrine seems at present to be the more popular.

That the Gospel should not be *propagated* by the sword is as evident as that there is a Gospel. It is equally certain that it *cannot* be, for this obvious reason, *The sword cannot change the heart.* But whether the Gospel should be DEFENDED

by the sword, is quite another question. Mr. Hurrion, one of the Limestreet lecturers, in his third sermon on atonement, has the following sentiments: "He, (Christ) indeed, could have delivered himself from the unrighteous sentence, and he did not do it; but I deny that this is our duty. If I can resist an unlawful execution I ought: If I had the strength of *Sampson*, I am bound to use it against the oppression of the enemy. Christ is the only instance of passive obedience that ever was, or should be. The only reason why the people of God did not wrest themselves out of the jaws of death, was because *they could not*; so that in this particular he is no example, nor has he obliged us to be "*the servant of rulers.*" These sentiments are correct: they have always been held by the best of men. D'Aubigne and others allege, that when ever God's people drew the sword in their own defence, he left them in the hands of their enemies. Lorimer, in his history of the French protestants, shows that history proves the reverse. Let us examine this a little. When Mattathias, and his noble sons, Judas Maccabeus and his brethren, drew the sword in defence of religion, did God abandon them to their enemies? When the christians drew the sword under Constantine, did God abandon them to their enemies? Was it the apologies of the fathers, or the sword of Constantine, that delivered them from pagan persecution? Was it the writings of Luther and Melancthon, or the sword of Maurice, that procured a legal establishment for the protestants of Germany? Whether did the reformation make the greatest progress in Scotland, where the nobles drew their swords in its defence, or in England, where their nobles put not their necks to the work of their Lord? Was it the eloquence of Henderson, or the sword of Leslie, that prevented the Scottish covenanters from being massacred, like their brethren in Ireland, by Charles I? When God commanded that the officers of the army should give orders for the fearful and faint-hearted to return home, before the battle, he evidently taught them, that those who will not fight for it are unworthy of liberty.

To all this it is objected, that Christ says, John xviii. 36. "My kingdom is not of this world. If my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews." To this we reply; It would have been altogether inconsistent with the purpose for which Christ came into the world for him to have been delivered from death, either by himself, or his servants. His case, being altogether singular, is no example for us. Christ here refers to his spiritual kingdom, the church. This kingdom



is not of this world ; but it is *in* this world : and its subjects are also subjects of the kingdoms of this world. They are men ; and have certain natural and inalienable rights, which, as men, they are bound to defend. Of these the most precious is the right to worship God according to the manner which he has prescribed in his word. For this Knox taught his followers to contend, not only with the pen, but with the sword.

God is the fountain of all political power, Rom. xiii. 1. Next, under God, the people. Civil government is the ordinance of God ; but the people have the right of determining by whom it shall be administered. Deut. i. 13. When civil rulers, instead of enforcing obedience to God's law, encourage its violation, the people have the right to depose them and set up others in their stead. Shall even he that hateth right govern ? Job. xxxiv. 17. Jehu was expressly commanded to cut off the royal family of Ahab, and Jehoiada the priest, without any especial command, but merely in compliance with the dictates of right reason and the general tenor of the law of God, put Athaliah to death. In this he had the divine approbation.

Some object to Knox, and the other reformers, that they began at the wrong end of their work ; because they addressed themselves first, not to the people, but to the nobility. But the objector is wrong, even on his own principles. He supposes that the people are the fountain of power, and in order to purify the streams, we must purify the fountain. Admitted ; but in the 16th and 17th centuries this was not the popular opinion. The king was then considered the fountain of political power ; and next under him, the hereditary nobility. So we see, after all, our reformers proceeded on the principle of first purifying the fountain. Again ; who ever heard of a permanent reformation being effected in a nation where the rulers were not reformed ? Even in this country, where the people boast so much of their sovereignty, they, for the most part, follow the example of their leaders. It has always been so in all nations. The reformers, then, in addressing themselves to the nobility, and endeavoring to reform them, manifested profound knowledge of human nature.

Finally, whatever we may think of Knox, as an individual, in comparison with the other reformers, it is certain that as the scripture was his only rule, his constant aim was to reform thoroughly. His success was such as might be expected from such conduct. His followers were enabled to carry the reformation to a degree of perfection beyond what it attained

in any other nation. It has also been far more permanent. Indeed, it may be questioned, whether Knox was not equally honored of God to be the instrument of doing good with any of the reformers.

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A JUST AND SPIRITED REBUKE.

The Biblical Repertory has recently reviewed, in an able and scorching manner, "Controversial Discourses" by Dr. Dewey, a popular Unitarian preacher. The following extract presents what struck us as a manly, merited and reasonable rebuke to many modern vilifiers of Calvinism. We believe our readers generally will regard it in the same light, and, therefore submit it for their perusal.

We cannot dismiss these flings at Calvinism, without alluding to one which is somewhat extraordinary. Dr. Dewey asks with an air of triumph what Calvinism has done. "We ask not," for we desire to quote his own words; "what *Calvinists* have done. For, allowing individuals among them all deserved credit for genius and accomplishments, it is very remarkable, that in the exertion of their powers in the chosen departments of genius, they have proved traitors to the system! That is to say, the tone of religious thought and sentiment introduced into such works has never been that of Calvinism. We ask, then, What has Calvinism done? What literature has ever breathed its spirit, or ever will? What poem has it written—but Mr. Pollock's 'Course of Time'? What philosophy—but Dr. Wardlaw's? Into what meditations of genius or reveries of imagination, but those of John Bunyan, has it ever breathed its soul?"

On taking breath after the perusal of this assault which, dainty as it is, approaches more near to manly vehemence than many passages in the volume, we felt a measure of complacency in considering, that it is not *we* who proposed such a test. And we desire to know of our adversary, when and how and by whom it was established, that the genius of a literature is the criterion of theological truth. By what right has the Unitarian decreed that elegant letters are the signs of divine doctrine; and that the seal of a heavenly mission is to be like that of Aaron, whose rod blossomed into flowers?—Calvinism is weighed in the balances and found wanting! "*What poem has it written?*" The true *lapis Lydius* has now been discovered. Calvinism has indeed been a "burdensome stone" for more than ten generations to the impugners of the

doctrines of grace. It has stood in the van of the army of Reformation. It has cloven down the scholastic chivalry of Great Britain and of France, and made the name of the Covenanter and the Huguenot to tingle in the ears of a thousand enemies. It has reared munitions of philosophical and logical research, at which opponents are still laboring in vain. It steeled the hearts and nerved the arms of those non-conformist pilgrims, whose sons are now raising up that which was the abomination of the fathers. But alas! "what poem has it written?" Calvinism gave their indomitable valour to Coligny and to Knox. Calvinism steeled to holy fortitude the mothers and daughters of one bloody Bartholomew's day, and the two thousand who went forth in exile for conscience sake on *another*. Calvinism chartered the May-flower. Calvinism laid out the plot of Boston. Calvinism founded that Harvard college which is now held by perversion of those ancient earnings, and whose sons now deride the hopes of those founders. But "what *poem* has it written?" True, it has made philanthropists, like Howard, of whose system of thought it was the very life. It has spread its missionaries over every land, and penetrated arctic and tropical dangers, while the dapper, literary, exquisite clergy of liberal Christianity have been dreaming in luxurious apathy. But from every boarding-school, we seem to hear the indignant and unanswerable query, "What *poem* has it written?" Suppose it had written no poem: does that demonstrate its falsity, any more than the same is argued of Socinianism, because Socinianism has produced no sculpture, reared no Parthenon, and propelled no steam-car? Again we say we are comforted that the criterion is not of our choosing.

But if we must a little further pull to pieces this flimsiest of gossamer, we would fain know by what subtle discrimination our author has arrived at this convenient distinction between Calvinists and Calvinism. "We ask not what Calvinists have done:" "we ask What has Calvinism done?" Bunyan, indeed, by a happy afterthought, is included in a special exception: perhaps if it had suited the trimness of the period, the author's pen might have added COWPER. But of these "individuals," acknowledged even "among them" (Calvinists) to have "genius and accomplishments," by what principle does he so adroitly exclude their Calvinism from all share in the product? And when the multitudinous array, doubtless known to the author, but not yet revealed to us, of immortal bards among the Socinians shall be drawn out before our wandering eyes, why, we demand, may we not in like manner claim "that the tone of religious thought and senti-

ment introduced" by them, has not been Socinianism? We have said not a word of John Milton, because, while the *Paradise Lost* is claimed by anti-trinitarians, it may be equally claimed by Materialists, Anthropomorphites, and Polygamists: as all may equally found their demands on the posthumous "Treatises of Christian Doctrine."

There is a class,—we would believe that Dr. Dewey does not write down to their capacities,—who by *literature* understand a certain something, too feeble to grow into science, and too nebulous to consolidate into system. It is the ambrosia of the boarding-school, the magazine, and sometimes the sermon. Dear, delightful literature! as necessary in the soiree as the latest moustache abroad, or the exquisite confections and music. It is now all Italian, now all German. It immortalizes itself in the fugitive verses, set forth in certain latitudes, with and without pictures, and lacquered or gilt covers, "thick as leaves in Vallambrosa." Of such literature we own, Calvinism claims no paternity. But in a larger, nobler, older sense, we challenge for Calvinism a glory, which shall stand as long as the last pyramid. For the great and awful lineaments of Hall, of Chalmers, of Saurin, of Claude, of Edwards, of Owen, yea, of the sad but untierified and unequalled John Calvin, look down upon us from the pannels of our time-honored castle, not (as Dr. Dewey sneers) like a "dark and antiquated hatchment on the wall, the emblem of a life passed away," but as portraitures of those whose life is still vigorous in the thoughts of men, and whose invincible armour still triumph by means of the very logic they forged, for the conflict which we wage in their stead.

Perhaps we speak warmly; but is there not a cause? Let it be considered in what terms that system is derided and maligned, by which our fathers lived and in which they died, as we also would live and die. Dr. Dewey calls it a system "which wears no form of beauty that ever art or imagination devised;" "a system whose frowning features the world cannot and will not endure; whose theoretical inhumanity and inhospitality few of its advocates can ever learn; whose tenets are not, as all tenets should be, better but worse, whose principles falsify all history and all experience, and throw dishonor upon all earthly heroism and magnanimity!" Hear it ye mighty shades of those who manned the walls of Calvinistic Geneva! Ye who dyed the fields of France with martyr's blood; ye men of the Cove-

niant, who fell at Bothwell bridge; ye slaughtered saints whose bones lay "scattered on the Alpine mountains cold,"

"Slain by the bloody Piedmontese that rolled  
Mother with infant down the rocks."

Nay, hear it, ye living freemen of Scotland, urging your way onward against a torrent of rebuke and opposition; that the Calvinism for which you suffer these things, falsifies all history and all experience, and throws dishonor upon all earthly heroism and magnanimity? But we have dwelt too long on the ungracious task of exposing what is after all the unreasonable clamour of a fantastic misrepresentation.

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#### AN IMMORTAL SOUL.

This life is but the threshold of our existence, a breath; we gasp once here and live forever. If we owned the whole world, it could not attend us a step beyond the grave; but if we once obtain the heavenly inheritance, we shall carry it with us down through the revolving ages of eternity. If want and affliction beset us here, death will soon close the distress; but if we lose our soul the loss will be forever. This is that last death which death itself cannot destroy. The fashion of this world passes away; the earth will soon grow crazy with age; the sun shall wax dim in its orbit; the stars shall fall like the leaves of autumn; but the deathless soul shall survive the wreck of worlds. And when another period, as long as the world's age, shall have passed, and as many such periods as there were moments in the first, the soul will have but begun its course. To stand on some eminence like Pisgah and look away into eternity, O, what a prospect rushes on the eye! Let imagination spread all her pinions and swiftly pursue the flying soul, through ages of joy enough to dissolve mortal flesh—and keep on wing and still pursue, through periods which human numbers cannot calculate—until the fancy has got so far from home as hardly to be recalled—it must still return, and leave the flying soul to explore ages after ages—a boundless eternity of inexpressible bliss. And when it returns to earth, how it sickens at worldly glory, and calls mortal life a blank, a point, no time at all.

Let it stretch its wings again, and follow the excruciated soul through unutterable endurance—through fire intense enough to melt down all the planets. One period after another passes by as it flies—until it looks back on the first million of years as a speck in the horizon, and still it hears the tormented soul exclaim, "*My agony is but begun.*" Our fainting minds will be overwhelmed with the value of the

soul if we admit its eternal progression. It is so difficult to conceive of one's living forever in heaven without acquiring any new ideas, or any deeper impressions from ideas already received, that it is generally believed that holy creatures will forever grow in capacity and enjoyment. And there are certainly passages of Scripture which favor this opinion. I shall venture no assertion on this point ; but taking the thing for granted at present, what an august being will a human soul become ! Observe its progress in the present life, and the dignity which it here accumulates. Yesterday it was a babe weeping in its mother's arms—to-day it is a child and we chide it—to-morrow it is a philosopher and we revere him. Let this progress be extended to a million of years, and how great has that creature become. A thousand times more difference between him and a Newton, than between a Newton and an infant. Mark that miniature of man just opening its eyes on the light ; yet that minim of being contains a soul which will one day outstrip the ranges of the widest imagination. That spark will grow to the flame of a seraph ; that thinking thing will fly through heaven.

DR. GRIFFIN.

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#### THE FIRST COMMANDMENT WITH PROMISE.

Eph. vi, 2. Honor thy father and mother, which is the first commandment with promise.

To every thinking mind there is a textual difficulty in this passage. Why is this called the first commandment with promise, seeing the second has a very liberal promise, and this one is the *fifth* in the order of the Decalogue ? Various answers are given to this enquiry.

First, some answer that it is the first commandment of the second table. But this answer is unsatisfactory ; for it is the last as well as the first—the only commandment, on the second table that has a promise expressed.

A second answer is given by others : that it is the first that has a special promise belonging to itself ; the promise annexed to the second command, not being peculiar to that command, but common to all : as it runs in the following terms, “ to thousands of them that love me and keep my commandments.” This answer seems no more satisfactory than the former : for if we except the second commandment, we have none remaining that has a promise beside this fifth ; so that it will then be the last as well as the first—the only command on both tables having a promise to the keeping of it.

Thirdly, there are others who maintain that *first* means *chief* in this place, as it does in many other places. “ This is the chief commandment with a promise.” This answer is preferable to the others, yet not fully satisfactory. Why should this be styled the *chief* commandment with promise, when the promise of the second extends to all the others ? and especially when our Redeemer has taught us that the *great* commandment is not in the second table.

In attempting to remove this difficulty our minds should take a wider range than the mere order of the ten commandments. Let us enquire what is the first commandment that has a *practical bearing* on man as a rational creature. Philosophers say that self-preservation is the first law of nature.

This law, however important it may be as a law of nature, to which we are instinctively drawn, can have no claim to any of the promises, till we have made some progress in the christian life—till we have learned that whether we eat or drink, or whatever we do, we should do all to the glory of God. It can not be the first, with a promise. Christ has taught us that the first and great commandment is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Mat. xxiii, 37. But this can not be the first with a promise, in the order of nature; for the *Children* addressed in the text, have to learn many things, and perform many duties, before they can appreciate the character of God so as to love him. Thus we might examine many other great commandments; but passing all others, is not the fifth commandment of the decalogue, the first in the order of nature? The first to which a child can render an intelligent obedience? This is where both obedience and love begin, and from this we are led on to reverence, to love, and to obey our Father who is in heaven. To this commandment the promise is often repeated in the book of Proverbs; indeed it lies at the foundation of all duty. This view of the matter seems to remove all the difficulty of the text, and presents in a most interesting light the duty of honoring parents, and the corresponding duties of family instruction and family government. For whatever the aged disciple or doctor of the law may find to be "the first of all the commandments," in magnitude: "Honor thy father and mother," must ever be to *children*, "the first commandment with promise."

R. H.

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#### MISSIONARY TOUR.

MR. EDITOR,—I send you the following additional notes of my late missionary tour, the chief design of publication being to prompt probationers and brethren in the ministry to act the missionary in all their peregrinations. Arriving in Philadelphia I had a pleasant time with old acquaintances and friends. The pastor of the 2nd congregation was unwell, and I had both congregations, and in the afternoon, some strangers to hear me on the Sabbath. By respectful attention and liberal compensation they cheered the heart of the missionary, who hopes it will bear fruit to their account. Would those who withhold compensation from a laborer in the Gospel pay any other laborer if they could avoid it? Or do they reckon all other labour more useful, more important? How many there are who would not rob a fellow creature even if they could do it with impunity, who yet "rob God in tithes and offerings!" They would feel compunction if the labor of a day or a week were not compensated and yet seem to feel no compunction for withholding from the man who labors night and day for years to promote their spiritual interests. Ah! this is one of the many and mournful evidences that notwithstanding the many favorable opportunities of the present time there is little faith.

A sharper in New York cheated me by passing a ticket upon me that was to take me genteely and speedily to Pittsburg. When I came to Philadelphia it was good only for a passenger line very little faster than the freight boats, and no accommodation. However they said we would get to Blairsville on Friday night. Accordingly, to save the expense of \$5 50, I tried it, determining to make it missionary ground, and truly, if ignorance, drunkenness and profanity make men objects of missionary compassion, here was a field. By persuasion and labor I got them all to quit, in my hearing, their profane language, and nearly all to shun my cognizance when they were about to drink; and they did so far improve as not to get drunk; for when I learned by smell or otherwise that they had used the bottle, I prevailed so far as to get them to take some food, and by these means we had them in

some good measure tamed. I read and got some who could, to read tracts, on profane swearing and drunkenness. After a couple of days in their company I had gained their affection and had them almost completely under my influence. When expressing an intention to leave them and take the express they regretted as if an old acquaintance or friend was about to leave them. After a farewell exhortation to them we united in an affectionate prayer.

At Huntington going aboard the express, I was alarmed and knew not what to do. A number were leaving court and returning home. A great procession of Odd Fellows had been exhibiting and they were playing off their peculiarities in profane swearing at an awful rate. At first I looked and listened and tried to pray. In a short time an old man came out of the cabin to the stern of the boat where I was standing and musing what to do. I asked the old man in a tone of distinctness, as if speaking to one partly deaf, what was the reason that ill-bred, wicked men curse and swear with peculiar vulgarity and audacious profanity when they are either very merry or very angry. The old man, after a little pause, said he could not tell. The swearing partly ceased, and I said the reason perhaps was this: that under the influence of their passions the natural contents of the heart were emitted, just as the good man, when afflicted, prays, or when he is merry, according to commandment and inclination, sings psalms. So the rude wicked man, having nothing in him but rudeness and wickedness, curses and swears. The old man assented and the swearing entirely ceased. He and I for a while conversed about the ministry and preaching which he thought, being a Quaker, was wicked. After a little, I struck up an acquaintance with some lawyers and statesmen and discussed politics and the Mexican war. I labored to persuade them that nothing but calamities of this kind were to be expected until we all, in an organized capacity, would submit ourselves to the King of righteousness and Prince of peace; that no change of administration would produce much permanent advantage until a radical change was made and the law of God and spirit of christianity became predominant. They conceded much. Most sensible men are persuaded that something is wrong and when they hear our solution, that God is angry and has a controversy with us because we do not honor his Son and submit to his law, they partly believe it. But how can the matter be rectified? To lay aside the carnal weapons of party strife and take up the panoply of christian faith and a testimony for truth and righteousness, they think would be to abandon all rational hope. Well it must be. The victory over the world must be achieved by faith.

Last Lord's day I enjoyed the satisfaction of seeing a goodly number of the people of my late charge all apparently desirous of improving the opportunity of edification from the exercise of my ministry soon to cease among them. With very few exceptions, if any, my recent charge regret my removal, and I, without any fault to them, regret it as much as any, so far as worldly comfort is concerned; for a more healthy location and pleasant people I never expect to see. But they believe, and so do I, that there is more need of labourers in the west than here, and to that region I have received from a very worthy people a very unanimous call.

I trust my friends in Orange County, where first I labored in the ardor of youth—in Vermont where I spent the strength and meridian of my life—and all the people among whom I have stately or occasionally labored, will follow me with their prayers to the field of labor in my old age, that I may still bear fruit and see the pleasure of the Lord prosper under a feeble but blessed instrumentality.

JAMES MILLIGAN.



## ACROSTIC.

Lines addressed to a young American who visited Ireland in the summer of 1844 for the benefit of his health, in the last stage of consumption.

Do not despise, my young and gentle friend,  
A simple lay my heart dictates to send.  
Vivacious though to all you now appear,  
I cannot look on thee without a tear,  
Decay should draw such beauty from our sphere.

Sickness hath early stamped thy brow with care,  
That cheek so bright, that brow so passing fair ;  
Return again, oh valued health, and bring  
All the spring's odors on thy healing wing ;  
In his eye kindle all his wonted mirth,  
Nor let a mind like his be lost to earth.

Erin ! and have thy bright blue skies no charm  
Sad thoughts to cheer, or drooping hearts to warm ?  
Quick, then away, youth, to thy native home—  
Return again, nor ever after roam.

Away, away, to thine own native land,  
Love there awaits thee, 'midst thy household band ;  
Beauteous is all thy partial eye sees there—  
A home is always to the absent fair ;  
Nearest and dearest friends thy steps await,  
Yet here are those who deeply mourn thy fate.

Since the above was written, he to whom it alludes has gone to that happy land where adieus and farewells are sounds unknown.

MARIER.

OMAGH, Ireland, Oct, 24, 1844.

## ITEMS OF INTELLIGENCE.

THE AMERICAN BOARD OF FOREIGN MISSIONS. The following is a summary of the last Report of this body.

Under the care of the Board are now 26 missions, embracing 96 stations, in connection with which are laboring 140 ordained missionaries, 9 of them being also physicians, 4 licensed preachers, 6 physicians, not ordained, 6 teachers, 6 printers and bookbinders, 13 other lay helpers, 193 married and unmarried females ; making 370 missionary laborers sent forth from this country ; associated with whom are 22 native preachers, 135 other native helpers, raising the whole number of persons laboring in connection with the missions and depending on the Board mainly for their support, to 526. This is 22 more than were reported last year. Gathered and watched over by these missionaries are 73 churches, to which 1,076 hopeful converts have been reported as received since the last annual report, making the present number of members, deducting those who have been removed by death or for misconduct, 25,441. Connected with these missions are 11 seminaries for training native preachers and teachers, having 423 pupils, also 22 other boarding schools, having 399 male and 536 female pupils ; also 367 schools, in which about 11,330 children and youth are taught, making the whole directly or indirectly under the instruction of the missionaries, about 12,600. The common schools at the Sandwich Islands being now wholly supported by the natives, are not this year included in the estimate.

Of printing establishments there are 11 ; also 6 type and stereotype foundries. At these presses are founds of type and other requisites for printing in nearly 30 languages besides the English. During the year, though from some of the missions no statements of the amount of printing executed have been received, 489,384 copies of books and tracts are reported to have been printed, embracing 40,451,955 pages ; and the whole number of pages printed from the commencement of the missions, 575,000,000, in above 30 languages besides the English. The ordinary receipts of the year from donations and legacies amounted to \$209,365 21 ; adding the income from funds invested, and the whole amount of disposable funds for the year has been \$233,166 97 ; while the expenditures have been \$264,483 83. The income was \$28,906 58 less, and the expenditures were \$7,178 60 greater than those of the preceding year.

Dr. Anderson exhibited an interesting object—a copy of the New Testament in the language of the Nestorians, with the ancient Syriac, and a new translation into the modern Syriac, in parallel columns, the type of which was made by Mr. Breath, now on a visit to this country.

DECREASE OF METHODISM.—In the New York Conference of the Methodist church, there has been a falling off during the past year, of 2,000 members, and upwards of 50,000 in the whole connexion. "In more than half the church," says one of the bishops, from whom these facts are learned, "it is the practice to receive persons who have not experienced a change of heart, and there are probably not less than 50,000 persons whose names in the church books have the letter S attached to denote that they are *seekers* and not believers."

A NEW MOVE IN FAVOR OF AN OLD WAY.—In the city of Boston, the Church of the Pilgrims have resolved to dispense with the choir, and restore the practice of congregational singing. On Sabbath, July 18th, Lowell Mason, whose unrivalled musical abilities entitle his opinions to great weight, gave a lecture at the invitation of the pastor, in which he maintained on strong and convincing grounds the complete practicability and utility of such a change. He affirmed, that a reform is called for—that a choir is kept up with great toil and expense—does not answer the great purpose for which singing the praises of God are designed—is on the part of its members more or less of a display, and on the part of the congregation a pleasing exhibition or matter of criticism. Congregational singing, he declared, was the mode universal in the church from the beginning till within a few years—was a good safeguard against the introduction of corruption and error—would promote all the ends of music in the sanctuary, and was destined, he had no question, to secure general adoption. The lecture was well received, and, after several fine specimens of congregational singing, the audience separated, instructed and delighted.

YELLOW FEVER.—The New Orleans Bee says :—The epidemic still pursues its frightful career, sowing death and desolation along its track. We deeply regret the necessity of announcing that not the slightest manifestation of a decline in the disease is apparent. On the contrary, its malignity has alarmingly increased. Previously confined to persons in humble life, its ravages could scarcely be appreciated by the great body of our citizens ; but now the pestilence spares neither class nor condition, while its type seems to have suddenly assumed a more fatal character. The mortality among many of our most respected citizens has been for several days most afflicting. A striking feature in the present epidemic, and one which deepens its horrors, is that persons are not unfrequently attacked, who, in consequence of a protracted residence of six, eight or ten years, had acquired a fancied immunity from the Fever. The streets are almost solitudes, business is nearly entirely suspended, and people meet to converse on scarcely any other topic than the visitations of the epidemic.

The N. O. Picayune says :—The past has been the most fatal week of the epidemic, which scourges us with a severity which is appalling. The

interments for the week in the cemeteries of the city, up to 9 o'clock on Saturday morning, were 533, of which 427 were of yellow fever; the corresponding numbers of the previous week were 442 and 311. Add the interments from New Orleans at Lafayette, 43 cases, and we have a total of interments for this city for one week of 576—being an average exceeding 82 each day. This awful mortality needs no comment.

The epidemic which is now raging with such appalling fatality in New Orleans, is said to be a complication of the *vomito* of Vera Cruz, the *yellow fever* peculiar to New Orleans, and the *ship fever* imported from Europe. It is no wonder that so few recover from an attack of such a fell destroyer.

**IMPORTANT MOVEMENT.**—Letters received by the Caledonia, announce that on the 28th of July last the King of Denmark issued a decree declaring that all persons who should thereafter be born in his dominions should be BORN FREE; and that all persons in servitude in his dominions on the 28th of July last, and remaining so on the 28th of July, 1859, shall then be absolutely free, without compensation to the owners.

In the negotiation with the colonists which preceded the issuing of this decree, he offered them the alternative of three years with a compensation of \$60 per head for each slave, or twelve years without any compensation and they chose the latter.

Denmark has three small islands in the West Indies, viz., St. Croix, St. Thomas, and St. John's. St Croix contains about 30,000 slaves. St. Thomas and St. John's, perhaps 5000.

**A MEXICAN PYRAMID.**—The pyramid of Cholula has been recently measured by some American officers, and its height is given as 204 feet. Humboldt, the traveller, makes it only 162 feet, but he used a barometer, while the American officers measured it with a sextant. The height of this pyramid is nearly half as great as that of the pyramid of Cheops in Egypt!—The pyramid of Cholula is quadrangular in form, and truncated—the area of the apex being 165 feet square. On this area formerly stood a heathen temple, now supplanted by the Gothic church of Lady Loretto. The temple on this pyramid was, in the days of Cortes, a sort of Mecca, to which all the surrounding tribes, far and near, made an annual pilgrimage, held a fair, and attended the horrible human sacrifices peculiar to their superstition.

**GAMBLING IN BREAD STUFFS.**—One of the wisest regulations ever issued by the emperor of Russia, is the forbidding of land owners and dealers in corn from making *time-bargains* for the sale and delivery of that article. The sale of corn in London to be delivered on a *certain day forward*, at a *certain price*, was carried on during the last season of scarcity to an astonishing extent, and millions of bushels of wheat were bought and sold by parties who never held a grain, but who, when the day of delivery came, paid or received the difference between the price stipulated for and the market price of the day. This gambling had a bad effect upon the market, raising it or depressing it unduly. If it had only affected the parties to the transaction it would not have signified so much; but it also affected the size of the poor man's loaf, and was injurious to the fair dealer and the *bona fide* holder of grain, who worked in the dark, and ran the risk of ruin without being aware of its cause, or being capable of averting it.

**THRILLING INCIDENT.**—At the Anniversary of the British and Foreign Bible Society, the Earl of Roden made an address, in the course of which he said, "That he knew at Dublin a man of the world, immersed in the business and the pleasures of life, who, from curiosity went to a Bible Society meeting; but false shame induced him to sit down in a corner, that he might not be recognized. What he heard struck his soul so forcibly, that he said to himself, 'If these things are true, and I do not follow them, I am a lost man; my past life has all been wrong.' He began to read the scriptures, became a penitent, and was brought home to the flock of Christ." Bursting into tears, his Lordship added, "I am that individual," and there were few present from whom those manly tears did not extort a kindred tribute.

ITALY.—A formidable conspiracy of the most diabolical character has been discovered at Rome. The object of the conspirators, who amounted to several hundreds in number, was to massacre the citizens, and remove the Pope to Naples by force. Five Cardinals, with exalted civic and military officers, have been discovered to be the abettors.

The latest accounts, say that the Austrians were pouring troops into the Papal states. A large corps passed the Po. The occupation of Ferrara, a frontier town, has produced a strong sensation in Rome and other cities of Italy. Crowds assemble in the streets, and in the cafes. Some were for proceeding to the residence of the Austrian Minister and pulling down the arms, but this was prevented by the majority. In one evening more than six thousand young men enrolled their names to start at a moment's notice to oppose the Austrians. A second Protest had been issued against the occupation of Ferrara, by the Cardinal Legate thereof. It is reported that the French and Austrian ambassadors have manifested displeasure at the publication of the Edict. It is said that the King of Sardinia has protested against the occupation of Ferrara by the Austrians, and offered to place his army and navy at the disposition of the Pope should the Papal states be invaded by Austria. The latest accounts from Rome are of a warlike cast. The Papal troops were actually on the march to the frontier, and a high feeling of enthusiasm pervaded all ranks of the people. Positive aid was expected from England—but, the Paris journals say with bitterness, not from France. The Papal garrison of Ferrara had been strongly reinforced.

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#### NOTICES OF BOOKS.

ROBERT CARTER, 58 Canal street, New York, has recently issued the following works :

1st. *The Office and Work of the Holy Spirit.* By James Buchanan, D. D., Professor of Divinity, New College, Edinburgh.

This is an excellent work on a very important subject. It consists of three parts :—Part I. treats of the Spirit's work in the conversion of sinners ; exhibits the necessity of a great spiritual change ; the Spirit's agency, with reference both to the world and to the Church ; the process of conversion ; the Spirit's agency in illuminating, convincing, renewing the heart ; the result of his work ; and the regeneration of infants. Part II. consists of illustrative cases : The gaoler ; the dying malefactor : the Ethiopian treasurer ; Cornelius ; Lydia ; Timothy ; conversions at Pentecost ; Revivals.—Part III. exhibits the Spirit's work in the edification of his people after their conversion, working holiness, a sense of adoption, delight in prayer, and bringing the most powerful consolation to the soul.

An accurate knowledge of the great truths here inculcated, will be of the highest importance, while there are sinners to be saved ; but at the present time, when errors, exploded in ages past, are vamped anew, a careful study of fundamental principles is especially required.

2nd. *Fisk's Memorial of the Holy Land.*

This is an interesting book of travels, by one evidently prepared to profit by travelling; and to instruct his readers by a narrative of what he saw and heard on his journeyings. It presents a graphic description of eastern scenes and scenery. The reader is led, in imagination, through the land of Egypt, almost through the Red Sea, through the wilderness of Sin and Paran, around and up Mount Sinai, through Jerusalem and other localities of the Holy Land. The writer revives our associations of these places with the interesting events happening in and around them—some of them the most important and interesting the world ever saw.

The Pittsburgh Presbytery will meet in Allegheny on the *fourth* Tuesday, inst., at 10 o'clock, a. m.

# REFORMED PRESBYTERIAN.

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No. IX.

## EXPOSITION OF JUDE 1-2.

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied.

This epistle is understood to have been written about the year 66 of the Christian era. The writer is Jude. This name is identical with Judah in the Old Testament, and Judas in the New. Our translators have, in this instance, rendered the original by the name Jude, rather than Judas, probably because of the infamy attached to the traitor, who bore the same name. Both belonged to the college of the Apostles: to distinguish them the evangelist John calls the traitor, "Judas Iscariot," and the writer of this epistle, "Judas not Iscariot." John xiii, 26 & xiv, 22. In the catalogue of the Apostles, given by Matthew, the writer of this epistle is called, "Lebbeus whose surname was Thaddeus," in that of Mark, he is called "Thaddeus." Luke calls him "Judas, the brother of James." Brother to James, not the son of Zebedee, but of Alpheus. Jude was a near kinsman to the Saviour, according to the flesh: for Mark speaks of some persons, who, when they heard the Saviour preach, said, "Is not not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda and Simon? Mark vi, 3.

"Jude, the servant of Jesus Christ." It is thus, that the Apostle introduces himself to his correspondents. A servant of Christ in the ministry of reconciliation. He had been

called to the apostleship during the personal ministry of the Saviour, and with the other Apostles received the parting command of Christ, when he was about to ascend up on high, "Go ye into all the world, and preach the gospel to every creature." Mark xvi, 15. A servant, indeed; but employed in a service the most noble and illustrious; a service that may well impart honor to the greatest of the sons of men. Jude was the servant, not of man, but of God; and his life was devoted to the service of the gospel. It is the privilege of every believer to be a servant of Christ, but the Apostle was, and every faithful minister of the gospel is emphatically, the servant of Jesus Christ, in that he labors in the work of the gospel ministry.

The portion of the epistle which is now the subject of exposition embraces two things. First, A description of the character of those to whom the epistle is addressed. And, in the second place, the apostolical blessing pronounced upon them.

As it regards their character, they are, in the first place, said to be sanctified by God the Father.—To sanctify, is to make holy; and sometimes it signifies to devote or dedicate. In the latter use of the term, "sanctified" signifies to be separated or set apart to some particular end or service. As used by the Apostle, in this place, it signifies to make holy. This meaning is required by the connexion, though we presume not to the exclusion of the other signification. The people of God are all made holy; and at the same time are all devoted and set apart to his service, and for his glory in the world.

Men are all by nature unholy. "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, as the wind, have taken us away." Is. lxiv, 6. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John i, 8. The believers to whom the Apostle Jude wrote, were, of course, in their moral character, like all other men,—they were, by nature, "dead in trespasses and sins. By the goodness of our God, provision has been made in the gospel way of salvation, for restoring holiness to man; that they may be created again unto good works. "If so be that ye have heard him, and have been taught by him as the truth is in Jesus: that ye put off concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. iv, 20-24.

Sanctification is an essential part of salvation. "Blessed are the pure in heart, for they shall see God." Mark v, 8.—

“Follow holiness, without which no man shall see the Lord.” Heb. xii, 14. Sanctification embraces two things: first, the implantation of the principle of holiness in the heart; and, secondly, its growth in the subsequent life. The former of these, is, in the technical language of theology, called regeneration. In scripture it is designated by terms equivalent to this: it is called a new heart,—a new creature,—a new creation,—and a new man. It is the new birth—“Marvel not that I said unto thee, ye must be born again.” John iii, 7. The second thing included, namely, the exercise, and subsequent growth of the principle of holiness, is ordinarily designated by the general name, sanctification. The former is effected by a single act, the new birth; the latter by a succession of acts: in the former, the subject of sanctification is passive; in the latter he is active. The former is spiritual life; the latter consists of the attainments made in holiness, by the progressive action of the spiritual life. Growth in sanctification always presupposes the change which takes place by the new birth. The former is the well, the latter the streams which flow from it: the former may be removed beyond our cognizance, but its existence is demonstrated by its ever flowing waters.

As the healthy child grows in size and strength from the period of its birth, so also every one that is born of the Spirit grows in holiness. “The righteous also shall hold on his way and he that hath clean hands shall be stronger and stronger.” Job. xvii, 9. Growth in sanctification differs in different believers, some making more rapid advancement in the life of godliness than others, yet all believers are “sanctified” inasmuch as all have been begotten again to a new life. The progressive power of the new nature is such that it shall ultimately prevail in all who are the children of God. The last remnant of sin shall be destroyed, and the believer made perfect in holiness. “They go from strength to strength, every one of them in Zion appeareth before God.” Ps. lxxxiv, 7.

“Sanctified by God the Father.”—Sanctification is wrought by the immediate agency of the Holy Ghost. “Except a man be born of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” John iii, 5, 6. Sanctification, whether considered as the principle of holiness implanted in the soul by regeneration, or as the progressive growth in holiness, is all the proper work of the Holy Spirit. It is however the part of the Father in the economy of salvation to have provided it. The Father designed salvation, and of course sanctification which is an essential part of it: he purposed to save

sinner through the righteousness of Christ, applied by the agency of the Holy Spirit. "According as he hath chosen us in him (Christ) before the foundation of the world, that we should be holy and without blame before him in love." Eph. i, 4. "And shall put my spirit in you, and ye shall live." Ezek. xxxvii, 14. "God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth." 2 Thes. ii, 12. "This is the will of God, even your sanctification." 1 Thes. iv, 3. As willed and purposed the apostle says of believers that they are "sanctified by God the Father," while in perfect harmony with the will of the Father, the change from sin into holiness is effected and carried on by the power of the Holy Spirit dwelling in them.

"Preserved in Christ Jesus."—Preserved in the state of salvation into which they have been brought by the grace of God. The believer has no independent power of his own, by which he may preserve himself from the Devil, the world, and the flesh. Left to himself he would relapse into the bondage of sin, and become the willing slave of Satan. But they are safe, for they are kept by Christ Jesus. He watches over them, and preserves them notwithstanding the temptations of the Devil, the world and the flesh. "The name of the Lord is a strong tower to which the righteous run and are safe." They were given to Christ in the covenant of peace that they might be saved from sin and made partakers of everlasting life; and neither their own corruptions nor the wiles of Satan can withdraw them from their blessed in-being in Christ. The price of their redemption has been paid; their Redeemer has been "exalted a Prince and a Saviour to give repentance to Israel and forgiveness of sins." The perseverance in a state of grace is secured to all believers by the perfection of the atonement, and the omnipotent power of Christ. "Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth—who shall separate us from the love of Christ. Rom. viii, 33, 34, 35. They are "kept by the power of God, through faith unto salvation, ready to be revealed in the last time." 1 Pet. i, 5. "I give unto them eternal life;" says Christ, "and they shall never perish, neither shall any pluck them out of my hand. My Father who gave them me, is greater than all; and none is able to pluck them out of my Father's hand." John x, 28, 29.

"And called."—Antecedent to their conversion believers are like all other men; they are sinners; as yet, they belong to the world lying in sin and wickedness, but in the purpose of God, they are destined heirs of glory. He calls them ef-



fectually by the power of his grace. He puts his Spirit upon them, and brings them from darkness unto light. The Holy Spirit is the agent, by whom sinners are called effectually into the kingdom of Christ Jesus; and, the gospel is the means by which the call is made. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." 2. Tim. i, 9. "Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." 2 Thes. ii, 14. Effectual calling is the application of the redemption wrought by our Lord Jesus Christ, "according to the will of God our Father." By the power of the Holy Spirit "the old man" is put off and "the new man" is put on, "which after God is created in righteousness and true holiness"—faith is implanted in the soul, so that the believer lives by the faith of the Son of God, to the praise of his glory. Such is effectual calling.

Verse 2d. "Mercy unto you, and peace, and love be multiplied." The blessing pronounced by the apostle includes three things.

In the first place, the apostle thus prays that those to whom he is writing may be the subjects of Divine mercy. This blessing implies the antecedent wretchedness of those who are its subjects. They are unworthy; as creatures they have no claim upon God; they cannot lay him under any obligation: all the good which they enjoy is the gift of his kindness, his free and undeserved kindness. Being sinful creatures, they are not only unworthy, but also wretched; and wretched, because they are sinful. This is the fact whatever sinful men may think of themselves; they think that they are "rich and increased with goods and have need of nothing," but alas! They are "wretched, and miserable, and poor, and blind, and naked." Such need mercy. And mercy is administered by the gift of Christ, to save sinners. For the mercy of God appears in this, that he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life." John iii, 16. And having given Christ, that through him we might "have everlasting life," he accepts of Christ's obedience in our place, of his own mercy and love. "But of him are ye in Christ Jesus, who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption; that according as it is written, "He that glorieth, let him glory in the Lord." 1. Cor. i, 30, 31. "Not by works of righteousness which we have done, but according to his mercy hath he saved us." Tit. iii, 16.

Those to whom the apostle writes being "called" and "sanctified," were already in possession of mercy; for it was mer-

cy that made them what they were. "By the grace of God I am what I am," says the apostle Paul. And so with all others who are made partakers of "everlasting life." But believers, though the called and sanctified of God, need new communications of grace, hence they are invited to come boldly to the throne of grace, to "obtain mercy, and find grace to help in time of need." Heb. iv, 16. This the apostle implores upon those to whom he writes,—Mercy unto you.

"And peace."—This is the second blessing contained in this benediction. Peace to sinners is the fruit of mercy: for they can enjoy no peace but what flows from the sovereign grace of God, "according to the eternal purpose which he purposed in Christ Jesus." Eph. iii, 11. "There is no peace, saith my God to the wicked." The moral nature of man, as a creature of conscience, forbids the enjoyment of peace while in a state of sin; and the righteous administration of God makes it morally impossible. Peace is obtained only by faith in the righteousness of the Lord Jesus Christ. "God is in Christ reconciling the world unto himself, not imputing their trespasses unto them." 2 Cor. v, 19. Being reconciled, the believer enjoys a state of peace with God; and he experiences peace in his own soul—peace of conscience and joy in the Holy Ghost. "My peace I give you, not as the world giveth, give I unto you." "Let not your heart be troubled: ye believe in God, believe also in me." John xiv, 27, 1. The experienced peace of a believer is increased as he advances in holiness and thereby attains the evidence that he is a child of God.

"Love."—In this connexion 'love' is designed to express the complacency and delight which God has in his redeemed ones. It is not the love of compassion, for this, all who are "sanctified by God the Father, preserved in Christ Jesus and called," already enjoy: but it is the love of satisfaction and pleasure which takes in all such as have been made the subjects of his compassion. "For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Is. lvii, 15. "Who shall separate us from the love of Christ?" Rom. viii, 35. This blessing, like "mercy" and "peace," is susceptible of increase; hence the apostle says "and love be multiplied." The christian character and experience, are not stationary. The graces implanted in the renewed soul, grow, and become more enlarged, till the believer arrives at the stature of "a perfect man" in Christ Jesus. Mercy, as it is more fully apprehended, produces more abundant fruits of peace; and the love of God, that passeth all understand-

ing, dwells more richly in the believer's soul! "I am my beloved's and his desire is towards me. Song. vii, 10. Truly our fellowship is with the Father and with his Son, Jesus Christ."

In conclusion, in the first place, before we appropriate the blessings which this portion of scripture presents to our view, we ought to ascertain whether the character which it describes be ours. The blessings are certain: for the promises of God are all yea and amen in Christ Jesus our Lord: but may we appropriate them to our own use? The right to make the appropriation, depends upon our possession of the character with which the promises are made. Are we sanctified? Do we live not after the flesh but after the spirit? If so, then we may rejoice in the mercy and peace and love of God. In the second place, we should be more anxious to enjoy these blessings than all earthly acquisitions. Our corn and wine may abound, but unless these spiritual blessings are multiplied to us, we make no progress in the way to Zion! The things of this life decay and perish, but the mercy of God endureth for ever. "Lord lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. Ps. iv, 6, 7.

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THE DUTY OF THE CHURCH TO HER BAPTIZED MEMBERS.

The question in relation to the duties of the church to her baptized members, is one in itself of deep interest; one which will be so felt by all good men reflecting upon the subject, and one which now begins to arrest the attention and grave consideration of several evangelical ecclesiastical bodies. When we in prayer and faith turn our minds to the "covenant ordered in all things"—to its exceeding great and precious promises, and to the encouraging consideration that its promises are directed, not only to believers, but to their children, descending in its entailment to many generations upon the baptized members of the church—the question then returns upon us with increased interest. The covenant, with its promises and encouragements of faith and hope, recognizes also, as a part of its orderings, means, duties and arduous labors upon the part of the church, and all her members. To plead the promises for our children while we neglect the means of training them for God, and while we knowingly fail in the discharge of our duty to them, is presumption, not faith. Here no doubt

Eli failed. He is not charged with want of prayer, or of giving instructions ; but with a dereliction of duty in another matter.

Our privileges, as members of the church of Christ, lay us under obligations to the author of them ; and in whatever way He, as the Head over his own house, prescribes, these obligations are to be discharged. The church has duties to perform to all her members. The relation of membership lays the foundation for moral obligation. All baptized members sustain a relation to the church, on the ground of which she is bound to the discharge of duties peculiar—duties, to which she is not so imperatively bound, in relation to those who are not baptized, and concerning whom claims of the same nature and to the same extent do not lie upon her.

Baptized members of the church include two classes.—*First*, those who embrace all their privileges—voluntarily recognize their baptismal obligations, and obey the dying command of a crucified Saviour. *Second*, those who have been baptized in infancy, but have not made a public profession of their faith in Christ, and obedience to him by a public submission to all the institutions of Christ in his church. In reference to this class, the subsequent remarks shall be offered ; and the duty of the church to this class of her members viewed as embracing the following :—

*First*, in the family. *Second*, in the primary and other schools. *Third*, pastoral and catechetical. *Fourth*, restraint and correction by her discipline. Among the duties of the church to the members contemplated, to be performed by parents, we notice the following :—

1. It is the duty of parents in faith to dedicate their children to God ; and in reliance upon his grace plead the promise of the covenant, of which baptism is a seal under the New Testament, as circumcision was under the Old. “For the promise is unto you and to your children—” Acts. ii, 39. “And he received the sign of circumcision : a seal of the righteousness which he had.” Rom. iv, 11. On this ground alone can the believing parent exercise a faith and a confidence in the salvation of his infant offspring dying in infancy. Having by faith dedicated that offspring to God in Christ, and laying hold of the covenant-promise, which is to him and his children, he waits till he shall go to his saved and departed seed entered into the promised rest before him. On this principle we explain the strange problem involved in David’s conduct concerning his sick and afterwards departed child. He sought the Lord—he fasted—he lay upon the earth all night ; and all this for seven days, while the child was yet alive. But no sooner had he received intelligence of his death, than

he rose—washed—anoined—changed apparel—entered the house of the Lord—worshipped—returned to his own house and ate bread—and, as if relieved from a burden almost intolerable, he exclaimed with almost prophetic assurance—“I shall go to him, but he shall not return unto me.” David knew that God had made with him an everlasting covenant, ordered in all things and sure; and that after death he would go to heaven, to his departed child who had gone before him.

2. It is the duty of parents to instruct their children, training them for God. He gives children. Parents dedicate these to God in baptism, and return them to him as his own heritage and reward; and in the holy ordinance of baptism they are, by the church in God’s name, given over again to the parents, under the most solemn obligations and sanctions, to be kept and trained for Christ. In this solemn transaction there is a recognition of parental authority vested by the Head of the Church, and which remains valid in all its moral aspects and bearings while children are in the family and form a part of the household.

3. Parents are bound to exercise a restraining and disciplinary authority over their children—adults even, who neglect to improve their birthright—who sell it like profane Esau, and who violate the divine law and trample upon the divine authority vested in the parent. 1 Sam. iii. 13. “For I have told him (Eli) that I will judge his house forever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.” The exercise of family discipline may be extended, sometimes, to the expulsion from the family society and family privileges, and to the delivering over to the conservators of the public peace. When, by gross scandals—gross immoralities, and gross overt violations of God’s law and the social regulations of civil and ecclesiastical society, measures of an extreme character, may, as the last resort, be adopted. Deut. xxi. 18–20. “If a man have a stubborn and rebellious son, which will not obey the voice of his father or the voice of his mother; and that when they have chastened him, will not hearken unto them, then shall his father and his mother lay hold on him and bring him out unto the elders of his city, and unto the gate of his place: and they shall say unto the elders of his city, this our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard.” Parental authority, viewed in the light of this passage, as sustained by superior authority, and strengthened in its executive arm, is represented as clad in a panoply exhibiting the majesty and supremacy of law—of *God’s* law, a terror to evil doers.

Children should not be permitted by their parents to associate with company whose communications corrupt good manners—to take part in licentious plays and dancings—to absent themselves *unnecessarily* in the evening after the hour of family worship. Nor should they be permitted to engage in any secular business which either directly violates the divine law, or exposes to strong and dangerous temptations to turn away from God or from the paths of truth and rectitude.

II. The duty of the church to this class of her members, viewed in relation to the primary and other schools. All schools should, if possible, be under the supervision of the church. None but pious teachers should be employed. The Bible should always be used as a text-book in the schools. The schools should be always opened and closed with prayer. The rudiments of religion, morality and virtue should always form a part of the daily instruction. Teachers should be under the inspection of the church, and responsible to her judicatories. Such was the character of the schools in ancient Israel. Such was their character in the days of our English Puritan and Scottish Presbyterian fathers, when the Head of the Church owned and blessed the schools, and made them nurseries of religion and bulwarks to the church. Such, too, we feel inclined to believe, will be the character of the schools for the training of the youth of the church in the days of the Millennium. And such should now be their character: and as a duty owed by the church to her youth, she should labor in the use of means to gain such a desirable state of things. It is greatly to be lamented, to the great harm of the youth of the church, that our primary schools, academies, colleges and universities are in all Christian countries so deeply paganized. A great reform is needed, and the friends of religion and the church must begin it, if it ever be effected.

III. Baptized members have a right to pastoral and catechetical instruction. Assuming the ground here that the youth of the church are committed to her to be trained for the Lord, she is responsible for that training. From the cradle to old age, all the training of the members of the church should be subject to the control and under the supervision of the church, either in her judicatories, her eldership, or her ministry in the discharge of pastoral duties.

The pastor, or elders, or both, might spend an hour every Sabbath morning in imparting instruction to adult youth, and also to all the little children of the congregation. In this way, an opportunity is afforded for distributing milk to babes in the most felicitous and efficient manner, as required

by the divine injunction. Each can have a portion in due season rightly divided according to the respective capacities and wants of every class and condition. To the pastoral office it belongs, of Divine right, to take the oversight of the pastures, to feed the flock, to gather the lambs, and with special care administer what the Good Shepherd has provided for them. This whole business, in the case of vacant congregations, devolves upon the elders. Such we learn from Paul, Acts xx, 17 & 28. "And from Miletus he sent to Ephesus and called the *elders* of the church," (which was a vacancy.)—"Take heed therefore—to all the *flock* (not flocks) over which (congregation) the Holy Ghost hath made you overseers, to feed the church of God." This gives little countenance to that system of Sunday-school teaching, which takes the *children of the church*, from their parents, their elders and their pastors, committing them to irresponsible persons, who may or may not be *members* of the church even.

The church should furnish such elementary digests of gospel truth as would aid the youth in the acquisition of a knowledge of the plan of salvation. Our authorized catechisms form a faithful example of such digest. The plan might be enlarged to great advantage to embrace Biography, History, Sacred Geography, Chronology, Government, Discipline, Ethics, social and civil duties and relations; in all of which the Bible abounds, and which are well calculated to arrest the youthful attention, and give an exalted inclination to the youthful mind, and sanctify the heart and form the life of the youth of the church. "The law of the Lord is perfect, converting the soul." "Sanctify them through thy truth, thy word is truth" is still the intercessory prayer of our Great High Priest in behalf of the seed of the covenant.

Every reasonable measure should be adopted to make the minds of youth familiar with the scriptures, to bring them often in contact with them, and to spread out before them this system of sanctifying truth in all their secular avocations and pursuits. "And thou shalt teach them diligently unto 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. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes." Deut. vi, 7-8. The advantage of such early and close acquaintance with the scriptures was exemplified in the early sanctification of Timothy, "*who knew them from a child.*"

J. B. J.

To be concluded

## CHARACTER AND CLAIMS OF THE SCOTTISH MARTYRS.

(BY DR. WILLIAM SYMINGTON.)

(Continued from page 234.)

3. What they *suffered*, ought also to be considered. And here I must confess myself at a loss how to proceed. Their sufferings were so many as to defy enumeration, and so varied as to render classification difficult. Yet without some attempt to classify them, it would be next to impossible to go forward.

They suffered reproachful mockery. "They had trial of cruel mockings"—an instrument of persecution of very ancient and common use, yet severe, and ill to be endured by persons of generous minds. It was employed by Ishmael against Isaac, by the children of Bethel against Elisha, and even by the children of Israel against the messengers of God. The Saviour himself, and the primitive christians were not exempted from it. The men of whom we speak, too, had their full share of this trial. Their religion, their language, their exercises, their conduct, their spirit, and even their God were made the objects of ribald scorn, and contempt. The ignorant soldiers were accustomed to amuse themselves with the devotions of the poor people who fell on their knees to pray before being shot. It will be remembered by many of you, how Claverhouse, on the morning of the affair at Drumclog, jeered the prisoners he had taken the preceding day, and whom he was driving before him like beasts tied two and two together, telling them they were going to hear the sermon.\* And the impious and barbarous sarcasm of Lauderdale, when consenting to the execution of Mitchel, for a supposed attack on the life of the infamous Sharp, ought not here to be omitted—"Then let him glorify God in the Grass-market!"

They were subjected to the most ignoble bondage. The Philistines' treatment of Samson, or that of Jeremiah by the king of Babylon, was nothing to theirs. They were bound with cords, heavily manacled, and thrown into dungeons. The common jails were crowded: places of close confinement, as the rocks of the sea, were filled: and the walls of many a prison, like that of Philippi, echoed to the midnight voice of prayer and of praise.

But, as if this were not enough, they were either sent into cruel exile, or compelled to banish themselves. Letters of inter-

\*The king's party was defeated on this occasion. The prisoners were released, and it is said, that one of them returned Graham's morning jest by an equally cutting repartee, requesting him as he fled past, "to stay an' tak' the afternoon's discourse along wi' him."—See Wodrow, Aikman.



communings were issued, by which the nearest relations, husband and wife, parent and child, brother and brother were prohibited from assisting each other, or conversing either by word or writing. They were thus necessitated to flee, and as if it were not sufficient to have to leave the land of their birth, and all the sweet endearments of kindred and of home, numbers of respectable members of society, and even ministers, were shipped off to the West Indies, and sold for slaves to work on the plantations.

To these add the wanton barbarities to which they were exposed. Those practised by the highland host are almost incredible. The faithful covenanters had their ears cropped, and their faces branded with hot irons; their Bibles were pulled from their hands, and they were struck with canes on the scaffold; they were forced, for no end but to gratify a spirit of infernal wickedness, to swear oaths at which their souls revolted; and children under ten years of age were collected, and soldiers ordered to fire over their heads, in order to extort information from them regarding their parents—an expedient of Claverhouse, which in callousness of heart equals we believe whatever has been thought of by the familiars of the inquisition.

Great were their privations. They were deprived not only of religion, liberty, and law, but of the common necessities of life. Their estates were confiscated; heavy fines were exacted; the most extensive plunder was commonly practised; prisoners were stripped naked, and thrown upon the cold ground; for asking a morsel of food, or a cup of water they were sometimes shot; while their friends were strictly interdicted from carrying them supplies, under the severest penalties. As a specimen, we may remind you how twelve hundred of the Bothwell prisoners were confined five months in Greyfriars churchyard without shelter and with only such supply of provisions as was barely fit to sustain their wretched existence. See Aikman, vol. v, p. 98.

How shall we speak of their tortures? They were tormented in every possible form. But the horrors of the thumb-kin, the boot, the wheel, the rack, and the faggot are not for recital here.

As they "loved not their lives unto the death," many of them had their principles put to this severest of trials. And, not content with depriving them of their lives, their enemies put them to death in the most barbarous forms. By shooting, hanging, quartering, beheading, burning, were these cold-blooded murders perpetrated. The common soldiers were empowered to shoot any whom they might suspect of at-

tachment to the cause of the covenant. In some places permanent gallows were erected. The affecting case of John Brown may be referred to as an example of a private execution; and that of Hackston of Rathillet as an instance of a public one. This gentleman, who was taken prisoner at Airmoss, was, after the mock form of a trial, executed at Edinburgh. His hands were first cut off by the executioner, his body was then drawn up to the top of the gallows, by a pulley: after being let down, his palpitating heart was torn from his bosom, exhibited on the point of a knife as the heart of a traitor, and then thrown into a fire prepared for the purpose; whilst his head, along with that of Cameron, was exposed on the gates of the city.

Such is but a faint recital of the wrongs done to those who loved not their lives unto the death in our land—men who were denied the common charities of life, driven from society to skulk in mosses and in mountains, in dens and caves of the earth; who were oft compelled to make the heath their bed, the rock their pillow, and to take for their curtain the canopy of heaven; who were pursued as beasts of prey, and doomed to worse than the death of traitors—but men who shall live in the memory of the good, when the names of their persecutors are forgotten, or remembered only to receive the execration they deserve.

4. The *spirit*, in which all these things were done and suffered, must not be overlooked.

It was a spirit of faith. Trust in God, in Christ, in the promises of Scripture, can alone account for their activity and patience.

With this there was combined a patriotic attachment to the good of their country. In them piety and patriotism were kindred feelings, as they indeed are in the breasts of all genuine and enlightened christians. Their's was not the infidel patriotism of modern times. No man can properly love his God without loving his country, or love his country without loving his God. These feelings are more closely connected than many seem to be aware. Nehemiah, sitting down and weeping, and with saddened countenance, praying and fasting before the God of heaven, because the place of his fathers' sepulchres lieth waste, the wall of Jerusalem is broken down, and the gates thereof burnt with fire, supplies us with an instance of this combination, in ancient times. While the men, of whom we are treating, furnish a no less striking example in modern times. "*God and our country!*" was the motto inscribed on their bloodstained banners. "*God and our country!*" was the watch-word which echoed through the

battle-field. "*God and our country!*" was the governing sentiment of their patriotic hearts. They have been represented as traitors, but their persecutors were the traitors. At the time they lived, there existed not a spark of true liberty in the land, but what burned in the bosoms of these traduced and persecuted wanderers. By their patriotic exertions, and sufferings, and writings, and prayers, they laid their country under obligations which the most lavish tributes to their memory can never repay.

Their spirit was marked by an enlightened and unextinguishable zeal. They knew it to be good to be zealously affected in a good thing. Their zeal was active, steadfast, devoted. The degree in which it existed has led many to charge them with fanaticism; but there was about them a coolness of purpose, a correctness of aim, a suitability of selected means, and an intrinsic excellence of cause, which in the estimation of every one able to judge, will be deemed sufficient to wipe away the foul imputation.

Their valor was truly irrepressible. Strong were they, and of a good courage. They behaved valiantly for their people, and for the cities of their God. That they were no strangers to fortitude, in the proper sense of the word, ample proof was given in the declarations issued at Sanquhar and at Lanark, in the manifesto known by the name of "*the Apologetical Declaration,*" and in the heroic act of excommunication at Torwood, by which the highest censures of the church were passed on their royal persecutors. The manner in which they met their death may further be adduced in proof of their bravery. "*The Lord knows,*" said Cargill, "*I go up this ladder with less fear and perturbation of mind than ever I entered a pulpit to preach.*" "*Well,*" said Renwick, "*I shall soon be above these clouds! then shall I enjoy thee, O God, and glorify thee, without interruption or intermission for ever.*" Nor was this the case merely with such men as Cameron, and Cargill, and Renwick; even peasants and women manifested the same noble spirit. Andrew Hislop, who refused to cover his eyes before being shot, is an instance from the former class; and as an instance from the latter, you need only to be reminded of Marion Harvey and Isabel Allison, who, on the scaffold, sung the twenty-third psalm, in so full a tone as to drown the voice of the wretched curate, who, in derision of their scruples, would compel them to hear him pray.

Incorruptible fidelity marked the spirit of those "*who loved not their lives unto the death.*" Neither smiles nor frowns could shake their constancy, or cause them to recant.

No means were left untried for this purpose ; but they stood firm as a rock amid the raging billows of the ocean. Rather than do violence to their honest convictions, they chose to suffer and to die ; rather than forego the blessing of social worship, they sought the retirement of the mountain and the cave, the warmth of their devotion being unchilled by the damps of night, and the melody of their praise mingling with the sound of the tempest. Nothing could induce them to save the body by a sacrifice of the conscience. Neither the horrors of imprisonment, nor the terrors of the branding iron, nor the hootings of the mob, nor the ribald scorn of perjured sycophants and lordly ecclesiastics, could shake the purpose they had formed of working out the cause of their country's reformation. They partook largely of that "intrepid spirit,"

"Which even in *woman's* breast withstood  
The terrors of the fire and blood."

They could, in the face of menaces and of tortures, appropriate the words of the apostle,—“None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy.” They in some instances resisted attempts to force a confession by means of the boot, till their physical nature was overpowered, and they fainted away. And the case of the women who were drowned at Wigtown is well known. One of them, after the water had flowed over her, was pulled out, and offered life if she would comply with some ensnaring requirements, when, preferring to die rather than violate her conscience, she was plunged again into the stream.

Add to all these, a spirit of believing hope, which bore them up amid all their sufferings. Like the ancient sufferers of whom Paul speaks, they expected “a better resurrection,”—a resurrection to eternal life and glory. As they suffered not as evil doers, they had nothing to fear with regard to a future world. Into their cup everything bitter was mingled, which man could infuse ; but there was nothing penal in it. Their worst enemies were unable to bring on them the wrath of God, or even to shut out from their souls divine consolations in the present state. Faith and hope enabled them to take such a view of the “exceeding and eternal weight of glory” that awaited them, as to cause their present afflictions to feel “light, and but for a moment.” Nothing—neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword, was able, they knew, to separate them from the love of God, which is in Christ Jesus our Lord. If in this life only they had had hope in Christ, they should have been of all men the most miserable. But

their hope extended to the life to come. The cloud of suffering was tinged with the light of heaven—the scaffold was the stepping-stone to glory—and the pile by which their bodies were consumed, they regarded as a chariot of fire to waft their souls to the sinless and sorrowless mansions of the blessed. “This is the day we shall get the crown,” were the words of Cameron a short time before he fell: so that the youthful poet has correctly pictured it:—

“When the righteous had fallen, and the combat had ended;  
A chariot of fire through the dark cloud descended;  
And the souls that came forth out of great tribulation,  
They mounted the chariots and steeds of salvation.  
Glide swiftly, bright spirits, the prize is before ye,  
A crown never fading, a kingdom of glory!”

*(To be continued.)*

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### THE HOLY BIBLE.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. iii. 16, 17.

A nation must be truly blessed if it were governed by no other laws than those of this blessed book. It is so complete a system that nothing can be added to it or taken from it; it contains every thing needful to be known or done; it affords a copy for a king, and a rule for a subject; it gives instruction and counsel to a saint; authority and direction to a magistrate; it cautions a witness; requires an impartial verdict of a jury, and furnishes the judge with his sentence; it sets the husband as lord of the household, and the wife as mistress of the table, and tells him how to rule, and her how to manage. It entails honor to parents, and enjoins obedience to children: it prescribes and limits the sway of the sovereign, the rule of the ruler, and authority of the master: commands the subjects to honor, and the servants to obey; and promises the blessing and protection of its Author to all who walk by its rules. It gives directions for weddings and for burials; it promises food and raiment and limits the use of both; it points out a faithful and eternal Guardian to the departing husband and father; tells him with whom to leave his fatherless children, and in whom his widow is to trust; (Jer. xlix. 11.) and promises a father to the former, and a husband to the latter. It teaches a man how to set his house in order, and how to make his will; it appoints a dowry for the wife, and entails the right of the first-born, and shews how the younger branches shall be left. It defends the rights of all;

and reveals vengeance to every defrauder, overreacher and oppressor. It is the first book, the best book and the oldest book in the world. It contains the best matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever were revealed. It contains the best laws and profoundest mysteries that ever were penned. It brings the best of tidings and affords the best comfort to the inquiring and disconsolate. It exhibits life and immortality, and shews the way to everlasting glory; it is a brief recital of all that is past, and a certain prediction of all that is to come; It settles all matters in debate, resolves all doubts and eases the mind and conscience of all their scruples. It reveals the only living and true God, shews the way to him, and sets aside all other gods, and describes the vanity of them and all that trust in them. In short, it is a book of laws to shew right and wrong; a book of wisdom that condemns all folly, and makes the foolish wise; a book of truth that detects all lies, and confutes all errors; and a book of life to shew the way from everlasting death. It is the most compendious book in the world; the most authentic and the most entertaining history that ever was published; it contains the most early antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars. It describes the celestial, terrestrial and infernal worlds; and the origin of the angelic myriads, human tribes, and infernal hosts. It will instruct the most accomplished mechanic and the profoundest artist; it will teach the best rhetorician, and exercise every power of the most skilful arithmetician; (Rev. xiii. 18.) puzzle the wisest anatomist; and exercise the nicest critic. It corrects the vain philosopher: it exposes the subtle sophist, and makes diviners mad. It is a complete code of laws, a perfect body of divinity, an unequalled narrative; a book of lives; a book of travels, and a book of voyages. It is the best covenant that ever was agreed upon; the best deed that ever was sealed; the best evidence that ever was produced; the best will that ever was made, and the best testament that ever was signed. To understand it, is to be wise indeed; to be ignorant of it, is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, the young man's best companion. It is the school-boy's spelling-book, and the learned man's masterpiece: it contains a choice grammar for a novice, and a profound treatise for a sage: it is the ignorant man's dictionary, and the wise man's directory. It affords knowledge of witty inventions for the ingenious, and dark sayings for the grave: and it is its own interpreter.

It encourages the wise, the warrior, the racer and the over-comer; and promises an eternal reward to the conqueror.— And that which crowns all is, that the Author is God, in whom is no variableness nor shadow of turning. *Reader, value your BIBLE!*

Holy Bible, book divine!  
Precious treasure! thou art mine:  
Mine, to tell me whence I came;  
Mine, to teach me what I am;  
Mine, to chide me when I rove;  
Mine, to shew a Saviour's love;  
Mine, art thou, to guide my feet;  
Mine, to judge, condemn, acquit;

Mine, to comfort in distress,  
If the Holy Spirit bless;  
Mine, to shew by living faith,  
How to triumph over death!  
Mine, to tell of joys to come,  
And the rebel sinner's doom:  
O thou precious book divine!  
Precious treasure! thou art mine.

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#### THE STANDARD OF MORALITY.

While morality is much talked of and the man of good moral character placed, by the popular will, within the precincts of assurance of heaven, something on the subject is at least admissible. In giving it any degree of attention, the standard by which it should be tried claims our notice. Respecting this, much diversity of sentiment prevails. This diversity is not limited to those who are comparatively ignorant; the wisest differ in opinion, and consequently in practice, on this subject. Some adopt the agreeable, others the useful; many have made choice of public opinion, and judging from the general efforts of society, we are led to conclude that pleasure, not principle is the common standard.

Prompted by eagerness to enjoy, the majority of men seem to catch at pleasure almost, if not entirely, regardless of principle. In reflecting on the matter, one might suppose, from the necessity of principle in a rational creature, that enjoyment continued for a length of time would satisfy, and in its satisfaction recall the mind to a consideration of principle. The contrary, however, is too common.— A participation of enjoyment, even beyond an anticipated share, so far from satisfying the mind and bringing it back to principle, tends to increase the thirst for pleasure, and consequently, the effort to obtain it. Nor can we reasonably expect it to be otherwise when we know that during the privileged seasons of extraordinary enjoyment, the heart is given up to the government of temporary trifles and sunk in sordid gratification.

But even should the mind rise above these and, in a more contemplative mood, reflect upon objects of a higher character, we may warrantably affirm it would not be enough.

Even should it contemplate the beauty which is diffused throughout the works of nature and of art, and find pleasure there—even should the soul throw itself open to the reception of its softening but ennobling influence, and continue in such contemplation until a superior semblance be shadowed forth to mortal vision, and the mind therein develop its inwrought feeling, that development of feeling and of faculty would not be enough.

The expansive power of the human intellect ought not to remain satisfied with the pleasure it acquires from viewing the works of nature or the curiosities of art. It is not enough for its possessor to have stood upon the shores of classic lands and viewed with indescribable emotion the works of bygone ages. He should be satisfied with such attainments only so far as they lead him onward thirsting, and unsatisfied with lower objects, to the contemplation of that moral beauty which pervades the universe of mind and upward to the great Original of moral beauty as seen in all the works of God. But even this enjoyment, much higher though it is than carnal gratification, is too low a standard.

So is public opinion. Many, however, adopt it, and even some whose thoughts are often of a higher character than those of the advocates of mere temporal enjoyment. To such it may be said, undoubtedly you understand that if our religion prompts us to acts of justice, generosity and self-denial only so far as to satisfy the claims of custom, we render but a mean and grudging service to Him who left the bosom of his Father and died an ignominious death for our salvation. This "world-awakening act of mercy," unspeakable and unbounded, should prompt to service worthy of the name. Filled with it, let the soul of every teacher of the gospel and of every christian too, rise above these low views of duty which are taught by custom and man's opinion of respectability. These destroy the vital principles of true religion and often render that which we profess nothing better than a name, a by-word and a mockery to the world.

Notwithstanding, this is the standard which many follow. Accordingly, we hear much, even in the higher walks of christian life, of dedication to the church, of gifts to religious and benevolent institutions, and of lives devoted to the propagation of the gospel at home and abroad. Without harboring a single thought that would tend to cast a shadow upon these objects of christian effort, we must still deplore the want of a higher standard. In attaining christian morality, we want, and want *much*—not in any one particular country, but in Christendom—a nobler tone of moral feeling, more



rectitude in private life, stricter integrity in the transactions of man with man, a more scrupulous examination of the heart as in the sight of God, and universal conformity to what is known of his blessed character.

How shall these be acquired is it asked? Not by following the dictates of carnal pleasure—not by adopting the standard of the world's morality. These have been tried long enough and remain unproductive of the desired results. Not by reducing the moral code, as most are inclined to do, to the smallest possible number of preceptive rules. Avoiding nothing sinful but that which is grossly such will not answer the purpose. The practice of virtue according to public opinion will not accomplish it. They must be attained—and attainment is not only possible but obligatory—by a strict observation of the law of God. The BIBLE, therefore, as the only rule of faith and manners which God has given to man, and the *whole* Bible should be the standard of morality.

SHAPHAN.

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A SUGGESTION.

*Dear Sir*—I regretted after Presbytery adjourned, that I had not suggested the propriety of ministers and probationers bringing to view our distinctive principles frequently and clearly in their preaching, chiefly for the sake of the young. This ought to be particularly attended to in vacant congregations. If our principles be sufficiently important to require a separate organization, we ought to bring them prominently to view, that they may be known of all as Bible truths, especially by those who profess them. One of our ministers in Scotland—the late Rev. Mr. Henderson—said he would consider it improper to spend a whole day upon them, and equally improper to spend a whole day and say nothing upon them. Errorists, whose principles we must condemn, set us an example in this respect, in bringing frequently to view their peculiar tenets. Much more ought we, whose principles are Bible truths.

J. DOUGLAS.

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ECCLESIASTICAL PROCEEDINGS.

*The Presbytery of Rochester* met in the city of Rochester, October 1st, 1847. There was a very general attendance of ministers and elders. The principal business was, the arrangement of supplies for the vacancies, and the reception of

a student of divinity under its care. A petition for preaching was presented from a large society of Reformed Presbyterians residing in Wisconsin Territory. This was transferred to the Illinois Presbytery, as the petitioners are within the bounds of that Presbytery.

The two chief stations under the care of the Presbytery—Buffalo and Syracuse, were reported to be in a most promising condition. Each of them wishes, and is in a great measure able, to sustain almost constant preaching. As the Presbytery will have no licentiates within its bounds after a few weeks, it was resolved to apply to the New York Presbytery for aid.

Mr. A. M. Milligan was appointed to supply in Buffalo from 3d Sabbath of October to the end of November. Messrs. Scott, Bowden and Aiton were appointed a standing committee of supplies, in view of the aid expected from the New York Presbytery: as also to make all other arrangements for preaching in the vacancies till the next meeting of Presbytery.

Mr. Wm. Milroy, of York congregation, having finished his collegiate studies and graduated at Union College, applied to be admitted under care of Presbytery as a student of Theology. He was examined in the usual branches, and the examination was sustained as highly satisfactory. He was directed to study more at large, Logic and Moral and Intellectual Philosophy. Mr. Milroy, at his own request, was permitted to study within the bounds of the Presbytery, during the ensuing year. He was instructed to pursue his studies under the directions of Mr. Bowden; the general course being fixed by the court at its present meeting. Presbytery assigned as the subject of a homily, to be delivered by Mr. Milroy, at its next meeting, Gal. v. 1, "Stand fast therefore in the liberty, wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." And also as the subject of an essay to be read at the same time, "What is the standard of morals?"

The former clerk having been previously directed to procure a Confession of Faith for the purpose, presented it at this meeting, when all the ministerial members of Presbytery proceeded to sign it.

The congregations under the care of Presbytery are at present employed in raising monies, for building a place of worship for the society in Buffalo. Messrs. Scott, Bowden and Aiton were appointed a committee to receive and disburse such monies.

The Presbyterian sermon was preached on the evening of Friday, by the moderator, Rev. W. L. Roberts, from Eph. iv. 12, last clause, "For the edifying of the body of Christ."

## REFORMED PRESBYTERIAN SYNOD IN IRELAND.

From Irish papers received too late for our last No. we glean the following account of proceedings of the Irish Synod at its late meeting:—

The meeting was convened at Ballymoney on the 12th July and was opened with a sermon by the moderator, Rev. James Kennedy, from Rev. vi. 1. The discourse is represented as able and appropriate. The court being constituted, Rev. Thomas Carlisle was chosen moderator. Besides the ordinary devotional exercises, it was agreed to spend the greater part of a future session in special humiliation, prayer &c. on account of the sore judgment of God on the land.

The committee appointed to attend to the final examination of candidates for licensure reported the examination of three—Messrs. Stewart, Lillie and Little, who had finished their course of studies and been recommended to their respective Presbyteries to be taken under trials for licensure.

The committee appointed to superintend the students of the church attending the college in Belfast reported, that twelve such, and two or three of other denominations, had attended, during the last session, the class conducted by Rev. Thomas Houston—had read critically the epistle to the Romans in Greek, and a few chapters of Isaiah in Hebrew—had been examined on part of “Shaw’s Exposition of the Westminster Confession”—and attended the lectures delivered by Mr. Houston on the principles of Biblical interpretation with examples. The report was regarded as highly satisfactory and encouraging, and the committee re-appointed.

Synod gave considerable attention to the subject of education, both in the primary schools and higher seminaries. All agreed that efforts should be made to obtain a scriptural education for the children of the church, and a full control, by the church, over the education of candidates for the ministry. A committee, consisting of Messrs. Houston, Dick, McFadden and Kennedy, were appointed to mature the whole subject and report some practical measures in relation to it at next meeting.

The 19th annual Report of the Board of Missions was presented and read by Rev. Thomas Houston, the Foreign secretary. It gave truly cheering intelligence of past success, and afforded encouraging prospect of continued usefulness. After lively and interesting addresses it was agreed to cooperate with the church in America in establishing a mission in Hayti—to send farther aid to the Colonial mission in New

Brunswick and Nova Scotia—and to endeavor to commence a mission among the Irish speaking population of Ireland. A special meeting of the Board was appointed to be held in October, when it was hoped an appointment of one or two missionaries would be made to Hayti, and additional aid procured for the Colonial Mission. It was also agreed to obtain and prepare some licentiates to be sent as soon as practicable to the native Irish. The business of missions, evidently, has taken fast hold on the minds of our brethren in Ireland, and they are blessed in their undertakings.

Much time was spent in reviewing the Draft of Covenant before the church, in *overture*. It was, as amended, approved as a suitable form for an act of Covenant renovation and recommitted to the committee that had prepared it, with instructions to amend the confession of sins, and to endeavor to have the whole matter so prepared by next meeting of Synod that steps may be taken for proceeding as soon as practicable to the work of covenant renovation.

The congregations of Belfast and Newtonards, for some time united under the pastoral care of Rev. Mr. McCarroll, were disannexed, the pastor remaining with the congregation of Belfast.

The Synod having learned by the letter sent from the Reformed Presbyterian Synod in America that said Synod had directed collections to be taken in all the congregations under their care for the aid of Covenanters suffering by the scarcity of provisions in Ireland, unanimously directed their thanks to be forwarded to the brethren in America for their christian kindness and fraternal sympathy. Messrs. Houston, Graham, Dr. Stavely and Mr. Kennedy were appointed a committee to receive and appropriate the supplies that may be forwarded from America.

The fourth Thursday of November, 1847, was appointed to be observed as a day of Thanksgiving, and the fourth Thursday of January, 1848, as a day of Fasting, by all under Synod's care, and the committee on the signs of the times were directed to prepare and publish a pastoral address, prior to the day of Thanksgiving.

Messrs. Houston, Dick and Nevin were appointed "a Sabbath Observance Committee," with instructions to prepare a pamphlet on the Divine authority of the Sabbath, and on the prevailing modes of Sabbath desecration.

The following arrangement was unanimously agreed to—  
"The Synod recommend that a concert of prayer be established, with the special object of seeking the Divine blessing upon the ministry, eldership, and people of the church,

and the revival of true and undefiled religion." To carry out this object it was agreed that one hour on each Saturday evening, from nine to ten o'clock, be spent in private prayer by each minister and such of the elders and people as may be induced to engage in the exercise; and that, on the first Monday of each month, ministers observe, as far as practicable, meetings with such of their respective congregations as can attend, for the special purpose of seeking the outpouring of the Holy Spirit.

The subject of the Theological Seminary, the motion offered at a former meeting respecting deacons, one concerning ministerial support, and one relating to temperance were postponed till next meeting of Synod.

The next meeting was appointed to be held in Londonderry on the second Monday of July, 1848.

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#### THE NEW YORK PRESBYTERY.

This Presbytery met in the 1st Reformed Presbyterian church, New York, on the 5th ult., and was opened with a sermon by the moderator, Rev. J. Kennedy, from 1 Cor. xii. 27. "Ye are the body of Christ." The sessions continued till Friday forenoon. Two calls on the Rev. J. Douglas—one by the congregation of Bovina, N. Y., the other by that of Topsham, Vermont, were sustained as regular gospel calls and presented. The call from Bovina was accepted. Messrs. A. Stevenson and S. M. Willson, ministers, with Messrs. G. Spence and J. Miller Jr., ruling elders, were appointed a commission to attend to the installation of Mr. Douglas, on the first Wednesday of November.

A petition from the 2nd congregation of New York for a dissolution of the pastoral connexion between said congregation and their pastor, and a remonstrance, numerously signed, against granting the petition, were presented. After hearing the parties at length it was decided that the prayer of the petitioners be not granted. Messrs. Chrystie and Shaw, ministers, with Messrs. W. Thompson and J. C. Ramsey, ruling elders, were appointed a commission to visit the congregation and endeavor to effect a reconciliation; or, failing in this, to use their influence to effect an amicable and equitable division of the property, and to grant an organization to those who may apply to them for it.

The session of the Newburgh congregation requested that, on account of the continued indisposition of their pastor, Presbytery would grant to said congregation as full a supply of preaching as possible.

Mr. Acheson delivered, as a piece of trial for licensure, a lecture from Isa. lxi. 1-3, which was unanimously sustained. A commission, consisting of Messrs. Chrystie, Roney, Shaw and Stevenson, ministers, with Messrs. J. C. Ramsey, W. Thompson, W. Elder and H. Glassford, ruling elders, was appointed to meet in Newburgh on the 2nd December next, to hear the remaining pieces of trial from Mr. Acheson, license him if found qualified, and assign him appointments till next meeting of Presbytery.

Mr. Sterret, licentiate, who had been appointed by Synod to the bounds of this Presbytery from the 1st November, requested, through a member of court, to be excused from coming east this autumn, on account of the state of his health. Presbytery directed that Mr. Sterret be informed that they, for the reason assigned, will not complain should he defer coming to their bounds until the ensuing spring.

A request from the Rochester Presbytery for aid in preaching was presented. Answer was returned that having the time of neither unsettled minister nor licentiate to dispose of, no aid could be afforded.

The following appointments of supplies were made:—

Rev. A. Stevenson, 2nd and 3rd Sab. Jan. *Whitelake*, Nov. 4th Sab. *Lansingburgh*, and 2nd Sab. April *Newburgh*—Rev. S. M. Willson, 2nd and 3d Sab. Nov. *Newburgh*—Rev. J. W. Shaw 3d and 4th Sab. Nov., and 1st and 2nd April *Whitelake* and 2nd Sab. Jan. *Newburgh*—Rev. J. M. Beattie 2nd Sab. Oct. *Lansingburgh*, 1st, 2nd and 3d Sab. Feb. *Glengary* and one Sab. in *Argyle*, on his way to Presbytery next spring, and to dispense the Lord's Supper in *Glengary* if he deem it expedient—Rev. R. Z. Willson all Jan. in *Topsham* and one Sab. in *Lansingburgh* next spring—Rev. J. Douglas 2nd and 3d Sab. Feb. *Whitelake*, 4th Sab. March *Albany* and 1st April *Argyle*—Rev. J. Chrystie 1st and 2nd Sab. Dec. and 3d Sab. March *Newburgh*.—Rev. Messrs. KcKee, Kennedy, Wylie and J. M. Willson two Sabbaths each missionary labor in the neighborhood of their respective localities if an opening can be had.

Leave was granted to the congregation of *Whitelake* to have the Lord's Supper dispensed if ministerial aid can be obtained—and to the session to increase the number of its members; and either of the ministers appointed to preach in the congregation is authorized, if requested, to moderate in the election and attend with the session to the ordination.

Presbytery appointed its next meeting to be held in *Newburgh* on the 2nd Tuesday of May, 1848, at 7½ o'clock, P. M.

## BOARD OF FOREIGN MISSIONS.

The Board met in New York Oct. 5th. All the members were present except Mr. Scott. The business to be transacted required much deliberation, so that several meetings were held during the interim of the sessions of the New York Presbytery.

Rev. J. W. Morton, the Missionary elect, appeared at the first meeting, and stated that he had brought his family east, and he is now ready to sail as soon as the Board can make the necessary arrangements. Mr. Morton's salary was fixed at six hundred dollars per annum, the payment to commence from the date of his landing in Hayti. One half year's salary is to be paid in advance, and afterwards the Treasurer is to transmit the salary quarterly as the missionary may direct. A hundred and fifty dollars were appropriated as an out-fit to the mission family—and a hundred and fifty for one year to pay the expenses of a place for teaching and for public worship, and for other contingencies.

Mr. Morton finding it difficult, if not impossible, to set the French psalms in prose to music, so as to adapt them to congregational singing, had commenced a metrical translation, and had prepared about thirty psalms which are nearly ready for publication. The Board examined the translation and appointed a committee to enquire whether a literal metrical translation of the psalms in French can be procured—if not, Mr. Morton is requested to continue his work, and the committee directed to print 750 copies; two hundred and fifty copies to be prepared for the use of the mission and the translation to be submitted to Synod for its approval.

The translation of the Shorter Catechism into the French language was referred to our own missionaries. The translation, when completed, to be transmitted through the Board to Synod for its approval. The Treasurer was directed to procure fifty Bibles in the French language, and as many Testaments, for the use of the Mission.

Respecting Mr. Dodds, nothing definite had been ascertained, as the Pittsburgh Presbytery had not met since the preceding meeting of the Board. It is expected, however, that he will be licensed to preach next spring.

The Treasurer submitted his report which shows a balance in the *Treasury* in favor of the Synod of \$726 52½. Committees were appointed to provide tracts in the French language for the Mission—to procure information respecting the price of passage, time of sailing, &c., &c. of the Mission family. And the Board adjourned to meet in Newburgh on the 2nd Tuesday of May next, at 11 o'clock, A. M.

*Treasurer's Report.*

<i>Hugh Glasford in account, &amp;c.</i>		DR.
	To balance at per preceding Report,	\$583 55½
June 12,	“ Returned by Rev. J. B. Johnston,	185 92
	“ A member of Union Cong. Rev. J. Galbraith,	5 00
	“ Sterling Cong. Rev. Mr. Roberts,	12 25
	“ Walnut Ridge Cong., Rev. J. J. McClurkin,	7 66
Aug. 3,	“ York Cong., Rev. Sam'l Bowden,	11 86
	“ Steubenville, Ohio,	4 00
Sept. 4,	“ Dr. John Carter per Rev. M. Roney,	5 00
6,	“ Female Miss. Soc. of Ryegate and Barnet, Rev. J. M. Beattie,	17 95
	Amount,	\$833 13½
	Cr. By sundries,	106 61
	Balance,	\$726 52½

HUGH GLASSFORD, Treasurer, 155 Thirteenth st. New-York.

## MISSIONARY MEETING AT BOSTON.

The Union Missionary meeting was held as usual at the commencement of the past month. The following is a brief sketch of the remarks offered on the occasion :

The Rev. Mr. Blagden said, letters from Constantinople were filled with details of persecutions still suffered by the Protestant Armenians. One of the missionaries at the Sandwich Islands, who has recently visited different portions of them, states, that the incidental influence of the gospel upon the manners and education of the inhabitants is surprisingly great, especially among the people of Hawaii, where, in a few years more of continued prosperity, not a single vestige will be left of their former degradation and heathenism. Schools are rapidly advancing. The common branches are as well taught, in many of the schools, as they were in this country twenty years ago. The children are clean and well dressed, and the people are rapidly acquiring property. Very few can now be found destitute of decent clothes; and while civilization was everywhere making steady progress, there was also a continued ingathering to the churches. Native helpers render great assistance to the missionaries, especially the older church members, who go out by two and two, as instructors among the people.

Mr. B. said, it had been already published in most of the papers, that Dr. King had left Athens and was now at Geneva. Of the cause of his departure a detailed account had been received. From this it appeared, that some time since, Simonides, one of his most active enemies, published an account in the Athens papers of orgies he professed to have witnessed at Mr. King's house. These gross misrepresentations he styled the mystery of marriage and the mystery of baptism; and notwithstanding their monstrous absurdity, they were received with implicit confidence by the enraged populace.—Public indignation was also still more excited by an article in the Age, in support of Simonides, and representing the whole affair as a plan of Dr. King to bring contempt upon their religion. In this state of things, Dr. K. received a communication from the Governor, through the British Ambassador, desiring, as a means of economizing the settlement of the affair, that he should take a temporary journey; as, if he remained, the Minister of the Interior might feel obliged to send him away to prevent a civil war and save bloodshed. If Dr. K. went away voluntarily, he would be at liberty to return whenever he chose; but if he were sent away, he could not return without a firman, which he might not be able to obtain. And remembering the command of his Master, when they persecute you in one city, flee ye to another, and his example also, he decided to leave Athens. While the British Ambassador was securing his passports and his passage in the only steamer ready to sail, he returned to his house, hastily packed up a few articles, assembled his little family, read the 124th Psalm, and commended them to his heavenly Father, and was soon far away from his home and his enemies. The British Minister assured Dr. K. that he would be responsible for the security of his family, and the highest credit was due to this distinguished officer for his interest in the whole affair. Dr. King proceeded directly to Geneva, where he was most cordially received and entertained by Rev. Mr. Gaussin, and is still in this ancient asylum of the persecuted,—this cradle of civil and religious liberty.

Dr. Ward, missionary physician from Ceylon, said, Ceylon, the island where he had labored as a missionary of the American Board, was a part of British India, a country embracing a population of 150,000,000. The missions in Ceylon are chiefly in the northern parts of the island, among the 200,000 Tamul people, who fill a circumference of 25 or 30 miles. Much of the country is yet uncultivated, but the population is now increasing, and



property is also rapidly increasing. The people own their land and cultivate it themselves. They are lovers of money, and many of them independent but not happy. They cannot sleep at night for fear of their neighbors. Nothing can give them security but the influence of the gospel, and this influence will, if missionary labors are continued, under the divine blessing, eventually change the character of society, even in heathen India.

Christian education is already working like leaven in the community.—The Bible is the principal text-book in the schools, and one lesson a day is learned from it in the Mission Seminary. As a result of this instruction, many young men have embraced Christianity, and nearly all the church members have been educated in these schools. The best educated are the most useful and influential. One young man from the Mission Seminary is a district Judge, several are lawyers, two or three are cashiers in the colonial banks, and many are schoolmasters. A good many of the more pious devote themselves with interest, as Christian teachers, but the demand for this kind of labor has been by no means met. Parents take an interest in the studies of their children, who carry home their books to study, and in this way the Seminary is of great avail in diffusing a knowledge of Christianity. The millions of India are bound together with a common bond, and if the churches in this land will continue to labor in the cause of missions, they may hope to see results that will more than compensate them for all their efforts.

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#### THE CROWNED SKELETON.

"AIX-LA-CHAPELLE, in Germany, derives its name from the tomb of Charlemagne. He gave instructions that when he died, he should be buried in royal position: not prostrate as slumbering dust, but seated in the attitude of a ruling monarch. He had the mausoleum erected after the model of the chapel which had been reared over the sepulchre of our Saviour at Jerusalem. In a tomb within this chapel he was placed upon a throne. The Gospels, which I suppose he had often read whilst he was living, he would appear determined to study thoroughly after he was dead. He directed they should be laid upon his knees before him: by his side was his sword—his celebrated sword; upon his head was an imperial crown, and a royal mantle covered his lifeless shoulders. Thus was his body placed, and thus did his body remain for about one hundred and eighty years.

"One of his successors resolved he would see how Charlemagne looked, and what had become of the riches that adorned his tomb. Nearly a thousand years after Christ, the tomb was opened by the Emperor Otho. The skeleton form of the body was found there, dissolved and dismembered; the various ornaments I speak of were there too: but the frame had sunk into fragments, the bones had fallen disjointed and asunder; and there remained nothing but the ghastly SKULL wearing its crown still!—and nothing to signify royalty but this vain pageant of death in its most hideous form!

"The various relics were taken up, and are now preserved at Vienna; and they have often since been employed in the coronation of the Emperors of Germany, in order to signify their greatness, and their being successors of Charlemagne."—*Dr. Massie.*

How striking a comment does the 49th Psalm afford to this strange history? What became of the monarch's body? It was again entombed, though spoiled, till Frederick Barbarossa, in 1165, interrupted the silence of the gloomy palace. He removed the royal remains into a splendid receptacle he had prepared, and placed the marble throne in the church where it is now exhibited to strangers. But the body itself is nowhere to be found! its last

resting place is empty, the limbs are dispersed, in the form of relics. The skull and one arm-bone are preserved as sacred relics in the cathedral. But though scattered be his limbs, Charlemagne shall yet hear the voice of the King of kings, and stand uncrowned, in His presence who wears the crown of the universe.

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#### OBITUARY.

DIED in Kortright, November 12th, 1846, Miss MARGARET McCLAUGHRY in the 32d year of her age. In early life she professed her faith in the Redeemer, and for ten years she had been an exemplary and much esteemed member of the Reformed Presbyterian Church. Her illness was brief. On Saturday she returned from New-York where she had spent some time in happy social intercourse with relatives and friends. On Sabbath, as usual, she attended public worship. That evening symptoms of disease were manifest. Before morning she was ill, and gradually sunk till the Thursday evening following, when she was numbered with the dead. In her case death was not divested of his terrors. She realized that it was a solemn thing to die. Her convictions of sin were deep. It appeared, however, that her fear of death arose more from a sense of the imperfection of sanctification, than from doubts of her interest in the Redeemer. Being directed by the pastor and elders of the congregation to suitable promises, and commended in earnest prayer to the merciful and faithful High Priest; her mind became more calm, and before death she obtained great composure. She expressed great confidence in the ultimate triumph of the doctrines and testimony of the Reformed Presbyterian Church. And expressed great regret that she had not more diligently and prayerfully studied the great system of truth which she had professed. Her death is keenly felt in the family, in a large circle of bereaved relatives—and in the congregation in whose prosperity she manifested a deep interest. Should her sudden decease be the means of stimulating the youth of the congregation to prepare for death by giving themselves in covenant to the Lord Jesus—and to study more prayerfully the Bible and the standards of the church, we would say, "It is good for us that we have been afflicted."—*Communicated.*

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#### ITEMS OF INTELLIGENCE.

BISHOP OF OXFORD AND DR. PUSEY.—The present Bishop of Oxford is a son of the late Mr. Wilberforce. He is reputed to be a man of talents, but is a high churchman, who has a certain air of evangelism about him.—Dr. Pusey is a canon of the church or chapel of this college, and has a suite of apartments within its walls. I am greatly concerned to say, that I was assured on good authority, that the pestilent heresies of Dr. Pusey are constantly spreading in the University. I was assured, on the spot, that two-thirds of the undergraduates and the Fellows participate in them. Alas! for England, if this be so. In a generation or two, at this rate, the Established Church will have become, so far as a majority of its ministers are concerned, semi-Papal, and many of them entirely Papal. And when will the heresy stop? No step is taken by the government to arrest the progress of the evil. No convocation is held for the purpose, and the church is as

indifferent as the State to the advance of the deadly plague. From all I can learn, these Puseyites give very little evidence of true piety, or even of anything like religion, except that they fast with great ado on certain days. By way of compensation, however, they are said to live like gluttons on others. Their religion, like that of Romanists, is too generally in appearance and in form.—*Dr. Baird.*

**HEREDITARY SUICIDE.**—*Dr. Gall* relates the case of a *Mr. Gauthier*, who left to his seven children a property of two millions of francs. They all resided in Paris and its environs, where they lived upon their property, which some of them had considerably increased by fortunate speculation. Not one of them was visited by any material disaster, and all enjoyed perfect health. They were all highly esteemed by their friends and neighbors; yet all of them labored under an inclination to commit suicide, to which they yielded in the course of thirty or forty years; some hanged, some drowned, and others shot themselves. The last but one invited on a Sabbath a party of sixteen persons to dine with him. When dinner was served, the host was suddenly missing, and having been searched for every where in vain, was at last discovered hanging in a barn. The last of the seven, who was the owner of a house in the Rue de Richelieu, having raised it by two stories, conceived that the expense had ruined him; three times he attempted to destroy himself, but was prevented; however, he at last succeeded in blowing out his brains, and his fortune was said to amount to 300,000 francs.

The *Archives Israelite* says: "It is calculated that the total number of Jews spread over the surface of the whole globe is 6,000,000. Of these 180,000 are in the enjoyment of civil rights, viz: 30,000 in the United States of America, 50,000 in Holland, 10,000 in Belgium, and 90,000 in France. In England 20,000 are as yet incompletely emancipated.

From the returns just published, of the number of members in the Wesleyan Society, it appears that there are in Great Britain 339,379, being a decrease of 2,089; in Ireland 24,633, being a decrease of 2,913; and in the foreign stations 100,303, being an increase of 253; total number of members under the care of the British and Irish Conferences, 464,315, being a decrease of 4,749.

**POPULATION OF ROME.**—The city is divided into 54 parishes, containing 37,530 families. The ecclesiastical population consists of 39 bishops, 1,514 clergymen, 2,417 monks and friars, 1,754 nuns, and 521 students.—The whole population amounts to 175,883 inhabitants, not including the Israelites, who are 8000 in number. The population increased since last year by 5,684.

**DR. KALLEY**, the persecuted missionary at Madeira, now in England, has made a demand upon the government for compensation from the injuries and losses he sustained during the long and violent persecution to which he was subjected by the papists in that island. The subject has been brought up before the house of Commons.

It is said that the number of slaves owned in this country by religious people may be set down in round numbers as follows: By Methodists, 250,000; by Baptists, 225,000; by Presbyterians, 80,000.

**QUITE TRUE.**—The Northampton Gazette says:—"The idea, quite common among pious young men, that they cannot fulfil their mission of good to mankind, without getting into the pulpit, has filled the sacred desk with a great many poor preachers."

**WORKS OF DR. CHALMERS.**—The copyright of *Dr. Chalmers* works, including his life and letters, to be published by his son-in-law, *Dr. Hanna*, together with some additional volumes of sermons, and commentary on the Bible, has been sold for between \$50,000 and \$60,000.

EXTRAORDINARY CASE.—A correspondent of the Boston Journal mentions the arrival at that port of a man whose strange case is thus described :

This afternoon I saw one of the most pitiful objects that ever lived—a man breathing through an aperture in his wind-pipe, about midway from the sternum to the chin. This aperture was made by a musket-ball in Mexico, in one of the late battles. He scarcely breathed at all through the throat, and had nearly, if not quite, lost the power of articulation. It was with great difficulty that he could make himself understood, as he could neither read nor write. He could hear distinctly, and make signs to convey his meaning, which with great difficulty were intelligible. He tried hard to speak so as to be heard, but the volume of breath necessary to form a word or sentence, passed out of the wind-pipe at the aperture before reaching the throat, and prevented articulation. This aperture had healed, and a silver tube was inserted to assist respiration, which was performed with great difficulty. The tube was attached to his neck by a string. He had also been wounded in one of his legs.

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#### NOTICES OF BOOKS.

Robert Carter has recently published the following valuable works :  
1st. An exposition of the Book of Proverbs; by Rev. Charles Bridges.

This work is by the author of that excellent exposition on the cxixth Psalm, with which we know some of our readers are acquainted. It is evidently the fruit of extensive research and comparison of authors, and of the Holy Scriptures. Except the work of Dr. Lawson, which is now scarce, we consider it the best exegetical and practical commentary on the Book of Proverbs which we have seen. It is a handsome, large octavo volume, that may be either read or studied by ministers or private christians with eminent advantage.

2d. Lectures on Divinity: by the late George Hill, D.D., Principal of St. Mary's College, St. Andrews.

This is an elaborate work, the fruit of many years study, and of the communication of instruction to students of Theology. The Lectures were revised and improved from season to season before delivery to the class, and are a happy specimen of this important method of communicating instruction. We prize the work for the full, clear, and impartial statement of the numerous false doctrines, with the main arguments by which they are sustained, which the author refutes. In this respect it is especially suited to the wants of Theological students.

Rev. R. Hutcheson, a minister of the Reformed Presbyterian Church, has prepared and published a useful little manual entitled "*The Cup of Blessing, or the New Testament Passover; a Guide to Sacramental devotion.*" This work consists of three parts. 1. The Institution and Nature of the Sacrament of the Supper. 2. The Manner of observing it. 3. Helps to Self-examination. Each of these parts is illustrated chiefly by quotations from the Scripture and the subordinate standards of our church. For youth, who need to be instructed in the truths relating to this holy ordinance, and for all who need to have their memory refreshed in these truths, this manual will be found most convenient. It embodies in small bounds and presents in one view what would take much time to search out and read in detached portions in the books from which the quotations are made. In this respect it is truly a guide and a help.

CORRECTION.—In the Obituary of widow Divoll, in our August No., the third sentence should read, In the year 1835 she left them and united with the Reformed Presbyterian congregation, formerly, &c.

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## AGUR'S PRAYER.

Proverbs xxx. 7-9. Two things have I required of thee, &c.

It remains to consider the arguments employed to enforce the petition. These are contained in the 9th verse, "Lest I be full and deny thee and say, who is the Lord? or lest I be poor and steal and take the name of my God in vain." Of this important part of prayer, which may be termed pleading, we have many instances in the scriptures. Job says "I would order my cause before him and fill my mouth with arguments." Chap. xxiii. 3. We have it exemplified in the instance of Moses, when interceding with God not to destroy Israel. Ex. xxxii. 11-13. "Why doth thy wrath wax hot against thy people? wherefore should the Egyptians speak and say, For mischief did he bring them out to slay them in the mountains?" Joshua employed it in his supplication for Israel after their defeat by the men of Ai. Joshua vii. 7-9. "Alas, O Lord God, wherefore hast thou at all brought this people over Jordan to deliver us into the hand of the Amorites to destroy us?—and what wilt thou do unto thy great name?"

The design of this part of prayer should be well understood and considered. Nothing could be more preposterous than to suppose that our pleading would influence the Divine mind as it is adapted to do with 'one of ourselves.—In God there are no passions or emotions to be moved by our appeals or our arguments. To him we cannot present

our case in any stronger light than that in which it is already before his mind. Our need he knows infinitely better than we do ourselves. No where in the Bible is the answer of our prayers suspended on the clearness with which we present our petitions, or the skill and power with which we enforce them. There is invariably one condition exhibited as requisite in order to the success of our petitions; and that is faith. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." "If any of you lack wisdom let him ask of God—and it shall be given him; but let him ask in faith nothing wavering."

Of what use then are arguments in our prayers? They tend to strengthen our faith, by which we have power, and prevail with God. It is not for us to say, why God has promised to hear the prayer of faith. It is enough for us to know that he has done so. And this consideration should lead us diligently to employ the means which he has appointed to increase our faith. Now the arguments which the saints use when they address the throne, have this tendency. Take the case of Moses referred to above. The more he reflected how much the glory of God was concerned in taking Israel to the land given to their fathers, and the more he considered how a failure to accomplish this would bring dishonor on the Divine name, the stronger was his assurance that God would not execute the threatening denounced. Faith grew stronger by being exercised: it rose above the many difficulties that stood in the way—it beheld the wisdom, the power and all the other perfections of God, as engaged to preserve untarnished the glory of his name. The earnest suppliant was convinced that God would perform all the good promised to Israel, notwithstanding their great transgressions. And God hearkened, and heard, and answered. His Spirit, by these solemn reflections, inspired the heart of Moses with the strongest confidence in the divine mercy.—Like Abraham, "he staggered not at the promise through unbelief, but was strong in faith giving glory to God." In answering this believing prayer, God was more glorified than if he had consumed in a moment the whole congregation of Israel, and reared up in their stead, of the stones of Horeb, children to Abraham.

But we proceed to consider more particularly the arguments presented in the prayer of Agur.

1. He deprecated a state of affluence lest it might lead him to forget God, and finally to deny him. "Lest I be full and deny thee, and say, who is the Lord?" This is immediately connected with the petition in the preceding verse—"Give

not riches." There is a state of being full very different from that which is here feared. Paul speaks of it; Phil. iv. 18. "I have all, and abound: I am full." The meaning is, he had all he needed, and that was all of worldly things that he desired. But the fullness here spoken of is of another kind. It is that abundance of worldly things that the carnal heart craves, but with which it is never satisfied. It never says it is enough. And the direct tendency of this is to lead to forgetfulness of God. How earnestly did God warn Israel of this before he brought them into Canaan.—Deut. vi. 10–12. "When the Lord thy God shall give thee great and goodly cities which thou buildedst not, and houses full of all good things which thou filledst not—when thou shalt have eaten and be full, then beware lest thou forget the Lord." And how this warning would be unheeded, was foretold to leave them without excuse. Deut. xxxii. 15. "But Jesurun waxed fat and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation." Of the danger of this state, the Spirit of God gives a graphic description. 1 Tim. vi. 9. "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Knowing these things, how earnestly should he plead who seeks a better portion than this world. "Give me not riches, lest I be full and deny thee and say, who is the Lord."

To deny God does not require a formal declaration that he is not "the Lord and our God." The word means radically to lie. "Lest I should lie to thee or concerning thee." It is well known that the sin of falsehood can be committed by actions as well as by words. We read of some who "profess that they know God, but in works they deny him." Their practice contradicts their profession. They "have a form of godliness, but they deny the power thereof." And this is the first step toward an open renouncing of God.—Practical apostacy always precedes that which is open and avowed. The heart is alienated from God; the practice, which for a time under the influence of outward circumstances, was in some degree conformed to the rules of the christian life, gradually yields to the dictates of the law of sin, until its dominion is entirely established; and then all that remains is a mere profession.

How much the acquisition of wealth tends to produce this, facts known to every observer abundantly demonstrate. Where is it seen that men increase in piety with the increase

of their wealth? Nay, where is it not seen that the former decreases with the abounding of the latter? "The love of money is the root of all evil." And it is difficult to amass money without loving it. Those who "love this present world, like Demas forsake Christ and his cause. The danger of wealth with regard to its influence on the concerns of the soul, our Saviour expresses in strong language. "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." With God indeed there is nothing impossible, but the influence of wealth as detrimental to religion is such as no human strength can resist.

Those who become practical deniers of God not unfrequently become so in profession. This is the consummation of the apostate's course. And this is what is earnestly deprecated in the prayer under consideration. "Lest I should say, who is the Lord?" The very words of this impious and atheistical exclamation were uttered by the proud Pharaoh in reply to the demand of Moses and Aaron in the name of the Lord God of Israel that he would let his people go. "Who is the Lord that I should obey his voice and let Israel go?" To what a pitch of wickedness has he advanced who could think this in his heart or utter it with his lips! "The fool says in his heart there is no God," and such a fool, seven times stultified, does he become who having once claimed to know God, not only in works but also in profession, denies him.

It is a common and true remark that apostates from the true religion become the most shameless and abandoned sinners. In them sin puts forth its utmost malignity in blaspheming the name of God. "They set their mouth against the heavens, and their tongue walketh through the earth." And to this embodiment of all that is wicked; and its connexion with the possession of wealth, as a very common result, the believer often looks with feelings of apprehension. And how earnestly does he pray that God would deliver him from the cause that so he might escape the consequences. "Give me not riches lest I be full and deny thee and say, who is the Lord."

2. He deprecated a state of indigence lest it might lead him to steal, and dishonor the name of God. "Lest I be poor, and deny thee, and take the name of my God in vain." A state of poverty is not on its own account desirable, and hence the general dislike to be in it. But it is not chiefly because of its inconveniences, its trials, and its privations, that the good man deprecates it. He looks at the advantages



which it furnishes to the wily tempter to involve his soul in sin and guilt. The state here called poor is that of absolute destitution. It is that state in which no other way presents itself to the eye of sense to satisfy the cravings of nature, but to put forth the hand and take that which belongs to another. In this case the temptation to steal is strengthened by the consideration, that the act would not be branded by public disapprobation. "Men do not despise a thief if he steal to satisfy his soul when he is hungry." Prov. vi. 30. They greatly misunderstand this declaration who suppose that it furnishes any warrant or even apology for taking the property of another. This is clear from the following verse, "If he be found he shall restore seven fold." He shall make full restitution according to the spirit of the law. Ex. xxii. 1. The evil lies in taking occasion from divine providence to break a divine command. Unbelief is at the bottom—the same malignant principle which prompted the inquiry among of the Israelites, "Can God furnish a table in the wilderness?" It was this principle that was wanting in order to render the assault of the tempter on our Lord successful.—"Command," says the devil to the Saviour, suffering after a long fast, the painful feelings of hunger, "that these stones be made bread." "The prince of this world came and found nothing in him." There was there no unbelief on which the temptation could fasten. He repelled the assault by referring to the established connection under the divine government between duty and safety. "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." As though he had said God is able to preserve me alive and to supply my wants and he has promised that he will do so while walking in the way of his commandments. Faith in this promise supported the Saviour under the trial. It gave him the victory over the enemy; and by the exercise of like faith the believer will be delivered from similar trials.

The breaking of any of the commandments is practically taking the name of God in vain, for his name is written on his law. This is especially the case in regard to the eighth precept. To steal, even to relieve the most pressing necessity, is to deny the faithfulness of God to his promise and his righteousness in the administration of his government. Has he not promised that though "the young lions do lack and suffer hunger—they that seek the Lord shall not want any good thing?" And when he forbids us to take thought, "saying what shall we eat, or what shall we drink, or wherewithal shall we be clothed?" and directs us to "seek

first the kingdom of God and his righteousness," he assures us that "all these things shall be added unto us." What then but unbelief, a practical denial of the very being of a gracious and Almighty Ruler, could induce any one, having these promises, to put forth his hand to supply his need, by a direct violation of the divine law? To steal, even to satisfy hunger, is to take the name of God in vain.

Nor are miracles to be expected in our day, to relieve from pressing straits and trials. God is still a "very present help in time of need." He supplies his destitute servants, not as he did Elijah by sending ravens to feed them, but in a way in accordance with the laws by which human actions are moved and directed. Deep in the human heart is implanted the heavenly principle of sympathy, and though it suffered sorely by the fall, it still exists to accomplish noble ends. Unless in those cases where the fountains of feeling seem to be entirely dried up, to men to whom God has given wealth, he has also given a heart to respond to the claim of the suffering and destitute. How remarkably has this been exemplified in the case of the suffering, in the lands of our fathers, whose wants have called into exercise the benevolence of millions of hearts and the beneficence of as many hands.— And that manhood, is a gross misnomer, that would refuse to receive the offering of kindness and sympathy; and the principles of that man are wrong essentially, who rather than be thought a dependent on charity, would "steal to satisfy his hunger." In provision made in this way for him the poor saint will see the hand of God, and realize the fulfilment of his promise. "Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed."

It is often the case that one sin leads to the commission of another. This, as an evil to be dreaded and avoided, is plainly referred to in the words, "Lest I should steal and take the name of my God in vain." Stealing leads directly to lying, and blasphemy. The thief, ashamed to confess his theft, and afraid of the punishment, denies and to confirm his denial swears to it. In this way the name of God is greatly blasphemed. And let no one say that he is in no danger of running into such excess of wickedness. Is he in danger of committing the first act in the series? He is equally in danger of committing the last. To a person who has stolen and denied it, it will be no more difficult to swear to the falsehood than it was at first to take what was not his own. The course of sin is downward, easy and rapid. The way to escape is, to carefully observe the directions of the wisest of men. "Enter not into the path of the wicked, and

go not in the way of evil men; avoid it, pass not by it, turn from it, and pass away." And as "it is not in man that walketh to direct his steps," how fervently should we pray to him who has promised to hear us. "Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: lest I be full and deny thee and say, who is the Lord? or lest I be poor and steal and take the name of my God in vain."

We have brought our exposition to a close; and now, reader, have you seriously pondered these important matters? You utter this prayer—you teach it to your children—but do you act in accordance with it? Does not your practice contradict your profession? While you pray "give me not riches," are you not laboring to be rich, thus violating a divine command, and acting contrary to the letter and spirit of an inspired prayer. Think of these things. While it is your duty to be "not slothful in business," you are also to be "fervent in spirit," and whenever our worldly business interferes with our religious exercises, the love of the world exerts a baneful influence over us. May we seek to be kept from the extremes of human condition; and be made useful on earth, and at last be brought to the enjoyment of God in heaven.

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#### EXPOSITION OF JUDE 3-4

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

"Beloved."—The title by which the apostle thus addressed those to whom he wrote intimates the affectionate regard which he had to them. And this especially because they had obtained mercy from the Lord. It is our duty to love all men; for this is the fulfilling of the law. "Love thy neighbor as thyself." But we are under special obligation to love the saints. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Jude manifested his love, by opportunely warning those to whom he wrote of the danger to which they were exposed from false teachers. The strength of his love may be measured by the anxiety which he expresses,—“when I gave all diligence to write unto you.”

He was not slow or backward to put them on their guard, and the reason was, because he loved them. As truly and sincerely loved by the apostle it would have been indeed painful to him, had they been seduced from the simplicity of gospel truth; hence his spirit was stirred up in him to write with "all diligence."

"The common salvation."—This is the subject of the epistle. Jude writes, not to inform his correspondents in regard to secular business; nor even to furnish them with instruction on subjects of secular learning, but that they might be made wise by an accurate acquaintance with Divine things,—that they might be instructed in the things of the gospel; in the way of salvation. Salvation is a relative term. In its broad sense it signifies deliverance from evil of any kind. It must then be relative to the nature and amount of the evil experienced. Salvation is greater or less, as the evil from which it is the deliverance is of greater or less magnitude. It has however in scripture a specific and appropriated use, it is used to signify deliverance from sin, both its guilt and its pollution: it includes both justification and sanctification. Such is the salvation revealed in the gospel. It is the work of the Lord Jesus Christ—effected by his obedience in the place of sinners, "unto death, even the death of the cross." For, "though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the Author of eternal salvation unto all them that obey him." Heb. v. 8.

The apostle calls this, "the common salvation." In the use of the word "common," he makes no reference to the value of salvation. For in this view of the matter, salvation is beyond all price. He who loses it, though he possessed all else in the world, is denied of the only true riches,—is "wretched, and miserable, and poor, and blind, and naked." Rev. iii. 17. But, it is a "common salvation" inasmuch as it is enjoyed equally by a number: it is not restricted to one person, to a particular people, nor class of people. It is the enjoyed blessing of a "great multitude, that no man can number, of all nations, and kindreds, and people, and tongues." Rev. vii. 9. Salvation by faith in the righteousness of Christ is revealed to the whole world. "Go ye into all the world, and preach the gospel to every creature." Mark xvi. 15. The gospel then, as containing the revelation of salvation, is "common" to the world: and is actually enjoyed in its efficient power by a great multitude "of all nations, and kindreds, and people, and tongues." It is thus a "common salvation" both in regard of its efficiency and revelation.—

We are familiar with this meaning of the word, in the ordinary use of our language. The common-weal, the common-wealth, and common-property are examples in point. Whatever is enjoyed equally by a number of individuals is common to them all. Thus, salvation is common to all who are "sanctified by God the Father, and preserved in Christ Jesus and called." All men universally are not partakers of salvation, but there is no restriction to any particular kind or class of men. To use the words of the apostle Paul—"there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." Gal. iii. 28.

"It was needful for me to write unto you,"—Because the people of God, whom he loved as his own soul, were exposed to danger by false teachers and hypocritical professors of religion, who had "crept" in among them "unawares,"—noiseless and stealthy, like the serpent in its trail, these men crept into the company of God's professing people, and defiled whatever they touched. This is the cause of the apostle's pressing exhortation.

"That ye should contend earnestly for the faith once delivered unto the saints."—In this place, faith means gospel truth, or, in other words, the promise of salvation which God makes to sinners in the Bible. Gospel truth is God's word; and when we trust on him for salvation we act faith on his word. Thus, faith, in its exercise, has God in his word as the object upon which it takes hold. As the act of faith has the word of God for its object; the term faith is applied in scripture to both the act and the object upon which the act rests. It is in reference to the latter that the apostle speaks, when he says, contend earnestly for the faith. For with no degree of propriety, could a person be called upon to contend for that which is an operation of his own mind, which faith in its exercise is; but he may contend for that upon which the act operates. The use of the term in other portions of scripture corresponds with the exposition given in the present instance. For example—"a great company of the priests were obedient to the *faith*." Acts vi. 7. "But they heard only, that he who persecuted us in times past, now preacheth the *faith* which once he destroyed." Gal. i. 23. The word faith, as used in the portion of scripture we are now explaining, is of the same import with the word gospel; it is the promise of salvation which the gospel contains.

It is not only the duty of the hearer of the gospel to believe its promises, and thus become "obedient to the faith," but to preserve the faith, or truth of the gospel, in its doc-

trinal purity; and contend against attempts made to corrupt it. Soundness in the faith is of vital importance to both the individual believer and the church of God at large.—The truth of the gospel is that by which sinners are instructed in the knowledge of the true God, and the way of salvation through his grace in Christ. By this also they are sanctified, and fitted for the inheritance of the saints in light. “God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the *truth*.” 2 Thess. ii, 13. “Now ye are clean through the *word* which I have spoken unto you.” John xv. 4. The great importance of truth, and the place it occupies as the appointed instrument of our sanctification show that it is our duty to maintain it with all earnestness and fidelity. It is a sacred trust “once delivered unto the saints.” This word “once” intimates the perfection of “the faith.” It is a perfect revelation of the will of God for our salvation; nothing is to be added to it, nor taken from it. “The word of the Lord endureth forever.” The promises of the gospel are all yea and amen in Christ Jesus: they admit of no change; nor may we expect a new revelation of them. They are perfect, and therefore sufficient to make wise unto salvation.—This seems to be the meaning of the word “once,” in this connexion. The same word in the original, and so translated, is frequently found in the New Testament. The following examples sustain the exposition which we have now given—“But now ONCE in the end of the world hath he appeared to put away sin by the sacrifice of himself.—So Christ was ONCE offered to bear the sins of many.” Perfection or sufficiency is the obvious meaning of the word *once*, in these scriptures; and such, we think, is its equally obvious meaning in the portion now under consideration. It intimates to us the important gospel fact, that the word of God is able to make us wise unto salvation. For “the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.” This is delivered unto “the saints.” This they are bound to preserve with the utmost care,—endeavor to diffuse its blessed truths in the world,—and, when they are disputed or opposed, to contend for them with ardor and zeal! Lukewarmness to truth is no evidence of christian charity, or obedience; it is neither the token of love to our fellow-men, nor of homage to God, to be indifferent as it respects the purity of gospel doctrine, or its influence in the world.

For this they *should earnestly contend*. This thought is expressed in the original by one word. It literally means to

“agonize upon.” The language is figurative; and is designed to convey the idea of intense conflict. The allusion is probably to the keen and earnest struggling of wrestlers or prize-fighters in the public games of the Greeks and Romans, in which combatants striving for the mastery strained every muscle to the utmost. With an earnestness of mind, like the determined combatants who struggled on the arena, should the people of God contend for the faith of the gospel. On no account should they abandon or compromise any known truth: this must be maintained even at the risk of life itself. The rule of duty in such a case is not personal convenience, but unreserved obedience to the will of Christ. Of such as had been faithful in maintaining “the faith once delivered to the saints,” and thereby overcame the accuser of the brethren, it is said, “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.” Rev. xii. 11.

Success in this contest requires intelligence, prudence, and zeal. Intelligence, that the christian soldier may know what he is contending for; and that every portion of truth may have its due place in his estimate.—Prudence, that he may know the times and what Israel ought to do, lest truth suffer by his indiscreet, though well-meant, endeavors to advance its interests.—And zeal, that his soul may be filled with a holy, indomitable desire for the glory of God, manifested in the final triumph of truth in the world! For “the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

Verse 4th.—“For there are certain men crept in unawares, who were before of old, ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.”

We referred to the fact here stated in explaining the preceding verse, showing that this was the cause of the apostle’s urgency in writing; and not only his own felt obligation to exhort the brethren, but also their bounden duty to contend earnestly for the faith once delivered unto the saints. This was the more necessary because “certain men crept in unawares” among the brethren in the church. This language aptly describes the deceptive character and practice of those who corrupt the truth of God. Errorists and false teachers creep in *unawares*; by stealth they insinuate themselves into influence, and, with the cunning of the serpent, spread their poisonous principles. It is but seldom indeed that men cherishing unscriptural tenets, are sufficiently open and candid to avow what they ultimately aim at. Their avowed sentiments are kept in abeyance for a time, and often fall far

short of what they have an eye to, and to which by and by they arrive when they imagine it can be done with safety to their own designs. The truth is sold by little and little as corrupt men by their wiles and flatteries ingratiate themselves into the good opinion of God's people. The history of the church in past days painfully verifies the truth of this statement; and with this fact before our minds we must be reckless indeed to the cause of truth, if not wholly recreant to its principles, if we do not make this an ever present reason in our minds to watch against the corrupting influence of error and errorists,—that we may be ever ready to “buy the truth and sell it not.”

“Ungodly men.”—Such is the brief but frightful character which the apostle gives of the “certain men” who “crept in unawares.” Whatever guise of piety such men may assume—and in this they may stand as high as ever did pharisee of old—yet by the judgment of the inspired apostle, they are denounced as without God—they have no gracious knowledge of him; but have their “understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.” Eph. iv. 18.

There is an intimate connexion between false principles in religion and practical ungodliness that seldom fails to manifest itself in the conduct of heretical men! Religious ignorance and falsehood are the parents of vice. However carefully this effect of error may be concealed for a time, yet it is as certain in its operation as any other law of the human mind. The intellectual powers of man cannot long be under the influence of error without producing a corresponding immoral effect on his practice: the latter is only the practical embodiment of the former. Again, ungodliness in the life tends to produce error in the understanding. The affections have a powerful influence on the understanding: men are easily persuaded to believe what they love to do. Thus, error and immorality reciprocate in their effects. The character of “ungodly,” of which the apostle speaks, is the absence of holiness in heart and life. The word in the original expresses want of reverence to God: it conveys the idea of irreligion and impiety. It is the absence of love to God in the heart, followed up by gross immorality in practice. The corruption of the heart—its alienation from God, is illustrated by what follows: “Turning the grace of our God into lasciviousness.” This is done by abusing the doctrines of grace, and making them an encouragement to continue in sin. Ungodly men take the liberty of despensing



with the moral law as the rule of obedience, presuming on the goodness of God. Because salvation is of grace, such will live in sin. This is to turn the grace of God into lasciviousness; for it makes grace a motive to commit the vilest deeds. The Antinomianism thus manifested is at war with the first principles of the gospel. The grace of God is revealed from heaven, not that men might be saved from the guilt of sin, and left free to live in its pollution—not that they might be rescued from the miseries of perdition, and allowed to wallow in the abominations of sin! but, that they might be redeemed from all iniquity—that they might be sanctified as well as justified by faith in the righteousness of Christ. It was the design of God to make men holy as well as happy; and indeed happiness cannot be attained without holiness: for holiness is that “without which no man shall see the Lord.” God chose sinners “before the foundation of the world that they might be holy and without blame before him in love.” Eph. i. 4. The gospel in its power is a holy calling,—it is “pure and full of good fruits.” The doctrines of the gospel reveal grace,—that “we are saved by grace through faith; and that not of ourselves; it is the gift of God.” But these doctrines also command holiness,—“Blessed are the pure in spirit, for they shall see God.” And they were intended to produce it; for we are sanctified through the belief of the truth. “Grace reigns through righteousness unto eternal life, by Jesus Christ our Lord. What shall we then say? Shall we continue in sin, that grace may abound? God forbid: how shall we, that are dead to sin, live any longer therein?”

“Denying the only Lord God, and our Lord Jesus Christ.”—The Greek word here translated “and,” is used exegetically. It has the meaning of “even;” the one part of the proposition is thus explanatory of the other, “the only Lord God, even *our* Lord Jesus Christ.” Adherence to the authorized use of the Greek article demands this interpretation. The apostle asserts the DIVINITY of our Lord Jesus Christ when he thus calls him **THE ONLY LORD GOD**. For whatever use may be made of the word God in scripture, such a form of expression as this is never applied to any creature however exalted in the scale of being or of office. And in thus applying to the Saviour the unmistakable title “**THE ONLY LORD GOD**,” the apostle agrees with the current of scripture authority. “In the beginning was the Word, and the Word was with God, and the Word was God.” John i. 1.

Men deny the Lord Jesus Christ, 1st. By denying his divinity. The scriptures reveal to us a Divine Saviour, the

Son of God,—one with the Father,—the true God and eternal life,—the mighty God, the everlasting Father,—the same yesterday, to-day, and for ever. In a word, that he is God over all, blessed for ever! To reject the Divine character of Christ Jesus, is to deny himself. It is the Divine character of the Saviour, that furnishes the grand basis for a sinner's hope. He is thus *able* to save to the uttermost all who come unto God through him. 2nd. By denying his proper humanity. Real humanity was necessary to form a natural relation between the Saviour and sinners of our race.—“Wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.” Heb. ii. 17. Arianism denies the proper humanity of the Saviour, as well as his Divinity, by holding that he was only a created spirit, though super-angelic as to rank. 3d. By denying the mediatorial offices of Christ. To deny any of these, is to reject him as prophet, priest, or king; for in respect of these offices he was anointed or made Christ! The prophetic office is denied virtually, by denying the plenary inspiration of the Holy Scriptures,—the priestly office, by rejecting his sacrifice as a substitution and vicarious satisfaction in the room of sinners. And all deny Christ as a king, in part at least, who do not acknowledge his right to universal dominion. He who usurps power over the church by interfering with her privileges practically denies Christ's power over the church as her only king and head. And he who would limit the dominion of Christ to the church, denies that he is “the Prince of the kings of the earth.”

In conclusion.—1. From this portion of the word of God, ministers of the gospel should be instructed to watch over the truth of Christ. In a special manner it is committed to their charge. “Hold fast the form of sound words,” said Paul to Timothy, “which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us.” 2 Tim. i. 13-14. As faithful stewards of Christ, they are to warn men against the insidious arts of false teachers who teach for doctrines the commandments of men,—teach those committed to their pastoral charge, sound, wholesome doctrines; and thus “convince the gainsayers.” “For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.” Mal. ii. 7. They should also bear in their ministry a faithful and decided testimony for the truth of God, the

whole of the faith once delivered to the saints. But, while the ministers of the gospel have a special charge to "hold fast the form of sound words," it is also the duty of all christians to maintain the truth of God,—to contend for the faith once delivered to the saints. We have no wish to palliate the guilt of such teachers as corrupt the truth of God, yet let every hearer of the gospel understand that he is personally responsible for the views of the gospel which he adopts, as well as the use which he makes of the faith once delivered to the saints. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets have gone out into the world."

2. The reciprocating influence which vice and error have on each other ought to excite attention, and produce watchfulness on the part of the hearers of the gospel. Let such bear in mind that error is not harmless; its natural tendency is immoral! On the other hand, have they an attachment to some unscriptural tenet, it may be a profitable inquiry to ascertain what influence the heart and affections have had in producing this state of the understanding. Perhaps it may be found that the strange opinion is only an apology for indulgence in some vicious propensity!

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THE DUTY OF THE CHURCH TO HER BAPTIZED MEMBERS.

(Concluded from p. 259.)

In a former No. the duty of the church to her baptized members, 1. In the family. 2. In the primary and other schools. 3. As pastoral and catechetical, was presented.—It remains to consider,

IV. Baptized members of the church have a right to the restraint and correction of her discipline. In this matter, the duties of the church to her children are similar to those of natural parents—the ecclesiastical and the natural parent being analogous in their relations and the obligations recognized in the application of the fifth commandment. Whatever be the duties of the parent in relation to restraint and discipline, the church may view her obligations to all her baptized children in nearly the same light; or she may at least derive important instructions in relation to her own duty, which will not, in substance, materially differ from the duties of the natural parent, who is a member of the visible church and under vows made to God in the dedication of

children to him in baptism. The natural parent enquires not whether the child has made a public profession. He feels the obligation on him to restrain and discipline his children without making distinctions in his family—he has one common law under which all restraint and discipline are administered. This law ceases not to bind when children are at adult years, but retains moral vigor and influence upon both parents and children, while in the same household the parental and filial relations exist. It is an anomaly in the family government to release a child from parental authority and discipline; so, it would be equally anomalous in ecclesiastical government to set any number of Christ's family free from his authority, and from the wholesome discipline which He has instituted in his house for edification and not for destruction. If it be a great privilege to be a member of the church of Christ; then, there must be corresponding duties binding upon all who enjoy the privilege: and if members neglect duty, violate solemn obligations, bring scandal upon the church—such culpable conduct should be held amenable to law; and the church should have some way of vindicating her honor and of reclaiming her delinquent members. If such be not the case, a species of semi-anarchy must be the result. But God's house is a house of order.—Discipline is itself, as an ordinance of Christ in his house, a benefit and a privilege—a benefit and privilege to which every member has a right from the fact of membership—a right as indefeasible as the right of the infant to baptism.

From the order of the Old Testament, we may infer that, under the New, baptized members are proper subjects of discipline. *First*, It was the privilege and duty of all circumcised adults to eat the passover. The Israelites ate the passover by households; and none were either prohibited or exempted. *Second*, To neglect eating subjected the delinquent to the censures of the church: and any one who ate with leavened bread was cut off from the congregation; that is, was censured with a high degree of ecclesiastical censure. *Third*, It is very evident that, in the discipline of the Old Testament, no provision was made for the distinction that now obtains among us, which exempts baptized members from discipline, because they disobey the dying command of the blessed Redeemer. If such distinction was entirely unknown under the former dispensation, it is not likely it was practised in the apostolic age. And almost certainly it was not the practice of our covenant fathers to make the distinction. Then, if we have the practice of God's ancient people, Patriarchs and Prophets—the example of the apostles

and of the apostolic church while she remained faithful—the example of the reformers both on the continent and in the covenant-Isles of our fathers—If the whole line of the footsteps of the flock of Christ is distinctly marked by this uniform feature\*; we are encouraged to go our way by these footsteps, and apply the discipline of the church to all baptized members.

In the application of the principles laid down, we may, it is presumed, arrive safely at the following conclusions—First : It is the duty of parents, *as they are accountable to the judicatories of the church*, to teach their children as they grow up around them, the nature of their baptismal vows, and the aggravation of all their sins from the character of their privileges and obligations—to instruct them in the nature and design of the ordinance of the Lord's supper, and the duty of preparation for it—to instruct them in the nature and extent of the claims the church holds upon them on the ground of their solemn dedication to God and his church in baptism—to instruct them in all the doctrines of salvation, and the relations in which all the ordinances of Christ's appointment stand to the salvation of sinners as means, and the importance of a right improvement of all these. It is their duty to subject their children to obedience to God's law, and to all the restraint and discipline required in the word, as they are answerable to God and the courts of his house. The church, for the sake of the interest of her baptized members, as a duty owed to them and as a means of promoting their salvation, *should*, through her ministry and eldership, *know* that these duties are faithfully discharged in every family. While children are minors their parents are accountable for all their offences and scandals: and even after their minority, for all such, so far as known and permitted. This principle is established by the morality of the fourth commandment—"Thou nor thy son nor thy daughter." The parent is chargeable with the son's violation of the Sabbath. Consequently, Sessions are bound to treat such sabbath-breaking as scandals chargeable upon the parents the same as committed in their own proper persons. And so of all the improper and scandalous conduct of children—all should be deemed censurable, and the censure merited promptly inflicted upon the parents. Sessions are bound to enquire at the hand of parents after the conduct of the baptized children of the church, subject to her censures through their parents, their natural and federal heads.

*Second*, it is the duty of the pastor to be instant in season and out of season, and to hold up in his public instructions

\*It would have been gratifying had the writer furnished the evidence on which he bases the assumed facts from which he here reasons.—Ed.

the relations and duties of baptized members—what the church and her head require of such—their accountability and responsibility to the rulers in Christ's house as their appointed guardians. Especially, through her pastors, the church should urge upon youth the importance of seeking Christ early—the great danger of baptized youth neglecting the concerns of their souls in the morning of life as the propitious time, the time to which the promises apply with greatest interest, and in which they hold out the strongest encouragement—"Seek me early and ye shall find me."

*Third*, it is the duty of Sessions to exercise a guardian watchfulness over all the youth of the congregation; and as far as in their power make themselves acquainted with their spiritual state. They should afford them every encouragement in turning their attention to the subject of religion, and in fostering in them an early attachment to the church.—They should hold up to them the importance of early religion, and of an early and respectable profession of it; as also, to warn them of the danger of delay in matters of duty so solemn and important. They should expostulate with them in relation to their outward deportment, warning against whatever would bring reproach or scandal upon themselves, and through themselves upon the church. If youth become scandalous, Sessions should call them to account, and either exercise discipline at once by administering admonition, rebuke or suspension: or, in case of refusing submission, the charge should lie against the delinquent till application be made for visible privileges, when satisfaction for past scandal should be required as a condition of admittance to those privileges.—In cases of aggravated scandal—as an abandonment of all morality—an outraging of natural religion, so as to become openly and palpably a reproach to the church, Sessions would be warranted in proceeding at once to the application of discipline by the infliction of her censures. While the general principle is assumed, that all baptized members are fit subjects of discipline, yet in all this great tenderness and care should be observed; and a great difference made in carrying out and applying the principle. Whether the refusing to make a public profession by coming to the Lord's Table should of itself, even no matter how long delayed, be matter of any degree of discipline, is a question which is, perhaps, to be viewed as unsettled, or neglected in the practice of the evangelical churches: and while we are not prepared to decide *positively* in this case—or whether baptized members becoming scandalous—turning Infidels, Papists or Pagans should at once be suspended from the church, yet we feel

inclined to decide that, as a general principle, the church should call baptized members to account, and exercise discipline upon them, as the last resort in the application of the means of grace, for the temporal and eternal welfare of the members of Christ's visible family.

J. B. J.

#### CHARACTER AND CLAIMS OF THE SCOTTISH MARTYRS.

(BY DR. WILLIAM SYMINGTON.)

Continued from page 265.

5. To these considerations, the *cause* in which all this spirit was shown, these sufferings borne, and these deeds performed, must be added. The cause on account of which our fathers "loved not their lives unto the death," was the cause of God—the cause of Christ—the cause of truth—the cause of religion and liberty; a cause worthy of their best exertions, and sufficient to warrant their dearest sacrifices. But the nature of this cause will be best understood from a specification of some of those leading principles for which they contended and died. We say not that those we are to state were reduced to a written, systematic form, or expressed and arranged exactly as we have done them. But we do say, that they are principles which entered essentially into their testimony for truth, which were received as binding, considered as axiomatical, and constantly acted upon. These we can do little more than state, having left ourselves no time to descant on them, either in a way of explanation or defence.

*Salvation by the free sovereign grace of God, through faith in the Lord Jesus Christ*, was the first of these principles. This is what was held by Luther and the first friends of the Reformation, as "the article of a standing or falling church." It may be regarded as having produced the original revolt from the church of Rome. It was afterwards incorporated with all the sentiments and discourses of the Reformers; and when it once comes to be forgotten, or denied, or perverted, or concealed, whatever external observances may remain, the spirit of the Reformation has fled, and you may write upon it "Ichabod," the glory is departed.

Another of these principles was *the sole authority of the Holy Scriptures in matters of religion, and the right of all men to peruse them*. Traditions and the priesthood were discarded as grounds of faith, and the bible alone elevated to this rank.

Wearing the seal of divine attestation, it was reckoned worthy of implicit and universal reverence. It was deemed a maxim of self-evident truth, that that which all are to believe, according to which all are to act, and by which all are to be judged, ought to be in the full and undisputed possession of all. Ignorant and worthless priests might have reasons of their own for shutting out the light of Revelation, skulking like moles and bats into hiding places, and preferring the darkness or the twilight; but the Reformers had no such instinctive abhorrence of light, resembling rather "the bird of heaven, which meets the full unclouded blaze, with an eye that never winks, and a wing that never tires."

*The right of men to form their religious opinions from the word of God*, flowed as a native result from the foregoing; such a right being clearly implied in the supreme authority of revelation, in the impossibility of controlling the human mind by anything but scriptural evidence or rational argumentation, and in the accountable nature of man.

In opposition to the tyrannical claims and blasphemous assumptions of popes and kings, they held *the sole headship of Christ over the church, and its consequent independence of all political control*. The prerogatives of Zion's king, they viewed as peculiar and inalienable; no mortal, without the most daring impiety, could venture to invade them. Christ was given to be Head over all things to the church, and it was not for man to rob him of his glory, or share with him his honors. The Church they regarded as a free independent society, having no head but one; and therefore all who presumed in this capacity, to regulate her order, interfere with her management, prescribe her forms of worship, or lay restrictions on her office-bearers, were looked upon as wicked intruders, ungodly and tyrannical usurpers. **HEAD OF THE CHURCH**, whether inscribed on the Papal crown, or the Regal diadem they held to be one of "the names of blasphemy."

In connection with this they maintained another principle:—*The Headship of Christ over the nations, and the consequent duty of conducting civil affairs on religious principles, and subordinating them to the interests of the church*. The restriction of the mediatorial power to the church, is comparatively a modern doctrine, the natural growth of a desire to harmonize religious sentiments with political interest. Our Reformers knew nothing of it. They had not learned those ingenious criticisms by which some of their descendants have been able to explain such passages as the following in conformity with a restricted dominion:—"Thou hast put **ALL THINGS** in subjection under his feet; for in that he put all in subjection under



him, HE LEFT NOTHING THAT IS NOT PUT UNDER HIM." Esteeming Christ as "Prince of the kings of the earth," and "Governor among the nations;" they showed no wish to blot out, or even to tarnish the lustre of his glorious title, "KING OF KINGS AND LORD OF LORDS."—Nor had they any knowledge of the boasted discovery of modern times, that things civil and religious should be kept entirely separate—that they have nothing to do with each other—and that church and state ought to be completely and for ever divorced. They considered that things might be *connected* without being *confounded*. They knew that civil and religious matters were united by many a powerful tie; they viewed them as inseparable in point of fact; and finding them recognised in the same Scriptures, tending to promote the glory of the same Lord, obligatory on the same persons, and a certain connexion between them predicted as characteristic of the millennial state of the world, when "kings shall be nursing fathers, and queens nursing mothers" to the church, when "the kingdoms of this world shall become the kingdoms of our Lord and his Christ," and when the most common affairs of life and articles of use shall be "holiness to the Lord;"—finding these things to be so, they scrupled not to recognise the connexion both in their deeds and public standards. It is only when the church is degraded to a mere instrument of state policy that the union in question is objectionable: not when the civil affairs of the world are so ordered as to advance the interests of Christ's kingdom.

The Reformers also held *the right of resisting such civil rulers as usurp the prerogatives of Christ, oppress the church, tyrannize over the people, and lend the weight of their authority and example to the subversion of equity*—A principle consonant alike to reason and Scripture, which none but the most slavish and interested parasites of the "powers that be" will venture to deny, and which afterwards received the high sanction of the nation at large, when the persecuting House of Stuart was expelled, and the Prince of Orange called to the throne.

Alongst with these they held, in fine, *the importance and obligation of public Covenanting as a means of professing, advancing and maintaining the cause of Reformation; and of comforting and fortifying the Church in troublous times*. This principle our Reformers viewed as involved in the relation subsisting between God and his people, countenanced by the spirit of other religious institutions and duties, recognised in prophecies regarding New Testament times, and expressly required by Holy Writ. Hence those famous vows entered into from time to time by the nation and the church, more especially

the National Covenant of Scotland, and the Solemn League and Covenant of the three kingdoms, now fallen into such unmerited neglect.

These are some of the leading principles of the Scottish Reformers, from which an idea may easily be formed of the nature of that *cause* for which they loved not their lives unto the death; and, without being called upon implicitly to approve of all that they said, or wrote, or did, an approval of the general maxims which they held, as based on sound scriptural views of the relations and duties of man, must be implied in a professed respect for their memory.

The above enumeration may serve to rescue them from the charge of having busied themselves about trifles, and squandered their lives on matters of small moment. Some of the points, indeed, for which they contended, may seem of little importance to many in the present day, and far from justifying the sacrifices they made to secure them. But they durst not dispense with any part of divine truth; their consciences would not allow them, for the sake of purchasing exemption from pain, or even of saving their lives, to acknowledge as true what they knew to be false; nor did they deem it safe to make compliances in one department which might have the effect of inducing their persecutors to demand them in another, in which they could not be so safely granted. If they believed the *Presbyterian Form of church government* to be agreeable to the word of God, how could they abjure it, as they were required to do, and tamely submit to a lordly prelacy? If they esteemed *kneeling at the sacrament* to have its origin in the idolatrous reverence claimed for the *host* by the Church of Rome, and calculated to give countenance to that impious claim, how could they but lift up their voice against it! If the *form* in which they were required to *pray for the King*—for they never refused to pray for the blessing of God on his person, or for salvation to his soul—was such as to imply an acknowledgment of his blasphemous and tyrannical encroachments on the prerogatives of Christ, and the liberties of the Church, were they not fully justified in refusing to comply? Yet these are things which the men of an easy generation are apt to reckon of no moment. Our ancestors thought otherwise; and they well knew what they were about. The line of conduct they chose to pursue, had been duly weighed. While the attempts that were made to ensnare their consciences in such matters, show the unfeeling and wanton tyranny of the times, their resistance evinces a strength of principle and correctness of thinking worthy of the highest esteem.

(To be continued.)

## THE DIGNITY AND WORTH OF MAN.

Being, as we are, rational and intelligent creatures, a proper sense of the place we occupy in the scale of created existences cannot be impressed upon the mind without its appropriate effect. It is calculated to exalt the mind itself, prompt to duty, and oppose the efforts of infidelity. This determined foe of man, takes advantage of his seeming worthlessness, founds thereon an argument against the doctrines of revelation and the care of a superintending Providence. In this view taken of man, it is publicly announced, "that for God to trouble himself about him is one of the most unlikely things possible. He is not of sufficient importance to have fixed on him at any time, much less continually, the ever watchful care of the great Creator. To Him the earth itself is but as a molehill in comparison with the infinite extent of His dominion, we are but as ants upon it."

Were these thoughts the dictates of an humbling sense of sin and high and holy thoughts of the majesty and glory of God, they would be entirely proper and agreeably harmonize with the sentiment which occupied the mind of the Psalmist when he exclaimed, "What is man that thou art mindful of him? and the son of man that thou visitest him?" But proceeding from quite a different spirit, and published for widely different purposes, they are worthy of more than a passing notice, and call upon the advocates of Christianity for enlightened opposition.

To view man in his true position we must take him as he came from the hand of his Maker. When God had finished his work of creating the heavens and the earth, there was one yet wanting to complete his plan. This one respected his government of things below, and the particular praise of their Creator. This was a work of importance: therefore, when about to perform it, he said, "Let us make man in our image, after our likeness." Such a mode of expression was not employed about any of His other works, however great. In their creation all is done by the mere expression of volition in a single command. Let there be light and light was. Let there be a firmament, and the world's encircling expanse immediately divided the waters below from those which it carries on its bosom above. In a similar manner all other things existed; but when man is to be made, a creature of superior excellence, and to occupy a prominent place, terms are employed indicative of deliberation and counsel. Even in the manner in which his body was formed, there are evident tokens

of his pre-eminence. To mould the human form the Workman, it would seem, takes up the clay with care. His hands are skilfully employed about the senseless matter, and there grows up under them a form exquisitely contrived and surpassingly beautiful. Thus even the frame of man is a wonderful specimen of what Omniscience contrived and Omnipotence executed—a specimen in the contemplation of which one endowed with no ordinary degree of penetration said, “I am fearfully and wonderfully made.”

“The production of the soul, however, was still more astonishing. Whence was it derived? Not from the most subtile of material substances. It is breathed from on high—it comes immediately from God—a spark shall we call it? of ethereal fire forever inextinguishable. This is that particular in man which gives him his dignity and worth, for here in its immateriality, eternity, free-agency, and gifted with the noble powers of thinking, reasoning and willing, it reflects the bright image of its Maker. This image, however, consisted chiefly in the wisdom, righteousness, and holiness with which it was at first endowed. Being thus made and qualified, in comparison with it the matter of which a million of suns are formed, or tens of millions of worlds, revolving in their appointed courses, dwindles to comparative insignificance.

Such is the soul of man and thus was his body formed originally. Thus his dignity and worth are evident from the manner of his formation. But not from his formation only. Subsequent dealings with him show with equal clearness a speciality of Divine regard. Hence not only has there been taken of him common providential care, but in addition, message after message has been transmitted to him from heaven, messages of love and instruction, of warnings and threatenings, of promises of pardon and reconciliation, of grace and glory: yea, “God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life.” Should this thought not raise the mind to a sense of worth—should it not excite to fervent praise in honor of Him who so highly distinguished and so dearly loved us—should it not teach us his ever-watchful care of all and especially of his own people! For, while he clothes the lillies of the field, directs the sparrow’s flight, and cares for the young ravens when they cry, will he not care for man, the noblest of his works below, and especially for those who have been purchased with his blood?

SHAPHAN.

LETTER TO THE RELICT OF THE LATE REV. J. HAWTHORN.

*Dear Madam*—The members of the Reformed Presbytery of Pittsburgh having heard of the painful stroke with which it has pleased the Almighty disposer of all things, to visit you, in taking away your husband, feel it to be their duty to address to you a letter of condolence.

The trials through which you have been brought were indeed in no ordinary degree severe. The tie which has been broken is one of peculiar tenderness and strength. The husband of your youth—the father of your children—your earthly support and guide in the land of your nativity—and he by whose society you expected to be cheered the remainder of your days in this the land of your sojourning, has been removed to the house of silence. The circumstances of this visitation were such as to increase its severity. You were, with a numerous, and in part, helpless family, on a journey in a land of strangers, who could not be expected to take a deep interest in your condition, and whose attentions, were they ever so much engaged, must necessarily be divided among the many objects that disease commended to their compassion. You seemed, indeed, to be brought to the waters of Marah, and were made to drink full draughts of their bitterness. These facts known to us draw largely on our sympathies, and we refer to them, that you and we may be deeply impressed with the truth, that it is the Lord's doing, and acknowledge and bow to his sovereign will.

But, dear madam, the clouds however lowering, have their bright side. The eye of faith can discern in afflictions, tokens of infinite loving kindness. He who has taken to himself your husband says to you, "Thy Maker is thy husband;" "Leave thy fatherless children, I will preserve them alive." No chastening for the present seemeth to be joyous but grievous, nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby. He stayeth his rough wind in the day of the east wind. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait I say on the Lord."

That the afflictions of believers are entirely consistent with God's unchanging love to them, the scriptures amply demonstrate. "Whom the Lord loveth he correcteth, even as a father the son in whom he delighteth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not." "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law,

that thou mayest give him rest from days of adversity." It is when looking back on God's dealings with him in the ways of judgment as well as of mercy, that the child of the covenant can say, "It is good for me that I have been afflicted, that I might learn thy statutes." May the Spirit, the comforter, grant you abundantly of his gracious consolations.

We feel, dear sister, that in this affliction, we are sharers with you. The removal of a standard bearer is a visitation of which those who survive cannot but be sensible. When we think of you, many tender and endearing associations come into your minds. Your father, Rev. H. Boggs, was a faithful and fearless advocate of the covenanted cause. He rests from his labors and his works follow him. Your husband lent his efficient aid to stay the torrent of defection which swept over the church in both Ireland and America, and carried, alas! many away in its rapid course. The intimation that he designed to remove to the Western world, to spend the remainder of his days in cultivating his Master's vineyard, in that portion which he has committed to our supervision, was to us highly gratifying. We expected to be profited by his counsels in the courts of Zion, valuable from his experience as a presbyter. We hoped that his ministrations would be continued for many years, and be made the means by the divine blessing, of edifying the travail of the Redeemer's soul. To him personally we were not all strangers. One of our number cherishes the remembrance of him as a fellow student and probationer for the work of the ministry. Many of our people have heard the words of truth from his lips. In his dismissal from his place in the church below, God is saying to us in emphatic language, his work is done, "be ye also ready;" "whatsoever your hand finds to do, do it with your might, for there is no knowledge nor device in the grave."

You cannot but see the goodness of God in bringing you and those of your family he has been pleased to spare, to the home of a relative who has the ability, and we trust, the disposition to contribute to your outward comfort. Take this as a token for good—be not discouraged. Trust in God for you shall yet praise him. "Weeping may endure for a night but joy cometh in the morning." "Light riseth to the upright, though he be in darkness." Believe Him who hath said, "I will never leave thee nor forsake thee."

Cease then, dear madam, to indulge undue sorrow for the dead. God has indeed changed the countenances of your husband and child and sent them away. Remember they are not dead but sleep. "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring

with him." You also shall in a little while, in like manner, go asleep—nay, united to Christ, you shall at death awake to all the glorious realities of the spiritual and invisible world. There in the light of heaven, you shall see the wisdom and goodness of all the divine dispensations toward you. Then, in place of sorrowing because God took from you the object of your tenderest love, you will bless his name for this as well as for every other of his ways of dealing with you. Then you shall obtain joy and gladness, and sorrow and sighing shall flee away, for God himself shall wipe all tears from your eyes.

May the Lord our God abundantly bless and comfort you and your children—the seed of his servant. May your sons be as plants grown up in their youth, your daughters as corner stones polished after the similitude of a palace.

Accept, dear sister, the sincere condolence of your brethren in Christ. By order of Presbytery,

O. WYLIE, Clerk.

Allegheny, Oct. 26th, 1847.

#### ECCLESIASTICAL PROCEEDINGS.

The *Pittsburgh Presbytery* met in Allegheny on Oct. 26, and continued its sessions until 2 o'clock, P. M., next day. There have been, for several meetings, petitions on Presbytery's table for a division of Salt-Creek congregation, with a remonstrance against such division. After mature deliberation, it was judged best, under all the circumstances, to dismiss the petitions. On account of his extensive charge, however, Rev. Robert Wallace prayed Presbytery to take from under his care the extreme branch of his congregation, denominated "the Will's Creek Society." To comply with this request, Presbytery considered inexpedient for the present, but agreed to supply the Society with preaching until spring. Sharon, Ohio, was taken under the care of Presbytery as a missionary station. The committee appointed at a former meeting to prepare a letter of condolence to Mrs. Hawthorn reported such letter, a copy of which was ordered to be sent to the Reformed Presbyterian for publication. The Presbytery heard five of the students under its care deliver pieces assigned them according to their progress in the study of theology. One of these, Thomas McConnell, having delivered all the pieces of trial for licensure, which were sustained, was, after a very satisfactory examination, licensed to preach the gospel. In answer to an inquiry, made by the Board of Foreign Missions, when Mr. R. J. Dodds is expected to be ready for his labor in the foreign field? Presbytery responds, that Providence concurring, he will be at their disposal by the first of November, 1848.

The moderation of two calls was granted—one at New Alexandria, to be moderated by Rev. J. Galbraith when convenient—the other, in the congregation of Little Beaver, Jackson and Greenville, to be moderated by Rev. Jas. Blackwood as soon as practicable. Three students were received under the care of Presbytery—Mr. John Hamilton, Mr. David McKee, both graduates of Jefferson College, and Mr. Robert Reed, a student of Antrim Academy.

The last named was directed to prosecute his literary studies at least one year in some respectable institution before licensure. The following preamble and resolution were presented by Rev. J. Love, and unanimously adopted.

Whereas, qualifications and endowments of a spiritual, literary, mental, moral and physical character, in young men presenting themselves to Presbytery, and offering themselves as candidates for the ministry of reconciliation, are indispensably necessary, in order to the maintenance of the distinctive testimony of the church—the clear and judicious exhibition of her doctrine, usages and order—and, above all, the honor of her glorious Head and King—Therefore, *Resolved*, That when upon examination of applicants Presbytery find the absence of all or any one of the above specified classes of qualifications in such degree as to warrant the conclusion that instead of an honor and a benefit to the church, they will be likely to inflict an injury upon her and to diminish her reputation—it shall be their duty to discourage and put a stop to the prosecuting of the studies preparatory to the ministry of such applicants.

Presbytery adjourned to meet in Allegheny on the 1st Tuesday of May, 1848, at 10 o'clock, A. M. O. WYLIE, *Clerk*.

*The Presbytery of the Lakes* held their fall meeting at Garrison, Ia., on the 6th and 7th of October. On the first day of the meeting Mr. Josiah Dodds was ordained to the office of the gospel ministry with the usual solemnities, and installed pastor of the united congregations of Beechwoods and Garrison. A call from the congregation of Cincinnati upon Mr. A. M. Milligan was sustained as a regular gospel call, and put into the hands of a committee for presentation.

The connexion of Loudonville society was transferred from Utica congregation to that of Sandusky.

A paper was presented by Rev. W. Willson, of Cincinnati, in the name of his session and congregation, intimating to Presbytery their desire to be admitted to our fellowship. After a full and free exchange of sentiments between Mr. Willson and the Presbytery, the paper was withdrawn.

Congregations and societies are directed to take up contributions for Home and Foreign missions, and the Theological Seminary; and pastors are instructed to preach on liberality to these objects.

Sessions are directed to report at next meeting of Presbytery on the Overtures.

The establishment of a grammar school under the care of Presbytery is recommended to the people for consideration.

Next meeting of Presbytery is to be held in Miami congregation on the 3d Wednesday of April, 1848, at 10 o'clock, A. M., and visitation of said congregation to be performed at that time. R. HUTCHESON, *Clerk*.

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#### RELIGIOUS NOVELS.

Under this head the New-England Puritan has expressed a few thoughts, which should be echoed by the press throughout the length and breadth of the land. The vitiated taste now so prevalent for the works of fiction is a serious mental disease—a fruitful cause of mental indolence and imbecility, and consequent ignorance of the things which are really worth knowing.—And it is painful to confess, that the very men who should be employed in counteracting the evil, are industriously augmenting it. The gifted writer, the publisher, and even the editor of the religious newspaper, are operating in combination, to shape the youthful mind for the relish of very vanity, and thus prepare them to *waste, and worse than waste, their golden hours of life*. The Puritan says:—



One of the points of greatest exposure of the moral and immortal interests of our children and youth, is now felt to be in their *temptation to the reading of a corrupting literature*. Long have the alarms been rung in the public ear, against the enemy coming in from this quarter. But it has struck us as strange, that the religious public are so careless of what we regard as one of the leading facilities for the extension of this mischief. In the Sabbath-school library, and in the books purchased for children, we furnish them with the means of cultivating a taste for novel-reading; and so prepare them greedily to devour whatever fictitious trash may fall in their way, and then waste our breath in deploring their exposure to a corrupting literature. Parents and teachers seem not to know that the thirst for novel-reading is cultivated by novel-reading; or they seem not to know that reading fiction with a little sprinkling of religion, prepares the mind to love to read fiction, though it may have a sprinkling of irreligion. Now, there are two extremes to this business of ruining the people by floods of poisoned literature. At one, stand the writers for a prostitute press, the book publishers, and the venders; and at the other, stand the parents, the educators, the Sabbath-school conductors, and the ministers. And those who form the tastes of the readers, from early childhood and upward, bear as responsible a part of the mischief as any. And who that has made the slightest observation upon the process of forming tastes of reading in young people, does not know that the taste for novel-reading is a plain result of use? The children are few, that could not be brought to be passionately fond of reading fiction, if they were sufficiently exercised in it.

There is that in the character of fictitious writings, properly called novels, whether the subject be secular or religious, which forms a taste different from historical, didactic, or any of the other classes of writing; and this taste is as readily formed by holding the child upon religious novels in his younger years, as if he were supplied with secular novels. We do not say that his moral sensibilities and principles will be wasted as fast upon religious novel-reading. We allow that he may receive from religious works of fiction some desirable impressions, and some information on religious subjects. But at the same time, he will be cultivating a reading taste, which will attract his mind to just that class of books which the whole Christian community unite in reprobating. The process of improving the mind of the child by such reading is like the process of improving the health of an invalid by ardent spirits, used in a way to engender the diseased appetite of the drunkard. The general health, it may be, is advanced, while the patient has cultivated an irrepressible hankering after ardent spirits, which draws him with a force almost irresistible into the ways of the drunkard. So the mind of the child, it may be, is in some respects benefitted by the religious novel; but his imagination has received unnatural stimulants, and his taste is wrought to a longing for that which is hurtful, and habits are formed, which, amid the dense circulations of a poisonous literature now afloat, bring him into exceeding peril. By a religious machinery, the child is trained to seek his gratifications of mind amid elements of grossest corruptions. If the enemy of all good should set himself to devise a scheme to take children out of religious families, and from them to rear a supply of victims of this form of ruin, he could, with all his cunning, hardly contrive a better way to avoid giving alarm and to secure the result.

We therefore invite attention to this subject, that needs to come under a serious review. The mind of the religious public has always shown signs of misgiving touching this matter. We believe the American Tract Society early settled their determination not to publish fiction; yet most Christians have shown more or less tolerance of that kind of literature. But now, when we see what the world is suffering, and how it is exposed to greater suffering, by a class of literature to which the religious novel is the stepping stone, it is time to take this matter seriously in hand. If it be

agreed that religious novels are a source of mischief, we shall find ample work in clearing out the old leaven. Our Sabbath-school libraries, and our families, and our book-stores, are full of these introductions to the "Mysteries of Paris," and even our editors will be called to use their puffing apparatus with a little more caution. And we in advance request our friends, who are wont to give exercise to our feeble talents in this line, not to tempt us with any books of this class.

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#### THE DESCENDANTS OF ABRAHAM.

The Presbyterian, in directing attention to a letter from its correspondent in France, which exhibits several facts respecting the present political position and tendencies of the Jews in Europe, says :

There seems to be a design in Providence, to alleviate gradually the afflictions of this peculiar people, and to elevate them gradually to the political level of the masses, among which they have, hitherto, rather sojourned, than lived. It seems likely, too, that with the prospect of worldly advantages and honors before them, a considerable portion, if not the greater portion of the Israelites, may gradually depart from those singularities in costume and customs which have so long kept them visibly distinct and apart, as a separate caste, from the populations among which they have so long mingled without adhesion or absorption. Should this occur, it is evident that the influence of their traditions would become less stringent and repulsive ; the field of their sympathies, as men and citizens, would be enlarged ; their relations to society would be more equal, intimate and kindly ; they would become more accessible to the truth of the gospel ; and their political elevation would thus become the prelude and preparative in the direction indicated by prophecy, of their restoration to the Church, and of their instrumental efficiency in diffusing the blessings of spiritual life and liberty to the world. May not these surprising movements among the natural descendants of Abraham be the effects of the first breathings of that Spirit upon the bones of this long-exiled and dismembered nation, who will "cause breath to enter into them," and bid them "live?" Who can say that this may not be so? At any rate, let us hope and pray, that the time may be hastened, when "blindness" may be removed from Israel ; when, even as "the casting away of them" was made the occasion of "the reconciling of the Gentile world," so "the receiving of them" shall be "life from the dead," both to Jew and Gentile.

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#### ITEMS OF INTELLIGENCE.

*Juggernaut.*—At the meeting of the court of proprietors of the East India Company, Mr. Poynter renewed the motion which he made at the Midsummer Court, to refer it to the Court of Directors to review the arguments for the continuance of the annual payment to the temple of Juggernaut, having especial reference to their own despatch to the Bengal Government of February 20, 1833. Rev. C. Lacey, a missionary, in describing the festival held in June and July, 1846, stated that on the day of showing the idols, 180,000 persons surrounded the car ; the deaths from cholera were enormous.—Mr. Lacey referred also to the disgusting ceremonies of the festival, and added, "But it is not lewdness only that is commended and encouraged ; every kind of vice is applauded. There are few crimes in the catalogue of hu-

man offences which Krishma is not admired for having committed." No one could show that any pledge was ever given which required the continuance of the payment in question; and manifestly those who were despatched, as mere ministerial agents, to seize that province, had a very different work to do from setting up heathenism forever. Rammohun Roy, when this question was before the King in Council, said to him, (Mr. Poynter,) "It is your own Government alone who have prevented India from becoming a Christian country long ago." Mr. Lewis seconded the motion. After some observations from Mr. Sullivan, the Chairman, Mr. Poynter, Mr. Prinsep, Mr. Thompson, and Sir James Law Lushington, the Court divided, when there appeared for the motion, four; against it, forty.

*The Jews.*—The Journal des Debats states that the king of Sweden has commanded his Minister of Justice to prepare a law to admit Israelites to the enjoyment of civil rights in the Kingdom of Norway, from which they are at present excluded in that country. The London Jews' Society have lately sent out a missionary to Jaffa, to labor among the Jews. An interesting meeting was held on the occasion. Jaffa, the ancient Joppa, is the principal landing-place of the Jewish pilgrims, as they go from Russia and other parts of Europe, on pilgrimage to Jerusalem, to weep and pray on the spot where the temple once stood; and Mr. Manning, the missionary, goes out for the purpose of showing kindness to them as they disembark, and of protecting them from oppression and insult, to which they are incessantly exposed.

*Ignorance and Bible destitution in Virginia.*—At a recent missionary meeting of the Protestant Episcopal Church in New York, Bishop Johns, as reported in the Express, gave the following illustrations of the moral destitution and ignorance which are to be found in Virginia:—

"At a recent meeting of the Bible Society for Virginia, it was reported that there are 16,000 families without the word of God. He knew of more than one county where there was no edifice to the worship of God and no minister of any denomination whatever. The depth of their ignorance was amazing. A minister was summoned to attend the couch of a dying man, and on examining him as to his religious faith, found that he had never even heard of Jesus Christ, but as an oath. Nor was this a solitary case. Two females were called to testify in court on important business. On questioning them, previous to swearing them, it was ascertained, to the astonishment of both Judge and jury, that they had never heard of either the Bible or of God!"

*The late Congress at Brussels.*—The correspondent of the N. E. Puritan has the following about that body. The eminent men who were at the Congress are evidently possessed of the true means for reaching views which go to the foundations of political economy: No Christian ministers were there. The speakers were statesmen, economists, and priests of literature. But they all did homage to the genius of Christianity. No other system of religion lifted up rival pretensions, and said, "I have a code which better provides for the good of mankind." No principle of equity—no dictate of humanity—no truth of social economy—no real advance of society has ever been named, which is not either the palpable and visible growth of Christianity, or an off-shoot from its hidden roots, ramifying in all its directions.

The London Britannia, of October 23, says:—"The progress of destitution is frightful in the extreme. In Lancashire alone it is computed that 50,000 work people, with their families, are deprived of employment. In Manchester, during the last week, the number of operatives wholly without employment has increased by 1,200, and the number on short time has increased by 3,500. The report of Monday's Manchester market states, that 'it was the dreariest market-day ever experienced in Manchester, not a single sale having been reported.'

"The state of the manufacturing districts is so alarming that Government, though it refuses all measures of relief, is providing a strong military force to keep the peace. At Carlisle the local authorities have received warrants from Sir George Grey, the Home Secretary, authorizing them to call out and enrol the pensioners of the district; and a strong force of cavalry is now stationed at Newbridge. No one supposes that the winter can be got through, should the distress not be mitigated, without some desperate rioting."

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NOTICES OF BOOKS.

Among Carter's recent publications are the following :—

*The choice Works of the Rev. Stephen Charnock, with his Life and Letters—Edited by Rev. Dr. W. Symington.*

To those who have read any of Charnock's Works, such as "The Divine Attributes," we need say nothing in recommendation of this interesting Volume. To others it may be said, Charnock was a distinguished divine, and had rare excellence as a preacher and writer. His endowments, education and seriousness; his sanctified imagination and vigorous faith fitted him for his work. It has been justly said, that "nothing can be more nervous than his reasoning, nothing more affecting than his applications." His works are extensive, but, with a single exception, we believe, posthumous. From manuscripts found after his death, two large folio Volumes were soon published. An excellent edition of his Works was published in nine Volumes 8vo. in 1815. It is one of the happy signs of the times, that a taste for such works is beginning to revive. And we would rejoice to know that the minds of ministers and people were imbued with the good old Theology found in such works as the one we now recommend. The subjects treated in this volume are—The Chief of Sinners objects of the choicest Mercy.—The Knowledge of Christ crucified. The sinfulness and cure of Thoughts. Self Examination. The Pardon of Sin, Delight in Prayer. Mercy received. Christ our Passover.

*Solitude Sweetened; or Miscellaneous Meditations on various Religious Subjects, written in distant parts of the world. By James Meikle, late Surgeon at Carnwath.*

Mr. Meikle was a Surgeon in the British Navy for a large number of years, where he retained the integrity of his Christian profession, and cultivated a life of godliness amid circumstances of strong temptation and discouragement. His piety was deep-rooted and richly experimental. We are glad to see this volume spread before the community. Mr. Meikle has a happy faculty of drawing from the scenes of nature and occurring incidents, spiritual instruction in a lively and impressive manner. A holy unction pervades his thoughts, and the Christian, while reading, finds his faith encouraged and his affections engaged. In this volume there are one hundred and forty-seven meditations on different topics. It will prove a valuable daily closet companion to the Christian. We trust the publisher will follow it with another volume of the author, of a similar character, "The Traveller."

*The Martyrs and Covenanters of Scotland.*

Mr. Carter has published this excellent book in uniform style with his Cabinet Library. It would be well to put this book into the hands of every child. Youth is the season for reading these sketches of God's persecuted people. If thus read, the impression will be permanent. Why cannot this book be incorporated with every school library? It forms a pleasant contrast to the thousand and one story books now in the hands of our children.

# REFORMED PRESBYTERIAN.

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## EXPOSITION OF JUDE 5-7.

"I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

1. In this portion of scripture, we have, in the first place, the apostle's anxiety to promote the best interests of those to whom he was writing.—"I will therefore put you in remembrance." As taught by the Spirit of God, the apostle felt it to be his duty, as well as their gain, to put them in remembrance,—to remind them of what they had often heard, and in regard to which they had been carefully instructed. Like the great apostle of the Gentiles, when writing to the Philipians, Jude felt that to him, "to write the same things" was not grievous and to them it was safe: or, in the words of Peter, "in both of which I stir up your pure minds by way of remembrance." The truth of God's word cannot be too often repeated, if done intelligently; or too strongly enforced, if done in the spirit of kindness and love. It is the power of God unto salvation,—the only means by which ignorant men can be savingly enlightened, or by which they can be sanctified. To have once gained a knowledge of the truth, is no reason why we may not be again reminded of it. The natural disinclination of man's heart to that which is good acts

like a foil to truth, so that it must frequently be brought before our own minds, and urged upon our attention, as a means of its taking effectual hold upon us. Nominal professors of religion are generally men of itching ears who love novelties,—are dissatisfied with the oft repeated, though substantial truths of the gospel; and hence they long for something new. And unprincipled teachers encourage them in this pernicious taste, and gratify it, at the expense of truth and a good conscience! “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.” 2 Tim. iv, 3-4. Such, the apostle is not,—he presents no new notions for the purpose of exciting carnal curiosity; this he scorns as unworthy his sacred office: but he puts them in remembrance of the same unchangeable truths by which alone sinners can be sanctified.

2. We have, in the second place, that, of which the apostle puts them in remembrance—The evil and danger of unbelief. In the gospel, everlasting life is promised to sinners, who at the same time are commanded to believe on the name of the Son of God. “And this is the promise that he hath promised us, even eternal life. And this is his commandment; that we should believe on the name of his son Jesus Christ.” 1 John ii, 25; iii, 23. Unbelief consists in a rejection of the promise of everlasting life, and disobedience to the commandment. Unbelief is rebellion against God. It is a practical denial of his perfections, his truthfulness, his godliness, his faithfulness, and his holiness. These attributes are all pledged for the fulfillment of the promises made to sinners. And when sinners do not believe God’s promises, they act as if there were no truth in the promises, and no faithfulness in the promiser, nor regard to the happiness of his creatures. Such is unbelief! It is a most aggravated sin, and thereby involves a most tremendous responsibility: it is an offence against not only the authority of God, the Moral Governor of the Universe, but also against his love, his grace and his long-suffering forbearance, as he is in Christ reconciling a guilty world unto himself. Unbelief is exceedingly sinful! To sin against love is far more aggravated than to sin only against power. But O, how deep and damning must that sin be, which includes both of these. Such is the guilt, and such is the fearful danger of unbelief—it defies God’s authority; and it scorns his proferred mercy. “Ye would not come unto me that ye might have life. How shall we escape, if we neglect so great salvation? For

if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."

3. To urge obedience to the gospel, and the duty of contending earnestly for the faith once delivered to the saints, puts those to whom he writes in remembrance of three great calamities which God in his providence had inflicted as expressions of his displeasure against sin! These are the destruction of the unbelieving Jews in the wilderness—the destruction of the cities of the plain—and, the expulsion from heaven of the angels who kept not their first estate. These examples of retribution by which the justice and holiness of God were awfully vindicated, address a loud warning to us, as well as to those to whom Jude immediately wrote. "The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it." Micah vi, 9. In the first place, the apostle illustrates the danger of sin by a reference to the case of the unbelieving Israelites in the wilderness. In a very extraordinary manner Jehovah had delivered the children of Israel out of the land of Egypt, the house of their bondage. And, by a series of miracles they were brought into the wilderness on their way toward the promised land. Besides these remarkable interpositions in their behalf, God had directly promised to give them the land of Canaan. This promise was made to their father Abraham four hundred and thirty years before the exodus from Egypt; it was renewed again and again to Isaac, and to Jacob.

But notwithstanding God's promises and wonderful providences in their behalf, the Israelites murmured and rebelled against him in the wilderness. "They forgot God their Saviour, which had done great things for them in Egypt."—They had scarcely left the drudgery of the brick kilns, when preferring the slavery of Egypt to their newly acquired civil independence, they longed to return to the place of their former bondage. They did so because they distrusted the power and goodness of God to preserve them in the wilderness, and take them to the land promised to their fathers.—Does not this perverse conduct on the part of the Israelites find a striking resemblance in the practice of unbelievers generally? God promises salvation, but the impenitent and unbelieving heart distrusts God. What a sink of pollution and unbelief must the natural heart be, that thus turns away from the goodness and distrusts the power of God to save? But, "blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies."

To silence the murmuring, and remove the distrust of the Israelites, God rained manna from heaven, and sent them quails to eat, and made the flinty rock to gush forth waters. He made a cloud by day and a pillar of fire by night to accompany them in all their wanderings, and thus gave evidence that he still dwelt among them. Notwithstanding "all this they sinned still, and believed not for his wondrous works." When on the very point of entering into the promised land, the Israelites again murmured and proposed to return back to Egypt, because of the ill report of the spies.—"Yea they tempted God and limited the Holy One of Israel." Now was the cup of their iniquity filled up: and because they trusted not in the faithfulness of God, he destroyed them in the wilderness. "Because all these men who have seen my glory, and my miracles which I did in Egypt, and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it. Your carcasses shall fall in this wilderness: and your children shall wander in the wilderness forty years, until your carcasses be wasted in the wilderness." Num. xiv, 22, 23, 32, 33.

Thus "the Lord having saved the people out of the land of Egypt, afterwards destroyed them that believed not." It is well to bear in mind this important fact. We may not expect to enjoy the favor of God, if we continue in sin—if we refuse to be warned by his threatened judgments—if we distrust his gracious promises, we have the best reasons to fear that the anger of the Lord should burn hot against us. The deliverance of the ancient Israel from Egypt, was a type of the still more glorious deliverance from the bondage of sin. And if with the heavenly Canaan before us we imitate the unbelieving example of the Jews, our unbelief will expose us to an infinitely more dreadful catastrophe than the loss of an earthly inheritance, even the loss of God's favor, and the inheritance that fadeth not away, eternal in the heavens. The lesson which the Spirit of God would teach us by the recorded punishment of the Israelites, is to warn against the sin and the danger of unbelief. For this purpose Jude was instructed to put us in remembrance, "how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not." The apostle Paul teaches us to make the same use of this fact. "So we see that they could not enter in because of unbelief. Let us therefore fear lest a promise being left us of entering into his rest, any of you should seem to come short of it. Take



heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin." Heb. iii, 19: iv, 1; iii, 12, 13.

In the second place, Jude reminds us of the danger of sin, by the exemplary punishment inflicted upon apostate angels. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Of nothing can we be more certain as a matter of recorded fact, than the expulsion of apostate angels from heaven. This may not be denied without involving a denial of the truth of the inspired record, or dealing with its facts as mere allegories! A mode of exposition this, which would overturn all history whether sacred or secular, were it generally applied. The existence of angels has never been questioned by any who are distinguished for their regard to the sacred oracles. The Sadducee among the Jews, or the rationalist among professed christians, is no exception to the truth of the statement now made. To deny the existence of this class of beings is incompatible with an unreserved submission to the word of God, in which they are spoken of, and referred to, precisely in the same way, as other beings actually existing, are spoken of, and referred to. It does not speak favorably of any system, claiming the attention of professed christians, that it requires for its support, the setting aside the plain statements of the Divine record, or frittering away their obvious meaning by recourse to arbitrary modes of exposition. Such may be necessary to uphold the crude hypothesis of the Socinian, or Universalist, but are at variance with the Bible. Angels are frequently spoken of in scripture, and in such a manner as leaves no doubt that they are a class of actually existing and intelligent creatures. That a portion of these creatures fell from the holy and happy state in which they were created, at a period perhaps far antecedent to the creation of our world, is matter of scriptural history. It is asserted by the apostle, in the passage we are now considering; as also by the apostle Peter, who says, "For if God spared not the angels who kept not their first estate, but cast them down to hell," &c. 2 Pet. ii, 4. Beyond a few simple facts which are either directly stated or incidentally alluded to in scripture we know nothing of these apostate spirits.

There are two things in relation to "the angels which kept not their first estate," in which we are concerned, and our knowledge of which should be carefully improved. In the

first place, their punishment is held forth by the apostle as a warning to us. "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." If God spared not the angels that sinned, we may not expect to escape with impunity, if we continue in the practice of sin. If we live in unbelief of God's mercy, and neglect "so great salvation," then may we fear the anger of the Lord, whose law we have disobeyed, and whose grace we have despised. In this case our sin bears the aggravated character of unbelief. In the second place, we learn from scripture that these apostate Spirits have both the will and the means of seducing the children of men into the commission of sin. We have nothing to do with the inscrutable wisdom of God that permits such a state of things; this belongs to God, all of whose ways are righteousness, though we may not be able to fathom the depths of his purpose.— Shall not the Judge of all the earth do right? However deeply concealed the purpose of God may be from our vision, as it respects apostate angels being allowed to tempt the children of men to sin, it is of vast importance for us to know the fact. The watchful believer will turn this knowledge to the best practical account. An humble reliance upon the efficacy of Christ's blood, accompanied, as the exercises of christian faith always are, with watchfulness and prayer, is the only way of successfully resisting the assaults of the wicked one. The exhortation of Paul is—"Finally; my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. vi, 10-12,

In the case of the angels that kept not their first estate, the apostle shows us the evil of sin. They are "reserved in everlasting chains under darkness." Held in bonds stronger than adamant, bonds that no created power can break!— held by the avenging justice of the Almighty, the doomed subjects of his holy indignation. They are beyond hope; reserved they are "unto the judgment of the great day," when they shall be condemned in the presence of assembled worlds, and cast into the fire unquenchable. As we dread the punishment endured by these wretched, hopeless beings, we must avoid their guilt. Such is the practical lesson taught us by the examples of the angels who kept not their first estate. "The great day" shall be a day of reckoning

to men as well as angels. And terrible shall that reckoning be to the man who has no interest in Christ; his portion shall be with the wicked whom God shall lead forth unto punishment.—“Depart from me ye cursed, into everlasting fire prepared for the Devil and his angels.” But blessed are all they who trust in the Lord, for in the Lord Jehovah is everlasting strength.

In the third place, Jude further illustrates the evil and danger of sin by the example of “Sodom and Gomorrah and the cities about them.” Besides these two cities named by the apostle, scripture mentions other two, namely, Admah and Zeboim: they were situated in “the plain of Jordan.” This beautiful valley irrigated by the waters of Jordan was remarkable for its fertility, “even as the garden of the Lord.” But lovely as was the plain of Jordan, and fitted as it was to arrest the admiration of the carnal eye, its inhabitants were unblest, and unblest because they were wicked. With even Lot and his family who had been allured to a residence in the city of Sodom by the fertility of the adjoining country, it could not count ten righteous persons within its gates. It was therefore doomed to destruction,—“And the Lord said, because the city of Sodom and Gomorrah is great, and because their sin is very grievous.”

The inhabitants of the plain of Jordan were exceedingly profligate; and especially they reveled in the sin of uncleanness. Their indulgence in this sin was of the most beastly nature; it was too gross even to be hinted at. The unnatural indulgences generally practised in the cities of the plain brought down upon its guilty inhabitants the direful vengeance of the Almighty.

The hateful character of the sin of Sodom and its sister cities of the plain exposed them to an extraordinary punishment; they were destroyed by liquid fire. “Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.” Gen. xviii, 24, 25. This destruction however of their lives and habitations is comparatively little, to what followed. The fire and the brimstone which God showered down upon them, were not only the means of their temporal destruction, but also the emblems of that never dying woe which they still endure,—“Suffering the vengeance of eternal fire.”

This scripture, with many others, teaches that the soul of man does not perish, nor even for a time lose its consciousness, on its separation from the body. The soul continues

to exist, and to exist too in the consciousness of its own identity though separated from its mortal companion, the body. The spirit of man is immortal! This scripture teaches us further that the state of being into which the soul enters upon the dissolution of the body, is a state of retribution. "It is appointed unto men once to die, but after this the judgment." Lazarus died "and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lifted up his eyes, being in torments."—Luke xvi, 22, 23. This state of retribution we are further taught is unchangeable. The punishment inflicted upon the guilty is everlasting,—suffering the vengeance of eternal fire. "He that is unjust let him be unjust still; and he which is filthy let him be filthy still." Rev. xxii, 11. The continuance of the state of punishment is expressed in scripture by the very same terms by which also the continuance of the blessedness of the righteous in the future state is expressed. The word used by Jude and rendered in our translation "eternal" is the strongest which the original affords to convey the idea of unlimited duration. If the term here used does not include duration without end, then is there no word in the language of the original by which such duration may be expressed. And if the language used in this and other scriptures regarding the continuance of punishment in the future state, does not express a continuance without end, then is the hope of the righteous regarding an endless felicity without foundation. The force of this has been so felt by those who maintain the unscriptural dogma of universal salvation, that but few Universalists will now risk their system on the ground of restoration. They have in fact been compelled to abandon the doctrine of universal restoration, and at the same time the scriptural doctrine of a future retribution!—Rather than admit the principle of retribution with its character of endless duration, the mass of Universalists have thrown themselves into the gulf of infidelity, by professing to receive a salvation which is neither received by faith, nor wrought out by the Lord Jesus Christ, the only Saviour of sinners. O how dark, how dismal, are the labyrinths of error? My brethren, receive the word of admonition; be not lulled into a false hope by the Syren error; be warned by the example recorded in this scripture of the terrible danger of sin—that it is a fearful thing to fall into the hands of an angry God! Trust in the righteousness of Christ, for in him alone is salvation!

In conclusion.—This scripture suggests to us, in the first place, that we are in great danger of forgetting our duty.—

Hence we often need to be put in mind of it, as the apostle here does. "I will therefore put you in remembrance." In the second place, we may learn that even extraordinary dispensations of God's providence will not, irrespective of the communication of his grace, secure the attention of men to the performance of duty, and induce them to confide in him as their God and Saviour. Notwithstanding all that God did for the Israelites in Egypt, and in the wilderness, they rebelled against him. We need grace; and it is only by its blessed communication to our souls, that we are able to make a christian use of providential dispensations, and learn wisdom from the examples of retributive justice recorded in scripture. In the third place, we may learn the indispensable necessity of faith. Without faith, it is impossible to please God. We may have many gifts and many enjoyments; but without faith they bring no blessing. In the absence of this grace, the gospel is to us only "a sounding brass, and a tinkling cymbal." The unbelieving Israelites were not admitted into the land of promise. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. The word preached did not profit them not being mixed with faith in them that heard it." Finally, this scripture shows the great care of the apostle, and the care which all ministers of the gospel should have, that the professed people of God may preserve the truth of the gospel without error, and exemplify its power in their conduct. "Hold fast the form of sound words."

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*To the Editor of the Reformed Presbyterian:*

DEAR SIR—Some time ago a piece appeared in the Philadelphia Presbyterian on governing children by moral suasion. I could not but view the piece as very prejudicial to the best interests of children, as it entirely opposed that correction, which scripture, experience, and right reason, have always dictated as indispensable for the proper training of children. From this consideration, I wrote the following article and sent it to the editor of that paper for insertion, but he refused. When a reason was asked, none was given. It shows the deplorable state of the country, in respect of training children when such an infidel and injudicious mode of training is advocated by a respectable editor, and a refutation refused. Thinking that the refutation is

much needed in the present state of society, I will thank you, Mr. Editor of the Reformed Presbyterian, to insert the paper, and so oblige

Yours, respectfully,

J. DOUGLAS.

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GOVERNING CHILDREN BY MORAL SUASION.

*Mr. Editor* :—In your paper of Nov. 22, you have a selection from the *Mother's Magazine*, under the above caption; I sincerely think that the piece is admirably calculated to show the utter futility of the scheme which it is intended to support. The perseverance of the playful boy mentioned, in the face of so much parental coaxing, evidently shows that he was conscious he might do as he chose, he had nothing to fear. Had the object of the writer been to show that such frivolous treatment of children tended to reduce parental authority to mere contempt, he could scarcely have produced a more forcible example. Any person must in a moment see that the application of the rod was necessary, and might have immediately reduced the self-willed youth to obedience. By such injudicious treatment of children in the family, school teachers are made to experience a world of difficulty. Children who are kept in no subjection at home, but allowed to act as they please, when sent to school think they should have the same privilege; and thus, upon the principle of self-will, they really do act. In consequence of this insubordination, teachers lose their authority, and can neither maintain order nor promote the education of children as they otherwise would, hence so much flimsy education in this country; and it will always be so while parental indulgence is thus continued. This system of domestic government, by what is improperly called "moral suasion," proceeds upon the same infidel principle of abolishing capital punishment in the State. The word of God is clear and explicit in respect of both. Of the one it says, "Whosoever sheddeth man's blood by man shall his blood be shed." Of the other it is said, Prov. xiii. 24: "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." Says a respectable writer upon this passage, "the foolish fondness of too indulgent parents is accounted by them parental love. That affection which is prejudicial to the spiritual interests of its objects, is love in the language of men, but hatred in the language of the Holy Ghost. A parent would be accounted a hater of his child, were he to suffer him to keep a knife in his hand till he gave himself a mortal stab; and he deserves the same character, who, by fond indulgence, suffers his son

to bring himself to a gibbet, or to expose himself to the damnation of hell. But he who loves his son, chastens him as soon as he begins to discover that folly which is bound up in his heart. He will not, indeed, chastise him with blows, when words are sufficient to serve the end; but he will administer the rod when words have small influence; and imitate the skillful physician, who prescribes medicines neither too weak, lest the disease should remain uncured, nor too strong, lest the constitution should prove too weak to bear them.

The early days of childhood is a proper season for correction, because vice has not then obtained deep and firm root in the heart. A young bullock may be tamed, but if you suffer him to grow old in idleness, you will sooner break his neck than break it to the yoke.\*

To convince an injudicious parent that his fond affection, from which proceeds undue indulgence, is really hatred of his child, is impossible. But the consequences are as baneful as if they proceeded from hatred; of which I think the following instance is an appropriate illustration. A mother brought her son to my school, and said, she did not care whether he learned or not, only she did not want him whipped. Any person must see this was extreme folly. The consequence was perfectly in harmony with such indulgence. Some time after he had left school, he and some others like himself, commenced house-breaking. A silversmith got notice that an attack was to be made on his store, he set a spring gun; the attack was made, and this youth was shot; a natural consequence of that mother's undue indulgence; which proved as injurious to him as if she had really hated him.

I shall mention another case of extreme folly, the fruit of parental indulgence. A son was amusing himself with his father's watch; he said, I have a mind to break this watch; well, said the father, I shan't balk you in it: down went the watch with a smash upon the floor. Now which of these two fools was the greater? the older undoubtedly. Scripture says, "Foolishness is bound up in the heart of a child, but the rod of correction shall drive it far from him." Prov. xxii. 15. No, no, says the infidel parent, there must be no rod applied to my pet. I say infidel, for it is exalting human wisdom above that which is divine. Says the author already quoted, "Men generally use children like play-things, and divert themselves with their childish tricks and follies." But there is another kind of foolishness in children that is too se-

\* Dr. Lawson on the Proverbs, vol. i. p. 275.

rious and mournful to be the subject of sport. Sin is the very essence of folly, and sin dwells in young and old. \* \* \* Parents ought to join correction to instruction, and to use it as an appointment of God, on which his blessing may be expected. The rod of correction shall drive this foolishness far from the child; and he is a cruel parent that loves his son more than his soul, and would rather see him grow up in folly than endure those painful feelings which compassionate parents suffer when they are scourging the son whom they love.\* "Withhold not correction from thy child; for if thou beat him with the rod he shall not die. Thou shalt beat him with a rod, and shall deliver his soul from hell." Proverbs xxiii. 13, 14. "Parents are here required to give due correction to their children with their own hands, and not to entrust that office entirely to others; at the same time they are forbidden to withhold it from them even when they are under the care of others. If teachers are employed to instruct them they must likewise have the power of correcting them, and no offence must be taken at them for using it. Parents would take it amiss if anything necessary for their children was withheld from them by those under whose care they are placed: and what is more necessary than correction? The world will think that man cruel, who does not give food and raiment to his child, but Solomon looks upon him also to be a cruel man who does not give needful correction. But the fond hearts of parents will suggest several objections to this duty. They cannot bear the cries and sobs of their children; they are afraid they will die under their hands. There is no fears of this, answers the wise man, they only wish to frighten you by their complaints. They will not die but live. Beat them with a rod, for it is one of the means that God has appointed for delivering them from an untimely death in this world and destruction in the next. What an idea this gives of the usefulness of the rod of correction! What parent that loves his child, and has any sense of the terrors of eternal punishment, will spare his rod after he has heard this saying of God? Would you not force your children to suffer bleeding by the surgeon, if you saw it necessary for the preservation of their lives; and are their souls less precious than their bodies? You think that gentle means are always the best; but does not God tell you that he who spareth the rod hateth the child? No doubt Eli and David wished well to their children, and their parental fondness told them that gentle admonitions and time would correct all the disorders of their families. But they mourned at last over these children

\* Dr. Lawson, vol. ii. p. 142.



that had been so much hurt by their indulgence. After what Solomon has written, after what Eli and David suffered, those parents that perform not this duty are more inexcusable than these good men were.”\*

The passages above quoted and happily illustrated by this celebrated author, convey this idea, that withholding correction when really requisite, tends to the ruin of the immortal soul; and no doubt many are this day suffering the vengeance of eternal punishment through the undue lenity of parents. Of a different mind was one ungracious parent, who, in giving charges to his tutor, and full authority over his children, said, “tho’ I go to hell myself, I do not wish to see my children there.” I shall mention another melancholy instance of the pernicious effect of withholding necessary correction. An old man riding along the road, was attacked by a band of robbers; the leader of whom demanded his money, the old man plead hard to get escaping with his money, but in vain: when the robber got the money, he asked the old man if he knew him; he said no. The other said, I am your son, and had you corrected me when you ought to have done it, I had not have been a disgrace to my friends and a curse to the country. He then returned him his money and rode off with his associates. Another appropriate passage may be quoted from Lawson, on Prov. xxix. 15. “The rod and reproof gives wisdom; but a child left to himself bringeth his mother to shame.” “The rod of correction is a means appointed by God, and often blessed by him, for driving away folly from the hearts of young persons. God never prescribed any vain or unprofitable precepts; and he would not have insisted so much on the duty of correcting children, unless he had designed in general to give a blessing to it. But the rod of correction is of no use without the concurrence of God—the great and only author of wisdom—those, therefore, who desire the blessing of God to attend it, must administer correction in the manner appointed by him; and he requires reproof to be joined with the rod, that the child who is corrected may be made sensible of the evil for which he is treated with severity. The rod joined with reproof, is a means of giving wisdom, and of making a child to behave in such a manner that he may be a credit to his parents, but a child left to behave as he pleases, will never, in all probability, be a comfort or an honor either to his father or his mother. Men are naturally corrupt, and those that are left to follow the propensities of nature will be a grief to their fathers, and bring their mothers to shame.—Their mothers deserve much blame for the indulgence so fool-

\* Dr. Lawson, vol. ii. p. 170.

ishly given them, and when they feel the torment which the behaviour of their children give them, they must see their sin in their punishment."

The correction plead for is sanctioned by divine example, Heb. xii. 5, 11. "My son despise not thou the chastening of the Lord, for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not. If ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore we have had fathers of our flesh, who corrected us, and we gave them reverence." Yes, reverence, submission, and obedience, are the effects of chastisement; while disobedience and contempt are the consequence of indulgence and coaxing, improperly called "moral suasion."—It is not unfrequent to hear indulged children, when ordered to do so and so, say, I wont; and even to call their mother a liar. I consider such parents chargeable with nothing short of training up their children for Satan, to serve him in this world, and be tormented with him in the world of woe.

Another passage may be mentioned, affording an example of fatherly correction on the part of God towards his erring children. Psalm lxxxix. 30, 31, 32. "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes."

The judgment of the most judicious is in favor of chastisement, among whom, Mr. Editor,\* I rank yourself; for repeatedly, when the subject came before you, you clearly expressed yourself in favor of chastisement. Although you have published the piece on the other side of the question, I believe it no more meets your approbation than it does mine. Certainly had the writer nothing better to produce upon the subject, he had much better said nothing at all. It is so nugatory and trifling it rather invalidates than enforces his views; like the argument that proves too much, it proves nothing at all. It is not even a specimen of "moral suasion," but of pitiful coaxing, calculated only to make children insubordinate in the family, bad in the school, and injurious to society. I am far from being opposed to moral suasion of the right kind. I think it ought always to be employed previous to corporeal chastisement. But moral suasion of itself, however good, will, from the depravity of human nature, prove utterly inadequate;—much more the undue lenity and the futile coaxing, which the

\* The Editor of the Philadelphia Presbyterian.

specimen in your paper exhibits. We are expressly told that folly is bound up in the heart of a child, and the rod of correction will drive it far from him. I have read of a mother who acted a much more judicious part with her delinquent son than "Charley's" parents did with him. She took him into a private room, and laid the sin and impropriety of his conduct before him, in a calm and dispassionate manner; and showed the obligation under which she lay, by the word of God, to correct him for his own good, both for time and eternity. She then corrected him, after which she made him kneel down by her, and prayed for him, and for the sanctified use of the ordinance of the rod which she had now employed. Would parents act in this judicious scriptural manner, it would have a very different effect from the coaxing manner advocated in the paper, of which the above is a refutation.

J. D.

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#### A DEACON'S COURT ANTI-PRESBYTERIAL.

The true members of the church cannot be indifferent, to anything that affects her divinely established order. Convinced that the "one Lawgiver" has enacted the whole law of the house; by that unerring standard he diligently tries everything that claims to be of divine institution. The true nature of presbyterianism appears to be less understood now, than in the days of our fathers; and concessions, dangerous if not fatal to it, are often unwittingly made by its advocates. Between the doctrine, that the church has no government, exclusively of divine right, though presbyterianism is the most convenient and popular form, and that which maintains that all her laws, institutions, and officers are given by Christ her Head, there is a graduated line, all along, in which may be found persons claiming the presbyterial name, and maintaining that their position is the only one from which the government of the church can be successfully defended. The views of those who hold, that there is lodged in the church, a certain legislative power, by which she can appoint institutions, establish ordinances, limit or extend the duties of her officers, and add to her courts, is justly liable to deserved suspicion. Presbyterianism repudiates any legislative power in the church, but what dwells in her Head, and rejects as an innovation any thing that asks to be received among divine institutions, by no higher than human authority. Of this kind is the deacon's court, or as it is more frequently termed,

the consistory, which it is the design of this article, to show, is anti-presbyterial.

To be as explicit as possible, we state, that there are three kinds of assemblies, that may be called by the name, deacon's court. First: an ecclesiastical court composed of pastor, elders and deacons, claiming to meet by the authority of the Head of the church; and constitute in his name to transact the temporal business of the congregation; Second: an assembly of all the officers of the congregation, met to consult about its affairs, not possessing any power, nor claiming to be of divine institution. Third: an assembly of all the congregation, chosen as its agents or representatives, to manage its temporal concerns.

The second of these is evidently what synod means by a consistory; but there is certainly no propriety in calling either it or the third a court. Still neither of them is exposed to the same objection that lies against the first. They do not claim to belong to the government or order of the church, are matters of mere human arrangement according to the general rule "Let all things be done decently and in order" 1 Cor. xiv, 40, and the declaration of the Confession of Faith, chap. 1, sec. 6, that "there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature, and christian prudence, according to the general rules of the word," and need not be confined to the officers of the church. Private members may meet, pray and consult about the affairs of the congregation; and we do not know, that it is contended that the officers of a congregation are by divine right its agents: or that a congregation in choosing persons to transact its temporal business is confined to its officers.

It is then the first of these assemblies defined above as an *ecclesiastical court composed of pastor, elders, and deacons claiming to meet by the authority of the Head of the church and to constitute in his name to transact the temporal business of the congregation*, that we proceed to show is contrary to presbyterianism.

We draw our arguments from three sources. 1. *The spirituality of the government of the church.* 2. *The duties of the deacon as defined in the standards.* 3. *The distinction between ecclesiastical, and civil government.*

It is proper here to remark, distinctly, with respect to the rule by which this controversy is to be settled, the question is not one of policy, convenience, analogy or utility; it is one solely of divine institution. By "the law and the testimony" as the supreme standard; the claims of a deacon's court

must be tried, and next to this the symbols of truth which we profess to believe, and which we are pledged to maintain.— If it abide not these tests, let it be rejected as “reprobate silver.” The practice of the church, and her deeds at different times, will also be exhibited as helps to arrive at the truth.

We remark then, in the first place, that the government of the church being spiritual, cannot admit of a deacon's court. All protestants that believe that the church has a government at all, hold that it is spiritual; but of that spirituality the ideas entertained may be very indefinite and various.— The term spiritual applied to the government of the church is just as distinctive as the term civil applied to the government of the nations. It marks out the limits of the legitimate exercise of ecclesiastical authority, beyond which church officers have no jurisdiction. We quote from the supreme standard, and from those that are subordinate, and also from writings of high authority, not to prove that the government is spiritual, for that we take as admitted, but to show what is the meaning of that declaration. 2 Chron. xix. 11. “And behold Amariah, the chief priest, is over you in all matters of the Lord.” Mat. xvi. 19. “And I will give unto thee the keys of the kingdom of heaven,” &c. xviii. 20. “Where two or three are gathered together in my name, there am I in the midst of them.” 1 Cor. v. 4, 5. “In the name of our Lord Jesus Christ—to deliver such a one unto Satan.” Ver. 12. “For what have I to do to judge them that are without? Do not ye judge them that are within?” Gal. vi. 1. “If a man be overtaken in a fault, ye which are spiritual restore such a one.”

“The Lord Jesus as king and head of his church, hath therein appointed a government, in the hand of church officers distinct from the civil magistrate.” Con. Faith. “Synods and councils are to handle or conclude nothing but that which is ecclesiastical.” Ibid. “Ministers and ruling elders meet in courts, congregational sessions, presbyteries and synods, in regular subordination the one to the other. To these courts Christ has given the power of governing the church and ordaining officers, and this power is entirely ministerial and subordinate to his law. The deacon has no power except about the temporalities of the church.” Ref. Principles.\*

\* The following extracts from other parts of this book should be considered in connection with this declaration:

“The historical part is a help to understand the principles of the Testimony.” Preface, p. 8, last ed.

“The rulers of the congregation (in the primitive church) disposed of its collections: and when paupers were so numerous as to require particular attention, distinct officers were appointed to inspect their state, and to dis-

"Church jurisdictions are subordinate only to Jesus Christ." Ibid.

"Are you persuaded that the Lord Jesus Christ, the King and Head of the church, hath instituted one unalterable form of church government, distinct from and independent of civil government; and that it is exclusively Presbyterian?" *Formula of Queries.*

"This power ecclesiastical floweth immediately from God, and the Mediator Jesus Christ, and is spiritual, not having a temporal head on earth, but only Christ, the only spiritual King and Governor of his kirk." *2d Book of Discipline.\**

Now that this power of church government is in this sense, properly, purely, merely spiritual, and that by divine right may be evidenced many ways according to scripture: forasmuch as the sole fountain, matter, form, subject, object, end, and the all of this power is only spiritual. *The Divine Right of Church Government, p. 58, N. Y. ed.*

One leading idea that runs through all these quotations, is that the government of the church flows from Christ as her

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tribute with the advice of the presbyters the adequate relief from the general fund. The officers who served the tables of the poor were called deacons, a word which signifies servants. They had no authority in ecclesiastical proceedings any further than as they respected temporalities." *Historical View, p. 46.*

"The deacon who at first ministered by order of session to the wants of the poor began (in the second century) "to employ servants under him, and in process of time, the office was entirely changed and rendered a spiritual ministry." Ibid. p. 50.

Of "the pure and faithful parts of the church" under the antichristian apostacy it is said, "their deacons were the trustees of the poor." Ibid. p. 52.

\*While we regard this document with deserved veneration, we are not among those who assign it a place among our ecclesiastical standards, and view it as sworn to in the National Covenant. The following extract from Stevenson's history of the church of Scotland shows the views taken of it by those who swore that covenant with the additional bond in 1638.

"One clause of that covenant did trouble some, viz: their swearing to continue in the doctrine and discipline of this church all the days of their life. Here they were afraid, that they were tied to that particular form of discipline which was in use at the first swearing of that oath in Scotland. But they satisfied themselves with believing, that because our church declared in the large confession, that they did not think any policy and order in ceremonies so immovable, but several particulars may be changed therein, that the form of church government which took place in the former period of episcopacy might be so too: and for their further satisfaction the framers of the bond declared, that by discipline there they meant only the substantial grounds of it, which clearly are set down in scripture, and not the circumstantial parts, which necessary causes will force us often to change."—*Stevenson's History, Edinburgh, 1840 p. 206.*

The tenderness of conscience of these noble men, and their care to secure the oath of God intelligently, command our high admiration. The omission of this extract from among others from this same author, in a document professing to show the place occupied among the standards, by the 2nd book of discipline, is somewhat strange, and certainly to be regretted.

Head, and is therefore spiritual. Her officers are accountable for their official acts to him alone, through her courts: but neither mediately nor immediately to any man, congregation, or civil court.

We now give quotations to show what is the work done by the deacon's court:—

“This court has the management and charge of the whole property belonging to the congregation, including church, session house, manse, school buildings, &c., and of all its secular affairs—including of course, the appropriation of seats, with the determination of all questions relating thereto.”—Interim act of the Free Church of Scotland.

“A congregational meeting shall be held, when the deacon's court shall present a report of its proceedings for the present year, give such information and explanations as may be asked for, and receive any suggestions which may be offered by the members of the congregation, for the consideration of the court, with reference to the future distribution of the funds.”—*Ibid.*

“Its jurisdiction does not extend to spiritual causes.”—*Covenantant*, vol. ii. p. 266.

“After the ordination, he (the deacon) receives the right hand of fellowship from the members of the court, not as an elder but as a member of court; which in the very act of ordination, is a consistory, or becomes so.”—*Ibid.*

“The appeal from consistory is to presbytery, acting consistorially.”—*Ibid.*, p. 269.

“Deacons are also responsible to the laws.” (civil laws.) *Deacon*, p. 53, foot note.

“The deacons should render, and may be required to render a full and certified account at suitable intervals, to the congregation, of all their transactions.”—*Ibid.* p. 69.

The inquiry now demanding our attention is—*are the functions performed by the consistory spiritual; and is it accountable to the spiritual courts? To it belongs the management of all the property of the congregation, and of all its secular affairs. Now every person knows that this includes buying, selling, conveying, renting, &c. Are those spiritual acts?—Can they by any process be made so? We know that to buy, sell, rent, &c., are civil acts. Men do them in their dealings with one another, not as church members, but as possessing common civil rights.*

But we presume spirituality will not be claimed for the acts of this court. This is hinted when it is said that it has “the management and charge of all the secular affairs” of the congregation. If they are secular they are not spiritual. It is ad-

mitted when it is said, that "its jurisdiction does not extend to spiritual causes." It is then a temporal court having temporal jurisdiction. But can it be a part of the spiritual government of the church? Can it be constituted in the name of Christ as her head? We can easily conceive that a temporal, secular, or civil court, should be constituted in the name of Christ, as King of nations, the head of civil dominion, because civil government and all civil things are put under him; and that an ecclesiastical court constituted in His name as head of the church, because ecclesiastical government and all spiritual blessings under the new covenant, originate with, and flow from him. This is an important distinction and one that in this controversy has been greatly overlooked. It is one, however, that Covenanters should understand. To reason with respect to the functions and extent of the deacon's office, from the Headship of the Mediator over the nations, is bad logic, and worse theology. It amounts to either founding the church in the law of nature, or civil government in grace; both of which are errors condemned in the testimony.

There may be a difference between a temporal and a civil court with which we are not acquainted. The idea of a temporal court in the church, seems to be contained in the sentiment that "the appeal from consistory is to presbytery acting consistorially." By some process which we avow we cannot understand, spiritual courts become temporal the moment that any matter relating to secular affairs come before them for consideration. This transformation occurs too at the ordination of the deacon. The session, we are told, "becomes a consistory" in the very act of ordaining him. This is indeed strange. We thought that ordination was a spiritual act performed solely by a spiritual court; and such seems to be the doctrine of the testimony in the quotation given above.— "To these courts, congregational sessions, presbyteries and synods, Christ has given the power of ordaining officers."— With this we cannot reconcile the sentiment, that a consistory, whose jurisdiction does not extend to spiritual causes, has the power of ordaining deacons.

But the difficulties of the deacon's court multiply as we proceed in the consideration of it. Common sense and experience evince that the secular affairs of a congregation cannot be managed irrespective of the will of people. They are the donors, and unless they approve of the consistorial proceedings, they can and will withhold. In temporal matters their will must be known, for it is to some extent the rule by which those who have the management of these matters are to be directed. It is the people, not their officers, who determine



the salary of their pastor, settle the location of their church, its dimensions, and the materials of which it is to be constructed. Those who manage their secular affairs receive their instructions from the people, and are required to regard them. But would not this be an anomaly in the government of the church? What session ever received instructions from the people how to transact its legitimate business? Constituted in the name of the church's Head, his will revealed in his word is their rule, without coming through the channel of the people's instructions. In the extracts given above from the interim act of the Free Church of Scotland, and from "The deacon," what we have stated respecting the rights of the people is admitted. The editor of the *Covenanter* informs us, vol. ii. p. 212, that the practice in this country differs from that in the Free Church, inasmuch as here "the laying down of rules for the distribution of ecclesiastical funds is done by the congregation." But certainly this is no improvement. It strips his mode of even the appearance of ecclesiastical sanction, which that of the Free Church certainly has.

But how does all this consist with the independence of the church, and the freedom of her courts? This inquiry increases in importance when the necessary and admitted amenability of the deacon's court to constituted civil authority is considered. The author of "the deacon" informs us that "deacons are responsible to the (civil) laws." By the deacons here we understand the consistory, for as he attempts to prove a consistory (see page 60, 67,) we may conclude that he believes it; and of course that when the deacons act they act in consistory, and it is for their consistorial proceedings that they are responsible to the laws. In what a humbling position does this place the church; her court amenable to civil courts; and this too under a government which she has declared immoral. Nor does this take place by any act of Erastian aggression on the part of the civil power. It does not overreach its jurisdiction, by holding any body of men accountable for their conduct in civil matters. It would be the act of the church herself going beyond her sphere of spiritual jurisdiction, and voluntarily subjecting herself to the civil authorities. We can call this by no more expressive name than spontaneous Erastianism.

It is clear that the Free Church never thought of claiming original divine right for their deacon's court. Some of her leading men, it is known, have very liberal views about the divine institution of presbyterianism. A kind of conventional power is claimed and exercised by her assembly, and the result in this case is the deacon's court, as a matter of policy.

Whether, now that it is enacted, they will require the people to receive it as of divine authority, we cannot say. Perhaps the editor of the *Covenanter* is correct when he says, these "regulations have the force of standing rules, to which all the people are expected to conform as nearly as possible."

We view this exercise of power to establish courts with no friendly eye, because it is an encroachment on the prerogatives of the King of Zion, and dangerous to the peace, purity, and the independence of the church. The first steps by which the limits that circumscribe the jurisdiction of her courts are crossed is easily taken; and often excites but little apprehension; but it is soon followed by others; and those most concerned often become sensible of their danger when it is too late to apply the remedy. It may seem a trifling matter whether you call an assembly of the officers of a congregation for regular business, a court or not; and allow them to constitute in the name of the Head of the Church; but this, whether done as a matter of expediency, or by virtue of any synodical enactment, or by a perversion of the standards, is a precedent which may be claimed for future, and more palpable infringements of the authority of Christ, and the rights of his people. If Synods or General Assemblies have a right to decree courts, they have a right to annul them; and then, when this progressive reform shall have advanced to a certain point, who can tell but that another spiritual court will be added; or if the popular gale should blow in a contrary direction, one or more of those which Christ has instituted be taken away?

There is danger in another quarter. The will of the people which it is now conceded it is the duty of the consistory to carry out, might after some time be overlooked. If the spirit of presbyterianism be preserved in the church along with this court, it will soon conform it to the model of the spiritual courts. Consistency would naturally suggest that all the assemblies of the officers of the church constituted in Christ's name should be equally freed from accountability to the people. The decrees of the pastor, elders and deacons in consistory, having divine authority, obedience would be the people's indispensable duty. The consistorial court would then contract the debts, without consulting the people; and require them to pay them; and if they would refuse, it could hand them over to the spiritual court to be dealt with for contumacy.

The illustration of the two remaining arguments is reserved for another article.

STRICTURES ON THE DUTY OF THE CHURCH TO HER BAPTIZED MEMBERS.

*Mr. Editor,*—I have been much concerned to observe in an article lately published in your Magazine, entitled “The Duty of the Church to her baptized members,” a form of error in two or three particulars, which strikes me as highly offensive. They indicate a superficial manner in dealing with your readers on matters of unquestionable gravity and interest, highly unbecoming the claims and responsibility of a teacher, and betraying little respect for those who are to be taught. I respectfully offer a brief correction.

In the November number, page 259, the writer remarks, “To the pastoral office it belongs, of divine right, to take the oversight of the pastures, to feed the flock, to gather the lambs, and with special care administer what the Good Shepherd has provided for them. *This whole business in the case of vacant congregations, devolves upon the Elders.*” There is in these two sentences a very singular and censurable want of precision, a boldness marked by recklessness of assertion. Does the writer mean to teach that *the whole business* of the pastoral office devolves in a vacant congregation upon the elders? And yet from the full and minute specifications of the duties of the pastoral office, from which certainly, if words have any meaning, it would seem that nothing is included, he devolves the whole ministry of the word and all else, on the Elders. Happily for the present, such confusion of ideas and words can harm only the reputation of the writer. Reformed Presbyterians know better.

But his business is with *vacant* congregations. He proceeds in his argument to show that in such, this whole business of the pastoral office devolves on the Elders. And to this end quotes one of the most solemn and powerful charges to the ministers of the word, contained in all the Scriptures, admired in all ages of the Church for its fullness and unction; this he quotes as addressed in “a vacant congregation,” to Ruling Elders only.

“Such,” he says, “we learn from Paul, Acts xx. 17, 28; “And from Miletus he sent to Ephesus, and called the *Elders* of the Church,” (which was a vacancy)—“Take heed therefore, to all the *flock* (not flocks) over which (congregation) the Holy Ghost hath made you overseers, to feed the Church of God.”

I asked myself in astonishment, can this be? Can a re-

formed Presbyterian so misunderstand and misapply if not pervert, long cherished, highly eminent scriptural ground, claimed by all consistent Presbyterians? If he can so recklessly misinterpret and abandon a scriptural argument, which I fear he never seriously examined, but has seized with an off-hand irreverence and appropriated to his purpose without reflection—has he, I enquired, read with any attention the subordinate standards of the Church, which all Reformed Presbyterians have solemnly received as agreeable to and founded on the word of God? Why, Mr. Editor, this very passage is received and incorporated into our Westminster Form of Church Government, as decided and clear evidence that the church at Ephesus constituted not a single congregation, but an entire and extensive Presbytery consisting of several congregations! And they consider these “Elders” (among whom I readily admit were present also many Ruling Elders) as the representatives, yea, as the constituents of the Presbytery. As follows: “The Form of Church Government, of Classical Assemblies.\* The Scripture doth hold out a Presbytery in a Church. A Presbytery consisteth of ministers of the word, and such other public officers as are agreeable unto and warranted by the word of God, to be Church-governors, to join with the ministers in the government of the Church. The Scripture doth hold forth that many particular congregations may be under our presbyterial government. This proposition may be proved by instances.

I. “First of the Church of Jerasalem.” This evidence I omit and pass on.

II. Secondly, by the instance of the Church of Ephesus: for, First, *That there were more congregations than one in the church of Ephesus, appears by Acts xx, 31*, where is mention of Paul’s continuance at Ephesus in preaching by the space of three years. And Acts xix. 18, 19, 20., where the special effect of the word is mentioned; and verses 10, 17 of the same chapter, where is a distinction of Jew and Greek; and 1 Cor. xvi. 8, 9, where is a reason of Paul’s stay at Ephesus until Pentecost; and verse 19, where is mention of a particular Church in the house of Aquila and Priscilla, then at Ephesus, as appears Acts xviii. 19, 24, 26. All which laid together doth prove *that the multitudes of believers did make more congregations than one in the church of Ephesus*. Secondly, *That there were many elders over these many congregations, as one flock, appeareth. Acts xx. 17*; “And from Miletus he sent to Ephesus and called the Elders of the Church; verse 28, “Take heed therefore unto yourselves and to all the flock over

\* Page 519, Philadelphia Edition, 1842.

which the Holy Ghost hath made you overseers to feed the Church of God which he hath purchased with his own blood," &c. &c. Thirdly, *That those many congregations were one church*, and that they were under one presbyterial government appeareth, Rev. ii. 1, 6, joined with Acts xx. 17, 28.

In these quotations I have italicized some expressions to draw the reader's attention to those articles of truth proven, which our writer directly contravenes: and I have also connected the passages quoted from Scripture with the text in the form of Church Government, which I am authorized to do, by the expressions introducing them, "as appeareth," in each instance.

Now, from the whole, it is evident that our learned and godly Westminster Assembly of Divines held, 1. That the church at Ephesus constituted a Presbytery, comprehending multitudes of believers, and many separate congregations, all united in one flock, under the charge of one Presbytery of Ministers of the word, and Ruling Elders. 2. That they adduce Paul's discourse to the Elders whom they believed, (and most rightly) to have been ministers of the word, not excluding Ruling Elders who may have accompanied them, constituting the proper members and ministers of that Presbytery. And on the other hand, our writer makes out that the Church at Ephesus was a single Congregation, and then vacant! What shall we say to these things? In what other light can it be regarded than as an ignorant and reckless attempt with the mere dash of a pen to dislodge a carved stone from our ecclesiastical edifice. I mourn, deeply mourn over what must disclose to our people as existing in our teachers, either a shameful ignorance of our ecclesiastical standards, or what is as bad or worse, a total disregard for their authority. The Lord grant that this trifling occurrence may induce our people to examine with greater assiduity the valuable formulas of doctrine and order by which they are bound, and know well where they stand.

Another item in the same article, second part, printed in the December number, presents a similarly offensive character, though it wants what the one now considered presents, a bold interference with the very principles and language of our ecclesiastical standards. The writer is employed in an argument to prove the obligation of the Church to exercise her discipline on baptized members, who do not attend to the fulfilment of their baptismal engagements, by partaking of the Lord's Supper, and observing all the duties belonging to church members: a discipline issuing in Church censures, such as suspension, public or private, &c. With a class of your readers

this may all appear very proper and very practicable. I cannot find that it has been seriously and successfully tried.—Eighteen hundred years of ecclesiastical history, the records of divine inspiration under the Old and under the New Testament, furnish to me no direct evidence of the act of an ecclesiastical court judicially inflicting the discipline of the church on an individual so circumstanced as the argument supposes. And multitudes, I am well assured, are in the same predicament of ignorance with myself. Now hear how this obstacle is removed, from p. 296, Ref. Pres., November. “Then if we have the practice of God’s ancient people, Patriarchs and Prophets—the example of the Apostles and of the apostolic church while she remained faithful—the example of the reformers both on the continent and in the covenant-isles of our fathers—If the whole line of the footsteps of the flock of Christ is distinctly marked by this uniform feature, we are encouraged to go our way by these footsteps, and apply the discipline of the church to all baptized members.”

I do not remember in all my life ever to have read so purely a bald and reckless tissue of assertions, so completely abandoned by the writer of them, of even an attempt to offer proof. They may be true. But I assert the writer has thrown them out without bringing forward one fact in action as evidence. And what renders it grossly offensive, the reference is to facts of a nature so sacred, in a form so accumulated, but so utterly unsupported, and yet so conveyed in terms directly calculated to beguile the simple and catch the conscientious by an appeal so solemn. I can safely declare before my Maker, that I had rather my right hand had withered than that it should hold up before his church so solemnly a recorded testimony without adducing the most unequivocal evidence to her, his spouse, that all was true.

But unhappily, the first article of assertion falls before the direct and unequivocal evidence of the Scriptures. “The practice of God’s ancient people the Patriarchs.”—What infatuated ingenuity can torture out of the history of Ishmael and Esau a judicial ecclesiastical act of suspension and exclusion from the privileges of the church? They illustrate, if they are proof they confirm the reverse; they show that the initiated members of the visible church may be abandoned to infidelity, may be excluded by the decree of God, and his decree carried out in awful judicial Providence, parental warnings and prayers notwithstanding, by which they become finally and irrevocably separated from the faithful; but they prove nothing more.

Let the writer come forward and save himself from meri-

ted shame, and prove before the whole church, what to her, her fathers, and her courts, he has so boldly asserted; that "the practice of God's ancient people, Patriarchs and Prophets—the example of the Apostles, and of the apostolic church while she remained faithful—the example of the Reformers both on the continent and in the covenant-isles of our fathers—the whole line of the footsteps of the flock of Christ is distinctly marked by this uniform feature;" all concur in binding or even encouraging the servants of God to apply the discipline of his Church to all her baptized members.

When he has done this, I earnestly pray that grace may be given me to acknowledge my error and that with deep humiliation before him and my God for holding the assertion, as I do now, a bold and unsupported array of formidable words, in their present application devoid of meaning as they are yet devoid of proof.

Respectfully, yours,

JAMES CHRYSIE.

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#### ECCLIASTICAL PROCEEDINGS.

A commission of the New York Presbytery met according to appointment in Newburgh, Dec. 2d, Rev. James Chrystie presided.

Mr. William A. Acheson, candidate for licensure, delivered his remaining pieces of trial, which being sustained, he was after due examination in Literature, Theology, and the distinctive principles of the Reformed Presbyterian Church, licensed to preach the everlasting gospel, as a candidate for the work of the ministry.

The following appointments were given him, viz: Newburgh congregation, December, 3d and 4th Sabbaths; January, 1st Sabbath; February, 2d and 3d Sabbaths. Whitelake congregation, January, 4th and 5th Sabbaths, February, 1st Sabbath. Albany congregation, 1st Sabbath in March; Lansingburgh 2d Sabbath.

The Board of Domestic Missions met in Allegheny, Oct. 26, 1847.

Members present—Thomas Sproull, Chairman, John Crozier, R. B. Carman, John Galbraith, Ministers; Samuel Henry, Ruling Elder. The Treasurer's Report was adopted.

1847.	The Treasurer in account with Board of D. Missions.	
On hand per last report,	-	\$89 41
June 3, Rec'd from A. Stevenson interest on bond till May 1, '47,	-	18 75
Oct. 27, Interest,	-	2 41
" " Received from congregation of Union, Pine Creek, &c.	-	5 26
" " " " Brookland,	-	17 00
Total,	- - - - -	\$132 83

Two Resolutions were passed:—

Resolved, 1st. That the action of this Board appointing quarterly meetings be rescinded.

Resolved, 2d. That the Treasurer be instructed to forward immediately, the monies on hand to the Presbyteries of the Lakes and Illinois respectively, pro-ratio distribution, according to the direction of Synod.

The Board then adjourned with prayer, to meet at the call of the Chm'n.

The following appointments were made by the standing committee in Rochester Presbytery; Dr. Roberts, January 2d, 3d and 4th Sabbaths, February in Syracuse; Rev. D. Scott, January 2d and 3d Sabbaths, and 4th March, Buffalo. Rev. J. Middleton, April, 4th Sabbath; May, 1st, 2d, and 3d Sabbaths, Buffalo. Rev. S. Bowden, February, 3d and 4th, and 1st Sabbath March, Buffalo.

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#### OBITUARY OF MR. JAMES KENNEDY, SEN.

Died, near Greencastle, on the 7th ult., Mr. James Kennedy, Sen. He was born in Ireland, near Newtonlimavaddy, Co. Derry, in the year 1773, and was in the 74th year of his age at the time of his decease. His parents belonged to the Secession Church, of which he was a member by baptism. When, however, he arrived at that period of life that young persons should publicly recognize their baptismal engagements, he exercised his own judgment in examining the claims of the different branches of the visible church to be the nearest to the word of God, and the result was his connexion with the Reformed Presbyterian.

He emigrated to this country with his family in 1822, and continued in his unabated attachment to the doctrine, principles and government of the church of his choice till the day of his death.

He exercised the office of Ruling Elder for 28 years. During the time of the existence of the agitations that were caused by those who were given to change, he having made up his mind regarding the position that the Church occupied before he made his accession, saw no reason either to abandon her communion or give encouragement to those who would turn aside from following the footsteps of the flock.

The church here has lost an efficient office-bearer in his decease, and his family are left to mourn the loss of a tender and affectionate parent. But it is the Lord's will, and we would bow to it with a becoming submission.— Though his health was in a declining condition for more than a year past, yet his illness did not assume a serious aspect till within a few days of his decease; precisely three weeks before it he was at the house of God, and enjoyed the privilege of uniting with his brethren in commemorating the dying love of that Saviour whose glory he has gone to contemplate, in a house not made with hands.

May the solemn lesson derived from his death be long remembered, and may we so improve it, that when we come to die, like his, our latter end may be peace.—*Communicated.*

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#### OBITUARY OF MR. JAMES MILROY.

Died, in York, on Thursday evening, November 18th, Mr. James Milroy, long a Ruling Elder in that congregation. He was known to many in the Reformed Presbyterian Church, and wherever known he was esteemed. Mr. Milroy was born in Gallowayshire, Scotland, August 6, 1774. His parents were for many years members of the Established Church, and he himself



was baptized in the same communion. The parents and all the children espoused the principles of the Reformed Presbyterian Church from conviction of their truth and excellency. All of them have been eminent for holy and useful lives; they have with one or two exceptions been taken home to their rest, composed and happy in their deaths. The mother lived till within a few months of a hundred years, and was a wonderful instance of a lovely old age, of patient, cheerful, useful, unaffected piety.

The subject of this sketch connected himself with the church when 18 years of age, and until death continued most warmly attached to her interests, unwavering in his attachment to unchanging truth as set forth in her standards; he with zeal and fidelity opposed the New Light defection, and also all agitations of ultraism, always evincing an anxiety in her welfare, and contributing in every way possible to her maintenance and advancement.

It is not pretended of course that he had not any faults, but they were chiefly those that in our present imperfect state are inseparable from an ardent and generous mind. Mr. Milroy with his family emigrated to this country in the year 1819, and settled in the town of York. He was chosen a Ruling Elder, when a congregation was there organized in 1825. Though to all appearance remarkably robust and vigorous, Mr. Milroy had for some years been subject to disease of the heart, accompanied by faintness and difficulty of breathing. During the past summer he grew much worse, but had intervals of comparatively good health until six weeks before his death. He attended public worship on the Preparation Sabbath before the Fall Sacrament, for the last time. Having been remarkable for punctuality in all religious duties throughout his life, he felt very keenly his privation in not being able to enjoy the communion—the first occasion of the kind from which he had ever been absent. From this time till his death his disease increased in intensity, dropsy being combined with the former complaint. He suffered also most sorely from distress for breath, oftentimes being unable to lie down. All, however, was endured with remarkable equanimity and patience. Not a word of complaint escaped his lips. All was well, all was right. The reason was evident; the Lord was his stay; God was speaking unto him good and comfortable words. His mind was almost exclusively set on heavenly subjects—his conversation chiefly consisting of passages from the Psalms and other parts of Scripture. With scarcely an interval he enjoyed the use of all his faculties to the very last, having spoken with entire composure to one of his sons a minute or two before the spirit fled to its home. He departed without a struggle. In him there was a remarkable fulfilment of the exceeding great and precious promises. "It shall come to pass that at evening time it shall be light." "Mark the perfect man and behold the upright; for the end of that man is peace." For weeks before his death he was very tenderly dealt with by a gracious God. He had his seasons of darkness, as all have; but he always said he could see through "the thick cloud, and behold the serene face of a reconciled God." His language was, "I have no fear of being lost." The ground of his confidence was this, "I have committed the matter of my salvation into other and better hands, and I know my God will not fail me." When clouds passed over his mind, his faith rested on the promise above cited. "At evening time it shall be light." So was confidence restored.

Two weeks before his death, anticipating almost immediate dissolution, he bade farewell to all his family, addressing to them solemn and seasonable counsels, which it is hoped shall not be without their proper effect. Often and with affecting earnestness did he repeat the prayer, that Christ might be formed in each one of them the hope of glory. He reminded them of the importance and necessity of early seeking God, and through life making religion their chief concern. May they all learn to trust in and serve their father's God, that they may enjoy the same happy death. It was evident that his hopes did not rest on any false foundations. His exercises of mind

were self-searching and thorough. He remained conscious of and grieved over his imperfections.

He had been asked by one of his sons on the Sabbath preceding his decease, "Father, are you prepared to die?" He gave no direct answer, but evidently the question was working much on his mind, he would not reply until he could do so with entire satisfaction. Accordingly, when within two hours of his death, he said to the same son, though no question of the kind had recently been put—"I am ready now; I have a desire to depart and be with Christ." His end was emphatically peace: no enthusiasm, but calm unwavering confidence.

We will not attempt to exhibit in full his character. He was a man of warm and generous temper, of high principle, of sincere unpretending cheerful piety. He was remarkable for unbounded hospitality, the strictest integrity, and a most diligent attendance on all the personal, family and social duties of religion. His loss will be deeply felt in the congregation of which he has so long been an ornament. An affectionate wife and family especially feel this stroke of God's hand, but they "sorrow not even as others which have no hope." They know and are assured that their loss is to him unspeakable gain. May we all live his life and die his death!—*Com.*

Died, at his residence in Chester District, South Carolina, on the 27th of November last, the much esteemed and Rev. Father, Thomas Donnelly. His name if not his character and industry in the ministry is, we are assured, familiar to the majority of Reformed Presbyterians in the United States. He was licensed in company with Messrs. Wylie, Black, and McLeod, at Col-denham, N. Y., in June 1799. Shortly after his licensure he went to South Carolina where he remained until the time of his death. His last illness was protracted, and at its termination he bid adieu to all on earth in the 76th year of his age, and 46th of his ministry.

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#### ITEMS OF INTELLIGENCE.

**FEAR THE SEXTON.**—Not many years ago, a clergyman on a journey stopped to spend a Sabbath, in a small village, where there was no church edifice, but where he soon found that the Universalists had been preaching in the school-house for some time past. Two or three preachers of that persuasion were still in the village, some public meeting connected with their cause, having called them and kept them there.

The travelling clergyman succeeded in obtaining the use of the house for a part of the day, and gave out word that he would preach. The people came together, not knowing what doctrine they should hear, but most of them being inclined to Universalism.

He took his text Luke xii. 4, 5: "And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do. But I forewarn you whom you shall fear: Fear him which after he hath killed, hath power to cast into hell; yea, I say unto you, fear him."

He then went on to say, that there were two opinions as to the meaning of the word "hell" in this passage. One opinion is that it means a place of torment, into which the wicked will be cast after the death of the body.—But the other opinion is that the word means the grave. On this latter opinion it is very evident, he said, whom we are warned in these words to fear. "Be not afraid of them that kill the body, and have no more that they can do. But I will forewarn you whom ye shall fear: fear him, which after he hath killed, hath power to cast into the grave; yea, I say unto you, fear him!" Fear not the assassin who comes armed with a deadly weapon, he

can only kill the body ; but, O my friends, I warn you whom to fear ; fear him who has the power to cast your murdered body into the grave ; yea, I say unto you, fear the Sexton !!

He then proceeded with a very simple but pointed discourse in defence of the gospel, and in opposition to the doctrines of the false teachers that were misleading the people, and showed them that the Bible must be full of just such nonsense as he had made of this passage, if there were any truth in Universalism.

A plain man, one of his hearers, remarked on coming out, that this unknown preacher by a single stroke had demolished all that the Universalists had done in all their previous labors in that vicinity.—*Watchman and Ob.*

**NOBLE RESISTANCE OF SABBATH DESECRATION.**—A recent instance of principled, unyielding resistance to the temptation of violating the Lord's day, is worthy of record. The Directors of an important Western Railroad, applied to a man of well-known energy, enterprise, and religious principle, to leave his business, which was productive, and take the superintendence of the road. He replied promptly, that he could not consider the question, inasmuch as it involved the violation of the Sabbath. They responded that the objection was anticipated, and it was agreed beforehand that if he would bring his energies to their enterprise, all work should cease on the day of rest. With a view to the good that he might thus accomplish, he accepted the office, and discharged its duties with promptness and fidelity, making himself necessary to the good conduct and prosperity of the concern.

During the present season, the business of the road increased at such a rate that the Directors thought it could not be done in six days. Besides, it was very inconvenient for passengers to tarry over the Sabbath at the intermediate places, where they must lodge, if starting on Saturday from either end of the road. At first they consulted the superintendent, to gain his consent, if possible, to the running of Sabbath trains. When refused, they thought to induce him to step aside and let another agent do the Sabbath work. He was still unyielding. At last a majority of the Board resolved at all hazards to carry their point, and ordered the cars to run on the Sabbath. The noble superintendent reminded them of the express conditions on which he left a lucrative business to undertake their work, and resigned his post. *The Directors re-considered their vote ; restored the Superintendent ; and there is an end of Sabbath desecration on that important railroad—we hope for ever.* A few such men might break up a business which is a violation of the laws of God and men, a nuisance to society, and a curse, not only, but a loss to those engaged in it.

**THE JEWS.**—The following facts, recently noticed in one of the secular papers of New York, present a feature of the times too strongly marked to fail of being recognized by the readers of prophecy. No feature in the Christian world is more extraordinary than the disposition which is beginning to appear, after eighteen centuries of oppression and hatred, to extend to the Jews the privileges of free citizens. This has not only been in our own country, in Great Britain and France, but in Norway orders have been issued from the throne to place them on the same footing of equality with their kindred in France.

Letters from Tunis also announce that M. Albert Cohen, who lately visited Algeria for the purpose of devising means of improving the condition of the Israelites, had arrived in Tunis, and had an interview with the Bey.—The facility with which M. Cohen speaks Arabic, enabled him to converse a long time with the Bey relative to his mission. The Bey replied : " With the assistance of God, I promise you to do everything in my power for the Israelites of my kingdom. It is my sincere wish that they may be placed on the same footing as their co-religionists of France. In the meantime I give you full power to act as you think proper." The Israelites form about one-twentieth part of the population of Tunis, and their condition is wretched."

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TO OUR SUBSCRIBERS.

*Dear Brethren*,—In the all-wise Providence of God, it has become necessary for me to try a change of climate, on account of the long continued indisposition with which it has pleased Him to visit me. This will render it impracticable for me to continue the publication of the Reformed Presbyterian after the close of the present volume. It is matter of regret to relinquish a labor, which amidst all its toil, perplexity, and care, has afforded me much satisfaction. I have cause of gratitude to Him who has enabled me for 11 years to continue the work, with so much success at least, that its expenses have been met, and the subscription list of the 11th volume better than that of any one preceding. I also return thanks to those who have so kindly and so ably contributed to its pages, and to all who have extended their patronage—especially to a large number of subscribers who have continued their subscriptions from the commencement of the work.

My regret in relinquishing is, in the most important point, more than relieved by the consideration that the work will be continued by one who will make it more useful than I was able to do. Rev. David Scott, who is too well known as an able, prudent and faithful writer, to require a word to be said here, will take the editorial charge from the commencement of the next volume, to whom all communications relating thereto should be directed. His address is Rochester, N. Y. I have made arrangements for closing the present volume at the regular time.

M. RONEY.

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The readers of the Reformed Presbyterian are informed by a preceding notice of the Editor, that in consequence of continued and painful affliction, his relation as Editor terminates with the current volume; and that in future it will be conducted by the undersigned. The Reformed Presbyterian will be issued to subscribers as usual. The undersigned requests that all communications connected with the 12th Volume of the Reformed Presbyterian, be addressed to him at Rochester, N. Y.

DAVID SCOTT.

# REFORMED PRESBYTERIAN.

VOL. XI.

FEBRUARY, 1848.

No. XII.

## EXPOSITION OF JUDE, 8—11.

“Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil (he disputed about the body of Moses,) durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

To illustrate the evil and danger of sin, the apostle in the immediately preceding verses has introduced three examples. In the portion now under consideration, he resumes the discussion of the main topic of his epistle. The apostle tells us in the third verse that when he gave all diligence to write, concerning “the common salvation, it was needful” for him to exhort those to whom he wrote, “earnestly to contend for the faith which was once delivered unto the saints,” giving as the reason why he did so—“For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord, and our Lord Jesus Christ.” It is of these “ungodly men” that the apostle says in the 8th verse: “Likewise also these filthy dreamers defile the flesh,” &c. This further illustrates the character of the “ungodly men” of whom he speaks. In addition to the general description given in the 4th verse, the apostle now charges them with two classes of sins in particular. These are so many additional stains on the character of these corrupt men. They are heretical; for they denied “the only Lord God, even our Lord Jesus Christ;” but they are also immoral men; for, they turned “the grace of God into lasciviousness.” We have in the part of the epistle which we

are now considering, a further illustration of the connexion existing between immorality in practice and falsehood in doctrine, which has been already stated in a preceding part of this exposition. The depravity of the heart has no small share in biasing the understanding and imposing upon it falsehood in the place of truth. Men are very easily persuaded to believe that to be true, which in their heart they love, and much wish to practice. While on the other hand false doctrine is not without a powerful effect on the practice. There is a mutual action and re-action of the heart and understanding. In the unsanctified soul this action and re-action tends only to the developement of ungodliness in the whole man.

These *filthy* dreamers defile the flesh. Literally these dreamers defile the flesh; the epithet filthy being a supplement in our translation, and as such written in Italics. Was it the design of the apostle it may be inquired, in the use of this phraseology, to state as a fact, that the persons spoken of defiled the flesh during sleep by impure dreams? Was it the apostle's design that he should be literally understood, that during the state of sleep, the impure fancies of those ungodly men revelled in filthiness? So, the apostle has been understood, and so we think our translators understand him as appears from the supplement which they have added. Nor is this view of the apostle's words without some show of evidence, which has appeared satisfactory to others as well as our translators. We do not feel prepared to speak very positively on this subject: the understanding of the passage, and the practical use which we are called upon to make of it, do not imperatively call upon us to decide the question!—Let us keep on known and certain ground. The persons spoken of, were impure, they defiled the flesh. And thus one phase of their ungodly character is specially marked by the apostle. One of their indulgences, was the very foul sin of uncleanness—the habitual violation of the seventh precept of the decalogue. The instruction which we ought to receive from this scripture should be that of warning us against the sin of impurity, and to avoid its indulgence in thought, word or deed. Such is the sin reproved by the apostle; nor is it important for us to know whether the persons reproved by him defiled the flesh by filthy dreams or by filthy thoughts, words or actions while awake! The lesson taught us is the same. “Be ye holy for I am holy, saith the Lord. What! Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own.”

To live in a state of carnal security and spiritual delusion

is in fact to dream; it is to imagine that to exist which indeed has no existence except in the vain and foolish thoughts of the sinner himself. A man who has no proper sense of sin, who has never believed in the Lord Jesus Christ, and just because he has never felt the need of a Saviour, is indeed a deluded dreamer. Such carnal security may be concealed by a flaming profession and a spurious zeal for religion; but it is very likely to lead to gross immorality in practice,—to the indulgence of the lusts of the flesh.

Despise dominion and speak evil of dignities. The apostle thus classes together the defiling of the flesh with the despising of dominion. It is remarkably coincident on this subject that the apostle Peter makes a similar classification—“That walk after the flesh in the lust of uncleanness, and despise government; presumptuous are they, self-willed, they are not afraid to speak evil of dignities.” 2 Peter ii. 10. This coincidence is worthy of serious consideration. May there not be a connexion between these vices,—may not the habitual transgression of the seventh commandment be an initiatory step to the contemning of lawful authority.

To despise dominion and speak evil of dignities, is to oppose God; for, he has instituted the ordinance of civil government among men. It is the will of God that government should have a place among his rational creatures, he who despises it then, despises God who has ordained it. This is true in regard to government in general, though it is of civil government particularly that the apostle speaks in this place.

The apostle directs our attention to two things in this connexion. In the first place to the despising of “dominion;” and in the second place, to the speaking evil of “dignities;” the former of these refers to the ordinance of government, the latter to the officers who administer it. To “despise dominion” is to despise God’s institutions of civil government; to “speak evil of dignities,” is to speak evil of God’s ministers. “For he is the minister of God to thee for good.” Rom. xiii. 4. Both the ordinance of government and those who administer it, are the objects of contempt and dislike on the part of ungodly men where the exercise of civil power lays restraints upon their evil purposes and passions. Such men, especially, when their naturally depraved moral feelings are further blunted by the lusts of the flesh, are equally ready to speak evil of dignities, as to despise the ordinance of government itself. The inward spring of dislike to both the one and the other, arises from the restraints which lawfully exercised authority put upon such men in their wicked and profligate courses.—They cannot endure submission to any authority, however

lawful in its nature or mild in its administration, if its exercise comes into collision with their selfish principles of action, and narrows the sphere of their criminal gratifications.

The sin being reproved by the apostle, if not peculiar to the present state of society, is at least an exceedingly besetting one. We are not called upon to inquire in this connexion into the causes that may have led to the prevalence of such a state of things, it is enough for us to know that it does exist; and that its existence is a grievous evil, which, if not corrected, must speedily involve civil society in alarming results. Men forget that society has its origin in the will of God, and that his will should be acknowledged in the constitution and administration of government. Ungodly rulers, as a means of retaining power fawn upon and flatter the masses of the people as the origin of civil authority. And demagogues anxious to obtain possession of places of power and trust, are still more ready to follow the same offensive course—offensive to God, however pleasing it may be to corrupt men. Men have a right to determine the kind of government, and the constitution of government under which they associate in civil society, as well as to choose their officers of government. But they are not the fountain of power. God claims it as his institution, and the right which a people have to determine the kind of government, and make choice of its officers they derive from God's appointment; in the exercise of their right they are bound to acknowledge their dependence upon him, in the formation of their constitution of government and in the choice of rulers. They have a right to constitute themselves into a civil society and perform all the acts necessary for its lawful maintenance; but this right is in abeyance to the Supreme authority from which it is derived. In giving to man the charter of his civil rights, God describes the character which a Constitution and its officers should possess. "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. For rulers are not a terror to good works, but to the evil." Rom. xiii. 1, 3. It is the character thus described that gives to a government a claim upon the conscience of those who are its subjects. When a government is constituted and administered in accordance to its scriptural character, then should it be respected and honored as God's institution, and its officers esteemed as they who bear "not the sword in vain." Hence the sin of those to whom the apostle refers, who "despise dominion and speak evil of dignities." Magistrates ruling in the fear of the Lord are entitled to the honor and esteem of those for whom they rule. They are God's ministers



and ought to be honored as such. "Thou shalt not revile the gods, nor curse the ruler of thy people; for it is written, thou shalt not speak evil of the ruler of thy people." Exodus xxii. 28; Acts xxiii. 5.

From this portion of Scripture christians may learn their duty in regard to a lawfully constituted civil government.— That it is their duty to honor it as God's institution, and respect its officers as the ministers of God for good to man.— And when a christian finds himself under the necessity of dissenting from the constitutional principles of a government, or the faults of its officers, he will do it with becoming caution: he will avoid language that would imply either the despising of dominion, or speaking evil of dignities. The evils of a constitution, and the faults of rulers may be exposed, and a faithful testimony given against them without having recourse to railing and abusive language, which will more probably degrade the person who stoops to employ it, than correct the evils against which he rails. In general, those who have the deepest sense of the value of a righteous constitution of government, and of scriptural as well as high moral qualifications, will be the most careful, while they express their disapprobation of what they deem immoral governments, to do it in respectful terms.

This the apostle illustrates by a very strong example in verse 9th. Yet Michael, the archangel, when contending with the Devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, "the Lord rebuke thee." Moses, the chosen leader of God's ancient people, died in the land of Moab, just before they passed over Jordan to possess the land promised to their fathers. The circumstances connected with the death and the place of interment of the Hebrew chief were carefully concealed from the people of Israel. All that it has pleased God to make known to man on this subject, is that this "servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab over against Beth-peor; but no man knoweth of his sepulchre unto this day." Deut. xxxiv. 5, 6. It is highly probable from what the apostle states, that the ministration of Michael was employed to dispose of the body of Moses, by providing for it a suitable resting place in some way supernatural and unknown to us. The apostle Paul tells us that the holy angels are "sent forth to minister for them who shall be heirs of salvation." Heb. i. 14. The ministry of Michael in regard to the body of Moses, was, it appears, opposed by the Devil: hence the dispute to which Jude refers. If we may venture a con-

jecture where scripture scarcely furnishes a hint, we would suggest that the cause of contention, was probably, whether Michael should bury the body of Moses in secret, or whether the place should be publicly known. This, though not stated, may be presumed from the account which the apostle gives, taken in connexion with the historical statement quoted above. Had the burial place of Moses been known to the children of Israel, their strong tendencies to idolatry might have found an object of temptation, too strong for successful resistance in a spot endeared to them as containing the remains of their beloved legislator. Hence we presume the reason why no man was allowed to know the place of his sepulchre; and hence, the attempt of Satan, as we have supposed, that his sepulchre should be known. Thus the great enemy of mankind, understanding well, as he must, the springs of human action, hoped to find a means of ensnaring the Jews to the hateful and God provoking sin of idolatry, by the sight of the sepulchre of Moses.

Daringly wicked as Satan acted, yet Michael, superior as he was, brought no "railing accusation" against him; did not attempt to condemn him by reproaches, but said, "the Lord rebuke thee." The design of the apostle by the example of Michael, is to reprove those who despise dominion and speak evil of dignities. This is the obvious design of the example. If Michael, though far superior to Satan, would not bring a "railing accusation" against him, then it is unbecoming the good to rail at "dignities:" to do so is worthy only of wicked men.

"But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves." The apostle speaks this of those referred to in verse 8; who "despise dominion and speak evil of dignities." The first charge which the apostle brings against them is the sin of ignorance, and this charge is very much aggravated by the consideration that they hesitated not to "speak evil of those things which they know not." Railing and evil speaking of every kind is offensive, because it is a violation of the general law of love which ought to regulate the intercourse of Christians, as well as a transgression of the specific command which forbids to bear false witness against our neighbor. In the case referred to by the apostle, the sin of evil speaking is most inexcusable; because they know not whereof they affirm; they speak in ignorance!—How shamefully criminal is it then to indulge in reproaches concerning persons and their doings, when we have no certain knowledge, or it may be no knowledge at all of them? Nothing

will prove a more unfailling mark of utter ungodliness than such conduct. It shows a temperament of mind that has not been formed in the mould of christianity. Christian charity "thinketh no evil; rejoiceth not in iniquity; but rejoices in the truth." 1 Cor. xiii. 5, 6.

Such is the malicious ignorance of those reprov'd by the apostle, that they degrade themselves beneath the level of the inferior animals. Such is their ignorance that they have no knowledge "but what they know naturally as brute beasts." The kind of knowledge is different, but the manner of knowing is very much alike. It is in this latter view that the apostle makes the comparison. The inferior animals have no acquaintance with things moral, because they have no moral sense, no capacity of distinguishing between right and wrong; but they have an instinctive acquaintance with those things which are necessary to their own preservation. As a moral agent man has a natural conscience, a moral sense; this is an essential part of his nature, is independent and anterior to all acquired knowledge. Conscience is as essential to man as instinct is to the brute. This fact is the foundation of the apostle's comparison—a comparison which is unfavourable to "ungodly men." For the brute acts in perfect conformity with the power of instinct which is the law of its nature, "ungodly men" violate the law of conscience. "In those things," namely, their evil speaking, "they corrupt themselves."—They act contrary to the law of their moral nature, and their own consciences accuse them.

Verse 11. "Wo unto them for they have gone in the way of Cain, and ran greedily after the error of Balaam, and perished in the gainsaying of Core."

The character of the "ungodly men" of whom the apostle speaks, is illustrated by the combined characteristics of three of the worst men of whom the old testament history gives an account. A woe is pronounced because they have imitated the example of these profligate men. The woe is nothing else than the expressed displeasure of an angry God, which shall fall in his holy retribution upon all impenitent workers of iniquity. "Woe unto you Scribes and Pharisees, hypocrites—ye shall receive the greater damnation." Matt. xxiii. 14. The character against which the apostle denounces the woe, is "the way of Cain." This includes in the first place unbelief. Cain was an infidel or unbeliever. God had revealed a way of deliverance from sin by the atonement to be made by the promised seed in the fulness of time. The head of the serpent was to be bruised by the seed of the woman. Cain had no regard to this promise, because evidently he had no

sense of sin; he felt no need of a Saviour. This is evident from the fact that he did not like Abel bring a sin-offering of "fatlings of his flock;" but he brought a mere thank-offering "of the fruit of the ground." As an innocent creature, Cain would deal with God, hence his thank-offering could not be accepted, for the thank-offering of a sinner can be accepted only in virtue of the offerer's faith in Christ the Saviour, and only way of access to God. Cain rejected the promised Saviour: he stands first and chief of unbelievers. Let all who hear the gospel, take care, lest following the example of Cain's unbelief, they receive his condemnation also! In the second place, Cain was a murderer and a persecutor. He slew his brother Abel; thus was he a murderer. And wherefore slew he him? Because his own works were evil, and his brother's righteous. 1 John iii. 12; thus was he a persecutor. From this part of the subject we should learn the duty of brotherly love, lest we be like Cain, for "whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John iii. 15.

"The error of Balaam" is the sin of covetousness. He had a covetous heart: and to gratify its lustings after the world, he did violence to his own sense of right. He loved the wages of unrighteousness, and to enjoy them he bartered his immortal soul. Let us take care; covetousness is idolatry; we are in danger of being swallowed up by this lust like Balaam. As we hope to enjoy the kingdom of God, we should keep our hearts free from the love of the world. "And this is the victory that overcometh the world, even our faith." 1 John v. 4.

"The gainsaying of Core" is the sin of unlawful ambition. This sin in the first place, included contempt of lawful authority. The history of the transaction as recorded in the 16th chapter of Numbers, puts this beyond dispute. "Core," or as the name is written in the old testament, Korah, was the leader of the rebellious band who despised and opposed Moses and Aaron, in the exercise of their lawful authority in the wilderness; and whom God punished by an awful destruction, sudden and terrible as that of Sodom and Gomorrah.—"The earth opened her mouth and swallowed them up." Num. xvi. 32. In the second place, the sin of these men included envy. "They envied Moses also in the camp, and Aaron the saint of the Lord." Ps. cvi. 16. Envy is a consuming sin; like a canker it consumes the heart in which it dwells. It disturbs the sinner's own peace of mind, and makes him a firebrand to others. The "ungodly men" of whom the apostle speaks, "perished in the gainsaying of

Core." To perish, is the result of unpardoned sin. There was a horror in the external sufferings which Korah and his company experienced at the hand of the Lord: but it is the horrors however of an unblest eternity that constitutes emphatically their destruction. And this must be the common lot of all, who, living without faith, are without Christ, and die without repentance. "Except ye repent ye shall all likewise perish." "Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings?" But let the sinner forsake his evil ways. "O, Israel, thou hast destroyed thyself; but in me is there help." Turn unto the Lord: believe and thou shalt be saved!

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THE JOY OF ANGELS IN THE SINNER'S CONVERSION.

"Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke xv. 10.

The design of this text and the two parables of which it is the moral and substance, is to illustrate the importance of the conversion of sinners. It is intended to show that the repentance and reformation of the greatest sinners are well-pleasing to God, and a ground of sincere congratulation and joy to both angels and men. The term repentance in this instance must be understood in its widest acceptation. It is not merely that repentance which is peculiar to the believer and which springs immediately from a faith's view of a suffering Redeemer. It comprehends all that is embraced in the change by which the sinner is brought from darkness to light and from sin unto God. The proper import of the word in this case is conversion, and in this holy angels rejoice. The following among other reasons will contribute to justify the joy of angels in the sinner's return to God.

In conversion the sum total of happiness is increased. By this event there is an augmentation of the whole amount of felicity in the family of sentient beings. The increase of the total sum of true and real enjoyment will be in exact proportion to the amount of happiness enjoyed by the converted individual. Those who are under the power of sin are absolute strangers to pure and permanent enjoyment. The deepest wretchedness and misery are the companions of sin. The forfeiture of communion with God involves in it the actual laws of every conceivable enjoyment. For the sinner unrenewed there can be no hope either here or hereafter. Futurity is shrouded in night, and eternity is a dark and hopeless blank. Until de-

liverance from his sinful state is effected in conversion, the sinner knows not what happiness means. But from the period of his return to God, he is heir to an inheritance of unmingled and imperishable joy. The effect that such considerations must have upon the minds of holy angels, it is easy to conceive. These pure and benevolent beings cannot but feel a deep and joyful interest in whatever increases the happiness of Jehovah's creatures. Themselves perfectly free from all envy and selfishness, of the most expansive benevolence and good-will, they hail with ineffable satisfaction the event by which another person is introduced to share in that happiness which it is their privilege to enjoy. If the man of philanthropy and benevolence rejoices in whatever contributes to the elevation and social improvement of men, how much more must angels whose sensibilities have never been deadened by sin, rejoice when the subjects of wretchedness and wo are introduced into a state of inconceivable, perfect and endless bliss.

The rejoicing of angels in the conversion of sinners appears most reasonable and necessary when it is considered that the joy of the Saviour himself is thereby enhanced. The conversion of a sinner, we can well conceive to be an event of pervading interest to the Lord Jesus Christ. It has an intimate and most important connexion with the work, which as Mediator, he has performed. It is a bright and glorious illustration of the infinite efficacy of his obedience and suffering. If the Saviour accounted no humiliation too deep, no suffering too severe, no sacrifice too great, no price too costly for the redemption of the soul, why may we not suppose that he is deeply interested in beholding in conversion the fruit of his humiliation, suffering, sacrifice and blood? The expression in the text, *joy in the presence* of the angels of God, will admit of an interpretation favorable to the view that the joy of the Redeemer is enhanced. The construction of the phrase is such that it may be understood to mean not the joy of angels themselves, but of some one in the presence of the angels.—And to whom but the Lord our Redeemer can this be regarded as having reference? He is, in the presence of the angels of God encompassed by myriads of thousands of these bright and shining hosts. The emotions of pure and heavenly delight experienced by the Son of God in our nature meet with an instant and joyful response in the bosoms of His angelic attendants. There is, however, more direct and certain evidence on this point than what the text supplies. The expression both in Isaiah liii. 11, and Song iii. 11, intimates that the soul of Christ has peculiar satisfaction in the conversion

of elect sinners. "He shall see of the *travail* of his soul and be *satisfied*." A sight of the efficacy and fruit of his death will fill his holy soul with a peculiar and ineffable complacency and satisfaction. He rejoices because a child is born into the spiritual world. The day of espousals is the day of the gladness of his heart. In the regeneration of the soul, when the sinner is married unto Christ the bridegroom rejoices over his bride. It is a truly interesting and beautiful thought that Jesus in his glorified state has eminent satisfaction in the conversion of elect souls. We are told, moreover, in the book of Psalms, that the "Lord Jehovah shall rejoice in all his works." And if this be true in relation to his works of creation and providence much more so in respect to redemption, the chief of his ways and the most distinguished of his works. In this aspect of the subject the joy of angels is eminently reasonable. There are many reasons why holy angels rejoice in whatever enhances the satisfaction and joy of the Redeemer. It is true that they have not been redeemed by his blood but they are the willing subjects of his government and cannot but rejoice in whatever promotes the praise and enjoyment of their king.

Another consideration deserving of attention is, that in conversion of sinners, the family of God is increased. The only way of admission in the number of God's children, is by the regeneration of the soul. Until this saving change is effected, men continue under condemnation, and are the children of wrath even as others. It is by faith uniting us to the son of God that we are made children of a Heavenly Parent. "To as many as received Him, he gave power (right) to become the sons of God even to them that believe upon his name." John i. 12. In the augmentation of God's family the relationship of holy angels is enlarged. They and believers constitute but one household. They are the elder and we are the younger brethren. "The Father of the Lord Jesus Christ of whom the whole family in heaven and earth is named." Eph. iii. 15. Angels and believers are members of the same church, those of the triumphant and these of the militant. "We are come unto Mount Zion and to an innumerable company of holy angels." Heb. xii. 22. Both are unchangeably confirmed in holiness and happiness in the same glorious Redeemer. "That in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven and which are on earth: even in Him." Eph. i. 10; see Col. i. 20. By enlarging the sphere of their acquaintance, angels are improved in knowledge and in wisdom. Their intercourse and converse with the saints contribute in no small degree to the advancement of their knowledge. For almost six

thousand years these sons of light have been assiduously prosecuting their investigations of the mysteries of redemption, and the church is the Academy where their studies, for the most part, are pursued. "To the intent that now, unto the principalities and powers in heavenly places might be known by the church, the manifold wisdom of God." Eph. iii. 10. As intelligent beings, the angels of God cannot but rejoice in the increase of their knowledge, and as a new theme is presented for their contemplation, in every case of conversion, they cannot but rejoice in such an event. What a pleasing consideration too must it be to these pure and holy spirits that wanderers from God are reclaimed and the numbers of the family to which they belong increased. May we not conceive of them as saying, "this our brother was dead and is alive; was lost and is found, it is meet that we should make merry and be glad."

We must not omit to mention as another reason, why angels rejoice in the conversion of sinners, the manifestation of God's glory. There is a bright illustration of divine glory in the redemption of every soul. The wisdom, mercy, power, holiness, justice, goodness and truth of God shine forth with a matchless and overpowering lustre. The attributes of Jehovah appear in lovely and beautiful harmony with each other. That most difficult problem, "God just and the justifier of him that believeth in Jesus" is solved. The true Israel are the glory of a three one God. This people he formed for himself, they shall shew forth his praise. Are we to suppose then, in view of such illimitable discoveries of the glory and majesty of Jehovah, that angels can be silent and unconcerned spectators? Far be the thought. When God's glory is advanced, the praises of men are silent, that the angels who excel in strength, may engage in its commendation. In heaven, holy angels as well as the redeemed from among men, are rejoicing in the presence of the Lamb. From angelic as well as from human lips, are swelling joyful symphonies of praise. The temple above is vocal with their songs, over one sinner that repenteth there is joy in the presence of the angels of God.

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#### A DEACON'S COURT ANTI-PRESBYTERIAL.

Our second argument against a consistory is taken from the duties of deacons as laid down in the standards.

"To whose office it belongs, not to preach the word, or administer the sacraments; but to take special care in dis-



tributing to the necessities of the poor." Form of Church Government.

"It is requisite that there be others to take special care for the relief of the poor." *Ibid.*

We add the following from sources of high authority, though not belonging to our ecclesiastical standards.

"Deacons also are distinct officers in the church, to whose office it belongeth not to preach the word, or administer the sacraments, but to take special care for the necessities of the poor, by collecting for and distributing to them, with direction of the eldership, that none among the people be constrained to be beggars." Directory for Church government.

"The whole policy of the kirk consisteth in three things, viz: in doctrine, discipline, and distribution—according to the parts of this division, ariseth a three-fold office, to wit, of ministers or preachers, elders or governors, and deacons or distributors." 2d Book of Discipline.

"It (the word diakonis) is taken only for them unto whom the collection and distribution of the alms of the faithful, and ecclesiastical goods, do belong."

"The goods ecclesiastical ought to be collected and distributed by the deacons. In the apostolical kirk, the deacons were appointed to collect and distribute what sum soever was collected of the faithful, to distribute unto the necessity of the saints, so that none lacked among the faithful." *Ibid.*

"We cannot find in scripture that the power of the keys is committed by Christ unto deacons, with the other church governors, but conceive that deacons, as other members of the church, are to be governed, and are not to govern."—Divine right of Ch. Gov. p. 143, N. Y. Ed.

"Ques. What are the duties of deacons?"

Ans. To look into the state and to serve the tables of the poor, by distributing the funds of the church according to the respective necessities of the saints." *Ib.* p. 269.

We wish it to be distinctly understood, that in this argument, we are not examining into the extent of the deacon's office, but into the nature of its functions. We have here nothing to do with the inquiry, whether all the temporalities of the congregation, or merely the alms, come under his cognizance. The question is, what has he to do with the temporalities that are entrusted to him? And to this question, the above extracts explicitly answer he is to receive and distribute them.

This is also the law of the house, whether we view the church under the former or the present dispensation. There was a certain class of temporalities in the Old Testament

church, which has no existence in the new. We allude to those that were typical or ceremonial. Christ the substance has come, and the shadows have passed away. But there was another class that continues. To this class belonged the support of the ministry, the expenses of divine worship, and the relief of the poor. Now beyond receiving and distributing whatever was put into their hands for that purpose, the priests and Levites did not interfere in these matters.—The tithing was a civil arrangement, and was done by the people. Deut. xiv. 22, 23. "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to put his name there, the tithe of thy corn." Verse 28, 29; "At the end of three years, thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates. And the Levites, and the stranger, and the fatherless and the widow, which are within thy gates, shall eat and be satisfied." chap. xxvi, 12, 13; "When thou hast made an end of tithing all the tithes of thine increase the third year, and hast given it unto the Levites, the stranger, the fatherless, and the widow, then thou shalt say before the Lord thy God, I have brought away the hallowed things out of my house, &c." In Nehemiah xiii. 13, it is declared to be the office of the treasurers, whom Nehemiah had made, to *distribute* unto their brethren.\*

It was to distribute, that deacons were appointed in the apostolical church. We wait not to demonstrate this by an exposition of Acts vi. 1, 4, because this is done for us by the Westminster Divines. In the form of Church government, they declare that "it belongs to the deacon's office to take special care in distributing to the necessities of the poor," and give Acts vi. 1, 4, for proof. We only add, that the evil complained of, arose out of unequal distribution, and it was to remedy this evil that the seven were appointed. "Whom we may appoint over this *need*."

\* The duties of the Levite are by some supposed to be the same with those of the deacon. The following extracts will satisfy a Covenanter of the incorrectness of this opinion.

"The priests and Levites in the Jewish Church were trusted with the public reading of the word." Form of Church Government.

"The ministers of the gospel have as ample a charge and commission to dispense the word as well as other ordinances, as the priests and Levites had under the law." Ibid.

"Under the name of priests and Levites to be continued under the gospel, are meant evangelical pastors." Ibid.

"The priests and Levites were the ministers of religion, acting with the assistance of the prophets occasionally sent by the Lord." Reformation principles, Narrative, page 29, last edition.

The doctrine that the Levite was the deacon of the Old Testament church is *new light*.

That receiving and distributing include the whole duty of the deacon will be perhaps pretty generally admitted. It necessarily follows that whatever besides these is to be done with congregational temporalities, does not belong to the deacon. But does the consistory exercise no more power about temporalities than receiving and distributing them?—What distribution is there in paying a debt to which the congregation is bound by civil contract. The distribution is necessarily made by the people who give the money, and designate the end to which it is to be applied. But if there be no official distribution, why constitute a court? What to do? To decide whether or not a just debt shall be paid? Whether the money given by the people shall be applied to the end for which it was given or to some other. For no other purpose can we see why these matters are attended to in a court; and yet we hardly suppose that any one will claim for the deacon's court this power. But if it has not this, it has no power, and of course no presbyterial existence.

We can easily see why the alms of the church—money thrown by the people of God into a common fund, without any direction as to its application, or any lawful civil claim on it—should be distributed, not by a temporal, but by a spiritual court. There is a call for the exercise of that judicial power which is lodged by the Head of the Church in all ecclesiastical judicatories. Various claims, not civil but ecclesiastical and spiritual, may be presented, according to which the common fund must be divided. Those destitute of the means of grace, have a spiritual claim, so have the saints who are in want of the necessaries of life. They are members of the one body, and joined to us in a spiritual relation. Funds originated by church courts are of the same kind. There is no civil obligation binding to contribute to them, but there is to the conscientious christian one equally strong. The Lord hath need of these funds, and through the divinely appointed medium he has asserted his claim. And the spiritual court can go farther. It can require those who are made partakers of spiritual things, to minister of their carnal things for the support of the gospel. This comes before it however, not as a matter of finance, but in the aspect of a question of moral duty. In the case of the common fund, the deacons distribute not judicially, but executively; they carry out the decisions of the session. And it is proper that they should receive and take care of the contributions of which this fund is composed.

These views are in exact harmony with the standards. Under the head of "ordinances in a particular congregation"

in the form of Church Government, by which is evidently meant official ordinances, or ordinances to be administered by officers, we find, "collection made for the poor," and no other, that has respect to temporalities. We believe that the Westminster divines designed to include all official ordinances in a congregation in this enumeration. Collection for the poor is a gracious institution and is to be attended to on the Sabbath by official characters, and by them to be distributed to the proper objects.

We thus sum up this argument. The congregational fund that requires to be distributed necessarily, goes into the hand of the session for that purpose. Contributions that are designated by the contributors to particular objects, do not require to be distributed, but applied. These two classes include all congregational temporalities, and for them there is no need of a consistory. And as Christ has not instituted in his house a court which has nothing to do, the deacon's is an unauthorized anti-presbyterial innovation.

Our third argument is taken from the distinction between ecclesiastical and civil government.

This distinction, so far as religion is concerned, is expressed by the technical terms, "in sacris," and "circa sacra" the former, generally rendered in, and the latter, about the church. The ecclesiastical office has power in sacris, but not circa sacra. The direct reverse is the case with the civil officer. It may not be easy in every instance to apply this distinction in practice, but the observation of it as a general rule is indispensable to prevent the mingling of things, civil and ecclesiastical. We mean to consider it now in relation to the furnishing of temporal support to the church.—That this is the duty of the civil magistrate, covenanters have always maintained; and as we are not contending with those who deny it, we will give but a few extracts, to exhibit the nature and extent of this magistratical function.

"It is the duty of the christian magistrate to take order—that the church of Christ be supported throughout the commonwealth." Reformation principles.

"That whereas we have seen and considered the act of parliament abolishing patronages, and do highly commend the piety and zeal of the estates of parliament, in promoting so necessary a point of reformation, the general assembly do humbly supplicate; That beside the settling of the minister's stipends, that the tithes mentioned in the said act may be affected with the burden of pious uses within the respective paroches, conform to a draught of an act seen by the commissioners of the late general assembly before it passed in parlia-

ment, and that the aforesaid act may be made effectual for the settling of minister's stipends in kirks erected, and necessary to be erected according to the tenor of the act of parliament, and for this effect, that your lordships will hasten the sitting of the commission for plantation of kirks with all convenient diligence, and your lordships answer." Supplication of the Assembly at Edinburgh, July 24, 1649, to the Court of Parliament.

"It pertains to the office of a christian magistrate to see that the public estate and ministry thereof (of the kirk) be maintained and sustained as it appertains according to God's word. To see that sufficient provision be made for the ministry, the schools, and the poor." Second book of Discipline.

"The civil magistrate supplies the church with all external necessities, provisions, means and worldly helps in matters of religion, as convenient places to worship in, sufficient maintenance for ministers (as the scripture requireth). 1 Tim. v. 17, 18; 1 Cor. ix. 6, 15; Gal. vi. 6; schools and colleges for promoting of literature, as nurseries to the prophets, &c. Thus David prepared materials, but Solomon built the temple, 1 Chron. xxii. Hezekiah commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites that they might be encouraged in the law of the Lord: and Hezekiah himself and his princes came and saw it performed. 2 Chron. xxxi. 4, 8. Josiah repaired the house of God." Divine right of Church Government, page 72, N. Y. Edition.

Extracts might be multiplied, but enough has been given to show what were the views and practice of the church in what is called her purest times, with regard to the manner of her temporal support. It is true, that now we have no christian magistrate nor covenanted parliament: but it is also true that the distinction between *circa sacra* and *in sacris* is immutable—entirely unaffected by the neglect of either civil or ecclesiastical officers. Though we have no christian magistrate, yet christians have their civil rights and civil duties, and these too in relation to religion and the church's congregations, have a civil as well as an ecclesiastical existence. It is admitted in the *last sentence* of "the deacon," that a deed of property though held by ecclesiastical officers "is a *trust in law*." And when in the same connexion it is said that "an inquiry of this kind" (respecting the persons who should hold the title to church property) "could not arise in a nation truly reformed, and doing its duty in reference to the church," we take it as conceded, that the civil magistrate is the proper

person to hold the trust. Is it not then a fair conclusion that whatever it behooves the christian magistrate to do in reference to congregational temporalities, devolves when there is no such functionary, on the members of the congregation in their civil and social capacity? They may, if they see proper, send all their contributions through an ecclesiastical channel, but we do maintain that they cannot be compelled to do so. They may bring their donations for the poor, and for every other purpose, and in the manner of the primitive christians on an extraordinary occasion, lay them at the feet of their ecclesiastical rulers; or they may in part, or in whole, be their own almoners—the dispensers of their own gifts. This is their civil right, and it cannot be taken from them but by the hand of tyranny. In this they act *circa sacra*, without the limits assigned to the officers of the church.

Does not the deacon's court presume to overstep these limits? Let us return again to what are its prescribed duties. "This court has the management and charge of the whole property belonging to the congregation, including church, session house, manse, school buildings, &c., and of all its secular affairs." Without referring to what might be considered extraordinary cases, such as being a party in a civil suit, we do ask with earnestness, is all this so purely ecclesiastical as to require a church court to attend to it? It is impossible for our mind to conceive of obtaining and recording a deed—examining the validity of a title—acknowledging a deed before a civil magistrate—contracting for the building of a house of worship, or a school house—financiering to pay debts, &c., as ecclesiastical acts. We could as readily believe this of making or laying bricks, planing boards, or driving shingles. The latter are mechanical acts, the former civil, and both equally distinct from what is ecclesiastical.

And even were the people to commit all their contributions to the hands of the officers of the church, this common fund would lose its ecclesiastical character immediately after distribution. What would be given to the poor would become theirs by civil right; so also with what would be given to the pastor, and we cannot see how the portion assigned to the congregation to pay its civil contracts would be an exception. With distribution, the business of the officers of the church with temporalities, beyond all dispute, ends.

The want of using terms in an explicit and defined sense, has led to much confusion in considering this subject. For instance, the expressions—ecclesiastical temporalities, church funds, &c., are frequently employed without any intimation whether they mean the money that is put under the control of

church officers by the donors, or all the temporal affairs of the congregation. The former is certainly their true meaning, but we find them frequently used in the latter sense. We conceive that there is a difference between temporalities which belong to the church as a spiritual organization, and temporalities belonging to a congregation possessing a civil existence. To class these together, and to reason from the one to the other, is to mystify and obscure the subject; and doubtless this has caused some of the singular blunders which have been committed by those who think they are competent to enlighten others. If contributions are not put into the hands of church officers by the donors—if the donors have themselves made provision for managing them in their civil capacity, what right have the officers of the church to constitute a court to take the control of them? Here we conceive is the legitimate place for trustees. *Circa sacra* provision must be made for the support of the church; but this, we have seen, cannot be done by ecclesiastical officers, whose jurisdiction in relation to temporal things is in *sacris*. By whom shall it be made? By trustees, committee men, or call them what you please, the agents of the congregation in managing its civil affairs. They are officers, so called in deeds of property, in the same latitude of meaning, which designates the chairman and secretary of a public meeting, its officers; but they are not ecclesiastical officers.\*

Analogous in many respects to this is the mode prescribed by Synod in the book of discipline for settling civil controversies between members of the church. The matter being civil the session has no jurisdiction, and the parties are not allowed to go to law before the unjust. How is it to be settled? The parties are directed to submit the case to arbitrators, who for the time being act the part of civil judges. In this arrangement Synod has recognized both the right and the duty of the members of the church to supply in their civil capacity the want of civil officers qualified to attend to this business.

We have seen it alleged that money is not devoted unless

\* It is to be regretted that this subject did not receive due attention by Synod at its last meeting, before it decided that it belongs to deacons to do what is usually done by trustees. The writer by no means believes that the majority of synod designed by that vote to give civil power to ecclesiastical officers. Yet it is his clear conviction that this is a fair construction of that act; indeed it is its only construction, if the views presented above, respecting the place occupied by trustees, be correct. Hence the ground of the first reason of dissent. Without inquiring what trustees did, or what was the nature of the function which they performed, synod declared that the work which they did, should be done by deacons. Now if it be ascertained that the trustee is a substitute for the civil magistrate, in the matter of supporting the church, then all the reasons of dissent are both true and important. No one will question that a declaration, that deacons should do the *circa sacra* work of the civil magistrate when he neglects it, would be "new legislation," "an invasion of the people's rights," and "contrary to the Westminster confession of faith, Reformation principles, and former practice of the church."

it is committed to church officers. The allegation is puerile and absurd. Solomon says, "he that hath pity on the poor lendeth to the Lord," without specifying that his alms must go through an ecclesiastical channel. Acts iv. 36, 37. *Josea* devoted the proceeds of his land before he sold it, and laid the money at the apostle's feet. If a church member invest a sum of money for the church, retaining the management of it in his own hands, he is bound to pay the proceeds. If he refuse, he can be censured. The church can take hold of the man, not of the money, and require him to carry out his original design. She has full power to compel men under ecclesiastical pains to fulfil their engagements. They may disregard her censures and so escape. And so may the officers of the church, if they act unfaithfully with what has been entrusted them. Theirs it is true is the greater sin, but instances are not wanting in which this sin, great as it is, has been committed.

Have we not demonstrated that the deacon's court is anti-presbyterial? Have we not shown that it is opposed to the spirituality of the government of the church; that it assigns to the deacon functions that do not belong to him in the standards, and that it crosses the limits of ecclesiastical jurisdiction, and invades the civil rights of the people? If we have been successful in our arguments, then in all solemnity we ask, Is there not cause of alarm when we see an anti-presbyterial court established by a body so respectable and popular as the Free Church of Scotland? And are we not in danger of this much to be dreaded innovation? We greatly misinterpret what we have heard and what we occasionally see, if efforts to procure for this anomaly, the sanction of Synod are at an end. True, at its late meeting, Synod decided that there was no such ecclesiastical court as a consistory, but it may be agreed, that if the standards recognize it as such, the act of Synod is null and void. We deny the truth of the hypothesis; but admit the soundness of the conclusion. Synod can do nothing against the standards. But the act of Synod is in accordance with both their letter and spirit. This is as it should be. Let every human invention that puts forward its presumptuous claims to be of divine institution, be excluded from the church. Let the standards supreme and subordinate be preserved pure and entire. Let no judicatory put an exposition on them that they will not bear, and then force that exposition on the conscience and the faith and the practice of the church. By such a course the standards may be insidiously, but effectually altered; not less so than by the conventions of churches, who avow that this is their design, in order



to effect a union. Such a course would disturb the peace, and hinder the prosperity of the church; truth would fall in the streets, and purity take her most distant flight.

May the Lord hasten the time when our "eyes shall see Jerusalem a quiet habitation," when "peace shall be within her walls, and prosperity within her palaces;" when her officers shall be peace, and her exactors righteousness, her walls called salvation, and her gates praise.

NOTE.—The reader will make the following corrections in the article in the preceding number. Page 327, line 2d from foot, read "sanctioned" before "by." Page 328, line 12th from head, read "officers of the" before "congregation." Page 330 line 5th from foot, for "secure" read "swear." Page 334 line 16th from head, for "regular," read "secular." There are a few other inaccuracies but they do not affect the meaning.

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#### MINISTERIAL SUPPORT.

While much is being said, and unquestionably a considerable amount done, it may not be uncalled for also to write on the subject of ministerial support. In doing so it is not designed to prove the necessity of the duty. This is assumed, and also that all should do, in relation to it, according to their ability, is taken for granted. Therefore, while the eloquent speaker urges the matter upon the attention of his willing audience, and the well-filled purse grows less on account of the liberality of its generous possessor, it will be expected that I should do what lies within the compass of my ability and write on the subject.

In complying with this expectation, let it not be supposed that the subject of missions, which is at present so popular, is the one which I intend to discuss; nor do I wish it to be imagined that an elaborate production will be the result of this effort, or that a multiplicity of words used in diverse round-about ways are to be employed in it. It is simply intended, in relation to the support of our own congregations and of our own ministers, to strike a nail on the head, to stop as soon as it is driven home, and leave such as the subject may concern, under superior direction, and at their leisure, to clinch it.

To maintain gospel ordinances comfortably and attend them profitably, all admit that houses of worship are necessary. Accordingly, as we prize them, we will see to the erection of commodious edifices and to keeping them in proper order. It is equally necessary, it will also be admitted, that those who minister in holy things should not be obliged to trouble themselves too much about the affairs which belong merely to this life. We all dislike to see a man both a minister and

a farmer, or a minister and a mechanic, and our dislike of the thing is perfectly right. It should not be the case. It cannot possibly mend the matter, however, to go to work and find fault with the man who does it; for, as a general rule, it is far from being optional with him. The way to the remedy is at our own door, and to take it we must afford him a suitable support, and by so doing we will free his mind, as much as possible, from secular affairs. That this is the way in which ministers of the gospel should be supported we learn from the following facts:

1st. It was so under the Old Testament dispensation.—The Levites had no inheritance among their brethren, as we learn from Josh. xiii. 14; Num. xviii. 20, 24.

2d. It is so appointed in the present dispensation. “Even so hath the Lord ordained that they which preach the gospel should live of the gospel.” 1 Cor. ix. 14.

3d. It is the way which we have ourselves agreed to support them. This is plain from the ordinary form of a call to the ministry. “We promise you,” those who give the call are made to say, “all due support, encouragement, &c.” It is true we usually name in the call a particular sum, such a sum, no doubt, as we deem either sufficient to support, or feel ourselves able to give, the man we call. Whether the sum generally specified is sufficient or not, is not now the particular question. That it ought to be, we all acknowledge, but, is the sum specified, punctually paid, is what at present we wish to consider. In some instances no doubt it is. We do not question for a moment, but that some congregations discharge their duty to their Pastors, with at least fidelity equal to that with which they discharge theirs to them. But, we may safely say, such are by far the fewest number.

Let us see. The Pastor must of course be punctual in all his ministerial duties, such as preaching, visiting the sick, family visitation and catechizing. That is perfectly right.—But how do the members of his congregation meet their engagements? One man, in a year or two after his pastor has been settled, reduces his portion of the salary to an amount which suits himself, another never gave anything like as much as he was able to give, and a third gives nothing at all. This you will readily say is bad, and so it is, but this is not the worst of it. Those who *do* pay are perfectly careless about *when* they pay. The quarter is out and there is not a dollar probably paid into the Treasurer. Six months have passed and a mere trifle has been received. The year has closed and probably one-half of the members who pay anything, have paid a little over the half of what they are due.

In the meantime how is it with the minister? He of course like a good, exemplary, and respectable head of a family—for Protestant ministers have generally families—must have a decent house to live in, and go decently clothed every day or possibly some of his congregation will be ashamed of him. He must provide a decent living for his family. If he lives in the country, he must keep a horse to attend to the calls of his parishioners. He must be hospitable and charitable, and like an honest man, he must of course pay all his honest debts. But how, is the question. Evidently the members of the congregation whose case we support, neither know nor care.— And having no other dependence than that which is placed upon their promise to him, he is under the necessity either of doing something to help himself, of drawing upon the liberality of the congregation's treasurer, frequently to his no small inconvenience, and of depending on the punctuality of some five or six of its members, who, by a strenuous effort, keep him from beggary and the congregation from disgrace.

Is it asked why should it be so—why do not the officers go regularly among the people and make collections? Perhaps they do, or at least they try to do something and so they ought, and having tried in cases of this kind, they should try again. But were the members to do their duty, such official attention would not be necessary. If members were their own collectors, and why should they not, it would save the officers a vast amount of trouble. tend to make them much more agreeable, and every member would then know exactly *how much* he was due, and *when* it was due.

Besides, in urging this matter, there is another view of the subject which should not be overlooked. It is this. Such contributions are in scripture phraseology called offerings, and as such of course should be presented by the persons offering them. But more than this, they are *free-will* offerings, and no one will for a moment suppose that they should be coaxed out of, or begged from the offerer.

This plan, it is believed, would also have a tendency to maintain good feeling between the officers and people. This is not always enjoyed in such congregations and for very evident reasons. All know how ill we take it to be dunned, and possibly for no other due so much as this of which we are speaking, and especially it is likely we will take it ill if we have succeeded in putting off by promising as little as we possibly can, and having done so, it follows that there will be an inclination to keep that little in our own possession as long as we can.

While such a state of things continues, it is no wonder that

we hear of some trying how little preaching will do them and how long they can do without that little. It is no wonder that there are many preachers miserably poor and many miserably poor preachers, for they have no time to study for preaching, nor a heart to do it even if they had. It is no wonder that we hear of many demissions of charges, and even of instances in which ministers relinquish the duties of the sacred office for other employments by which they may be able to support their families, keep their minds from incessant turmoils, and preserve their character from being torn to tatters and tossed for the sport of fools. It is no wonder that many fruitful fields remain uncultivated, or that those which are already white to harvest, for lack of laborers, remain ungathered.

Agreeing about the truth of these statements is the remedy asked for? It is this, "Bring all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. iii. 10.

If you wish to be dealt with liberally, give liberally, for "the liberal deviseth liberal things, and by liberal things shall he stand." Is. xxxii. 8.

Moreover, that you may enjoy the love of God, what you do give, give cheerfully; "for God loveth a cheerful giver." 2 Cor. ix. 7. And although you are able to give but little, so little that you may call it the "widow's mite," if you please, yet give something; and remember that what you *do* give, should be given *punctually*. SHAPHAN.

Mr. Editor,—I noticed and was pleased with the following article in the Observer of the 8th ult. You will confer a favor by giving it an insertion in your valued Magazine. I know some city and country congregations both in the state of New York and other parts of this commonwealth, where the remarks very well apply, unless those "about showing fine dresses and gazing at the ladies." I hope some of them will regard this publication as a gentle hint to abate the nuisance. S. BOWDEN.

*From the New York Observer.*

#### INDECENCIES AT PUBLIC WORSHIP.

There is no part of the country, where the decencies and proprieties of public worship are better observed than in New England. And yet there are some faults which ought to be corrected. One of these, is coming in late, and marching up

the whole length of the aisle, after the service has begun. For this habitual tardiness, there is no valid excuse. Should any plead, that in the cold and short days of winter it is difficult to get a large family ready in season, on Sabbath mornings, specially in the remoter parts of a country parish, the answer is, that those who live within five minutes walk of the sanctuary, are more apt to be late, than those who come five miles. Every thing depends on habit and principle. Short and cold as the days are, from November to March, men find no difficulty in pursuing their worldly avocations to advantage.—Would they rise as early on Sabbath morning, as they do on Monday morning, and did they feel as much interest in religion, as they do in money-making, they would keep their appointments as well in one case as the other.

How unseemly it is, to come loitering and rustling into the church, after the service has commenced, and how wrong it is to disturb a congregation in this way I need not stop to show. Any man's conscience, if he will listen to its dictates for a moment, must set him right. I wish not to be censorious nor uncharitable, but have sometimes thought, (because I could not help it,) that persons wish to show off their new fashions, or costly apparel, by lingering till every body else is seated, so as to turn the eyes of the audience upon them: they come not so much to worship God as "to be seen of men."

Another, which "ought not so to be," is the custom of lingering about the doors and in the porch of the church, till after the preacher has arrived and commenced the worship. I will mention one of the examples which occur to me at this moment. I had the happiness, last summer, of spending a Sabbath in a beautiful village, with one of the oldest and most respectable ministers of Massachusetts. He is beloved and venerated in no ordinary degree by a large and flourishing congregation. It was a bright and charming morning, that we "went to the house of God in company;" and what did we find there? The audience seated and engaged in those devout meditations, which the day and the place should inspire? No. The people, the men, I ought to say, were standing so thick upon the steps and about the doors, that it was difficult for us to make our way through the crowd, into the house. After we had taken our seats in the pulpit, they began slowly to come in, as much as to say, "there is time enough yet;" and many actually lingered for near a quarter of an hour. Neither the opening invocation, nor reading the scriptures, nor the song of praise, seemed to interest or quicken them at all. They came in when they were ready, with-

out the least apparent thought of blameworthiness. It was so in the afternoon : it was so at the third service : and I infer that it is always so, when the weather will permit.

If any body wants to know where it was, I have only to say, that the description " will serve indifferently " for many places.

Another irreverent, not to say boorish habit which all must have noticed, is that of hastily snatching up hats before the blessing is pronounced, and standing like pointers in the leash, ready to start off at full speed, the moment that " A-men " reaches their ears. But the hurry is all to reach the porch and door, to take the best stations they can find, for gazing at those who come slowly and decently out, especially the female part of the audience. I am far from saying that these faults are common in New England congregations, or more so than elsewhere. Nevertheless we speak what we do know, and testify what we have seen. And surely such faults wherever they prevail, ought to be corrected.

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#### RESPECT OF PERSONS.

" Pecuniæ obediunt omnes et omnia."—Old Proverb.

As in most other things, so in society, there are two extremes. There are, on the one hand, hundreds furnished with ample means of enjoyment, and, on the other, millions struggling with poverty and want. Between these, there are thousands who are taxed to the utmost of their ingenuity and ability, not merely to shun the condition of the poor, that is so with some, not only to become rich, which is the case with more, but actually to appear richer than they really are—which is true of all, the miser of course always excepted.

Such being the case, it is no wonder that the actual possession of wealth should, in the view of man, impart an envied distinction, and that those who enjoy it, should receive more than his ordinary attention. We will not undertake to say, however, that the deference paid to wealthy persons is, in every instance, a certain proof of respect for wealth merely on its own account. We only intend to say that it is too generally so ; and the fact is forcibly illustrated in those frequently occurring instances in which an individual having obtained a distinguished place in society, and an extensive influence over the minds of others ; but his claims to such distinction and influence resting on no other foundation than a superior amount of worldly resources, when suddenly deprived of them, as suddenly sinks beneath the level of an ordinary man. This evinces, too plainly, that the man of wealth is totally a different being from what he would be, divested of his property. While possessed of a handsome income and costly equipage, he possesses ability to obtain his wishes ; he throws weight into public assemblies, and his presence there passes for unanswerable arguments in favor of whatever he may choose to support ; but should it be, that by a sudden reverse of Providence, he would be as suddenly plunged to the depths of destitution, which is no uncommon case, he, immediately, not only loses his influence, but becomes the object of entire disregard.

When such is the state of things in society, its degeneracy is too evident, and increasing degeneracy the tendency unless some fresh stimulus can be given to the moral principle in some degree adequate to that which is applied to its advance in arts, manufacture, and consequent luxurious living. But what shall this corrective be? Not, certainly, a return to the ruder habits of a more barbarous life. Such a suggestion would be an insult, both to the nature of things and the higher capabilities of man. Progression, not return, constitutes the universal law of nature, and hence the universal ruin of individuals and communities, whose moral progress does not keep pace with their physical improvements. And when men have learned to tremble for their superiors more than for their principles, there is certainly need of something that will touch—and in touching, brace the moral nerve, and bring home to every heart the consciousness of an equality in a high and spiritual existence and destination.

Is it asked—"What will do this?" Without hesitancy, we answer—Religion. Turning to that only book which never wears, the principle which will do it is easily found—the principle of "true religion and undefiled."—Is it said, has not religion been sufficiently tried, and are not *we* a religious community? True, and the principles of Christianity are as fresh and as applicable now as they ever were, but the difficulty lies here. Religion has taken up too much the names of denominations and churches of erudite divines and popular preachers. This, and not anything in itself, furnishes the reason that it fails to touch the moral nerve of the people with a force equal to that possessed by the main-spring of their mechanical inventions, or the impetus of their worldly acquisitions. Hence it is that our highest and holiest institutions seem to have nothing in them invigorating, true, or eternal farther than they are sanctioned by party or the precedent of established rule—hence they are appreciated only as they give respectability, and hence riches give influence, and the man of wealth receives the deferential attention of professors.

Do you ask for an instance? We simply appeal to your own observation. Have you not seen in "the house of prayer," the man, who was clad in goodly apparel and ornamented with a golden ring, receive attention marked with servility; while the poor man was unnoticed or evidently despised!—And why? What ill had that poor creature done, or what good had been performed by the man of importance? Perhaps, however, neither character or works were thought of in the case. If not, "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Remember this is the royal law; "Thou shalt love thy neighbor," however poor he may be, "as thyself." "But if ye respect persons, ye commit sin, and are convinced of the law as transgressors." SHAFAN.

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#### OBITUARY OF MRS. MARY JAMESON.

Departed this life, June 21st, 1847, Mrs. Mary Jameson, in the 66th year of her age. She was for many years a member of the Reformed Presbyterian Church, in which she remained until death. She was the mother of fourteen children, nine sons and five daughters. In the evening of life she was encompassed with many infirmities, which she bore with christian patience.

The last Sabbath but one previous to her death, she attended public worship five miles distant from her place of residence. Although very weak and apparently unable to stand the fatigue, she said she "would go to preaching that day, for it would be the last," as it was. Returning home in the eve-

ning, she was caught in a shower of rain. She took a severe cold which terminated in inflammation of the lungs, which proved fatal. The Monday evening following, she was taken with a heavy chill. After the chill subsided—being sensible that she was near her latter end—she prayed fervently for the church, and all the ministers of Christ: for Sandusky congregation, of which she was a member, for the pastor, for her children and grand children, and then most fervently for herself. Although her physical strength failed very fast, yet her mind was strong and active. During her illness, which lasted but seven days, she conversed much about heavenly and divine things; she spoke with much assurance of her salvation. Being asked how she arrived at so full an assurance, she answered—1st. From the kind providences of God towards her during her pilgrimage journey through the world. 2d. From direct answers to prayer when in trouble, and mentioned several instances. 3d. From the fact that all doubts and fears with regard to her salvation were removed. Being asked if she had any doubts, fears, or temptations, she answered no. Although, said she, a little cloud has intervened, but God will soon dispel it. I know, said she, whom I have believed, and that he will keep that which I have committed to his trust against that day.

Being told that there were hopes of her recovery, she exclaimed, "is it possible that God is going to sustain me a little longer under my great weakness?" and added—

And now, O Lord, what wait I for?  
My hope is fixed on thee;  
Me free from all my trespasses,  
The fools scorn make not me.

She then called one of the family to pray for her. After prayer she commended herself, with all her concerns, to the guardian care of the Lord Jesus Christ. Her strength failed so that she became unable to speak, but still her lips moved in prayer until within three hours of her last. She has left numerous friends and relatives to mourn their loss; but they mourn not as those who have no hope. She was respected and beloved by all. She had an amiable disposition, and possessed that charity which thinketh no evil; always esteeming others better than herself. Her profession was not *wordy*, but in her shone brilliantly that excellence of christian character which argued much for the principles she espoused. She longed to depart and be with Christ, which for her, we have reason to believe, is far better. Let us live the life of the righteous that our latter end may be like theirs.

☞ The Covenanter will please copy.

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Died, after an illness of 9 days, on the 15th ult., Moses Garrison, youngest son of Rev. M. Roney, aged 2 years and 2 months.

#### ITEMS OF INTELLIGENCE.

Mr. Morton, our Missionary to Hayti, and family, arrived safely at Port-au-Prince on the 17th of December.

The first Thursday of the present month is appointed by Synod as a day of fasting, humiliation, and prayer.

We are pleased to be able to say that the health of the Editor, who is at Aiken, S. C., is considerably improved.

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ERRATA.—November No. Page 259; at the end of the 8th line, read—"Such we may infer from Paul," Acts xx. 17, 28. "And from Miletus he sent to Ephesus, and called the *Elders* of the church." Which may be applied to a vacancy—thus, "Take heed therefore, to all the flock (not flocks) over which (congregation) the Holy Ghost hath made you overseers, to feed the church of God."

This will change the whole aspect of the use made of the passage, which was intended to be that—"It followeth by just consequence," that in the case of a vacant congregation, the oversight and instruction of the youth devolves upon the Eldership, in so far as competent to that office.



